Catholic Record. The

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

VOLUME XXVIII.

LONDON, ONTARIO, SATURDAY, JUNE 9 1906

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A FEW REMARKS. The Catholic Record.

LONDON, SATURDAY, JUNE 9, 1906.

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In reading a recert issue of The Christian Guardian, we happened upon a paragraph that warrants the caption "Another good man gone wrong." We are sorry, but we fear that the condition of the editor is beyond human aid. As a private citizen he is a very estimable father who encourages his children by gentleman. He pays his debts, has an example at least to despise Catholic abiding respect for law, and in his own societies is building a house of sorrow way adds something to the resources of for himself. The " prudent " Cathothe community. As an editor he is, lic who believes that our mission is to when trenching on matters pertaining say and do nothing, lest we offend to the church, no ornament to journalothers, is merily a proof of what cowardism. That he does not see eye to eye ice can do with a human being. The with us we can bear with equanimity. societies which agitate the atmosphere His arguments against us arouse no and run to "athletics" are not potent impatience. But we think that erfactors in our progress. Whining may hibitions of bigotry do not redound to induce us to commiserate ourselves, the glory of any sect, and we are of but it does not get us a job. Proclaimthe opinion that the retailing of o d and ing that we are the salt of the earth, oft refuted calumnies does not befit a and dabbling in rum, may lead others gentleman, who is, we pressure, no ally to suspect that we are given to exof the forces of hatred. When, thereaggeration. Boasting that we have fore, we read that "Rome has been the the key for every problem, and not sorry friend of both political and inusing it, may cause some to think that dividual liberty," we feel sorry for the we have either lost the key or that it writer. We are sorry because it is does not fit present day locks. Beuntrue and for its being voiced by a rating materialism and doffiog the man who is supposed to have some cap to the millionaire and putting knowledge of history. We are sorry Show among our own little tin gods, because it shows that the editor does and giving us boys and girls with not know what the non-Catholic writer minds and hearts defiled by printed has said on the question of liberty and trash, and persuaded that the main in praise of the church which has business of life is to get on-all shielded it. And we are sorry also this is very pathetic. And, in the because when the reading non Catholic words of the Religious Education Assoreads statements like the foregoing he ciation, there is in the minds of the must have little confidence in either children and youth of to-day a tend the integrity or scholarship of the man ency towards a disregard for constiwho makes them. The editor does not tuted authority, a lack of respect for age realize that the world at large has no and superior wisdom, a weak appreciation taste for digging up the bones of antiquated stories. It has no time for this; it is moving swiftly on the rails of new ideas and aspirations. The church will guide it aright, and nourish it with her divine truth and facts gleaned throughout the centuries.

We advise the editor to come out into the light and to see us as we are. Let him study our principles and see whether or no they stand for liberty. Let him delve into the writings of Hallam, Guizot, etc., and find therein from the United States. Weekly, tors a cure for the anti-Catholic mania by of Sunday newspapers are dumped on which he is obsessed. Meanwhile we pity the non Catholic who takes the Christian Guardian seriously.

FAIR PLAY.

There is a good deal of unctuous twaddle on the religious situation in tive citizens " is on record. We take France. From one non-Catholic editor | care to put a barrier against the transwe hear that those who know the situa- mission of obscene matter, but we give tion best are prepared to say that free way to the yellow sheets. Chron-France must become a Protestant nation icles of sin, with their flippancy and

Faith in action is the best argument Sunday next will be Trinity Sunday. The appouncement is of grave importfor the non-Catholic. The man who ance to all those who have not com-plied with the law of the church remanifests his truth by his life is extending God's Kingdom on earth. The quiring them to receive the Holy Eu charist at Easter time or thereabou's. It is notice to them that they must do man who adds his quota to the solution of current problems, and is always so on or before next Sunday under the ready to enlist in any good cause, is severest penalty. For on that day ex-pires the time of grace allotted by the breaking down the barriers of prejudice. The Catholic who, so far as hurch for meeting the obligation. That the church possesses the power to make laws for the spiritual welfare religion is concerned, goes through life with bated breath, is respected by no man with a backbone. The

of its members is beyond dispute. That she is also clothed with the authority to enforce them is no less certain. For Christ Himself has said: "If he will not hear the church, let him be to thee as the heathen and the publican." This power and authority even those who fail to comply with the law do not deny. Nor do they ever assign it as a reason. Hence a solution for their conduct must be sought elsowhere.

A LAST REMINDER

It is to be presumed that as they are familiar with the law they likewise know the penalty. They know that by failing to comply with the law they are guilty of a mortal sin. They know that mortal sin puts them at enmity with God, and should death overtake them in that state they continue the Why, enemies of God for all eternity. then, do they fail to comply with the law and invite such consequences?

This is not so accurately determined. Charity, however, suggests two reasons which may cover many cases. One of these is an inadequate appreciation of mortal sin, the other a too great pre-sumption. They assume that their tenare of life is of long duration and their manner of death of such a character as to enable them ample opportunity to make their peace with God. If such be the case they are acting contrary to wisdom. God's words are

not necessary to convince them of their folly. The daily chronicle of their folly. The daily chronicle of events serves as an ample refutation of their conduct. Sudden deaths from ac-cident and physical causes are becom-ing quite common. Every day we read of persons apparently possessed of the best of health suddenly called to their event None of resknow our hour. reward. None of us know our hour. The messenger of death may come to us as he has come to these. It is our business, therefore, always to be pre pared. And woe to those who die in mortal sin. Hence it is unwise to neg-lect this important duty. One should not be content with this compliance with the law, but should fortify them-selves against sudden death and the loss of heaven by frequent recourse to the sacraments. In this lies our greatest and only security .- Church Pro-

One stands aghast at the quantity of HOW ST. IGNATIUS' CHURCH WAS DESTROYED.

The first issue of the San Francisco Monitor after the earthquake contains an account of the burning of St. Ignat-ins' church and the residence of the our shores and are sent into hamlet and city. They are utilized in part by some of our newspapers, which, Jesuits, and is the first authentic and correct version of the conflagration pubthough they claim to print " all the lished. news that is fit to print," do not hes-

rapidity. Down Hayes street it pt and the flying sparks and cinders hed the summit of the western r of the church. Hage clouds of the from that point soon showed that ower was burning. In great leaps lames crossed Franklin street, and few minutes the symnasium was a hing furnace. A burried call was to the fire houses for aid, and the en responded willingly, but to no The bursting of the water mains I. The bursting of the water mains them helples, and, owing to the lack roper facilities, the great crowds in saw that old St. Ignatius' was med. Smoke and flames shot from

offigration was so sudden, however, at the Fathers were obliged to flee for their lives, and saved by very few lings in making their escape.

PRINCESS ENA'S CONVERSION. Antigonish Casket

The Princess Eas's conversion con-nues to worry our Protestant ex-nanges. The Halifax Herald rechanges. rinted the bogus form of abjuration iven by the Toronto News and the slevan commented on it in horror.

sken tones. Another lie has been sted in the service of popular Proestant polemics and will go on doing ill Protestantism shall be no We have witnessed the recep duty till of a good many Protestants into Catholic church, and the formula juration was always the Creed Pius IV. presented by the Ritual e used on such occasions. The onto News and Halifax Herald ion we never saw nor heard of re, and can only suspect that like ous excommunication in " Trisamous excommunication in "The Shandy" it was written partly imemory and partly from imagina-by some over zealous Protestant roversialist. The Creed of Pius

begins as follows : N, having before me the holy s, which I touch with my hand knowing that no one can be saved hout that faith which the Holy atholic Apostolic Roman church holds lieves and teaches, against which I ieve that I have greatly erred, inash as I have held and believed ines opposed to her teaching, ow, with sorrow and contrition for my past errors, profess that I believe the Holy Catholic Apostolic Roman church to be the only and true church estab lished on earth by Jesus Christ, to which I submit myself with my whole onl. I believe all the articles of faith she proposes to my belief and I reject and condemn all that she rejects and

condemns, and I am ready to observe all that she commands me." all that she commands me." This is merely an expression of the well-known doctrine, "out of the church no salvation," the interpreta-tion of which by the church's approved theologians makes ample allowance for excusible ignorance and good faith on the part of these who may belong to the part of those who may belong to the soul of the church though not to

stant later flames burst from the resid-ence in great sheats. Fanned by the high wird, the fire spread with alarm one be a prospective queen or a prospective beggar.

"The law of Spain requires its sover-

you church. That good but bigotry-blinded man said in a letter dated Jan 12, 1780: "Members of t'a: (the Catholic) church can give no reason able security to any government of their allegiance or peaceable behavior, therefore they ought not to be toler-ated by any government, Protestant, therefore they computer the secure of the secur

lish Princess Ena will receive kinder and more chivalrous treatment from her royal husband and the Spanish capital the interior appearing in the English pleasant comments on our Catholic felpeople than the Spanish Princess Catherine received from her husband, Henry VIII. and the English people."

PROTESTANT TESTIMONY.

From one of our priests in China we have received a clipping from the North China Daily News, written by a Pro-testant minister. He gives such a fair and honest statement of the question which has been before the public since our missionaries were murdered at Nan Chang that we feel that all will be in-terested in his dignified tribute to his latholic neighbors :

" To the Editor of the North China

Sir. -I am a Protestant-before com-ing to China a pretty narrow one I fear. For a good many years I have been a missionary in an intetior city of China. At the time of my arrival here the work of my mission was in its control unChristian methods employed by the Catholics, and they were more than co with the most plausible and convincing detail. This priest thad knocked a mandarin's hat off in his own yamen, detail. that one had dragged a poor man who chanced to offend him through the streets with his queue tied to his horse's tail, etc. etc. Surely men capable of such and acions wickedness were sealing the doom of the very cause they would advance. "But I soon found that the commun-

ity at large by no means accredited, all the depravity of the 'foreign devils' to Father Tesla was celebrating the 5 o'clock Mass on Wednesday morning, April 18, and had reached that part of the Mass where the priest moves to the end of the altar to receive the cuest of water and wine from the acolyte. Returning to the centre of the altar, Father Tesla had scarcely halted when the first shock of the guake was felt. The immense editice rocked and swayed, but the pioneer was mad id well their work, for, with the security of the cuest of a few strips of mould. Which the conceltade with these words :
"With a sincere heart, therefore, and wine of the first shock of the security of the interior was in-"With a sincere heart, therefore, and wine the interior was in-" by a little inquiry, how must we be re presented to the Catholics ! "Instead of accepting the reports of those who had often wished well to neither side, my colleague and myself determined that it would be to mutua advantage to establish friendly personal relations with our Catholic neighbors.

had by Protestant missionaries-native reports. "Our Catholic neighbors in this city

as a result of the friendly relations es-tablished between us, have given us warning in instances where certain ras-"The law of Spain requires its sover-eign to be a Catholic, just as the law of England and Germany require their sovereigns to be Protestant, and as you require the President of the United States to be a Protestant. The only difference between you and Spain in this matter is that Spain has the power and you have not-thanks to the Constitution. You know very well you would not permit a Catholic to be President of the United States if your yots could prevent it. nem is prestant, own great crowds saw that old St. Ignatius' was ned. Smoke and flames shot from rooi, and it became a question of g to remove whatever effects d be hastily bundled together. The great count of the present it. "You Methodists should be the last to volunteer advice about toleration g to remove whatever effects d be hastily bundled together. The you church. That good but bigotry-tore is a long as you adhere to the declara tion of John Wesley, the founder of the present is a laster dated dan

> their allegiance or peaceable behavior, therefore they ought not to be toler-ated by any government, Protestant, Mahometan or Pagan. "We think the followers of such a leader should talk of toleration in a minor key. We certainly do not owe mor religious freedom in this country tainly if the experiment is tried there "We hope and believe that the Eng- is a chance that the news letters from pleasant comments on our Catholic fel low-missionaries. "

IT IS ON BROAD LINES.

What is special about this great Missionary Conference that will as-semble at the Apostolic Mission House on June 11-14th. is the broad lines on on June 11-14th, is the broad lines on which it has been planned. In fact this bigness of conception has charac-terized seemingly all the work that has its origin at the Apostolic Mission House. There will be represented at the Conference delegates from the Propagation of the Faith as well as from the Church Extension Society. Both these societies while having puppess to some extent dissimilar, st

the work of my mission was in its early stages and the Catholic propaganda, as usual older and much more extensive. Conference will not by any means be confined to the priest, but the layman will have a voice, for the reason that I had heard and read much about the the missionary work in this country is an uch ristian methods employed by the as much the layman's as it is the Catholics, and they were more than co roborated to all seeming by the iniquit-ies poured into our ears by the natives life as the layman does, when there are bigotries and antagonisms aroused, so there is no one who is more actively interested in getting out before the public a correct presentation of the teaching and policies of the Catholic church as he is.

There is another phase of this con-vention that puts it in a class by itself, and this is the absolute freedom of discussion that is not only permitted but encouraged among the delegates. The papers will be short, just long enough to present the topic for discussion; then under the five minute rule all the

disposed, as a rule, to accept any one in a clergyman's attire as an ambassador of God. He may ask him for his credentials. He will not take him blindly and receive his interpretation of the Bible as God's word. He must be sure that it is God's word, and hence will not, and cannot with any show of reason base his belief on the word of a man. The Frenchmen are too logical to entertain the notion that few Catholic households. We cannot an individual who may be mistaken in make a strong generation with these his interpretation of the Bible, who tools. But with them we can fashion cannot prove by his principles the inspiration of the Bible, and who, if American ideas, who may wax cynical, true to his tenets, cannot make an act discontented and envious and who of faith, is a sure guide. The editor may watch France's horizon for the that penetrateth heaven and hell. sun of Protestantism, but his vigil will be fruitless. But he might, in studying the causes that have led to the separation of church and state in France, invest his time to some advantage. He might read the declarations of men who are high in the councils of France. If they read them, and in deference to fair play publish them, their readers may be constrained to admit that the haters of nuns and priests are averse to all religior, and the suppression of the congregations is a flagrant violation of justice. No democratic ideas impel them, but a hatred of all that Canadians esteem. We wonder that Catholic France is pulled hither and thither by a coterie of Infidels. We offer no solution of the problem. France, however, has been in sorer straits than she is to day ; but she has emerged from them and has had her wounds dressed and been revitalized by the church, which has inspired its most glorious traditions.

or die. Frenchmen, however, we may pictorial supplements, which, when not remark, may lose their faith without erotic, are subversive of good tasts losing their reason. The Latin is not and reverence. All this can, so far as we are concerred, be stopped when we so will it. If parents have consciences ill educated enough to permit this kind of reading to ravage the house hold, its editors will supply it. If, how ever, parents have the most element. ary ideas of their responsibilities, they will take care to create no demand for it. As it is at present, the vellow sheets are to be found in not a men and women who are dominated by will have little claim to the pure heart

of the demands of duty, a disposition

to follow pleasure and interest rather

than obligation and order. This condi-

tion demands the earnest thought and

action of our leaders of opinion and

places important obligations upon

THE FAMILY'S ENEMY.

yellow trash that flows into Canada

itate at publishing the salacious de-

tails of divorce court proceedings.

And no protest from " our representa-

school authorities.

Bar then our door against these Sunday prints : Fill our shelves with clean books for our encouragement and instruction the stories of men and women-the church's heroes-who set their course by the sun of eternity.

A POLISH LEADER.

An incident which occurred on Bishop Prendergast's recent visit to Reading, Pa., is worthy of note. As Reading, Pa., is worthy of note. was his custom in English speaking parishes, he administered a pledge of total abstinence from intoxicants until twenty one years of age to the children he confirmed at St. Peter's. Rev. Adabert Malusecki of St. Mary's Polish Church, a portion of whose candidates for the sacra-ment received it at St. Peter's, inculate as to the meaning of the ment received it at St. Peter's, inquired as to the meaning of the Bishop's act, and then himself ad-dressed his own people in their native tongue and administered a like pledge to them. This priest is said to have already impressed on his young men the benefits to be derived from total abstingence and deliver illustrated

by the church, which has inspired French genius, and around which are its most glorious traditions. In the churches, and delivers illustrated lectures to them showing the dangers of drink.—Catholic Total Abstainer.

ing, no damage to the interior was in-flicted. The movable ornaments, i. e., vases, candlesticks and altar decorations were hurled from their supports and strewn about the floor. Hastily removing the sacred vestments, Father Tesla returned to the church from the sacristy and made a hurried examination of the injury sustained.

He was agreeably surprised at the slight damage noted. The Fathers account for this by the substantial strength of the double walls of the account for this by the substantial strength of the double walls of the structure. St. Ignatius' church was flanked on all sides by double walls, the inner walls being supported by six hear wills. teen pillars.

o'clock Mass was said by Father Demasine, but at that hour there was no disturbance. The Mass hat was to be the last service held in the church, was begun at 8 o'clock father Sasia officiating.

A large congregation was present, and the Preface had been reached by the Father when the second heavy shock occurred. The venerable Jesuit remained calm, and the people following his example did not leave the church. Communion was given to a large number, and the final Mass in that basilica, which has held hundreds of thousands of the faithful, was completed.

ATTENDED THE INJURED AND THE DYING

Between times messages had been re-ceived at the residence telling of the maimed and dying being cared for at the Mechanics' Pavilion. Ten Fathers were dispatched to care for the in jured and administer to the spiritual wants of the dying. These faithful priests remained at their duty and only left when flames consumed the pavilion later in the cay.

THE CHURCH IN FLAMES.

Many accounts and rumors were cir-culated regarding the inception of the fire that eventually destroyed the church, but the following statement is the correct version of the disastrous ffair

At 1 o'clock on Wednesday afternoon, a woman living on the corner of Gough and Hayes streets, probably un-awares of the broken condition of the chimney in her dwelling, lighted a fire in the stove of her kitchen, and an in-

"With a sincere heart, therefore, and with unfeigned faith, I detest and abjure every error, heresy, and sect opposed to the said Holy Catholic and Apostolic Roman church. So help me God and these His Holy Gospels, which I touch with my hand."

Atother Methodist organ, the North Western Christian Advocate, makes the following extraordinary statement: "Conversion as to one's religious faith on account of personal conviction is praise worthy, even though it be erroneous; but conversion for reasons of state is sacrilege." To which Father Lambert replies in the Freeman's Journal: "Do you really believe that an

erroneous conviction is praiseworthy, or that error is praiseworthy in any form? We do not think you are so oblivious of the basic principles of ethics as that. You doubtless meant to say that the sincerity and honesty of one who holds an erroneous convic-tion, believing it to be true, are praiseworthy ; which is a very different thing from what you said. It is the sincer-ity of the holder, not the erroneous conviction, that is to be respected.

conviction, that is to be respected. "But why do you assert that the conversion of this young lady is for reasons of State and not from honest conviction in contradiction with her own solemn asseveration that ' with sincere heart and with unfeigned faith I detest and abjure every error, heresy and sect opposed to the Holy Catholic and Apostolic Roman church. So help me God and these holy Gospels, which I touch with my hands?'

"After practically accusing this young lady of perjury and sacrilege you say, 'In this instance the Princess En-is not at fault. Where did you get this strange notion of moral responsibility? Does your Methodist church teach you that any one under any circumstances can commit perjury and sacrilege without guilt and personal responsibility?

" 'The Spanish government,' you say, is responsible for such a sacrifice of their prospective queen.' According to the oath of this young lady, she made no sacrifice except to a sincere heart and unfeigned faith.' That

As the younger and smaller mission, it seemed fitting that the first approach should be made by us. We called, were most hospitably received, and our visit in due course returned, since which time very pleasant relations have been

maintained. Personal acquaintarce had let us to esteem the Catholic priests most highly and to feel that the rumors circulated to their discreditare without foundation. In the exceedingly corrupt state of Chinese society at pre sent it would be strange if among so large a body of adherents as are conected with their work in this district there should not be frequent instances of clash with their heathen neighbors with the right and wrong on both sides as inextricably mixed and as impossible the for an outsider to separate as in usual Chinese quarrel. Even in our smaller work these troubles are con-stantly arising, and opinions of Protest ant missionaries may differ much as to whether a specific case is one of persecution on not. Whatever action one takes, it is sure to be misrepresented by the suspicious general public; then why should we be ready to believe all the evil tales of our Catholic neigh-

bors? "As to their principle of procedure in such troubles, it does not appear to me to be so much at variance with our own as would seem from the partisan re-ports one hears generally. I have been assured again and again that the Cath olics here refuse to receive those known to be coming for protection, or to take up any cases except those believed to be ones of persecution. Their practice, of ones of persecution. Their practice, o course, like that of Protestants, differ with the individual, and their splendid

organization lends the individual priest power which the Protestant mission a power which the Protestant mission ary certainly does not have. The abuse of that power no doubt occasion-ally occars, but it is not to be taken for granted on the testimony usually to the service of God.

Propagation of the Faith. It has de-veloped the Negro and Indian Missions, and in a thousand and one other ways

has its energies been manifested. The Missionary Conference planned on broad lines will gather them all together like the burning glass gathers the rays of the sun and will undoubtedly develop an intense enthusiasm for the progress of the church.

CATHEDRAL BASEMENT A GRAN-ARY.

The basement of the San Francisco Cathedral has been serving as a sup-ply station since the catastrophe. A correspondent of The Los Angeles Tidings thus describes a visit to the place :

"In the basement of the Cathedral "In the basement of the Cathedraic great stores of provisions were being handed out to all who asked for help. A great, orderly, well dressed crowd of people stretched three or four deep all the way from the north side of the basement down past the front of the Cathedral, and back the full length of the block to Franklin street. All car-ried baskets for the bread and simple ried haskets for the bread and simple food provided for them. People who a few days before were rich and in receipt of handsome incomes, waited patiently to have their baskets filled. estimate at least one thousand four hundred people were standing in line at a given moment. How many were there in one day I could not say. it seemed particularly appropriate that those children of misfortune should go for their bodily food to the place where their spiritual sustenance. To the Catholic it was as the going of a child to its mother for protection and succor. Of the Protestant, the Jew, the atheist no questions were asked : all were on a plane and received the same care and assistance."

There may be unmeasured pleasure in honor, fame and wealth, but it is as a day in eternity compared with the who sincerely turns

A VICTIM TO THE SEAL OF CONFESSION.

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

PREFACE. Although the minor details of the marrative given on the following pages are flectitious, it may yet be said to be a true story, since not only is it founded on fact, but the principal incidents have actually occurred, and that in our own day. Many of our readers will doubtless remember, that an account of the event which we have taken for our theore, was, a few years aco, published

theme, was, a few years ago, published to the Catholic world more or less at length, in all the newspapers, as a striking example of the extent to which a priest is bound to guard the seal of confession even when his own life is at take. The fact that the occurrence in stake. The fact that the occurrence is of recent date, and that, to our know-ledge, the priest whose story we are about to tell is still living, renders it advisable to suppress his real name, as well as the names of other actors in the drama. Several of the subordinate characters whom it was subordinate characters whom it was necessary to introduce upon the stage for the sake of weaving the narrative into a connected whole, are fictitious, and the scene in which it is laid is also to a certain measure altered. More over in regard to accessory circum-stances the writer felt himself at lib erty to draw upon his imagination, in order to bring into stronger relief the sacrifice which, in certain cases, the secrecy of the confessional imposes on the Catholic priest.

CHAPTER I.

AN EXCURSION TO STE. VICTOIRE. Winter had given place to spring the soft breezes from the Mediter-ranean had already melted the light covering of snow which for a few weeks

ted on the hills and plains of sunny Provence, and the smiling landscape wore a garb of vernal green, to be changed, alas ! only too soon to a brown and dusty hue under the scorching rays of the summer sun. It was the first Sunday of Lent in the

year 1888 The genial weather had tempted many of the inhabitants of Aix les-Bains to forsake the streets of the old town, founded by the Romans some hundred years before the Chris-tian era, on account of its salubrious springs, and repair to the open Bands of pedestrians, merrily country. ig together, were to be seen in direction; of these by far the hattin every greater number were wending their way to one or other of the little gardens way to one or other of the little gardens and vineyards scattered about the hill sides, to spend the Surday afternoon in the state of the surday afternoon in the garden houses erected there. Almost every house-holder in Aix owns one of these gardens, which, with their summer houses or chalets, called by the Provencals bastides or bastidons, of imaginable style and shape, bu every mostly painted white and overgrown with creepers, give variety to scenery that would otherwise be somewhat uniform and monotonous. Other excursionists, either alone or in groups, were follow ing the paths which led to the Alpine heights, by the side of the rivulets and little streams that, swollen by the spring rains, came rushing noisily down from the mountains. The roads too, leading to Lambase and Peyrolles were alive with passengers on foot or on horseback and light vehicles of every description.

One of the principal points of attrac Mrs. Montmoulin demurred a little tion was the heights of Ste. Victoire, a rocky eminence some seven or eight miles distant from Aix, whence a Charles clambered up into the light, two wheeled cart and dragged his sister miles splendid view could be obtained over the wide plains and the lower ridges of hills far away to the deep blue sea be On the other side, next to Aix, yond. On the other side, next to Aix the wall of rock, of a yellowish white tinge, rises almost perpendicularly the summit is crowned by a cross of the summit is crowned by a cross of gigantic proportions, called the "Cross apologies. "Don't say a word about trouble, ker rejoined, touching he whip. "I feel it a agains of Provence," which stands out against the azure sky, displaying to all the country round the sign whereby the Christian hopes to achieve victory. Those who wish to reach that spot of Provence. his horse with the whip. pleasure to drive a lady like you. I have more respect for hands that bear the marks of honest work, than those whose fingers are covered with diamond must go round towards the north, must go round towards the north, be-cause on that side the slope from the mountain top in the valley below is gentler; and on the opposite side, though the rocks do not rise quite rings. I have had my self to work hard from my youth up, and if God has pros-From my youth up, and if God has pros-pered my exertions more than those of some men. I have no reason to boast of it. So you are on your way to Ste. Victoire, to see your son? Well, I am abruptly, yet the ascent is steep and rugged. On this, the south side, a village nestles in the valley at the foot sure he ought to be proud of having so excellent a mother. But do tell me-not that I want to meddle in your priv of the hill. The stone houses and the gardens are built in terraces, and above them, almost like an old feudal ate affairs-the worthy priest has a very good income, has he not? Could castle, rise the church and the ancient monastery of Ste. Victoire, close to the t do something more for you now. as you are getting into years? It face of the rock. On their return from High Mass, as must have been a hard struggle for you soon as the midday meal was finished, an elderly woman and two children set to defray his expenses at the Seminary." Mr. Lenoir was a very worthy out from Aix on their way to this vilbut he did not possess much tact. Mrs. Montmoulin knew that he meant well, lage. The woman was well past sixty ; her hair, seen beneath the white lace cap she wore, seemed scarcely less white than the cap itself. After she had so she su pressed the feeling of resent so she su pressed the learning of resched ment his inquisitiveness excited, and answered quietly: "I managed it with the help of God, and some kind friends. The sum I was obliged to borrow is almost entirely paid off now, gone some distance the look of fatigue discernible on her kindly features discornible on her kindly losities, somewhat flushed by the exertion of walking, showed that she had over-rated her strength, and undertaken more than she could well perform. It was, in fact, rather too long an excur-sion for one of her years; but what and my son has recompensed me amply for any little sacrifice it cost me by his affection, if in no other way." "What! my good madam, is it possible that you are still encumbered will not a fond grandmother do to please her grandchildren ! with debt on account of your son's education ! Why, he must have been a priest for eight or ten years, and surely in that time he could have laid surely in that time he could have laid Charles, Julia !" she called out to " Charles, Julia 1" she called out to the children, " how can you run and jump about as you are doing! Remem-ber we have still an hour's walk before we reach the farm of St. Ferreol, and then the ascent begins. But I did surely in that time he could have laid by sufficient to pay off what was still owing. Excuse my plain speaking, but it strikes me that he cannot have been very thrifty in his housekeeping." "In one respect my son is not thrifty," Mrs. Montmoulin replied with a taint smile; "he lives as plainly and simply more ble, it cannot he denied : his just the same when I was your age, and just the same when I was your age, and I fancy my poor old bones will ache hong before yours do. Come, we will rest a little under those olive trees." "Are you tired already, Grand-mother?" asked the boy, tossing his curly brown hair off his temples. "I could go a long long way further with-ert methics to rest." I could go to smile; "ne lives as plainly and simply as possible, it cannot be denied; his great extravagance is in regard to the poor. Every mouthful he can deny himself he gives to them, and when in visiting the sick he meets with any case of real destitution, he is as lavish out wanting to rest; I could go to Brignolles, and Ste. Brume, and on to Marseilles, to the sea. Oh how I would with temporal as with spiritual assistance. This soon runs away with the scanty salary he receives from the govlike to go to the sea, and get on board a big ship, and sail right away; away to the islands afar off, where the cocoaernment. "Yes, I know the Revolution did nuts grow and the savages live, the wicked heathen whom the missionaries away with the fat livings of former times, and I have often thought that taking orders was a bad speculation into good Christians, as Uncle Francis was telling us last time we saw taking orders was a bad speculation bim. Do you know, Grandmother, I now a days. But the good pastors have

mean to be a missioner when I grow "Then you will have to be much more industrious at your lessons, and

more industrious at your lessons, and bring home a better report for your Latin than you did last week," the girl interposed rather pertly. "' Now, now, you are quarrelling again. You promised you would be such good children, if I took you with me to see your Uncle Francis." "Forgive me, Grandmother, I did not mean to be naughty," said Julia. "And do not look so crossly at me, Charles. Come and help me gather a nosegay for Uncle Francis, while nosegay for Uncle Francis, while Grandmother rests a little longer. Look what beautiful cowslips there are

growing under the hedge !" Quickly pacified, the boy ran with his sister, who was a little older than bis sister, who was a little older than himself, to the place where the flowers were growing, and they soon came back to their grandmother with their hands full, asking her to help them arrange them. "The poor flowers will be faded be-

fore we get to Ste. Victoire," she said with a smile.

"Oh, Uncle Francis will put them in the pretty gilt vases you gave him when he said his first Mass, and they will soon revive in water. They will look beautiful on each side of our Lady's statue. One day last week Annie Le comte, you know, the daughter of the gardener just outside the town, brought some flowers to school which were much more faded, and yet they revived when Sister Angelica put them in water. But look there! Is not that our baker, Mr. Lenoir coming along, driving all alone in his grand new cart ?" "Yes, it is !" exclaimed the boy,

quite delighted to see the man, with whom he had struck up a friendship, on whom he had struck up a friendship, on the strength of the cakes, one or two of which were generally given him when he went to the shop to pay the monthly bill. "Hullo, Mr. Lenoir," he shouted, waving his cap over his head, as the worthy tradesman approached at a leisurely trot: "good day to you, and a pleasant drive." "Why, that must be my young friend Charles, if my ears do not deceive me,"

Charles, if my ears do not deceive me," answered the baker, bringing his stoat brown cob to a standstill, and putting up the eye glass which was attached to a cord round his neck. "My eyes are not as good as my ears now, but yes, it is he sure enough. Will you come for not as good as my ears now, but yes, it is he sure enough. Will you come for a drive, my boy? What, can that be you, Mrs. Montmoulin? You do not mean to say you have walked all the way from Aix? Well, you are wonder fully strong for your years. I could not have walked half so far, though 1 am a good many years your junior." "No doubt of that, my good man,"

"No doubt of that, my good man, said the old lady. " My feet have not to carry your weight. But for the matter of that, I am really much more fatigued than I thought I should be."

The good-natured baker burst out laughing. "True," he said, "my legs have twice as much above them as yours have. That comes from all the flour have. That comes from all the have. That comes from all the hour and other stuff that gets down my throat every day. But where are you bound for, this lovely spring-day?" "We are going to Ste. Victoire. I

wanted to see my son again after th vinter, so I thought I would take ad vantage of the fine weather to visit him with my grandchildren." "How fortunate! I can take you

all three as far as the inn, and it is no distance from there up to Ste Victoire. Come, let me help you up at once ; and you Charles, help your sister to get up

at first at accepting this offer, but it was no use; with a shout of delight after him, while the grandmother, with the assistance of her friendly acquaintance, got up in front and seated herself beside him, overwhelming herself in

a comfortable berth for the most part, a comfortable berth for the most part, and might easily put by a hundred frances or so a year. Of course if a man gives every penny away to the poor he has only himself to blame. He should leave it to the municipality or to the charity organization to look after them."

charity organization to hold after them." "Oh my dear sir, the alms these officials dole out to the needy are often made bitter to them by unkind words, and more harm is done than good. How different what is given in a kindly spirit, sparing their feelings as much as possible : it is like balm to the sorrow possible : It is find bain to the board ing heart. No, I think my son is right there; the Parish Priest is the father of the poor, as he has very often told me. In the good old times the property of the church was the property of the poor; the rich benefices were doubtless for the maintenance of the clergy in the first place, but all that was over was to first place, but all that was over was to be spent on the church or distributed to the poor. And my son makes it a rule to do this, to a much greater ex-

tent, in fact, than he is bound to." The well to do baker glanced at his ompanion, whose dress, though scrupcompanion, whose dress, determined a alously neat and clean, betokened a very slender purse. "Well, well," he rejoined, "you must not be offended, but I cannot help thinking it is his first duty to help you a little more in your

duty to help you a little more in your old age." "Oh, as long as God keeps me in health," replied the old lady with a helphtened color," I can continue to make both ends meet. My little business answers very well, my fingers are never idle, and even in the dark I can go on with my knitting. Then there is the new machine, which can go on with my knitting. Then there is the new machine, which daughter bought out of the few pounds her poor husband left her, that makes beautiful vests and all kind of woolen garments. So we two manage to keep ourselves and the two children, thank God. And in order that you may not think hardly of my son, I must tell you that he has repeatedly offered to pay my rent, and he constantly urges me to go and live with him, so that I need have no anxiety about my last days. I almost think I shall accept his proposal, for now he has plenty of room in his

" Of course he has room enough and to spare, if he inhabits the old monas-tery. There must be a splendid view from the upstairs rooms, and capital air too, very different to the narrow streets of our old town. I, for one, should conprotection on the short content of the short content of the short of t can see Ste. Victoire now, what a pretty place it is !'

A turn in the road had, in fact, brought our travellers in sight of the old monastery of Ste. Victoire which had till then been hidden by a spur of the mountains. The white walls of the long, regular building, standing on the the hill, looked out from the slope of midst of a perfect forest of plum and other fruit trees. Below were grouped the cottages and a few larger houses which formed the village, amid well kept gardens and clumps of trees, while the church, a venerable structure, forming one wing of the monastery, with ing one wing of the monastery, with a high steeple, dominated the whole scene. Behind it rose the hill, almost bare of trees, but decked with verdure, up to the blue vault of heaven. The whole church a blue valt of heaven. whole formed a pleasing lands sape illumined as it was by the soft warm

light of a southern snn. "Hurrah, Ste. Victoire, Ste. Vic-toire," shouted Charles, who had been amusing himself with his sister's help, by tying up in bundles the violets, cow slips, and narcissus which they had gathered. "I think I see Uncle Francis. Look, the window of his room is open, it is the last, just where the old olive tree stands." Thereupon the boy waved his cap vigorously, and Julia fluttered her handkerchief in the hope of attracting their uncle's notice. "Come now, I don't believe even

your young eyes could see your Uncle all this way off," said Lenoir, turning ound and addressing "But from the monastery you could easily descry my cart coming along the road from Brignolles. Do you look out for it a little before 6 o'clock, and when you see it, come down leisurely with your grandmother and Julia to the inn; shall stop half-an-hour there. Then I I shall stop half-an-hour there. Then I will take you back to Aix with me." "How kind of you, Mr. Lenoir I That will be first-rate I We shall be able to stay ever so much longer with Uncle, and Grandmother will not be a bit tired," exclaimed Charles; and Mrs. Most moulin was sone perunded Mrs. Montmoulin was soon persuaded to accept the friendly offer. "I have got quite unused to driving," she said. "This is almost the first time I have been out in any conveyance of the kind since my husband's death. In his lifetime we were accustomed to go out in the gig every Sunday after go out in the gig every Sunday atter noon, he would drive me and the chil-dren to Molsheim or Illkirch or some other place in the vicinity." "Those places have foreign names, they are not in Farmer if L mitche

lad of sixteen and still attending the Gymnasium; Charlotte was a few years younger. We bade each other an affectionate farewell, then I joined the PRIEST AND PROPLE. Leo Gregory in the New World When we behold sone masterplece of painting like the "Transfiguration" of Raphael, the "Last Judgment" of Michael Angelo, or the "Immaculate Conception" of Murillo; when we be-hold some masterplece of sculpture, like the "David," the "Moses," the "Apolio Belvidere," or the "Laccoon Group" in the Vatican; when we stand before some masterplece of architec affectionate interval, then a phase are band of exiles—some two thousand in all—which were to pass through the enemy's lines under the escort of our Swiss friends, and proceed to Bale. Before we had crossed the frontier the

cannonade in our rear announced that the attack on the city had begun, and the attack on the city had begun, and soon a red glare lit up the sky in the direction we had leit. Ere long we heard that the authorities had sur-rendered; and I learnt from the news-papers a portion of the misfortune that had befallen us, it was said that every house in the quester where our home Group" in the Vatican; when we stand before some masterpiece of architec-ture, like the "Colonge Cathedral," or "St. Peter's" in Rome; when we read the literary masterpieces left us by Homer, Virgil, Dante, Shakespeare and Milton; or when we listen to the en-rapturing music of Mozart, Beethoven or Gounod, we instinctively pay hom-age to the men whose genius conceived and executed them. We look upon those men as almost more than human. had befallen us, it was said that every house in the quarter where our home was situated was reduced to ashes. I waited from day to day, looking for tid-ings of my husband; I felt dally more convinced that had he been alive he would have come, or at least would have written to us. The worthy people who had offered a refuge to the chi-deen and myself tried to console me by and executed them. We have than human. They seem to have shared in a marvel-ous degree the creative power of God. And so they did. And we do right to dren and myself tried to console me by saying that no dependance could be placed on the post in time of war; they pay them honor. And yet, my dear brethren, the work ought to deter me from returning of the humblest priest is higher and holier, far more God like than those works of merely human genius which Strasburg, but at the end of a week, I coald bear the separation no longer. Leaving my children under the care of our kind entertainers, I took the train the world is so ready to applaud. You call the priest your spiritual father. And such he is in fact. For under $G \subset d$ he is the author of your

to Strasburg. God grant that you may never witness such a sight as met my eyes ! Just as, after clambering over eyes ! leaps of debris and still smoldering ruins, I reached the spot where our house had stood, I saw the police ex tricating the body of my dear husband from beneath the rubbish. I identified him by his clothes and his wedding

him by his clothes and his weating ring. See, this is the ring." So saying, Mrs. Montmoulin brought out a beat and blackened ring, and showed it to the man, who had listened to her narrative with the deepest interest. "One can see that it was in the fire as well as its master," he said as he examined it closely. "It has as he examined it closely. "It has been indented too by the falling walls. And did the Prussians let you go with out molestation ? People say they were very devils."

"No, they were quite civil and even allowed me to have the small su u con-tained in the cash box, which they also new and higher life. Your souls are beautiful with the beauty of God, knowing with His wisdom, strong with His strength — Cardinal Manning. "Internal Mission of the Holy Ghost." dug out of the ruins. One of the officers, too, who was superintending the men, gave me half a sovereign, when he heard that I was the widow of Humanly speaking, when the priest dies, his name dies with him. His image survives in no visible form. Yes ! But if you could only look upon the man whose remains had just been found, and that I was left utterly with out means of subsistence. God gave me strength to bear up at that time, or the souls of them to whom he has minis tered you would there behold his image my troubles would have deprived me of reproduced. In the kingdom of soul my reason or brought me to the grave. As soon as I had seen my poor husband As soon as I had seen my pool massing buried, I hastened back to Bale, having made up my mind to go back to my old home in Provence with the two children. The good people who had shown us hospitality would take Christ, the Model of human perfection, he strives to form your character after that great original. Day by day, year after year, laboriously and patiently, tenderly and lovingly, sometimes with joy of heart, sometimes in tears, he labors to form in you a copy of the God man. And while he works, God works with him, inspiring his thoughts, in-daming his heard, guiding his hand. take shown us nonpitality would be not a penny! God reward them! They even made me a little present, and bade me God speed on my journey, when we started on our way through Geneva to my dear old way through Genera to my dear old native town, Aix, where my mother was still living. I took the little house, our present abode, and opened a small business in woollen manufactures with the few hundred franc which George gave me when we left Strasburg, all the ready money he had at the time. This has prov rided ns with a scanty subsistence, just enough with a scanty subsistence, just enough to live on ever since. But I am wearying you with my long story, Mr. Lenoir. You must forgive me; when an old woman begins to speak of bygone days, she finds it difficult to stop." "Forgive you !" her companion re joined. "I owe you many thanks for telling me this, and I feel for you with all my heart. If ever you want a friend

The priest is not content to make you worthy members of civil society. He does that. He inculates the na-tural virtues of industry, honesty, so-briety, patience, love of country, revall my heart. If ever you want a friend in need, do you come to me. Upon my word you have shown great courage. only hope the remainder of your l of your life will be more tranquil and happy than the past has been, for you have had the past has been, for you have had severe trials. When you go to live with your son at St. Victoire you will have a good time before you." "If it is the will of God, Mr. Lenoir.

to prepare you for your glorious des-tiny. What a noble work is this ! And tiny.

JUNE 9. 1906.

then all priests are hypocrites, all then all priests are hypocrites, all religion a mockery! They will not or cannot practice virtue themselves; hence they rejoice in the fall of the innocent. The oc-casional lapse of the virtuous is to them a justification of their own habit-ual and wilful wickedness. My dear brethren, can you inagine an oceasion of more religing sugar

an occasion of more rejoicing among the devils in hell than the fall of a priest? No i Then what shall you do? What should you do in regart to your priests, your spiritual fathers? Support them, encourage them, sympathize with them, shield them !

Suppose they do err! Is that an ex cuse for deserting them, for betraying them? No! That is the plea of them? No! That is the plea of every traitor who ever betrayed his country or his fellow-man. Benedict Arnold tried to excuse his treason by alleging the faults and mistakes of his superiors, by saying that men of less deserts than he—which is true—had been promoted over his head. Has the world accepted his excuse? Not Neither will it accept yours for be-traying your God given leaders, your spiritual fathers.

Suppose the priest does err ! Is that an excuse for your publishing his sin? Do not imitate Cham, the wicked son of Noah, who, when he saw his father in-toxicated and lying naked in his tent, laughed in derision and published his shame to his brethren. Beware of fol-lowing his example, lest the curse that fell on him and his posterity may fall on you and yours ! Rather imitate the example of Sem and Japhet. When nourished and perfected. Inrough the sacraments and the sacrifice of the Mass he infuses grace into your souls. Now grace is the gift of God the Holy Ghost acts, there He is present. He unites Himself to your souls in such a they heard of their father's sin and they near of their latter's sin and shame, they took up a cloak, and, walking backwards lest they might see, covered him. Do you in like man-ner, and I am sure that God Who reway that you become like unto God. The union between your souls and God the Holy Ghost is the closest possible warded them and theirs, will bless you and yours. (Gen. 9: 21 27.) What kind of a Catholic do you most

admire ? What kind of a Catholic do Protestants most admire ? Is it the Catholic who is always criticising church and sisters and priests? No! The Catholic whom you admire, the Cathoas it were recreated, born again to a new and higher life. Your souls are beautiful with the beauty of God, lic whom all men ad nire, is the man who, when he hears his church, the sisters or the priests reviled, throws off his coat and is ready to fight.

Pray for your priests, all of them. Do not be like the little academy girl heard about the other day. She finished her evening prayers and was about to climb into bed when her

"Mary, you forgot to say a prayer for Father L---,"

or Father L---," Why, he doesn't meed my prayers." "Why not?" asked the mother. his name never dies, and his children are ten thousand. He works not on canvas, nor in marble, but on human souls. Having before his eyes Jesus Christ, the Model of human perfection,

"Because he is so good." "How about Father Mc ----?"

The little girl looked at her mother with her innocent eyes and in all charity said : "I don't know, mamma. Maybe I'd better say a prayer for him." The mother suggested that she had better pray for both. And so do I. Father Mc—and Father L—both need your prayers. Father L—has a long road to travel before he reaches long road to travel before he reaches the point where I now stand. He will doubtless find ahead of him many a piece of rough road, many a quagmire, many a steep hill. Many a time his feet will bleed as he bears his cross up his hill of classer He will each the blockstained Calvary. He will see the bloodstained print of the Saviour's feet who walked that path before him. Still he needs

our prayers. In your charity you may sometimes fancy that the priest does not need your prayers. He does need them, and he counts on them. You cannot know how much he leans on you for support. In almost every man's life there come now and then periods of depression. Overwork and worry, especially if there be added some great misfortune or sorrow, drag his soul down to the verge of despair. Strange as it may seem, buoyant, happy. sanguine na-tures are most prone to these seasons of melancholy. And they are truly

they are not in France, if I mistake not," the baker observed.

"They are in the environs of Stras-burg," the old lady replied. "We re-sided there until the commencement of the ill fated war put an end to all our happiness. My husband carried on a trade in fruit; on one occasion when he came into Provence to purchase a quantity of the dried plums of these parents, I made his acquaintance. My parents consented to our union, so I followed him to the Rhineland as his wife. We got on well until the out burst of the war; and almost before we were aware of it, the Germans surwere aware of it, the definants and rounded Strasburg. Those were terrible times, Mr. Lenoir; one did not dare to venture into the streets because the enemy's shells flew about on all sides. After the defeat at Metz all hope of an accommodation was at an end. The quarter of the town where end. The quarter of the town where we lived was most holly attacked. Be-fore the bombardment began in earnest, through the intervention of some Swiss gentlemen of position, permission was obtained for the old men, women and obtained for the old men, women and children to leave the town. This was proclaimed with beat of drum in the streets, and immediately George said the children and I must go. Our parting was a truly sorrowful one. For the If any man hateth his brochildren's sake I complied with my hateth his brochildren's wish. Francis was then a John iv-20.)

I have been looking forward to it for a long time," the old lady replied, and as she spoke she sighed deeply, for a dark presentiment seemed to rise up before her, like the shadow of a heavy cloud, as if another trial was yet in store for her. "If it is the will of God," she repeated gently. "I trust your hopes may soon be fulfilled. Here we are at the inn al-

ready ! Your conversation has made the time appear so short. Now the time appear so short. Now Charles, my boy, look sharp, and mind you are down here again by 6 o'clock." And the stout baker swung himself to the ground more nimbly than one would have thought possible for a man of his weight, and politely helped Mrs. Mon moulin to alight. The two children moulin to alight. The two children soon jumped down, and after heartily thanking their kind friend, they fol-lowed their grandmother on the way up the hill to the convent.

TO BE CONTINUED.

PROGRESS.

We have come to understand that education in the true and large sense of the word is our one means of improving men; and that it is a delusion to imagine that a reform which is not based on education can be either deep or last-ing. The church which is not also school exerts no vital influence. What is eternal is perishable. The source of life is within, and the stronger, the purer, the more conscious of itself it becomes the more is the souls filled with immortal hopes and loves. This is the root idea of progress, of

This is the root idea of progress, of the progress which enters as an essential element into our conception of life, of the progress which is the soul's effort to realize itself. It begins, indeed, with the environment ; for they who have no thought of improving their material surroundings, rarely have a desire for intellectual and moral ad-vancement. Material progress enables desire for intellectual and moral ac-vancement. Material progress enables us first to provide for our physical ex-istence for health and comfort and length of days, but its proper human value consists in its power to mini to spiritual uses.—Bishop Spalding.

If any man say, I love God, and hateth his brother, he is a liar. (1

how insignificant and transitory appear all the works of merely human genius! The work of the priest, like the souls of men on which he works, is mmortal-enduring for all time and all eternity.

spiritual life. Through his ministra-tions you receive grace, the principle of supernatural life; and through his

ministrations that supernatural life is nourished and perfected. Through the

short of personal, hypostatic. You do not cease to be creatures, distinct from

God, but you become partakers in the very nature and life of Gcd. You are

laming his heart, guiding his hand.

And what a work he produces ! Not painting that must fade and moulder;

not a marble form or granite structure

living image of God, destined to live

forever. As long as God lives, that work shall live—a monument to the faith and hope and love of the priest.

The priest is not content to make

briety, patience, love of country, rev-erence for infancy and old age, respect

for and obedience to lawful authority

His special work, however, is to mak

knows that this life is only the thres-

hold of eternity. He knows that you are children of God, brethren of Christ and

that you are destined to occupy thrones in heaven. And so he labors

heaven. He

you worthy citizens of

must crumble into dust; but a

Such is the work accomplised by the humblest priest-the work done by your priests, for you and for your children. The priest is indeed your spiritual father. Yes ; and you are his spiritual chillren. His children? Then be His children ! Cherish for Him all those sentiments which good children cherish for their earthly father.

The priest is of necessity a public man. In every community he is a conspibuous character, whether he will or no. He stands always in the glare of public opinion. All eyes are directed upon him. And those eyes are not all charitable eyes.

charitable eyes. The young, who have never yet at-tempted any difficult work; the nega-tively good, who have never tried and therefore never failed, may sometimes think him lacking in zeal because he does not accomplish impossible things. The old are not apt to judge a priest harshly. I do not recollect ever hear-ing an old person criticise a priest severely. The old know from experience the weakness of their own nature, and the weakness of their own nature, and

the weakness of their own insture, and the weakness of human nature, in general, too well, to be uncharitable in judging any priest. On the other hand they are liable to think him too ambitious, too zealous, and instead of amotious, too zestous, and inscead of encouraging him, they almost discourage him by counseling what they call prudence, but what in reality is only timidity. The wilfully wicked, they who do not

even try to lead virtuous lives, watch him with the eyes of a serpent, color his every word and act with the malice of their own hearts, and take a fiendish delight in detecting the least sin or mistake. If his conduct is above re proach, they impugn his motives. He is vain, lacks character, or he is too positive and conceited. If perchance he really does fall into sin, they raise a hue and cry over him as vultures circle screeching over the hero who wounded on the battlefield. L fall Let the priest fall once, his whole life, they conclude, has been a sham, and he only a hypocrite ! One priest falls,

awful. The past seems an utter failure. The present is overcast with the black-est clouds of gloom. The future is terrifying in its forebodings of disaster

If you saw your father walking on the edge of a precipice, where a single false step could hurl him to destruc-tion, how you would tremble for his safety! How you would pray God to

keep him from harm ! For aught you know, my dear child-ren, your spiritual father may at times be, figuratively speaking, in just that position, where a sudden gust of temp tation would cause him to fa'l, when a feeling of loneliness and discourage ment makes him almost ready to hard himself from his height.

himself from his height. And it may be, that at such a time, you think of him and without ever dreaming that he needs your prayers, you pray for him, and your prayer is his salvation. Second the efforts of your pastor. He is working for you. Encourage him. Speak kindly of him. Do not keep all your eulogies for his funeral day. Do not be like the friends of a certain poet. During life he could certain post. During life he could hardly get enough to eat. When he died they erected a costly monument over his grave which caused some wit of the day to say of him : "He asked for bread ; they gave him

on a certain occasion when the On a certain occasion when the Israelites were engaged in battle with their enemies Moses knelt on the mountain top and prayed for them. As long as he kept his hands upraised the people were successful. When his hands fell from weariness, the people mere presend heat in defaat. Then

were pressed back in defeat. Then two of his attendants ran to his side and held up his hands. The people in the plain rallied again and swept the enemy from the field. (Gen, 17:9 13.) So will it be with you. When the So will it be with you. When the hands of the priest at the altar fall from discouragement or lack of support you will be defeated by your spiritual enemics. If you hold up his hands by your sympathy, your encouragement, your co-operation, you will be victorous.

Before all things have a constant

mutual charity among yourselves; for charity covereth a multitude of size. (1 Peter iv 8.)

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THE ENGLISH EDUCATION QUES TION.

GREAT SPEECH BY THE HON. EDWARD BLAKE.

BLAKE. From the Dublin Freeman's Journal of May 9, we take the following full report of the magnificent oration of the Hon. Edward Blake, on the the School Bill, which has now become such a burning question in the English Parliament and throughout the country i

that

which

ABSOLUTELY OPERATIVE. We believe this to be no less important to the whole community. We believe that to leave the question whether the clause should come into force or not, to the judgment of each Council or Local Authority which under the clause is to

exercise judgment upon the question, would be to throw into the hands of the

bigots and zealots and those who de light in religious controversy a fire brand ready to hand to be used for

local purposes, for local elections, and this would create difficulties of all de-scriptions. Nothing could more in-jurious to the peace of these commun-ties than to leave this as a wholly per-

Meet than to leave this as a wholly per-missive clause. In my own country of Canada, after struggles of the most desperate character, involving the greatest extremity of bitterness be-tween religious denominations and dis-turbing the general peace and progress of the country and all political combin ations, I rejoice that an agreement was made between those provinces under

made between those provinces under

THE OVERWHELMING CATHOLIC MAJORITY

of one province agreed to respect the rights and sentiments of the minority by making equal laws for each. It was

agreed that that should be made a fun-damental element of the Constitution. I agree that there are not the same

elements of finality. Such as you have you had better use, and the first of these elements is to determine the

Parliament and throughout the country: Mr. Blake—I may excuse myself for addressing the House by saying that I happen to have a somewhat prolonged experience upon this subject. For forty sessions, in three Legislatures, in different countries, I have witnessed and taken some part in the discussion of problems which arise in their con-crets form by the association of a Pro-testant majority with a Roman Catho-lic minority. Lorg ago I found and took my ground upon general prin-ciples, and having adhered to that ground I was rather pained when I heard from the lips of the Minister of Education the other day a statement with reference to with reference to THE RIGHTS OF MINORITIES.

which I am afraid was susceptible of another, and what seemed to me in the connection in which he used it, the natural and obvious interpretation. Speaking of the question between Roman Catholics and Jews, as the case might be, and the various Protestant denominations, he said "all minorities must affer; it is the badge of their tribe." Well, sir, some suffering may some times be inevitable in the carrysome times be inevitable in the carry-ing out of some measure of a great public policy, which the mejority of the nation believes to be essential to its progress or its existence. That suffering ought as far as possible to be avoided, but for my part my belief is, as I expressed it twenty years ago in a Besteeter computing tempended. as I expressed it twenty years ago in a Protestant community, somewhat dif-ferent from the tone ard the sentiment of the right honorable gentleman. I may venture to quote it, because it re-presents the ground I took lorg before, and which I have maintained ever since, and which I hold to this day— "Being strong, we ought to be what THE STRONG SHOULD ALWAYS BE— generous to the weak. A measure full.

The FRONG Shoch Always BE-generous to the weak. A measure full, heaped up and running over is the measure to be given by the strong to the weak, and by so acting we will ex-emplify true Christian principles; we emplify true Christian principles; we will exemplify true Liberal principles, we will do our best for the promotion of true Christianity, and for the spread of the Gospel." Those are the gen-eral views with which I approach all questions of this description. This is an English Bill, and we are concerned here mainly for Irish Catholics, who have brought with them from the country from which they sprang tradi-tions of those evil days to which I have tions of those evil days to which I have referred, and who are naturally jealous to the last degree of their religious to the last degree of their religious rights, and suspicious of any interfer-ence with them. I say it is a na-tural jealousy. It is a natural sus-picion which you cught to respect, and as far as possible avert in the course of your legislation. They know what in-terference brought them in the past, and THIS FEELING IS IN THEIR BLOOD.

said: "Public opinion would view any obstructive withholding of the permiss-ive privilege." What public opinion?" The public opinion of the locality? If so, then the difficulty would not arise. Does it mean the public opinion of the public at large to be made operative by discussion in this House and another Act of Parliament? We know the dif-ficulty of nassing THIS FEELING IS IN THEIR BLOOD, and you must not quarrel with them, you must not be impatient with them, you must rather be anxious in the fu ture to give them no excuse or pre-tence for imputing evil motives about what you do to day. (Cheers.) Do your part, and do it in such a form that you may help to obliterate those sad memories, and create in them a con fidence that you will respect their conficulty of passing AN ACT OF PARLIAMENT TO PROTECT A memories, and create in them a con fidence that you will respect their con-victions. Those in this country of the Irish race, for whom we speak, are mainly of the poor and lowly. They are of the toilers, whose share of this world's goods is small, and perhaps for that reason they look to joys that are to come. (cheers) Now, I will make no attempt to deal exhaustively with or to touch at all upon some of the topics which are to be debated on this Bill. I may say with regard to the ob servation made by the honorable mem-ber who preceded me that he seemed CATHOLIC MINORITY against a Protestant majority, and it would not be very readily operative. The right honorable gentleman went on to say: "But they might truly say that it is left to their judgment, even in the case of a four-fith majority whether or no, and, therefore in can-vassing in election, in discussion each rural area has this question in its own hands." The right honorable gentle-man also pointed out that although he believed in justice and generosity, the question was really in their own hands, and that it was for them in their own individual cases and with reference to r who preceded me that he seemed to have somewhat forgotten in his deindividual cases and with reference to their own community to judge and to decide. Those difficulties that I felt, clamation against parental rights to have some voice in the education of their children that education has been made children that education has been made compulsory by the state. He seemed to have forgotten that, after all, the parent is a member of the state, and he contributed to the taxes of the state (cheers,) has contributed to the rates, and that it is out of his taxes and which I now entertain have been assusged in one sense by the right honorable gentleman's speech to the Jewish deputation, in which he said : "Assuming the provision of clause four with reference to the non provided tour with reference to the non provided schools to be illusory (and, of course, if they were illusory they would be a fraud) the Jewish body would benefit more largely than any other body, but it was pointed out that it was not a and his rates that the state is maintainand his rates that the state is maintain-ing the system of education, whatever it may be, which is made compulsory upon the parent. He calls not for a subsidy, but claims that he shall be assisted to perform the duty which the state has made compulsory and which the state has undertaken to perform coarding to its own fashing. In the complete protection, because it was not obligatory on the local authority to ascertain the facts." So far the right honorable gentleman is accurate. The right honorable gentleman has im according to its own fashion. In the debate of 1902, my honorable friend, the member for East Mayo, made The right honorable gentleman has im posed the duty upon the local author-ities to make local inquiry for the pur-pose of ascertaining the facts, namely— the percentage of persons of one per-suasion as c mpared with another. "If four fifths of the parents of the children desire facilities it was an ob ligation upon the local authorities." These are ambiguous words. I don't know what obligation the right honor-able gentleman means. "Of course, said Mr. Birrell, "the local authority, if so minded, might disregard the fair intention of the statute and obstinately hold aloof from doing anything fur A COURAGEOUS AND MEMORABLE SPEECH. He then pointed out that as an inevitable consequence of the measure a share of the public control would be demanded, and would be obtained as the result of the system of public and compulsory education propounded in the Bill. The honorable member for the As a proposed an amendment in East Mayo proposed an amendment in the direction of parental rights, but his voice was not listened to by those for whose interests the Bill of 1902 was passed. But, nevertheless, his voice passed. But, nevertheless, his voice spoke the truth, for we are now face to face with the position which has been rendered inevitable by concrete facts. A situation was created by the Bill of 1902 which has to be met and dealt with to day, and therefore the honor-able member for East Mayo's view has to day been verified. It was, however, not so much the simple proposition, but it is the extent, the character, and the methods of interference and the inad-equacy of the safeguards, in respect hold aloof from doing anything fur-ther." Now, sir, the right hororable gentleman acknowledges that may hap gentieman acknowledges that may hap pen. He has described his interpreta-of the statute. It is the fair intention of the statute in any case in which the conditions prescribed by the fourth clause are found to exist, the local what is the point to exist, the road what is the pifficulty in saying that they shall agree? (Irish cheers.) "He would take care," added Mr. Birrell, "that their view that a here of the pifficulty be imposed

THE CATHOLIC RECORD.

to invest him with — if this Imperial Parliament is unable to deal with the local authorities, how does he expect the poor Ruman Catholics to deal with the Protestant majority in the locality affected ? Then the right hon. gentle-man said : "It was hard to believe that any great local anthority could be so bigoted as to disregard this statu-tory duty, he would not say obligation, imposed upon them for the education of the country." Well, if it is a statutory duty ence in a single school, which meant that in every school area the clause would be put into operation. If it would be put into operation voluntarily what objection is there to making it clear and plain ? If that is going to happen everywhere, why not make it the law ? We are strongly of opinion that is essential to the security of the minority, which in various parts of the minority, which in various parts of the country will have to fight these battles under the protection of this clause, duty THAT PROTECTION SHOULD BE MADE

duty LET US MAKE IT PLAIN it is a statutory duty. That is all we ask. Make it clear that it is what the right hon. gentleman describes it to be. If it is a statutory duty then they have to perform it. The right hon. gentle-man at present left it to their free de-clsion whether they should perform it or not. "He was sanguine enough," he said, "to believe that no local authority would refuse to Jews, Roman Catholics or churchmen the full advan-Catholics or churchmen the full advan tages of the Parliamentary Grant which Parliament intended them to receive. At the same time there was consider able substance on this point, and he would give it careful consideration. I am sure that the consideration has been given to this point, and I hope that the communication which the right hon. gentleman said he would make to his colleagues has been made, and we will

be greatly relieved if we learn that this clause is to be made mandatory instead of permissive. The right hon. gentle man then went on to deal with the ques-tion of the teachers. I am not, at this moment, dealing with that point. I am now dealing with the question whether Clause four should be mandatory or permissive, and I submit to the House that in the interest of the local author-ities, in the interest of the Roman Catholic minorities, in the interest of the peace of the country, it is desirable not to throw this bone of contention into every place in which the clause may be applicable; but, Parliament has de-cided that it is the duty of the local initial question, and we know that it means that in the cases in which you determine that there ought to be the authorities, on certain conditions, to use the clause to make that plain and clear by stating it in the enactment (cheers). I now come to THE FERCENTAGE LIMIT.

that it shall be given in certain circumstances that it shall be given. There is the suggested objection that there $\neg xy$ be on some of the Local Committees cranks who will object, but whatever strength The number in each school is not shown, and we have only general re-sults, of which we can only produce the there is in that argument is infinitesimal compared with the evil of saits, of which we can be provide the average. The only true thing to be said of the average is that it does not properly represent any one actual case. We cannot tell in how many of the schools there may be a quota above or below four-fifths, and the same observa-tion may be made of the nonplation compared with the evil of SENDING IT AS A FIREBRAND to the country and the bitter straggles which what you have proposed will create. Do what you think is right and if you think this is not a right clause then reject it, but if you think it is sight and inst to the Roman Cath. tion may be made of the population limit of five thousand. These are con-siderations that require careful study before they can be exhaustively dis-cussed. I only mention them as conit is right and just to the Roman Cath. It is right and just to the Roman Carly olic minority that there should be such a provision, then use all your power to enact it. The view which the Presi-dent of the Board of Education e_X pressed in introducing this Bill rather siderations which it is necessary to take into account before we can realise the real importance, either of the percent. pressed in introducing this Bill rather added to than relieved my disquietude when the clause was read first, because he said "I admit it is asking these minorities to trust in the generosity, the equitableness and the fairminded-ness of the local authority." I dare-say in many cases that will be justified, but I know not how far those other compliments to which I have referred may arise. The right hon. gentleman said: "Public opinion would view any obstructive withholding of the permiss-

I see no reason for the exclusion of rural areas. There exists a provision for the necessity of establishing a con-venient possibility of access to another school as an element for the applicaschool as an element for the applica-tion of the fourth clause, and that con-verience is bound to be ascertained by the local authority. If the convenience is not available in the rural area it will exclude the rural area, just as it ex-cludes the urban, but if it is available in the rural area, then I see no reason why the rural area should be specially availed from the operation of the excluded from the operation of the clause. It seems an invidious exclu sion, as well as useless. It seems

home of their own. They may be divorced from their surroundings, and bliged to find now homes, following the course of industry from time We have, therefore, to deal with time. a migratory population, and that migra-tion may result in the proportion being slightly disturbed one way or another at short intervals. Do you propose to unsettle things by having every year or EVERY FEW MONTHS A FRESH CENSUS or a fresh inquiry, and if you find it is one below the four-fifths are you to dis-turb everything and upset everything, or do you propose that once established or do you prove that once estimated the right shall remain for a reasonable period? I think that the argument of convenience and practicability points to a considerable element of permanence in the settlement of the question once it is settled, and that disturbance it is settled, and that disturbance should only be at a reasonable and long interval. I come now to the other point, on which the local authority is to decide, and that is the question of convenient attendance at some other school for those who may be excluded by the school keeping the original character which it has and which it is in-tended to retain. Therefore, you get a concrete question. You have one question, the effect of which I have already alluded to-namely, the exist-ence of the proportion of the children belonging to the several schools. You come next to the question whether there is convenient attendance, and even if there exists that proportion, even if the school is so constituted as even if the school is so constituted as to be practically almost a homogeneous school as in the case of a Roman Cath-olic, and Jewish. or a church of Eng-land school, even so, is the general minority, though here in the individual case, the overwhelming majority, of the local population to suffer, unless it turns out that school places can be obtained elsewhere at a convenient dis-

hole than the question of the ap-plication or non - application of the clause when the percentage of the school population has been ascertained. This question of convenience is one Inis question of convenience is one point on which it is very easy to differ, and I think that more careful and more unbiassed consideration—a considera-tion better calculated to do justice— would be construct if the determination would be ensured if the determination would be ensured if the determination of the local authority on this question of convenience were not final, but made subject to an appeal to the central authority (cheers.) Now I come to the finally excluded schools. If my sug-gestions as to the reduction of the pro-vertion of achelers, as to acaduation of gestions as to the reduction of the provide of scholars, as to reduction of the population of the area be adopted - vague and general as I have made them, for I am dealing with principles and not with details, which are more appropriate for the Committee stage-if these suggestions are adopted the

if these suggestions are adopted the number of excluded schools might be much reduced ; but whatever the number might be, it is considerable at pres ent, and I hold that in conformity with those principles to which I alluded in my opening remarks, it is fitting that those finally EXCLUDED SCHOOLS.

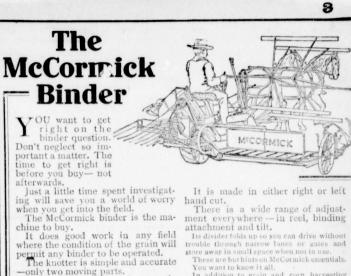
if they prefer to retain what those who built them believed to be vital in their curit them believed to be vital in their character as Catholic schools, shall continue to retain that character. If they prefer that they shall not come under the Act and be acquired by the local authority, I hold they have not the Scotland Division (Mr. T. P. O'Connor,) in a temper moderate and frm, the day may come, at some later stage of the Bill, that we may enter a different verdict upon the Bil. (Cheers) orleited their right, at any rate as arents, to their share of the rates or heir rights as parents even to what I build call a generous capitation grant. herefore, I hold that they ought not be left absolutely destitute, as the THE UNBELIEVER INCONSISTENT. Bill at present proposes to leave them (cheers). I leave now all the questions connected with this branch of Clause 4, aside some truths of revelation with the old question: "How can such things be?" he is acting or speaking d I turn to what, alter all, is more tal still—more vital than the ques-on of the substitution of "shall" for things be? The is acting of speaking or thinking inconsistently with his own daily and hourly practice. He accepts the law of gravitation, and a great many other laws, whether ultimate or derivative, which are as incomprehens may," I turn to the question of THE APPOINTMENT OF TEACHERS,

because that is the root of the whole matter. What is wanted is that a school shall retain its existing charac ible in their degree as any truths of revelation; nor does he allow any spec-ulative question as to the modus agendi ter as a church of England school, as a ter as a church of England school, as a Jewish school, or as a Catholic school. What must be acknowledged is that it cannot substantially and effectively re-tain that character unless the teachers are such as to give confidence to those who send their children to the school, and that as long as that must be ac-knowledged it is plain that there ought to be more security for the parents' ity of their existence in the invisible world. The mind that has actually grappled with the mysteries of the material earth; that has been brought face to face with them; that has been to be more security for the parents' right to have teachers such as will keep the school of the character which the provisions, of the Act to retain. I think the importance of this can not be exaggerated. I think there ought to be a provision for A PARENTS COMMITTEE, with a negative or an affirmative voice in the choice of the teachers. Remem.

real importance, either of the percent with a negative of an animative voice age limit or the population limit super in the choice of the teachers. Remember you are hoping to make provision for what will last, if not in perpetuity, for a considerable time. It is a provision by which the Local Authorities will perform not merely the displeasing trachers from year

duty of displacing teachers from year to year and from month to month and from week to week, but there will be numerous case in which there will be places to be filled up because of teachers becoming old or dying or from other causes. Now there ought to be some provision with reference to the choice of the teacher to fill these vacancies, of the teacher to find these vacancies, and I have suggested such a provision. I am glad to know-quoting once again from the valuable speech of the Minis-ter of Education to the Jewish deputa-tion the bla prior is that as paragrad ter of Education to the Jewish deputa-tion—that his view is that as regards the intention of the statute with re-gard to the Jewish teachers THE WORDS IN CLAUSE 4 WOULD RE-

power, induce and ceaseless vigilarce reminding us almost of God Himself is what we speak of as "the attraction of gravity." This it is that stretches out its arms, as it were, seizes him in its irresistible clutches, and hurls him is during with the force of a given THE WORDS IN CLAUSE 4 WOULD RE-QUIRE STRENGTHENING. He said: "With regard to the Jewish teachers the words of Clause 4 might require strengthening, but the intention was that they should be carried on just as they were now." That was to say, not merely for a long time but for so long as the arrange. headlong, with the force of a giant, through a thousand feet of space, and dashes him violently to the ground, time, but for so long as the arrange-ment lasted. He agreed that there was a loop-hole for any amount of pig-headed obstinacy and bigotry, and jealously and unfairness, but it was certainly the intention of the clause that the teachers should remain the same as they were, and that those who were alone qualified should give the were alone quanter should should should be the particular religious instruction which hitherto had been given in the schools." I only demand that these words should be made good. I only demand practi-cal security with reference to the future that these words should be made good. As to methods, that is a matter for Committee, but I think it can only be by the parents having a voice in the choice of the teachers. There is a lack also, I think, in the provision for TAKING OVER NEW SCHOOLS in the event of population incre in the event of population increasing in districts, besides the natural growth in districts, besides the natural growth of places by industrial enterprise. There are other changes such as by shifting of population, and while some towns have fallen away, others have grown; and in dealing in any way worthily with this question you must consider the rise of a new population, which would require the same right and protection as is given to existing which would require the same right and protection as is given to existing schools by this clause. I venture to suggest, therefore, that the clause is entirely defective in point of security, and leaves the Bill in a condition in which it is not adequate for the object of settling the question for a seasonable time, and so relieving this House from such discussions as the one we are now engaged in (cheers). I earnestly hope that the difficulties to which I have alluded, and others which I have deliberately the difficulties to which I have alluded, and others which I have deliberately abstained from presenting to the House upon this occasion, may be met at some further stage by the right hon. gentlenot so much the simple proposition, but it is the extent, the character, and the methods of interference and the inad-equacy of the safeguards, in respect of which, we believe, the Bill is funda mentally vicious, and will trench un-warrantably on the rights of the min ority for whom iwe speak. I am going that they shall agree, then which the single proposition, but in saying that they shall agree, then WHAT IS THE DIFFICULTY in saying that they shall agree, (Irish cheers.) "He would take care," addhe be local authority to do its duty wo the to point out that there was some difficulty in dealing with local at the same time he averred that he did not believe it would make a differ-Lan Church Chime Poar Memorial Bells a Specialty. Memorial Bells a Specialty. Memorial Bells a Specialty.



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When a man declares that he cannot

ccept the incomprehensible, or waves

to interfere with his very practical de erence to these laws. When we have convinced of the ex

istence of endless incomprehensible wonders in the visible world, we shall more readily acknowledge the probabil-

grain of same of most unrankable burles seed, will, we may reasonably hope, be less likely to grow contentions concern-ing things eternal and supernatural-will, in fact, surrender at discretion to the mysteries of divine faith (p. 11).

Again: We read in the Times that a certain man threw himself from on high-from the Monument or from the cliff that

the Monument of riom the offit that juts out a thousand feet above the shelving beach. But I beg to dissent. What! You tell me three himself down? Nothing of the kind. No man can throw himself down. The expres

sion is not felicitous, nor rigorously accurate. The plain fact is, such a thing is impossible. He can no more

throw himself down a thousand feet than he can throw himself up a thous-and feet. His share in the tragedy is

a very modest one indeed. He merely steps . . . beyond the jutting rock and so placed himself within reach of

this great power lying in ambush. This power, hidden and unknown, yet in its

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y dear child-may at times in just that gust of temp fa'l, when a discourage ready to harl

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your pastor. Encourage him. Do not for his funeral the friends of a life he could sat. When he tly monument caused some im : they gave him

on when the in battle with knelt on the for them. As s upraised the il. When his eas, the people defeat. Then can to his side The people in and swept the The people in and swept the Gen, 17:9 13.) ou. When the it he altar fall lack of support your spiritual p his hands by will be victor-

ve a constant ourselves ; for ltitude of sins.

where now he lies crushed to atoms. The sincere Christian, fearing Him who can hurl not his body only, but his soul also, into hell (Matt. x: 28,) is quite as "scientific" as our professor who fears to tread too near the treacherous edge of the cliff. If, indeed, a man will admit the unseen and inscrut man will admit the unseen and insertable able power in one case, and will con temptuously reject the unseen and in-scrutable power in the other, for no better reason than because it is unseen and unscrutable, we may justly charge him with inconsistency and folly.— London Tablet.





hell. We do not find fault with either The Catholic Record the discussion of the subject or the deci-Tublished Weekly at 434 and 486 Richmond street. London, Ontario. Frice of Subscription-\$2.00 per annum. sion arrived at ; but it will be seen by Erice of Subso our readers at a glance that the ques tion of the reality of a place of punish-

EDITORS : EEV. GEORGE R. NORTHGRAVE Mistakes of Modern Infidels." THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey

LONDON, SATURDAY, JUNE 9, 1906.

4

CREED REVISION.

We had occasion not long ago to call to task a professor of history of Cornell University, who said in a lecture delivered before a society of Montreal from Me ye cursed into everlasting that a council held at Macon, France, discussed the question whether or not women have souls, the decision being in but the righteous into life eternal." the negative.

The professor in reply to our comments admitted that the final decision was that "women are human beings," thus insinuating that the question wa earnestly.debated, and that in the end it was somewhat grudgingly conceded by the council that women belong to the human race.

We showed by referring to the authentic acts of the council, in question that it was a Provincial council, which had no authority to decide matters of faith, and that as a matter of fact it made no attempt to do so. It was a local council whose business it was to regulate local matters, and to refer to the Pope all matters which concerned the faith of the church, and even dis ciplinary matters of importance with which provincial councils are not auth orized to deal finally, because they relate to general matters which concern the whole church. Hence, we should have no hesitation in believing that this matter was not a subject of debate at all, and this is what is to be inferred from the account given of the council by Mansi, the learned historian of the councils of the church.

According to Mansi, one of the Bishops present expressed his belief that the Latin word homo cannot be applied to a woman. Immediately when this statement was made, other Bishops pointed out that homo is used for both man and woman in the account of creation in Genesis; and that Christ speaks of Himself constantly as the Son of Man, that is, of the Blessed Virgin Mary, His mother. Thereupon all discussions ceased, and the Bishop who raised the question was quite satisfied.

The probability is that the Bishop who supposed that the word homo should be restricted to the male sex, being a Frank, was not conversant with all the niceties of the Latin language, but whether this be so or not he was in the wrong on a grapmatical point and not on a matter of faith. At all events, he was not the council and could not speak with the authority of the council which was so decisively against him.

We are led to make these remarks in consequence of a despatch from Des Moines, Iowa, which, under date May 26th. informs us that there was a pro position brought up before the Presby Cerian General Assembly to strike out of the Westminster Confession of Faith the words " cast into eternal torment." The proposition was, however, rejected. We admit that it gratifies us to ob serve that there are parts of the old and true faith as revealed to us by Christ, which are still believed by the majority of the Presbyterian body ; but the tendency towards a change is seen evidently to be there, and from th fact that this proposition was rejected when a vote was taken on it, shows that though Unitarianism has captured some of the outposts the citadel is still not taken. But this means that it will gradually yield even its stronghold, and as the tendency toward Unitarianism is now apparent, we shall find that it will ultimately strike the flag of old Christianity, and become the Unitarianism which has now flaunted its flag openly to the breeze. The result the quarrel over Dr. Briggs' denial of admitted principles of the Christian faith, shows what is coming, and though ostensibly Christian truth has predominated over heresy, every one can see that the vigor of the defence is growing weaker and weaker every day. The boast of the Unitarians which has been made recently very fre quently will soon carry the last ramparts. That boast is that though Unitarianism is not nominally extending dtself, it is doing so in reality through the gradual falling away of Protestants from what they call Evangelical Protestantism to Unitarianism, which is a disguised Deism, or even practical Atheism.

determination not to have them ccepted will be respected, and the socalled "stage Irishnan" will soon cease to be regarded as a living attraction, and will be relegated to the selves. oblivion he deserves. ment for the wicked troubles the Pres

byterian body to a much greater ex DEATH OF A NOBLE IRISHMAN. tent than that of the humanity of half the

It is only a few years since the Pres

byterians of the United States knocked

structure. It now looks as if another

of the foundation stones shall soon b

rolled down from the building to the

THE CHURCH IN FRANCE.

decisive measures to meet the new con

dition of affairs arising out of the

separation of church and state in the

republic. In our conviction, it was

the wisest course for them to pursue to

await the course of events until they

should know exactly where they stand,

and this is precisely what they have

It must be remembered that each

cclesiastical province consists of a

certain number of dioceses attached to

ne Archiepiscopal see, to which all the

other sees are subordinate to a limited

extent. Thus it was possible for one

Province to hold a Provincial Synod,

but a National Synod could be held

While the future status of the church

was doubtful, it did not appear s emly

that the Holy Father should authorize

the convocation of a National Council,

as the doing so might seem to be a

defiance to the government if this were

done before the attitude of the govern

ment was positively known. Besides,

until a very few weeks ago there were

nineteen vacant sees in France, and a

National Council could not be regarded

as truly national till these were filled.

They have now been filled by Bishops

loval to the Head of the church, and the

church of France has thus been put

into a position to speak with authority

on the will of the French Catholic

people, as well as with that of the

church in France, and thus the

moment has arrived when it is ex-

pedient that the National church

A national council has now actually

een called for May 30th at the Arch-

ishop's house in Paris for the purpose

adopting resolutions embodying the

views of the Bishops in regard to the

best means to meet church conditions

We have no doubt that vigorous a

well as prudent measures will be ad-

opted for the government of the church

under the present persecution to which

THE STAGE IRISHMAN TABOOED.

We notice in the news budget

from Providence, R. I., that a recent

very effective step towards the

abolition of that coarse being, the

stage Irishman, has been taken in that

city. A vulgar burlesque on the Irish

people was advertised for performance

in Keath's Theatre under the name

Mrs. Murphy, but when the character

of the piece was examined it was found

to be of a style holding the Irish people

to contempt, and a numerous deputation

called upon the managers of the exhib

ition company to direct their attention

whereupon it was promised that the

thing should not be exhibited. The

protest came especially from members

of the Ancient Order of Hibernians,

but other Irishmen and descendants of

Irishmen assisted in making the protest

effective. As a result of this deputa.

tion, it was wisely determined by the

to the insulting nature of the drama,

state of offair

should speak authoritatively.

prese

it has been subjected.

clergy.

only under authority of the Pope.

Lord and Master?

ut two important stones of their

human race troubled the second Council A despatch from Dublin dated May of Macon. And yet the Protestant world 30 brings us the sad intelligence that showed less concern that a Presby-Michael Davitt is no more, having died terian Conneil or Assembly has within on that day in the presence of his eldest the past few days found it necessary to son, Michael, and his two daughters, discuss at length and pass a vote upon who had devotedly attended him the truth of Christ's words : " Depart throughout his illness. John Dillon was also present at his bedside. The fire prepared for the devil and his last sacraments were received at the angels," and "these (the wicked) hands of Father Hatton, who had at shall go into everlasting punishment ; tended him regularly.

Mrs. Davitt, who had been in constant attendance on her husband until a few days ago, when she herself was taken ill, lies prostrated in the same hospital, too weak to leave her room.

John E. Redmond, leader of the Irish party in Parliament, was a frequent inquirer by telephone from the House abyss. And must the followers even of Commons and gave up his proposed then hold that the newly amended creed is just as true as the old continental trip over the Whitsuntide one was declared to be when it was the holidays in consequence of the condition of his friend, the father of the Irish the only true and sure teaching of our Land League. Among the last callers at the hospital was Lord Hemphill on behalf of the Earl of Aberdeen, Lord Lieutenant of Ireland and the Countess Much wonder has been expressed why f Aberdeen. the French Bishops have not taken

Mr. Davitt retired from the repreentation of South Mayo in Parliament n 1899, but to the last took a keen nterest in the politics of his country. Death was due to blood poisoning, hich followed two operations for ecrosis of the jaw bone and spread so rapidly that all efforts to stay its

ourse were unavailing. No man ever took part in the political turmoil which existed in Ireland for conturies with a more lofty motive than did Michael Davitt. He loved his country sincerely and constantly, and suffered much-including imprisonment and harsh treatment while in prison-because of his desire to have his country manage her own affairs in an Irish parliament. No blot remains upon his character, and his memory will be revered by Irishmen the world over in the same manner as those other heroes who in the past gave up life and property and all that the world could bestow upon them in the effort to procure for their country that degree of freedom to which she is entitled.

THE NEW GENERAL OF THE JESUITS.

It is now understood that the election of a General of the Jesuits will take place in Rome in September, to fill the vacancy left by the death of the Rev. Father Martin. The Vicar General of the Society will preside at this election and will, with the aid of five assistants, make all necessary preparations for the important occasion.

Each Province which has fifty mem bers will select two deputies who will accompany the Provincial to the General Congregation, so that each Province of the order will have its representatives in the Congregation on which the duty of electing a new Gen-

there is sure to be always a large nucleus of young men faithful to their solemn obligations of Temperance which they have voluntarily taken upon them-

This society was begun only in February last, and its success has therefore been phenomenally great during the short period of its existence, and thus a sober parish is ensured for many years to come. This is one of the results which have already ensured the success of Archbishop Brushesi's temperance campaign, which has been emarkably successful in all the parshes of the city, as well as the country parishes of the Archdiocese of Monreal. We wish the promoters of Temperance in that city complete success in the movement which has een so auspiciously begun.

THE GRAND SOVEREIGN.

Dr. Sproule, M. P., Grand Sovereign f all the Ocangemen of British America, once more appears in the papers looking for notoriety. Some years ago the daily press would pay cant attention to men like Dr. Sproule M. P. for the reason that his utter ances are such as are calculated to create unrest and set neighbor against neighbor. But nowadays, in the strenuous rush for news good, news bad, and news indifferent, news of big things and news of little things, these days when reporters are expected to pick up every small scrap-the utterances of men like Dr Sproule, M. P. are made use keep the type setting to machines agoing. At a meeting held in Toronto on the 30th of last month the Grand Sovereign advocated the formation of a Canadian Protestant Federation, the object of which, we are told, would be to resist the increasing influence and aggression of political Romanism in Canada. We suspect the Grand Sovereign did not stop to consider the consequences of this pro nouncement. Is it not an admission that, after all the parading and the thunderous orations and the displays of Kentish fire and the cries of " no surrender " and the singing of Orange war songs, and the pounding of the drums and the screaming of the fifes, Orangeism as a factor in the public life of Canada is a failure. We have a suspicion that the Orange leaders now recognize this as a fact. The very name of the society is distasteful to hosts of Canadians outside the Catholic fold. It is not to be wondered at, then, il Orangeism is allowed to pass away and be supplanted by a Canadian Protestant Federation, "to resist the ircreasing

influence and aggression of political Romanism"-something which exists only in the imagination of members of the Orauge Association. We would recommend the Grand Sovereign to read a speech recently delivered by Sir Richard Cartwright in the Senat of Canada in which he proved by facts and figures that the Catholics of the province of Quebec are far more tolerant towards Protestants than are the Protestants of Ontario towards Catho lics. The freedom sought for by men like Dr. Sproule, the Orange Associa tion and Protestant Federation, is free-

establish state endowment of undenom-instionalism. As far as Catholics are concerned, it is neither more nor less than a new Penal Law." There is in the present House of

Commons a much larger number of non-Conformists than were ever before elected, and though, no doubt, many non-Conformists were induced to vote for Liberal candidates owing to the non-Conformist opposition to the English school system established by the Bal four government, this was not the real issue on which the present government was sustained by the electorate, but rather the tarriff issue, "whereo the last government was wrecked by the partial secession of Mr. Joseph Chamberlain and his Liberal-Unionist followers. Home Rome for Ireland had likewise a large share in bringing about the result; for it is undeniable that

the Irish Nationalists, who are now numerous in England, voted to a man for the Liberal candidates, and secured to them many seats. It is, therefore, a piece of ingratitude for the government to bring in a peculiarly non-Conformist Bill which practically in part establishes non Conformity as the religion of England, though this is the religion of only a small minority of the people.

The Balfour Educational Bills gave fair satisfaction to churchmen, Catho lics, and even Methodists, and the voluntary or religious schools were at tended by a very decisive majority of the children, which fact was sufficiently attested by their choice of the volun tary schools in educating their chil dren. It was not seemly, therefore, for the new Government, without a real mandate from the people, to establish a school system which pleased only the non Conformists, and we are safe in prognosticating that the tyranny which has been perpetrated will prove to be the rock which will crush the present government unless it undo the work which it has accomplished.

Under the Balfour Educational Law. government aid was to be given to schools according to results. This was a fair standard : but the Birrell Law has substituted the non Conformist idea of secular or godless education. This should not have been forced upon an unwilling people, and we are convinced that the government will soon find this to be the case.

It is not generally believed that the Birrell Bill will pass the Lords, so that in this instance the House of Lords may prove to be the safety of the public We cannot but believe that the law will prove to be most unacceptable to the people. But whether acceptable or not it is most unjust.

> THE FRENCH MASONIC SOCIETIES.

The truly diabolical methods ad opted by the French Freemasons to cast obloquy upon the church can scarcely be conceived, not to say be lieved by those who have been reared under the flag of a country where any respect is shown to truth and Christian orality.

One of the methods which have been adopted by the Masonic propagandists is an endeavor to have the law repealed which forbids the wearing of a clerical dress, or that of monks by lay persons, whether men or wonen, and the object in view for seeking to abro gate this law is now openly avowed as THE ENGLISH EDUCATIONAL if it were an honorable thing. The secret is let out by the Masonic Re view for January 1906, which has the audacity to make the following proJUNE 9, 1906.

Anarchists wearing ecclesiastical cos. tumes were arrested for singing obscane songs along the route of the proces sions. Others were arrested under like conditions for appearing on the streets in a state of stupid intexication. The guilty parties were ordered to pay small fines. The Paris papers give numerous instances of this infamy. And yet there are persons who think of who pretend to think that successive Popes have acted unwisely in forbidd. ing Catholics to belong to the Masonic and other secret societies which perpet rate these infamies !

No decent or self respecting Catho ics would become members of societies which are capable of doing such sham ful things.

HON. CHARLES FITZPATRICK.

It has been announced that the Hon. Ohas. Fitzpatrick will retire from the position of Minister of Justice to assume the high and honorable position of Chief Justice of the Supreme Court. No one. we feel assured, will question the fitness of the honorable gentleman for this most responsible office. In the public life of Canada there have been men who reflected honor upon their country. They were gifted by nature to become leader of men and models of all that is en nobling in the higher walks of life They have held positions most exalted calling for capacity most rare and that rectitude which leaves to their success ors a path of honor stainless and bril liant. They retire adorned with the plaudits of a grateful people, bequeath ing an unsullied name to their kindred. Such men were the late Right Hon. Sir . John Thompson and the Hon. David Mills, both of whom served terms as Ministers of Justice. May we not put in the same class the gentleman who is now retiring from that office. The manner in which he performed its duties has been above reproach. His life has been a stainless one, and in the assumption of the high er post he may well look back with a

feeling of satisfaction at the years so well and so usefully spent as Minister of Justice. "Duty well performed will be the verdict of every Canadian including those who are not of his political party, his race or his creed. Early and late he was found in his office giving scrupulous care to its most minute details. His brilliant legal acquirements stood him in good stead. On questions of law his opinions were received as those of one who is a master of legal lore. The many im portant bills which it became his duty to present to Parliament will for generations remain monuments of his splendid ability.

When a man spends a generation in the public life of the country, engaging actively in all the turmoil, and submitting to all the vicissitudes of party warfare, and can truly say that he has fought honorable battles-that his career has been above reproach-that his countrymen are the better for his life work-that he never made use of his position to acquire ill-gotten wealth -that he has given of his best to the country of his birth and his love - he will retire crowned with the plaudits of the people, and his memory will be held in veneration long years after wards. Such is Honorable Charles Fitzpatrick. When the history of our own times is written his name will occupy a high place in the temple of fame reserved for great Canadians.

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Here we must add that the mythical managers to set aside the proposed stories plucked out of the history of farce. It is necessary for Irishmen and the

the past eighteen or nineteen centuries, such as that one told in Monchildren of Irishmen to enter protests everywhere when it is known to be the treal by the Cornell Professor in his lecture, is simply a myth which was intention to burlesque the Irish by presenting these and similar plays as supposed to be so plausible that it was representing the Irishman in history or greedily accepted by most Protestants in actual life. till we tore away the masks, exposing ats absurdity and falsity.

But now comes the story of the General Assembly of the United States dicision after the character of such with its discussion on the existence of

ral will devolve. The resolutions adopted will then be

There are sixteen thousand Jesuits ent to Rome for approval and after in the world, and of these two thousand being approved by the Holy Father six hundred are in the United States. will be acted on by the Bishops and These will be represented in the elec toral body by three representatives

each. The Provincial of the New York-Maryland Province is the Very Rev. Father Hansel nan, and of the Missouri Province Very Rev. Henry M seller.

Owing to the importance of the Jesuit order in the church, the Geneneral of the order is frequently called the Black Pope."

THE TEMPERANCE CRUSADE IN MONTREAL.

On the evening of May 27th there vas a highly impressive scene in St. Anthony's church, Montreal, when two hundred boys between the ages of ten and seventeen years took the total abstinence pledge against the use of all intoxicating liquors. The pledge was administered by Rev. Father Heffernan, who pointed out to the boys the advantages which the total abstinence pledge will be to them in their career through life. It is the best possible protection to them for the life which is before them, as temptations to evil are most apt to come to them through the sense of taste, whereas Total Abstinence is conducive both to the spiritual and physical welfare of every individual. Father Heffernan is the spiritual director of the juvenile St. Anthony's

Temperance Society, into which the boys were enrolled, and his success in forming so large and earnest a branch of the society in the parish is the best evidence we could have of the good work he has done, as the society already numbers on its roll nearly every boy in

We should be glad to see Irishmen the parish, and as it is our experience that boys of the ages already mentioned and children of Irishmen act with dicision after the character of such are very faithful in fulfilling the obli-plays is found out, as in this way the gations they thus take upon themselves, Religious Disabilities Bill, or a Bill to

ute all who do not below om to pe to these politico-religious aggregations of disappointed politicians, the scrap ings of the political dump heap.

LAW.

The London Saturday Review, a thoroughly Protestant journal, voices the general opinion which prevails in England in regard to the Birrell Edu cational Bill which has been passed in the House of Commons under the aus pices of the Liberal government, socalled. It says of the new law which has been forced upon the country :

" Churchmen, Roman Catholics, all others who have schools built at their own expense, and, until the last few years, maintained largely at their own expense, are to be deprived of all state aid, and left to make what agree ment they may with the powers that be as to compensation for use of thei school buildings. As a great favor, th use of their trustees of these schools will be allowed to provide religious teaching according to the terms of the trust on two days in the week out of school hours-a con cession which is a studied insult. This is the great Liberal Education Bill-a Bill which hardly pretends to have anything to do with education at all. It does not even unify the schools. merely inflames old sores, and adds others far more maliguant in their nature.'

These sentiments are quite in accord ance with those uttered by the Catho lic press and people, as is evident by comparing them with the resolutions passed at many Catholic meetings, and the editorials of such journals as the Catholic News. This influential Catholic journal supported the new govern ment at the recent elections, but it says of the Government's Education Bill :

" It is a deliberate proclamation of war against the religious rights and liberties of the majority of parents in the country. It is not an Educational

posal : "The most efficacious manner of solving the question of the priesthood in accordance with the spirit of free-dom and justice which should animate all honest French nen, would be to prohibit magistrates from enforcing law which renders it a punishabl offence for laymen to wear in the pub lic streets the costumes of ecclesiastics or those of nuns and monks. When all persons have the right to dress themselves up as priests according to their

own caprices, the prestige of the frock will soon fall." And for what purpose is the repeal of this law, (clause 259 of the penal code.) demanded ? The Review does not hesitate to make known its purpose. which it does in the following explanation tion :

" In fact, it would be a good thing if the people even now were paid to go about the streets disguised as priests, monks and nuns and commit cts which might create scandal-such as going about with women of low character in cafes and beer saloons. Even if arrested they could be easily raisomed and rewarded for the great cause of the propagation of free thought."

Thus the Review recommends that ven now the law should be broken in order to bring the priesthood of the Catholic church into disrepute. It appears also that this suggestion has already been acted upon, and that a number of persons disguised as priests and nuns have been arrested on the

streets of Paris and other cities in the very act of committing scandalous of. fences ; and on Mardi Gras, and at the Mi-Careme processions, & number of will be made known.

THE IMPENDING FRENCH NATIONAL COUNCIL.

A despatch from Rome states that the National Council of France which was called for May 30th, to meet at the house of the Cardinal Archbishop of Paris, and is now in session, will probably decide to accept the decree of the Government placing the Church property in the hands of lay committees in each parish. It is expected, according to the reporters' statement, that this will be done in order to avoid further conflict between church and state and that the Holy Father will approve of this decision.

It is confidently believed that this mode of administering church temporal affairs will be only temporary, but even though it be but a temporary arrangement it is thought to be the wisest course to submit to the inevitable for the present.

This arrangement is certainly not that which was in vogue in the early church when St. Paul spoke to the assembled Bishops saying "the Holy Ghost hath placed you Bishops to rule the Church of God, " but it may be temporarily accepted in order to avert impending evils at the present critical moment. Nevertheless, we cannot place implicit confidence in the despatches sent by the European press agencies, which are rarely accurate in their reports of church matters, whether in Rome or other European capitals.

It will not be long before the actual course to be adopted by the Bishops, with the sanction of the Holy Father, l cos.

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THE SAN FRANCISCO RELIEF COMMITTEES.

When our Blessed Lord related the parable of the Good Samaritan, His purpose was to teach that the spiritual and corporal works of mercy-those works whereby we should aim to lessen the amount of suffering among our fellow creatures on earth-shou'd be performed indiscriminately toward those who are in need of relief, without any excep tion on account of race and creed. It was thus that the Good Samaritan dealt with the unfortunate Jew whom He found by the roadside, having been waylaid by robbers; and the command was "Go thou and do likewise."

But the San Fransisco Leader has editorially thrown light upon the manner in which these fundamental truths of Christian morality have been violated in Oakland by those who from the beginning of the organization of a relief committee dispensed the relief sent to them by the public of the United States, making a discrimination against all Catholic applicants for help from means which were contributed by all for the relief of all.

The Leader states that of the many thousands who sought for relief from the Oakland Committee Catholics were systematically passed over in the disribution, wherever it was discovered that the applicants were Catholics.

The Leader admits that Oakland generously aided the distress, but in spite of this fact there were manifestations of anti-Catholic bigotry from the very beginning, " not sporadic, but general, and well organized."

That journal continues :

"Almost on the first day, the con-stant complaint was made at the Catb-olic churches that Catholics were turned away from relief stations be-cause of their creed. Men who had undertaken to minister the cup of cold metar in Christis mana first domended vater in Christ's name first demanded the religion of the afflicted, and on learning that they belonged to the oldest church in Christendom, dashed water to the ground before they would meet wants. This condition of affairs could not

have happened anywhere else outside of hell except in Oakland. That unfortunate town has been ruled so long by a small clique of bigots, that the ordinary feelings of civilized men are subordicated to the passions of religious hatred."

That journal tells us then, that

"Two preachers noted for their antagonism to the Catholic church, antagonism to the Catholic church, Revs. Brown and Baker, undertook to boss' the distribution of reliet. The big business men of Oakland, the men prominent in civil affairs, the whole membership of the Catholic church, were deliberately and of malice afore-thought excluded from the committee. The result was that Catholics, especial women of Italian nationality, after standing in line for hours, to get a poor dole of bread, were thrown out of line, and told to betake themselves to the riests.

This inhuman conduct is said to have been brought about by former members of the A. P. A .- an association which, though now dead, has left behind its venom to poison the moral sense of its former members, and to injure the whole community at large. Archbishop Riordan of the doomed

city made an earnest and eloquent appeal for the sufferers, but all aid sent to him will be distributed to all, what over may be their nationality and oreed, and we strongly urge Catholics and Protestants alike to make it sure that their contributions will be given where it will do most good, and relieve most suffering. This will be the case Archbishop. The Catholics of the United States have sent generous contributions to the fund already, and they are still taking up collections for the purpose, besides having willingly borne their

and a vast amount of relief has thus

been afforded to the distressed. The

need of relief will continue for some

becoming less.

KING ALFONSO'S MARRIAGE. The marriage of King Alfonso to the beautiful and accomplished Princess Ena, who may be described either as an English or a German Princess, has at last taken place, notwithstanding the impotent protests sent out from the lodge-rooms of the British Protestant Association. The marriage took place in the church of San Geronimo (St. Jerome) in Madrid, the rite being performed by Cardinal Sancho, Archbishop of Toledo, and the music, which was of extraordinary grandeur, was furnished by two hundred artists. The street decorations were beautiful almost be-

yond conception, and bouquets of roses showered upon the royal cortege made a perfect flower garden of the streets of Madrid through which the procession passed from the palace to the church, and from the sacred edifice back again to the Palace.

Arches of most elaborate designs spanned the streets, and the joy of the people was unbounded. The population of Madrid is normally 600,000, but it is stated that in addition to the usual population there were 700,000

The royal coach in which the king and queen were driven is said to be the richest in Europe, and is made of ebony, tortoise shell, gold and silver most artistically put together. The procession was a mile and a quarter long, and took an hour to pass a given point.

Everything pertaining to the cere-mony passed off agreeably, and there would have been nothing to mar the pleasing effect were it not for a most diabolical attempt by an Anarchist assassin to murder the king and his bride together. The throwing of bouquets upon the newly married couple was taken advantage of to con. ceal the intended tragedy, till it should be enacted.

A room was rented in a large board. ing house on the line of streets which was to be taken by the procession, and it is supposed at the present moment that here were gathered a number of Anarchists with the design of assassinating the king and queen, together with such of their attendants as might be near their carriage. From the fourth story of the building a large package, apparently of roses, was dropped, but was diverted from its course by a telegraph wire. It fell, like a lump of lead, between the horses which were drawing the royal vehicle and the vehicle itself, whereupon there was a tremendous explosion which caused the death of seventeen persons, and the wounding of seventy six.

Among the killed were four soldiers, a lieutenant, a policeman and two women, a child of six years and an old man of seventy. The Duke of Sotomayer was among the wounded.

The indignation of the people was so great that the culprit would have been

THE CATHOLIC RECORD.

solution offered by the advocates of "our common Christianity," as they call it, excludes all religious tests for the teacher. This is a top plank in their platform. The teacher may or may not believe in this new school religion, but must go through the form of teaching it. The child is therefore exposed to the most insidious danger of insincerity in the teacher. The mental state of the teacher, when teaching religion, may have more effect on the child for evil than any words of the lesson can have for good. The child learns to doubt by the very pro-cess which is designed to teach the child believe child to believe. 2. Religious liberty. This new re

ligion would in fact be a new form of State church. The schools are now a department of civil government. It is department of civil government. It is only the government or the Education Department that could authorize a pro-gramme of undenominational religious teaching. The heads or leaders of de-nominations would be invited to assist; nominations would be invited to assist; but the execution of the plan would rest with the government. After a few generations the people would get accustomed to the idea of taking their accustomed to the idea of taking their religion on government authority; and where is the government that would where is the government authority; and not take advantage of that idea to ex-tend its own authority? What began as an expedient would end as a chain of religious sarvinde

religious servitude. 3. Family freedom. The family is a visitors whose sole desire seemed to be to get a glimpse of the king and the newly made queen, both of whom are highly beloved by Spanish people on account of their known amiability of character. Whether this is a necessary encroach ment or not is not here the question. Whether justifiable or not, it is an encroachment of the state upon the freedom of the family. The teacher ceases to be the delegate of the parent to the parent in which he is a ceases to be the delegate of the parent to the precise extent in which he is a civil servant. Hitherto, in most countries, this encroachment has ex tended only to secular subjects. The state has not undertaken to determine the religious teaching. That, as we are told often enough, they left to the family and the church. They prefer-red to exclude religion altogether from the official programme. Of course ex-clusion is in itself a species of inter-ference, but is far removed from the clusion is in itself a species of much ference; but is far removed from the inclusion of religion as part of the state teaching. It admitted of a dual capacity in the teacher, who might still represent the parent in religious teaching. Hence the new state unde-nominational teaching would be a still further encroachment on the family. The evil results of such encroachment would not be lessened by parents con-senting to it. The degeneration of the family as an institution is degener. ation whether parents consent or not. 4. State impartiality. It is an ad-mitted maxim of the modern politics that the State should be impartial as between religious denominations. We do not discuss the maxim in itself. We only note that in countries where relig

only note that in countries where relig-ion has been deeply divided for cen turies, this attitude of the State is but the expression of fairplay. Now, the proposed undenominational solu-tion of the school question as a com-plete reversal of the maxim in ques-tion. It favors the denomination which believes least and places a heavy bur-den on such as believe most. Suppose. den on such as believe most. Suppose, for instance, that the Jews were a considerable section of the population of England, and that, to get a common religious programme of teaching, it is decided to exclude the New Testament. decided to exclude the New Testament. Christians and Jews are agreed in holding to the Old Testament. The object might be to get at something held in common for the sake of relig-ion in general; but the effect would evidently be to favor the Jews. 5 Endomental Christianity Let

5. Fundamental Christianity. Let great that the culprit would have been torn to pieces had he been caught by the populace. It had been stated weeks before by detectives of I aly and Scotland Yard that such an attempt at assassination would be made, but so complete were the police preparations for the king's protection that any such at within the sphere of a society; and this twofold relation-the relation of this twofold their minds to the teaching and the re their minds to the teaching and the re-lation of themselves to the teachers of the Gospel-was recognised by them as a matter of duty and principle." The social side of Christianity is as fundamental as the teaching of truth, because the centre of Christianity is a Person who draws all to Himself, and, in so far as they consent to be thus drawn, forms them into a social body. It was designed from the beginning that the imparting of Christian truth was to be inseparable from membership in the church. The way, the truth, and the light are inseparable. As one result the Christian child was not to be exposed to contact with insincere teachers or teachers about whom the child might be in doubt. Another result is thus clearly put by Lord Hugh Cecil : "The whole fabric of moral and re-"The whole fabric of moral and fe ligious instruction given in the church is founded on the ideal of membership of a body.... According to the Catechism, it is as a member of a body that the child enters into relati n with Christian morality, theology ary theology and devotion might be taught in an undenominational school, but the child is by that teaching ac customed to think that its moral duties, its religious beliefs, and its prayers are obligations altogether in-dependent of whether it does or does belong to a religious body and whether it has or has not been bap-tised. Membership of the church and its consequences, the whole idea ex-pressed in the words of the Catechism pressed in the words of the Cakennam which I have quoted, are treated as something secondary and nonfunda-mental, as a superstructure which may, out of school hours or in after years, out of school hours or in after years out of school hours of in after years, be reared upon the undenominational essentials of religion. I am, of course, putting into words impressions which are inarticulate in the ordinary child's mind, or, rather, I am describing an educational effect of which the child is who still desire to see religion taught educational enect of which the child is sion the Holy Father said that "Christ in the schools, and their arguments wholly unconscious. But the fact that our Lord willed that the Eucharist may be grouped under various heads: the child knows nothing of the process 1. The faith of the chith ren. The to which it is being subjected, that it itatis towards men."—Leo XIII,

is quite unaware that its mind is being warped in a particular direction, does not make the proselytising influence of undenominational teaching at all less ormidable." Hence the difference between Catho licism and the proposed new State re-ligion is not merely a difference of more and less. It is a fundamental difference of principle. Catholics have refused to consent to the divorce of

secular and religious education ; much section and religious education; much less can they consent to the divorce of doctrine and church membership. Nor would the citizens of any country con sent to the teaching of their history and their laws being divorced from patriotic feeling. - Antigonish Casket.

UP-TO-DATE "RELIGION." Great is advanced thought and great cates thereof-in their own The advanced "religious" of today is filled with wild and the advo thought labored exclamations, the dictatory clamors of men. It is bold and un-blushing and almost would dare to preand atmost would dare to pre-o the Almighty what is His hhere is no religion in it and tendency is to drive what ith they possess out of those scribe duty. its little who hear and universities - aside Colle

tholic institutions — are per-with false doctrine taught by from meated whose duty should be to kingdom of God on earth. profes furthe he annual dinner of the alumn Thus at Theological Seminary we find liam DeWitt Hyde, president in College, telling his hearers Dr. Wi of Bowd that

religious world stands to day great, fixed gulf. It was here, but has hitherto been bridged, or concealed. On of the gulf is tradition, on the hefore alway evade one si th; one side servile repetition, other other free invention; on one tation of the dead letter, on ir reproduction of the living the of the one side constrained as spirit oubtful ideas, on the other joy oonse to compelling ideas; on sent ous r ide extraneous revelations at by miraculous credentials, on er original righteousness aptested the of preciated by the pure in heart; on one side passive hope of a better world hereafter, and on the other work for

he betterment of conditions here." Christ said to His Apostles, "Heaven the be and earth shall pass away, but My word shall not pass away." To follow the word of Christ, according to the the word of Christ, according to the "free inventive" thought of Dr. Hyde, is "servile repetition." To cling to an old thought is "constrained assent to doubtful ideas." We must have novelty ; we must have something to tickle the ears-words, honeyed words. Here we have religion-the religion of all time, the religion published by of all time, the religion published by its great; Author in Judea—cast to the four winds by the president of a pres-ent-day college. Men of the destruct-ive doctor's kidney "may mock at the ancient tradition," but it has come down throughout all the ages and is the areas the present to day and forever. down throughout all the ages and is the same yesterday, to day and forever. It is that of St. Peter and St. Paul : it is that whose followers have been cruelly treated and persecuted as was its Divine Founder : it is that which has ever had to struggle with diffi-culties on fevery hand, but which will stand to the consummation of the world, for one Saviour has said so, and no or our Saviour has said so, and no for our Saviour has said so, and no human power can change or destroy. "Stand fast," says St. Paul, "and hold the traditions which have been taught, whether by word or epistle." The president of Bowdoin is also dis-satisfied with the college—Protestant college, of course—of to-day. He says:

NOTES FROM NEWFOUNDLAND.

BY TERRA NOVA. To the editor of the CATHOLIC RECORD

As it is now some time since any notes from your Newfoundland correspondent appeared in your paper some items of ecclesiastical news from Newfoundland may have some interest for your many readers. Your esteemed paper has a wide circulation amongst the Catholics of the ancient colony: and its many readers here have, I am sure, missed the articles of local interest that formerly found a place in the columns

the articles of local interest that formerly found a place in the columns of the RECORD. In common with all the Catholics of the Dominion of Canada, the news of the death of the distinguished Arch-bishop of Halifax was received in New foundland with the profoundest regret. Archbishop O'Brien, though not a frequent visitor to our shores, was well known by repute to the Catholics of the colony. He was associated in our minds with one of the greatest events in our ecclesistical history— the consecration of the first native Bishop of Newfoundland. On the ele-vation to the opiscopate, in 1892, of the present Archbishop of St. John's the sermon of the occasion was preached by Archbishop O'Brien—a discourse re-plete with learning, and couched in that majestic and graceful language of which the late Archbishop of Halifax was such a master. The memory of that discourse, delivered to a crowded congregation in the cathedral of St. John the Bapist, St. John's, will not soon pass from the minds of those who were privileged to hear it. It was most fitting that the Archbishop of St. John's, the fellow-student in the world-re nowned University. of Propaganda, and the life-long friend of Archbishop O'Briea, should have been selected to nowned University of Propaganda, and the life-long friend of Archbishop O'Briea, should have been selected to preach the panegyric of the deceased Prelate. The discourse of Archbishop Howley, preached at the Month's Mind in Halfax on May 26th, was in every respect worthy of the occasion: it was a learned and loving tribute to the memory of a dear personal friend, and memory of a dear personal friend, and a distinguished prelate of the church. The sermon, which was published in the local press, and widely used here.

The sermon, which was published in the local press, and widely read here, was regarded as one of His Grace's most masterly and graceful discourses. Archbishop Howley, after the con-clusion of the Requiem services in Halifax, made a brief tour of some of the Caradian and American cities. It Halifax, made a brief tour of solution the Canadian and American cities. It is earnestly hoped by His Grace's de-voted people that he will derive con siderable benefit from his short vaca-tion, as he had been slightly indis-posed at Easter, owing, no doubt, to the fatigue and exertion caused by the negativity apatoral labors during his unwearying pastoral labors during

Lent. The resignation of Right Rev. Ron-ald MacDonald of the diocese of Harbor Grace, which event has recently been an nounced, came somewhat as a surprise. Grace, which event has recently been all nounced, came somewhat as a surprise. His Lordship was known to be in poor health before his departure for Rome to make his ad limina visit to the tombs of the Apostles. It was hoped, however, that his absence from the colony during the severely trying months of winter, and his sojourn in the more genial climate of the south, would have the effect of restoring him to health. Evi-dently such has not been the case, as His Lordship has—reluctantly, we may be sure—abandoned the government of his diocese, finding his health unequal to the task. His Lordship has for up-wards of twenty five years ruled the diocese of Harbor Grace, and it must assuredly be a source of pain and reassuredly be a source of pain and re-gret to him that he has been forced to sever his connection with the people of Name

ciated by the Catholics of St. John's. Last year when subscriptions were solicited for the new wing contributions came from all sides with magnificent liberality and wonderful rapidity, thus testifying to the public appreciation of the society's efforts. In a comparatively short time—not more than a few weeks —the subscriptions had reached the grand total of \$10,000, thus enabling grand total of \$10,000, thus enabling the society to begin building operations immediately. On the completion of its centenary the Irish Society received the congratulations and good wishes of all classes in the community, irrespecall classes in the community, irrespec-tive of denomination. It is sincerely to be hoped that this great institution may for many years "go on prosper-ously and reign," continuing its phil-anthropie work, assisting and co-oper-ating with the church and its pastors in their great work of spreading re-ligious knowledge and education amongst the youth of Newfoundland. In a enhecoment communication, with

amongst the youth of Newfoundland. In a subsequent communication, with your permission, I hope to be able to give a fall account of the centennial celebration to be held in St. John's next Jaly, as well as a more detailed review of the society and its work dur-lar the century of the society and ing the century of its existence.

A REMARKABLE MISSIONARY GATHERING.

All the religious orders in the All the response of the second Among the Benedictines who will be present are Rev. Osmund Wiesneth from St. Bernard's Alabama ; Rev. from St. Bernard's Alabias', love Vincent Montalibet and Rev. Justin Mirat from Sacred Heart Abbey, Oklahoma. The Passionists will be represented by Father Navier Sutton and by Father Valentine. The Lazarists will be present in the person Lazarists will be present in the person of one of their foremost Missionaries, Father McDonald, and probably there will be others of the same body. The Josephites will take part in the Con-lerence by sending Rev. Thos. J. Duffy to read the paper on the "Negro in America," and there will be other mem-bers of that Community present. The Dominicans from the beautiful college of the Immaculate Conception will be present in great numbers; so too the

resent in great numbers; so too Franciscans will come from Mount Sepulchre. The Jesuits were repreented at the last Conference by a num ber of their priests from Washington, particularly by the Veteran Missionary, Father McCarthy. They willenjoy the same privileges during this Conference. The Holy Ghost Fathers are deeply interested in the mission work and their provincial, Very, Rev. Fr. Zielenbach, will attend the Conference before he will attend the Conference before he sails for Europe. The union of all the religious orders of the country is one of the most remarkable features of this the most remarkable leatures of time gathering. There is one great compell-ing ideal in the church of God, and about its standards every worker gladly assembles. This is the Missionary ideals. Men who are consecrated to the service of God forget all other differences, whether it be of race or of work, when the question of the best means of bringing the non Catholic into the church of God is to be considered.

While there will be none of the Bishops present on account of their numerous engagements at this time of the year, still they have commended the work in the most remarkable wiy. Archbishop Ryan says that: "It is very Archienop ryan systaat: I story evident that the time has come for this particular kind of missionary work, and that God will continue to bless it if we do cur part." Arch-bishop O Connell of Boston says: "I And the traditions which have an even his connector whose interests is find with the college—Protestant sals dis satisfied with the college—Protestant college, of course—of to day. He says: "The College of Tradition has a fixed carriculum composed mainly of dead languages and changeless mathe matics. On top of it is placed a course of Christianity, alming to prove by what is found in the world a God Who to confirm the student in the childish is show of religion he brought with him from the nursery. "Of course, all the virile, vigorous to control of the diocese of Harbor Grace and practical wisdom of the diocese of Harbor Grace and practical wisdom of these student in the evint be proved and the shop McDonald will act as administrator of the diocese of Harbor Grace and practical wisdom of these student in the childish been appointed—an event which it is bat the diocesan elergy will be surely approximate the diocesan elergy will be surely approximate the diocesan elergy will be bare of the diocesan elergy will be bared will not be very long debared for the diocesan elergy will be bared will not be very long debared for the diocesan elergy will be and red of the diocesan elergy will be and the diocesan elergy will be bared of the diocesan elergy will be bared of the diocesan elergy will be and the diocesan ele

Catholic education is gratefully appre-

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-FRENCH CIL.

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king's protection that any such attempt could not succeed, yet it would with whatever may be sent to the probably have succeeded were it not share in the public contributions given by the Federal and state governments,

was arrested by one of the guards as he time, though that need is constantly

MIXED MARRIAGES.

The Young Men's Christian Associa tion of the Eastern States recently took a religious census with a view to ascertain among other matters the religious results arising from mixed marriages. Among these results, the fol lowing figures are given :

" In families where both fathers and mothers are members of different churches, only 50 per cent. of the young men are church members. When young men are church members. the father and mother are Protestants of some denomination, 68 per cent. of of some denomination, 58 per cent. of the young men are church members, the remaining 32 per cent. being not members of any denomination. Where one of the parents is a Catholic, and the other a Protestant, 66 per cent. belong to some church, while the re-maining 34 per cent. are not members of maining 34 per cent. are not members of any church. If these figures are correct even ap

proximately, it will be seen how wisely the Catholic church acts in discountenancing mixed marriages. The children of every family should be taught by both parents, uniformly, otherwise they are in great danger of being reared with no religious principles at all.

for the intervention of the telegraph wire. The death of so many, besides the wounding of a large number, shows that, carefully as the precautions were taken, a murderer who is ready to die himself in his attempt, may still do a great amount of damage, even though he be bafiled in his principal purpose The assassin, whose name is Morales,

was attempting to leave the city in disguise. He shot the guard dead, and then killed himself.

THE QUESTION IN ENGLAND.

England is face to face with a crisis England is face to face with a crisis as a Christian country. Will the schools of the country be allowed to help keep the Christian religion alive in the hearts of the people? This is the question which the Government has to answer, and the problem in-volved does not admit of easy solution. volved does not admit of easy solution. The last Government tried to solve it, and if Chamberlain had not raised a commercial issue which made the de-feat of Balfour's Government inevitable, it is possible that a solution on the basis of denominational schools would have prevailed. Now the alter-

native seems to lie between secular schools, excluding all religious teach ing, and schools in which will be taught ing, and schools in which will be taught a new kind of religion, one made up of all that is common to the various Christian denominations. Advocates of the latter solution are very numer-ous. They say : since we cannot agree among ourselves on all points of relig-ion, why not have the children taught school those fundamental verities of the Christian religion on which we do agree ? The opponents of this solution are also very numerous among those who still desire to see religion taught

nuine and interesting for them to do genuine and interesting for them bodor While the strong and vigorous majority of the boys go straight to the bad, there will be a feeble remnant who feebly swallow the pre-digested intelctual food offered them, and, for the sake of its sugar-coating of prizes and scholarships, profess to like it. Out of the most feeble in this weak minority the candidates for the ministry are chosen. They have never done a bit of original thinking or independent acting in hair lives " their lives.

This may be the condition of affairs at Bowdoin; but we do not believe it ap lies to the generality even of non-Cath-olic colleges. The graduates of these institutions prove the contrary. cores upon scores of college men have oven themselves to be original broven themselves to be original hinkers and independent actors and

still stick to tradition. As applied to Catholic colleges the octor's remarks are absolutely non-ens cil: they are brutally blasphemous. loctor ens cil: they are bratally biaspnemous. We commend to the "progressive" president of the Maine institution the words of St. Francis: "Where there is patience and humility there is neither anger nor worry. Where there is charity and wisdom there is neither fear nor ignorance. Where there is poverty and joy there is neither cupid-ity on a varies. When there is quiet ity nor avarice. When there is quiet and meditation there is neither solici-tude nor dissipation. Where there is fear of the Lord to guard the house the enemy cannot find a way to enter. Where there is mercy and discretion there is neither superfluity nor hard-heartelness."-Catholic Union and Times.

"We consider, indeed, that nothing will tend to arouse the minds of Catho-lics to profess openly the faith, and to practice the virtues worthy of the Christian name than increasing among the ten are and workin of the he people the love and worship of the Holy Eucharist." On the same occa-sion the Holy Father said that "Christ Holv

Bishops but the diocesan clergy will constitute an integral part of the Con-

for the centennial celebration of the Benevolent Irish Society—which event has been fixed for next July. This venerable institution has just completed the hundreth anniversary of its estab-lishment. It was founded in St. John's insment. It was founded in St. John S in 1806, during the episcopacy of Right Rev. Bishop O'Donel, the first Bishop of Newfoundland. "The object of the society," writes Archbishop Howley in the confliction bistory of Newfound. his ecclesiastical history of Newfound-land, "was twofold — benevolent or

his ecclesiastical history of Norholad land, "was twofold — benevlent or charitable, and intellectual or educa-tional." Those who have studied the history of the society since its found ation know how faithfully and with what magnificent results these objects have been striven after during the century

been striven after during the century of its existence. Its work in the cause of Catholic education is worthy of special praise. The building of St. Patrick's schools and the introduction of the Irish Christian Brothers was the beginning of a new educational era in Newfoundland. The excellent, well-Newfoundland. The excellent, while equipped and perfectly modern schools of the Brothers in St. Patrick's hall and Holy Cross, Riverhead, afford educational facilities for hall and hall and Holy Cross, Riverhead, afford educational facilities for more than eight hundred pupils. Notwithstanding, the accommodation is insufficient. It was therefore decided last year to commemorate the centenary of the society by the erection of a new ming which would provide school facil. wing which would provide school facil ving which would provide school taking ities for four or five hundred more boys. The new wing, known as "The O'Donel Memorial Hall," is now practically completed at a cost of about \$20,000. With the completion about \$20,000. With the completion of tais addition to St. Patrick's Hall ample educational facilities will be provided for all the Catholic boys of St. John's who do not aim at a higher or professional training. The Educa-tion given in these schools is practically free and hence is a priceless beon th free, and hence is a priceless boon to the youth of St. John's. All this great

to make Catholic industria distributions and American life is only in its infanzy. Another ten years will see a host of missionaries from every side and from every rank vieing with each other in their efforts to reach out for the non-Catholic people. The laity will be represented by some thoughtful men. The duty of this remarkable gather-

ing of next week will be to co ordinate the various missionary efforts and to organize the energies of all who are engaged in the work.

ference. There are over a hundred of

the diocesan clergy who are now actively engaged in mission work, and

this has been the growth of but ten

years; and even now this vast mission-ary movement that has for its purpose

to make Catholic thought dominate the

CATHOLIC NOTES.

A meeting of the Oblate Fathers, of the Province of Texas, was held in San Antonio recently. The Provincial, Very Rev. H. A. Constantineau, O.M.I.. D. D., will leave shortly for Rome to attend the General Chapter of the Oblates.

Mrs. Catharine Donovan, the dressmaker who died at Lakewood, N. J., recently, left a will by which she dis posed of \$36,000 for religious and charitable purposes.

Miss Katherine O'Conor, niece of Rev. J. F. X. O'Conor, S. J., professor of philosophy at Fordham University, received the veil as a novice of the Madames of the Sacred Heart at Kenwood, Albany, N. Y., May 6. Among the near relatives of the novice are a Bishop, a Jesuit, and fourteen nuns of the Sacred Heart.

No priest, even when his life is in the youth of St. John's. All this great work has been initiated and carried to completion under the inspiration and with the guidance and active assistance of the Benevolent Irish Society. The work of the society in the cause of

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FIVE-MINUTE SERMONS. Trinity Sunday.

THE MYSTERY OF THE HOLY TRINITY. Go ye, therefore, teach all nations, baptiz ing them in the name of the Father, and of the Son, and of the Holy Ghost. (Sr. MATT.

It was the faith in the Most Holy Trinity that the Apostles were sent forth to teach throughout all the world to every creature. It is into this faith that every Christian is bap-the the interview of the their tized by the invocation of the thrice holy name of the Father, the Son, and the Holy Ghost, and because of this his life long in that steadfast faith in the Holy Trinity for which the church in the Holy Trinity for which the church

but teaching what Christ her Founder, taught, that the kingdom of heaven is won by violence to one's self love, and by only those who deny themselves is it borne away. And as men believe as to the future so they act. The infidel passes his life as an animal and strives to get all he can out of it. Were it not for fear of the law he would override all other men to gratify self. The man believing in God indulges or restrains himself according to his idea of God's justice. To the mind of many so little is re-quired that their life differs not much trom out-and out unbelievers; their to-day teaches us to pray. Think it not strange that this doctrine should be so deep a mystery. We are surbe so deep a mystery. We are sur-rounded on all sides by mysteries. There is scarcely a department of know-ledge into which we can turn our minds where we are not met by things which we cannot understand. There is therefore proting monderful in the is, therefore, nothing wonderful in the fact that God is the greatest mystery of all. We cannot solve the mysteries quired that their life differs not much rom out-and-out unbelievers; their code is a compromise between respect-ability] and licentiousness, whilst others follow a fair plane from natural virtue; but with the strict Catholic there can be no misunderstanding of his duty with regard to a future life, for his Church is constantly impressing it on nature and of life as we see them before us. How, then, can we expect to comprehend the nature and the inner life of God? It is not for us, with our poor, feeble minds, to ask the how or the why, but simply to bow down in humble adoration before the truth of humble adoration before the truth of God as He has revealed Himself to us. Faith would not be the virtue that it is if everything were perfectly plain to us. The chief merit of faith is in accepting his mind. What are the lessons the Church teaches her shildren? They are pre-cisely those which Christ taught. Nothing more, nothing less. More-over, what she teaches the faithful, she would teach at the same time all mankind; for that was the mission she monimud form Christ her Founder on God's authority that which is be yond our own reason. His revelation of Himself to us is only partial. The full light that we are capable of receiving manking; for that was the mission she received from Christ, her Founder, namely, to Go forth, teach all nations, baptising them in the name of the Father, Son and Holy Ghost." The Church teaches men, therefore, in view of the brevity of life, to do all there are during its floating time to see ill not come until we are before His throne, and see Him face to face, for it is only when that which is perfect shall come that that which is in part shall be done away. For now we see, as it were, through a glass, in an obscure manner; now we know but in part, but then we shall know even as we are known. Meanwhile our time of trial they can during its fleeting time to se-cure their eternal salvation. It gives remains, and we must submit our minds as well as our hearts and wills to God.

But He has not given us this partial revelation of Himself in order to perplex and worry us. He has told us all that is good and needful for us to know in our present state. We should not, therefore, fix our minds upon that which He has chosen to hide from us, but upon that which He actualiy has revealed to us, and we shall find in this more than enough for our love and devotion. Each Person of the Blessed Trinity has some special relation to us, and there are, therefore, special acts of love and adoration which we can pay to each. He has revealed Himself to us as the Father, not only as the Father of the Eternal Son, but as our Father as well; our Father, because He has adopted us as His children. Nothing that we know on earth of a father's love can compare with the tenderness which the Eternal Father regards His children. We, therefore, must become as little children towards Him, looking up to Him with love, with reverence, with simple trust, striving to fulfil His holy will in perfect obedience, knowing that He wills only our good, here and hereafter.

God the Son has revealed Himself to us as our Saviour and Redeemer, and because we are through Him the chil-dren of God, as our Elder Brother, sharing in our human nature, having been tempted like us, and having suffered far more for our sake than we shall ever be called upon to suffer for Him. Hence in all our trials, in all our temptations in all our sufferings, we have His example to cheer us, knowing that we are but treading the steps that He trod and our cross after Him. His Precpearing ious Blood is still flowing through the sacraments to cleanse us from our sins; his grace is ever ready to help us in our of need

place for And God the Holy Ghost is revealed ready, for He warns us and says, "Ye the life of our know not the day nor the hour when the Son of Man will come.

THE CATHOLIC RECORD.

Tiny Babies

in God Who made all thing, but differ as to the standard of worthiness.

Religious views may be said to be negative and positive. The former are held by those

negative and positive. The former are held by those who make salvation so easy that one has only to consent to receive it; the latter are held by those who con-sider that salvation is to be struggled for and helicers it is only to be gained

by fulfilling prescribed conditions. In the latter we easily realize the Catholic view, for the Church is con-stantly preaching it. In this she is but teaching what Christ her Founder,

Church is constantly impressing it on

them the means of salvation and sanc

She demands a life of piety, to be

proven by faithful attendance at the offering up of the Mass on Sundays

and holy days. It exacts the keeping of God's commandments, the withdraw

ing from the occasions of sin, the

Severe and exacting is her disciplin

apparently, and yet to those obeying it it is found grateful, for it is Christ's own yoke, of which He said : "Take

my yoke upon you, for my yoke is sweet, my burden light."

And were it even galling and heavy and repulsive to nature to bear, would it not only be for a little while! Life

is so short and eternity so long! That is what we should think of most, not

what we are asked to do, but what we

should do it for. Our Lord has made it plain and said : "If you will enter

into life, keep my commandments ; Tt ou shalt do no murder, though shalt

not commit adultry, thou shalt not steal, thou shalt not bear false wit-

ness, honor thy father and thy mother,

thou shalt love thy neighbor as thy

shall live. What consolation to know and feel that there is a hereafter and

that it will be a life of happiness for the just and God fearing! Why, then should men who believe in God relax

in serving Him, or why should they put it off till it is too late? Let us

Catholics do our whole duty to Him. Soon Death will come knocking at

It knows neither age nor state-It knocks at the cottage and at the palace

We must, as in the days of old be standing our staves in hand, wait ing for the call for the journey which

will lead us to the New Jerusalem-

the promised land of God. Our Lord has

led the way, and has gone to prepare a place for us. He bids us be always

BRAINLESS BIGOTS.

The annual convention of Southern Baptists in session at Chattanooga Tenn., closed its labors on last Mon

day afternoon. According to press dispatches it was a great gathering.

There were 1.714 accredited delegates

and three times that number in attend

be a very tame affair. And as it pre-dominated to a large degree at the

closing session the convention in Bapt-

ist estimation was a grand success The vicious and debauched C

missionaries thereto :

As usual the Catholic church came

"Enter

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upon

the door, for as the poet says :

Do this, our Lord says and you

of Christian marriage

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grow into big, rosy, sturdy children on Nestlé's Food. It agrees with baby's delicate stomach - nourishes baby's fragile system-protects baby against colic and cholera infantum - and brings baby safely through the dreaded "second summer.

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bigots. The things they allege as matters of doctrine and the charges they make against the Catholic church have long ago been repudiated by all honest and intelligent non-Catholics. Their utter falsehood is a matter of eady information for all who desire to know the truth.

But the truth and the Southern Bap tists, from their expression at Chatta nooga, seem to be elements impossible of affiliation. They and not the Catholic church will suffer by the false and ignorant charges referred to. That form of Christianity which has to feed its followers upon such food is the rankest counterfeit. Such are the Southern Baptists who supported the above re-port in the Chattanooga convention. -Church Progress.

THE INTENTION FOR JUNE.

The general intention of the League

of the Sacred Heart for the month June is "Frequent Communion."

is unfortunately too true that there are Catholics who content themselves with approaching Our Lord's Holy Table only once in the year. The church, as an indulgent and merciful mother, makes this the limit of her rule; but ough she allows those who re eive Holy Communion only once in the twelve months to remain still within her fold, and to call themselves Cath olics, she constantly entreats them to a more frequent reception of the Sacra-ment of the Altar. Ever she calls to them to come often to the banquet-table of the King of Kings, and be strengthened with the food of the In the early church frequent strong. In the early church frequent Communion, nay daily Communion, was the practise of the faithful, and down through the ages of her existence the church has taught the beauty, the efficacy, and the blessedness of frequency in approaching the Holy Table In May, 1905, Pope Pius X. indulgenced a prayer for the propagation of the custom of daily Communion, and expressed a desire that the prayer should be spread everywhere. In December, 1905, he issued a decree giving the reasons for daily Communion,

citing the history of the practice in the church and the laws that should govern it, and urging that "all the faithful should be strengthened daily by the Heavenly Banquet, and received from it abundant fruits of sanctification. And now, during the month of June, it asked of all the members of the idespread League of the Sacred Heart that their prayers be offered for the spread of the practise among Cath-olics of more frequent reception of the Body and Blood of Christ in Holy

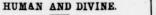


Editor Sacred Heart Review :- My authority for saying that Protestants are born out of wedlock does not in deed rest upon anything I have even seen in your estimable Papal sheet but rather upon a higher authority, even the Encyclical and the Syllabus of Pope Pius IX, of 1864, wherein he to rope Flus IX, of 1805, wherein he proncunces a curse upon all who teach that marriage among Protestants is binding. He calls such marriages "Filtby Concubinage." Had I known that the Sacred Heart Review is a higher authority on subjects connected with the Papal church I should have gone to your files rather than the Pope.

Pope. As to the fact that priests charged \$25,00 for a marriage fee in Chili I have the authority of W. E. Curtis in "The spanish Capitals of South America," nd also of others.

I shall be very happy to be better in-I shall be very happy to be better in-formed upon these subjects if you have the ability to aid me. I have simply quoted what every well informed person knows, and I hope to include the editor-ial staff of your Review in that list. Yours truly, CHAS. A. CRANE. Superiority When a man invests in a farm power, he vesit to himself to get the best that can bought for the money. The modern business farm can no longer successfully operated without a power of me kind. best, most economical, and safest over is a gasoline engine.

[Believing that the Rev. Dr. Crane is an honest man we simply wish to say in reply to the above letter that he is mistaken. We fear that our reverend friend never read the Encyclical or the Syllabus to which he refers, as neither cument "pronounces a curse upon all document "pronounces a curse upon all who teach that marriage among Pro-testants is binding," nor does either document call such marriages a "filthy concubinage." It is now the doctor's turn to give us the quotations that have led him astray. It will give us great pleasure to publish in full h a quotations from these two Panal docuquotations from these two Papal docuquotations from these two rapai docu-ments. As to W. E. Curtis, we beg to say that his authority on the "cost" of marriage in Chili is of the same weight as that of the Rav. Dr. Crane himself.—Ed. Review.]



THE IDEAL TOWARD WHICH HUMANITY Call on the International Agent for infor-mation or write nearest branch house for catalog. Canadian Branches: Calgary, London, Montreal ottawa, Regina, St. John, Toronto, Winnipeg. STRAINS.

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Gospels, not only the Christian's, but the world's ideal man. But beyond all this we recognize a margin that we call Deity. Never man margin that we call beity. Never man so spoke; never man so lived; never man so died. The pagan soldier at the cross said, "Surely this was the Son of a God." And millions of men, only reading the brief record of what he saw, have reached his conclusion. The ords, deeds, virt es, gra were realistically human, but also in contestably divine. And the marvel of this is that they are not overwhelmingly divine. They do not awe us, suspend our judg ment, chill our emotions, hold our judg nent, chill our emotions, hold us at a distance, as sheer Deity always does. The divine so blends with the human—the Father, to use Jesus' own phrase, so "is in the Son"—that we feel the wisdom, power, love of God, yet are unabashed. We can do what was impossible to the Hebrews-look upon Jehovah and live. We have all the glorious light and genial warmth of the sun, yet through the fleecy cloud that enables us to gaze long and inthat brackes us to gazzled and blinded. Omnipotence touches us as gently as we touch a little child. Om-niscience talks with us in our own language and in words of one syllable. Eternal instice lives upon earth among human conditions and makes allowances Perfect love fits itself into the crude ness and roughness of our humar spirits. We see Jesus the Christ, the God-man and we wonder and adore and trust and love. This is to know Him "after the flesh," as He lived among men, with all the limitations that a genuine humanity imposed. Even so, He is our ideal. Far above us, yet to Whom we are mightily lifted as the waters of every sea and lake and river and brook ar lifted toward the sun. Distant, but not inaccessable; pure, but not repolled by our stains that He longs to cleanse; grieved over our willamess, but not alienated from us or discouraged about us; an example that we should respair of imitating were it not that He lived and taught and even died to enhearten and enable us to do just this .- Catholic Columbian.

WINDMILLS POWER AND PUMPING



JUNE 9, 190(.

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souls, our helper, our comforter, our sanctifier, stirring up the flame of join at the narrow gate," for broad is divine love in our hearts, urging us to the way that leads to destruction, and many are they who walk upon it.— Bishop Colton in Catholic Union and good deeds, and giving us the strength to perform them. We, on our part, must listen to His voice and follow His guidance, that so we may abide in the A REMARKABLE REGIMENT OF ove of the Father and of the Son. Thus is the Blessed Trinity revealed

to us, as Father, Son, and Holy Ghost. Let us not question, but praise, adore, and love.

THE SHORTNESS OF LIFE.

Everything created must in time pass away. The Creator alone is eternal. And true as this is of all life, it is unmistakably true of human life, for we see it daily enacted before us. Even in the first years of man's existence when his years ran up almost to the thousand, the end is ever the same as told by the sacred scriptures, that death, "mortuus est" was the final lct of all.

tianity which imbued the gathering manifested itself in the following It is something remarkable, the few ness of men's years taken in the aver-age, namely thirty three, and it is a matter of record that more die underthirty than live after it.

Statistics tell us that one human Statistics tell us that one human being in forty dies each year and death claims daily a hundred and twenty five thousand souls. When we count up, how great we find the number of our own relatives, friends and acquaintances are taken away in five and twenty years ! They run into the thousands ! The dead cannot moralize on this, and the living care not to, in most cases, for the thought is o sad for self-love and worldly vanity. It is only the holy and good of heart that profit by its lessons and strive to work for another life rather than for this which will soon be lost to them.

religious institution?" All Catholics are well aware that in-dividual anti-Catholic bigotry is com-It is the way that men view the fu-They are constantly experiencing it in many avenues of life. But it is seldom ture or time after death that regulates their conduct during the few and fast-flecting years of life. For some there that they meet with it in such cumulat-ive doses. That there should be enough individuals in so large a collec-tion to profess belief in the falsehoods they father by adopting such a report is no future, for they believe all ends with this life. Others admit a life beyond the grave, but differ as to its character. With the pagan it is a transmigration of the soul into some is astonishing.

lower animal, but those who have broad civilization and refined intelli gence hope to find rest and happiness as a remarkable regiment of brainless

Communion .- Sacred Heart Review.

CATHOLICS IN SCOTLAND.

According to the new Catholic Directory for Scotland, the church can claim a half million of children in of children in of children in other handful over. Of that country, with a handful over. Of these 180,000 belong to the archdio-cese of Glasgow. Thus almost exact-ly three fourths of the Catholics of "Al-

baba" are dwellers by the banks of the Clyde and the subjects of Archbishop Magnire. In 1878, the year of the Restoration of the hierarchy, there were but 360 000 lieges of Rome in ail the six discess of Scotland. There

were then 272 priests in the country : in for its customary abuse. A Baptist gathering without this element would ow there are 5,325, well nigh double that number.

that number. The figures given for the missions reveal an increase of ninety in the twenty eight years. They now stand at 230. But the total number of places that are hallowed by the clean oblathan this by 150, as in some parishes there are several stations having

adopted report concerning work in "papal" countries and the opposition displayed on the question of sending there are several stations having each their weekly or monthly Mass. Of religious houses Scotland possesses sixty-five, and of these fifty-two are occupied by nuns. Far less than a century ago there was not a religiouse in the land. Yet the remaining "This opposition is based on the groundless supposition that they have mflicient truth, though distant and obscured, to lead them to the cross. Shall we acknowledge an institution to thirteen do not compare in point of number with the monastic institutions be a true church of Christ which perthat, in the Stuart days, studded the country. One day the reign of the cloister will return. The overwhelm secutes His true followers, holds the Word of God from millions, enslaves ing majority of Glasgow Catholics, and in a slightly less degree, of Edinburgh's 62,000, are from St. Patrick's Land of the minds, bind; the conscience, robs the living and the dead, sells salvation, worships images and saints, fosters ignorance, teaches a corrupt system of morals, and is more a political than a Eire by birth or by extraction; and love of the cloister has been ever a tradition with the Celt. Meantime it

is the reign of the Hearth.



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The virtue of a Catholic should be such as to make his Protestant friends feel ashamed of themselves. His gentle ness, should be a rebuke to their forward ness, his disinterestedness, a reproach to their selfishness. Argument by con-trast soon does it work ; and providence presently opens the way to a conver-sation on religious truth. Many a convert is made by this easy process. And als ! many a con-version is hindered by the vices of had Catholics.

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JUNE 9, 1906

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CHATS WITH YOUNG MEN Youth is a beautiful moment in life. As children we have not enough sense or enough knowledge of things : nothof enough knowledge of things : noth-ing is deep. In our prime we know too much, and no longer give pleasure. Bat between twenty and thirty what vigor, what fullness! We give love is divin it so quickly. True love is pure; it is of the heart and not of the senses. The cleaner the heart the more it is purfied and ennobled by the love of God and the more capable it becomes of giving true and generous es of giving true and generous love.-Lacordaire.

Be True to Your Work.

Be sure that your trade, your pro-fession, your calling in life is a good one—one that God and goodness sanc-tion; then be true as steel to it. Think for it, plan for it, work for it, lies for it, theow your mind, might Think for it, pian for it, work for it, live for it; throw your mind, might, strength, heart and soul into your ac-tions for it, and Success will crown you, her favored child. No matter mether your object he great of matter you, her favored child. No matter whether your object be great or small, whether it be the planting of a nation or a batch of potatoes, the same perseverance is necessary. Everybody admires an iron determination, and comes to the aid of him who directs it to good for good.

In the Hour of Responsibility,

for good. In the Hour of Responsibility. Every day has its problems, its diffi-culties; and he only moves steadily for-ward who meets each situation with the energy of a definite purpose. This surely is one secret of all great deeds. Men learn in little things to think clearly, to plan definitely, to act cour-ageously, and the habits of a life-time come to their help in the hour of great responsibility and opportunity. This power of choice, of decision, of purpose, becomes, therefore, of commanding im-portance in fixing the issues of life. It is one of the vital forces to be guarded and nourished. It can be lost or de-stroyed. One has only day by day to ERS MEN Brigadier to, Ontario stroyed. One has only day by day to yield to circumstances, to do the easiest thing, to let opposition discourage him, N'S and disappointment depress him, to find at last that he has lost the power of in-OA

itiative and can live only in a weak and helpless way. The Cheerful Man.

The cheerful man is pre-eminently a The cheerful man does not cramp his mind and take half views of men and

The cheerful man knows that there is much misery, but that misery need not be the rule of life. The cheerful man sees that every-where the good outbalances the bad, and that every evil has its compensat-

and that every evil has its compensating balm. habit of cheerfulness enables one

to transmute apparent misfortunes into

real blessings. He who has formed a habit of look-ing at the bright, happy side of things, has a great advantage over the chronic dyspeptic who sees no good in any. The cheerful man's thought sculp-

tures his face into beauty and touches his manner with grace. If we are cheerful and contented all

nature smiles with us; the air is balm-ier, the sky clearer, the earth has a her, the sky clearer, the earth has a brighter green, the trees have a richer foliage, the flowers are more fragrant, the birds sing more sweetly, and the sun, moon and stars are more beauti-

All good thought and good action claim a natural alliance with good cheer. It is the normal atmosphore of ur being. High-minded cheerfulness is found in our h

great souls, self-poised and confident in their own heaven aided powers. Grief, anxiety and fear are the great enemies of human life, and should be

resisted as we resist the plague. Cheerfulness is their antidote.-Suc-

The Learned Blacksmith. there a youth to day who

both health and morals. It not only ruins the faculties, but it unbalances the mind as well. Many of the most the mind as well. Many of the most pitiable cases of insalty in our asylum are cigarette fiends. It creates ab-normal appetites, strange, undefined longings, discontent, uneasiness, nerv-ousness, irritability, and, in many, an almost irresistible inclination to crime. In fact, the moral depravity which fol-lows the cigarette habit is something fightful. Lying, chesting, impurity, loss of moral courage and manhood, a complete dropping of life's standards all along the lines are its general re-sults.-Success.

Shouldn't be in Such A Hurry.

The people who bear a hasty retreat from Mass thus admonished by St. Mary's parish Calendar, of Lynn, Mass.: "We have noticed that a great many people, especially young people, have contracted the habit of leaving the church, at the Masses on Sundays, before the priest leaves the altar. As soon as the priest commences the last Gospel these people make a grand rush for the doors to leave the church. Now, such conduct is all wrong, and very insulting to Almighty God. The proper time to leave the church is when the priest leaves the altar. The conduct of the young people in rushing out of the church before the proper time would lead the on looker to think that these people consider the church to be, not the House of God which it is, but rather a pesthouse or some place dangerous to them."

The School of Experience.

The sensol of Experience. A narrow and meagre education is not enough for the business man. He needs an education broader even than the lawyer or the physician. The science of business overlaps many other sciences. It is more than political economy. It includes ethics, for delieconomy. It includes concern are involved : history, for the business man must know what humanity has struggled for in the past; psychology, for he must learn to anticipate the wants of manlearn to anticipate the wants of man-kind; languages, for he must deal with all peoples; mathematics and account ing, for he must be systematic and accurate; law, for in every stage he must conform with those customs which logislations and counts have dealered legislatures and courts have declared agriculture and commercial geography, for these disclose the secrets of his raw materials ; the elements of physics and chemistry, for these are universally employed in the production of those utilities which he handles; even aesthetics, for the world's taste must not be offended. How can any one think that an educa tion for business resting on this broad foundation, and reaching out into so many different fields of human thought and endeavor, is narrow or illiberal or Many business men are sceptical

about the practical value of an educa-tion. They hold that experience is the only school in which a man can learn anything about business. There is a rather widespread notion that a boy who wants to succeed in business cannot get at it too early in life; that he should leave school at the age of twelve or fourteen and go to work sweeping offices, running errands or carrying bundles. Experience is, indeed, a great teacher. She does not spare the rod and never spoils the child by over indulgence. She is relentless in her punishment of stupidity and laziness punishment of stupidity and laziness. She awards few prizes and gives little encouragement to the shirk or the blockhead. Yet, as many people have discovered, Experience is a very slow teacher; she gives very little time to teaching and a vast deal of time to the dullest kind of routine. In some lessons she has the monopoly. Experience alone can teach the value of grit, the importance of punctuality and promptalone can teach the value of grit, the importance of punctuality and prompt-ness, the art of courtesy and of getting on with men, the capacity for working cheerfully on an emply stomach, the importance of accuracy in addition, subtraction, multiplication, etc. These or this that teach to heared why is

subtraction, multiplication, etc. These are things that can be learned only in the school of experience; but many other lessons are taught in that school -taught laboriously, painfully and often too late-which can be taught in the widersity. How different Where is there a youth to day who has less chance to rise in the world that Elihu Burritt, apprenticed to a blacksmith, in whose shop he had to work at the forge all the daylight, and often by candlelight? Yet, he man-aged, by studying with a book, before him at his meals, carrying it in his pocket that he might utilize every spare moment, and studying nights and holidays, to pick up an excellent edu cation in the odds and ends of time which most boys throw away. While the rich boy and the idler were yawn-ing and stretching, and getting their eyes open, young Burritt had seized the opportunity and improved it. At thirty years of age he was master of every important language in Europe and was studying those of Asia. What chance had such a boy for dis-tinction ? Probably not a single youth will read this who has not a better opportunity for success. Yet he had a thirst for knowledge, and a desire for self improvement, which overcame every obstacle in his pathway. A Consider the whole processional of flowers! How profoundly the crocus and the violet appeal to us in the spring, the rose and the carnation in the summer the solder and the the university. How different would have been the spring, the rose and the carnation in the summer, the golden rod and the aster in the fall. God seems to send them in this ever-changing order so that our minds, grown insensible to the messages of the ancient cak and immemorial elm, may receive a fresh shock of beauty which shall arouse them from their letharer. history of great inventors had they pursued the knowledge of business affairs, which would have enabled them pursued the knowledge of balances affairs, which would have enabled them to put their inventions in a business-like way before the world. How often do we see capable, ingenious and skil-ful mechanics confined through life to a small shop, solely through their in-ability to manage the affairs of a large business. On the other hand, it is no uncommon thing to see what might be a profitable business, which has been fairly thrust upon a lucky inventor or manufacturer, by the urgency of popu-lar needs, fail disastrously through ignorance of business methods and in-ability to conduct properly the larger affairs which fail to the owner's hands. —Editor of the Scientific American. lethargy. They are thus the special teachers of the months in which they bloom and have a peculiar claim upon us in these swiftly passing days. Don't Forget. Don't forget. (This is one of the cardinal points of etiquette. If in-clined , to the restless, girls should never admit that they are nervous. Keep your feet still and never call attention to them by crossing your knees and thrusting your foot forward Hobbledehoys belong exclusively to the male sex and a girl need never be at a loss to know what to do with her hands and feet. Don't play with the tassel of a shade, a table cover or an ornament lying close to your hard. When at table, learn never to touch anything until you opportunity for success. Not he had a thirst for knowledge, and a desire for has sold improvement, which overcame every obstacle in his pathway. A wealthy gentleman offered to pay his expenses at Harvard; but no, he said he could get his education himself, even though he had to jwork twelve or fourteen hours a day at the forge. Here was a determined boy. He snatched every spare moment at the anvil and forge as though it were gold. He believed, with Gladstone, that thrift of time would repay him in after years with usury, and that waste of it would make him dwindle. Think of a lad working nearly all the daylight in a blackmith's shop and yet finding time to study seven languages in a single year! -Editor of the Scientific American. Reading Biographies as a Stimulus. Reading Biographies as a Stimulus. Do not believe that anything class will take the place of reading stirring biographies of the world's great people. Think of the influence of holding these inspiring models constantly in the mind, of having these magnificent characters actually living in the mind's gallery! Young people, especially. should be saturated with inspiring biography. I can not urge too strongly the reading of life stories of men who have done thing; worth learn never to touch anything until you are served and the meal has fairly be gun. The world discovered long ago that the Emperor of Germany is not a mere figurehead. He takes matters of state, while. It is a constant spur to ambition. figurehead. He takes matters of state, great and small, into his autocratic hands and settles them in a business-like fashion. A case in point is a story told by London "M. A. P." of an English professor in a small German university, who fell into a dispute with another professor. Finally the head of the department said: "We must write to the Kaiser about it." It is a constant spin to difficulties The stories of success under difficulties whet the appetite and make us hungry to do something worth while ourselves. There is nothing like the romance of There is nothing like the romance of under difficultie I leave it to others to discuss the moral side of cigarette smoking. I denounce it simply because of its blight-ing, blasting effect upon one's success in life; because it draws off the energy, saps the vitality and force which ought to be made to tell in one's career; be-cause it blunts the sensibilities and deadens the thinking facilities; because it kills the ambition and the finer in stincts, and the more delicate aspira tions and perceptions; because it de-I leave it to others to discuss the achievement to spur us on to do our best and to make the most of ourselves. Ing, blasting effect upon one's success in life; because it draws off the energy, saps the vitality and force which ought to be made to tell in one's career; be-cause it blunts the sensibilities and deadens the thinking faculies; because it kills the ambition and the finer in stinets, and the more delicate aspira tions and perceptions; because it de-stroys the ability to concentrate the mind, which is the secret of all achieve-ment. The whole tendency of the eigsrette nicotine poison in the youth is to arrest development. It is fatal to all normal functions. It blights and blasts

the imagination enables us to surround ourselves with the choicest spirits that ever lived. To be able to live in intim-ate relations with our heroes, to com-mune constantly with those whom we admire and love, to be able to summon into our presence in an instant those whose triumphs over poverty and hard-ships can be a perpetual encourage ships can be a perpetual encourage ment to us, can drive away our melan choly or prod our lagging energies, and spur us from laziness into ambition, is a boon which no wealth or influence can bestow .- Success.

OUR BOYS AND GIRLS. Children.

Come to me, O ye children ! For I hear you at your play. And the questions that perplexed me Have varished quite away.

Ye open the eastern windows, That look towards the sun, Where thoughts are singing swallows And the brooks of morning run. In your hearts are the birds and the sunshine In your thoughts the brooklets flow :

In your thoughts the brooklets flo But in mine is the wind of Autumn And the first fall of the snow. Ah! what would the world be to us If the children were no more? We should dread the desert behind us Worse than the dark before.

What the leaves are to the forest, With light and air for food. Ere their sweet and tender juices Have been hardened into wood-

That to the world are children; Through them it feels the glow Of a brighter and sunoier climate Than reaches the trunks below.

Come to me. O ye children ! And whisper in my ear What the birds and the winds are singing In your sunny atmosphere, For what are all our contrivings, And the wisdom of our books, When compared with your caresses, And the gladness of your looks?

Ye are better than all the ballads That ever were sung or said; For ye are living poems, And all the rest are dead. —HENRY WADSWORTH LONGFELLOW,

The Holy Father's Love for the First Communicants.

Our Holy Father is anxious to rende Our Holy Father is anxious to render First Communion more impressive in the life of Catholic children. He has pre-scribed that in Rome the First Com-munion is to be received in the parish church, and is to be preceded by a special instruction lasting some thirty or forty days, and by a retreat of or forty days, and by a retreat of several days. But the impressiveness several days. But the impressiveness of the occasion is not to be confined to Rome. Pius X. has granted throughout the universal church a plenary in the universal church a pienary in-dulgence to the first communicants and to their blood relations down to the third degree inclusively, provided they join the children in the reception of the sacraments and pray for the inten-tions of the Holy Father.—Sacred Heart Messenger. Heart Messenger.

What Makes a Boy Popular. What Makes a Boy Popular. What Makes a boy Popular? Surely it is manliness. The boy who respects his mother has leadership in him. The boy who is careful of his sister is a knight. The boy who will never hurt the feelings of any will one day find himself possessing all sympathy. If you want to be a popular boy, be too manly and generous and unselfish to seek to be popular; be the soul of honor; love others better than your-self, and people will give you their hearts and try to make you happy. That is what makes a popular boy.

A Pigeon and His Master.

dianapolis Times Everard H. Had'ey, assistant cashier of the Farmers' Bank, last summer raised a beautiful white pigeon which is a great pet. The pigeon began fol-lowing him to the bank every day, going home with him to meals. If the going nome with him to means. If the pigeon happens to be late and misses its owner, it flies to the bank and beats a anst the window with its wings till the door is opened, or else takes its

Don't Forget.

A Working Emperor.

distinguished audience. Queen Vicdistinguished autoence. Quech to toria heartily led the applause. The little prayer had triumphed over hatred, and ever afterwards Grisi and Jenny Lind were most loving friends.

SHAPING THE SOUL.

TRIALS THAT ARE BUILDERS OF CHAR-ACTER.

There was never a disappointment There was never a disappointment borne in the right spirit that did not leave the sufferer stronger and better for it; but if one frets and stews and worries and fumes over every little thing that does not turn out just as it should—from this standpoint of the bine content of course—wrinkles

luck in the evils that befall them, to whom no beacon light of greater strength and nobler life shines just beyond the wreck of hopes, sad indeed must disappointments often be; and such are traly to be pitied. Oh! that all could feel the grand principles of growth —feel and know that whatever woes, whatever fallen idols and broken

are ; later we must conquer circum-stances. If a nature has at its core the true moral stamina, even though it sink for a while it is protty sure to east off the dragging weights and rise to its proper level.

center and make or overthrow character, but also to the little annoyances and ills, that come very often are, per haps, even more trying. Once firmly determine, however, that all obstacles shall be surmounted, that all trials shall be made servants and not allowed to be masters, and the task is easier. Keep

But the virtue that conquers passion And the sorrow that hides in a smile— It is those that are worth the homage of earth. For we find them but once in a while.



HAMILTON, Ont. July 12, 02. My nerves were very weak and at times I would be afflicted with melancholy spells, all this being the effects of a miscarriage. I took bottles of Pastor Koenig's Nerve Tonic and it had every desired effect. The Tonic is one of the wonders of the universe.

MRS. JAMES EVANS. BOISDALE, N. S. BOIDDALE, N. S. My case, I believe, came from hard work and other troubles, exposed to heat as well as cold. I was subjected to considerable illusage, my stomach was out of order, and I had no ap-petite. Tried different medicines without any relief, but Pastor Koenig's Nerve Tonic had the desired effect, for which I feel thankful. I re-commend it cheerfully. REV. J. MCDONALD.

H.E. ST. GEORGE London, Canada

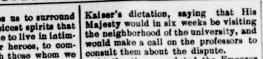
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consult them about the dispute. At the time appointed the Emperor came, discussed the matter patiently with great tact and judgment, and finally settled it to the satisfaction of

Il parties. St. Ambrose and the Bees.

Many charming stories are told in the lives of the saints of the intercourse between those holy personages and irrational animals of all kinds-lions, wolves, dogs, birds and even the little bees. One pretty incident concerning bees is narrated of the great St.

Ambrose. Before Ambrose was either a saint or great, when he was decidedly little— -in fact, being just a roly poly in his cradle—he was iying fast asleep one cradle—he was lying fast asleep one day with his mouth wide open, in the courtyard of his father's palace. His nurse, who had gone to have a little chat with another servant on the opposite side of the word opposite side of the yard, was suddenly startled by seeing a whole swarm of bees fly toward the cradle, circle above bees fly toward the cradle, circle above it for a moment or two, and then settle

upon the baby's face. The woman was alarmed lest the in-sects should sting the child; especially when she saw one after another fly out

when she saw one after another fly out again in a regular procession. She was just going to "shoo" them away, when little Ambrose's father came along, and, noticing the strange behavior of the bees, he told the nurse to let them alone. After a few minutes, when the queer visitors had all paid their respects to the baby, they flew away of their own accord, and were soon lost to view. Ambrose's father thought he saw in so strange an occurrence a mysterious sign, and re occurrence a mysterious sign, and re marked : "If God grants this child length of days he will one day be some-thing great."

Jenny Lind's Triumph Over Hate. By Smith D. Fry.

Jenny Lind and Grisi were singing at rival theatres in London in the forties. Everybody went to hear them alternately-parties one evening hear-ing Grisi in "Norma," and the follow-ing evening hearing Jenny Lind in "Casta Diva." Queen Victoria thought it was un-

Queen Victoria thought it was un-fortunate that they could not be to-gether, and, hoping to make them friends, invited both to appear at a Court concert. Of course they ac-cepted the invitation, and the Queen greeted them very warmly. Inasmuch as she was the younger in fame, as well as in years, Jenny Lind was selected to sing first, and leave the final

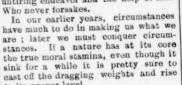
as in years, Jenny Lind was selected to sing first, and leave the final applause to her elder artist rival. The Swedish nightingale came for-ward smiling upon her august audi-ence, when she happened to glance at Grisi. The malignant succes of hermod Grisi. The malignant sneer of hatred and contempt which she saw depicted before her chilled Jenny Lind, fright ened her, and she almost fainted. She lost her courage, her voice trembled, everything grew black before her, but by a tremendous effort she followed the accompanist half heartedly to the end of her aria. Her effort was greeted end of her aria. Her effort was greeted with silence, painful silence — the silence that told of failure. On Grisi's face she caught a triumphant expression, and she instantly realized all that failure before royalty meant to her.

Then, like an inspiration, there Heat, like an inspiration, there seemed to come to her a voice as from Heaven, saying: "Sing one of your old songs in your own language," and she walked to the accompanist who had just finished, and asked him to let her sit bafore the nine.

just initial and asked initial of the set of as a child, and she had learned it from her mother. She had not thought of it for years, but it come to her then. As the sang she was no longer in the presence of royalty, but singing to lov-ing friends in her fatherland. She was

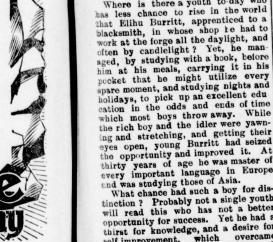
as it should -- from this scalarpoint of the injured party, of course -- wrinkles and woo begone looks, fretfulness and general disagreeableness with ever-in-creasing weakness will be the result. After all, a great deal depends on seeing things as they are -on a lively sense of the relations of cause and effect and full appreciation of the value enect and full appreciation of the value of discipline to the human soul. To those who have never been taught, either directly or indirectly, to find anything save special ill-will or bid luck in the evils that befall them, to

woes, whatever fallen idols and broken images are piled up around them, they images are piled up around them, they can still climb up and out into the glorious light of a higher life, can still see before them the grander hopes, more beautiful images, than those they have lost. They may make their ideal as high as they will, still they can rise beyond it even in this life, by earnest, untring endeavor and the help of Him untiring endeavor and the help of Him



cast on the dragging weights and rise to its proper level. And so, at last, we learn to bless the shock that wakens us, to analyse its effect and trace its influence toward the good we covet. This does not refer to the great trials that shake life to its conter and make or overtheow charge.

this grand purpose ever in view—the shaping of the soal to its noblest form— and then use everything for a chisel.



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IFE

NT. AIKIE, President.

ing friends in her fatherland. She was a little girl with mother near, and she was in the old cottage. She sang with all of the abandon of childhood. No one present ever had heard of the p ayer.

Softly, at first, the plaintive notes floated on the air, swelling louder and richer every moment. The singer seemed to be throwing her whole soul

seemed to be throwing her whole soll into the weird, thrilling, plaintive prayer. Gradually the song died away softly, and ended in a sob. Again there was silence—the silence of admiring wonder. The audience sat spellbound. Jenny Lind at last lited her sweet blue eves to look at the spellbound. Jenny Lind at last lifted her sweet blue eyes to look at the sconful face that had so disconcerted her at first. But there was no flerce expression now. Instead, teardrops glistened on the long, black eyelashes. The audience had seen the first glance, and they saw the present dramatic situation.

and tney saw the present dramatic situation. After a moment, with the inpulsive-ness of a child of the tropics, Grisi crossed the stage to Jenny Lind's side threw her arms around her and kissed her warmly, utterly regardless of the

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had not deprived her of the happiness of dying for the faith. The feast of Mount Carmel was cele-ROSES FOR THE SACRED HEART.

The feast of Monnt Carmel was cele-brated in prison, the nuns composing for it a hymn of triumph. The Reign of Terror was at its height. In fifty-seven days one thousand three hun-dred and sixty-six persons had been excented by the "Tribunal of Blood," which held its august sessions in the conciergerie at Paris, where St. Louis had erstwhile distributed justice to his people. where Marie Antionette and

ROSES FOR THE SACRED HEART. With the roses deep st in their hue and sweetest in their fragrance comes the love they typify for each reflecting Christian soul—the love, namely, of the Sacred Heart of our Lord and Saviour. Let us give warm, loving hearts to the Sacred Heart of Jesus, and every day show some particular mark of our affection. We hear the loving volce of our Lord calling. "Sor, daughter, give Me thy heart," and we would be cruel, indeed, to refuse His r quest. We must give our hearts to some thing, for that is their tendency, and this God well knows—and so He bids us give them to Him Who alone can re-turn their love. How foolish the world-ling who sets his heart on the things of this world, seeks its pleasures, its honors, lives for creatures to the e ex-clusion of God, and in the end finds it was all in vain, and that the things he people, where Marie Antionette and the Girondins had accepted their fate a little while before. The savage Fonquier-Tinville read the charge against the nuns—"they were conspiring incessantly against the republic and the revolution." "They would not acknowledge the sovereignty of the nation and the empire of its law, nor take the oath (of apostasy) which society had a right to demand." The intrepid prioress calmly answered the grotesque puerilites of the legislat was all in vain, and that the things he sought he never gained, or gaining them, found them to be so many empty ors. them, found them to be so many employ bubbles, so many vexations, disappoint-ments to fill him with bitter remorse. Ever and anon the words of Solomon are verified. "Yanity of vanities, all is vanity except to serve God and Him slone adore." St. Augustine's lament -the religious were rebels and danger-ous to the republic. "You are fanatics," said Fouquier Tinville, alone adore." St. Augustine's lament is oft our own, "My heart can find no speaking more plainly. And to the question of one of the religious he ex-

rest only in Thee, my God." Let us run to our divine Lord and see His Heart all burning with ove and hear His touching words, "Behold the plained that by calling them fanatics he meant to say that they "were at tached to puerile beliefs and besotted practices of religion." Fouquier, we are told "was ferocious as a wild beast Heart which hath loved men so much,' and from its sacred flames we will catch especially against persons consecrated to God." "We are, then, condemned for our religion," said the nuns. "We and from its sacred flames we will catch a spark of divine love that will set us on fire with the love of God. How happy they who love and are loved by Him 1 How sweet the consolations and how deep the joy of souls who have learned to love God and to find their happiness in being united with Him! Our Lord's Sacred Heart is the easy all desired this avowal, and now we have heard it." Of all who were tried on the same day as the Carmelites, only four escaped, and those because not accused of practicing the Catholic faith.

TO THE GUILLOTINE. When led back, after condemna-tion to their narrow prison choked with victims, a fellow-captive wept with emotion at sight of their gladness. means to attain this love and union, for heart reaches heart and soul speaks to soul, and since 'tis the Heart of the Man God we are brought in union with God, Who is love, and speak with Him Who is cur life and our all. Let's sing our love to Him and the music of the angels will chorus to our words :

There is a Face that's beaming With beaventy love for me. There is a Voice that's speaking In awcetest tones to me. There is a Heart that's burning, I feel its genial fice : It tells me I should love Him With all my heart's desires.

His gaze is ever on me No matter where I be, His words come softly to me, In solernn mystery : For His heart is ever loving, Consuming with its love, And with the cords of Adam He's drawing me above,

He's drawing me to Heaven, Where all is joy and peace. Where His smiles will be eternal And His words will never cesase ; Those smiles that often cheer me And that voice that's seldom still, Will be mine to know forever, My eternity will fill.

Will fill with joy and gladness For time for ver more. And banks hall the sadaess That maked these days of yore; For there I'll always see Him And love Him evermore. And belved by Him forever With the Heart I now adore. Amen

MARTYRED NUNS OF COMPLEGNE. TRUE STORY OF THE CONVERSION O.

STORY OF THE SIXTEEN HEROIC CAR MELITES WHOSE BEATIFICATION IS ABOUT TO TAKE PLACE.

Next to the series of beatification at St. Peter's, Rome, is that of sixteen venerable servants of God, Teresa of St. Augustine and her companions, nuns of the Monastery of Compeigne, of the order of Discalced Carmelites, were guillotined during the Reign of Terror.

cisive step of attending Sunday Every one knows that towards the ship in the Catholic instead of Anglican church at Biarritz, it was decided that she would not return to England until she definitely belonged close of the eighteenth century, in the fury of the French Revolution, many thousands of every age, sex and condito her chosen faith. With a view to the speedier realization of this de tion suffered imprisonment, scourging and every kind of torture, and death sired event, her instruction was under itself. But the innocent victims of the taken by the famcus army chaplain, Dr. Brindle, now Bishop of Nottingrevolution do not therefore, deserve to be called martyrs. And yet in the

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ors. The charges were precisely the same as those made against the relig ous by the present Ministry of France

with them their choir mantles, as if for

THE FACTS OF THE CASE.

THE PRINCESS ENA OF BATTENBURG.

In view of the many absurd and

In view of the unity about and highly colored reports concerning the conversion of the Princess Ena of Bat-tenburg, the wife of the King of Spain, the following facts of the case furnished by a reliable foreign corres.

pondent of the Ave Maria, are reproduced as the true account of the Princess' reception into the church.

After Princess Ena had taken the

seeing the great closing scene.

Mother Teresa of St. Augustine.

--- IRRITATED HEART

Fruit-a-tives are the juices of apples oranges, figs and prunes. These juices are concentrated-and by a secret pr cess, the juices are combined in a p culiar manner. This new combinati is much more active medicinally than fresh juices-vet so perfect is the unio that Fruit-a-tives act on the system as if they were in truth a natural fruit, medicinally stronger than any other known fruit.

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They prepared as for a festival, and motionless as fearless in the death at the religious ceremonies, but had met and embraced her daughter im-mediately at their conclusion; and King carts they passed through the immense carts they passed through the immense multitude. Scarcely a word of insult was uttered, but the throng, so often infuriated by the sight of blood, was stilled by the peace on the faces of the sixteen captives. Priests, disguised Edward arrived at Miramar Palace next day, which shows that the de mands of certain Protestant associations that he should refuse his sanction were simply ignored. amongst the multitude, gave them the

The day was observed as a festiva Arrived at the place of execution, they intoned the "Veni Creator" and renewed their yows of baptism and throughout San Sebastian ; the streets were decorated and the citizens clad in their gala clothes. The fires lit at religion. The prioress requested to be allowed to die last of all. Then, hav-ing received her blessing, each in turn light on the isle Santa Clara and o he Chateau de la Mota, glowed lik small volcance, and the general im-pression was one of rejoicing. Food and money had been liberally distriadvanced as quietly as they were oc-customed to present themselves for Holy Communion at their convent buted among the poorer classes by Queen Maria Cristina ; and King Al fonso did not conceal his happiness altar. They were all clad in white, as on their Communion days, for the celesfrom the crowd, mingling freely with the promenaders in the park, and aptial espousals; for they had brought plauding the patriotic music of the military bands Altogether, the 7th of March was an auspicious day for Spain The youngest, a novice, was the first to die; and last of all the heroic leader, as for Princess Ena.

The return of the Princess of Battenburg to England soon followed the erremony of conversion. They were received at the Victoria station, Lon don, by the Spanish Ambassador and several English Catholics of distinction. The ultra Protestant press had hinted at an inevitable demonstration on the part of "those whose feelings had been outraged" by the Princess' conversion; but nothing of the kind occurr d. On the contrary, when a few days later, she left Kensington Palace for the Isle of Wight, she was cheered by a typically English crowd.

CURED BY PRAYER.

I have no greater belief in miracles than has Prof. Gold win Smith, nor am I any more of a Catholic than he is; but I know of an instance of a "Lourdes cure" in New York city which is remarkable, however it may have been effected, objectively or subjectively. everal years ago a young woman of about wenty years fell on the lee and injured her spine and hip. She was laid up for some time, and then the right leg began to lose its strength. Within a year she was unable to walk except with a strong steel brace to keep the fcot in position. Being possessed of ample means she had the best physicians, specialists and others, that could be procured. She also resorted to remecies not exactly in the profes sion. But none availed, and she gradu-ally grew worse. The only consolation -not a cure-she had came from one physician, who told her that nothing could be done except to cut a tendor in the ankle and stiffen the joint, which would make her a cripple for life, though she might walk without the heavy brace. This treatment she declined Although a Catholic, she had not thought of any of the miraculous cures offered by her church at various points. About three years ago she went to Europe, and while their visited Lourdes, but not with a very strong Lourdes, but not with a very strong faith. She remained there about twenty four hours, or possibly eigh teen, but long enough to try the waters three or four times, and re-ceived a small card with a printed prayer upon it, with instructions to repeat the prayer at intervals. That was about the extent of her "treat ment," and at 9 o'clock in the evening she left for Paris. The fol lowing night in Paris she knelt by her beside- still unable to walk unassisted -to say her prayers-and when she arose from her knees she walked across the room without the brace and has not used it since. From that time she walked unaided, and as soon as the leg had resumed its normal condition, for it had shrunk considerably, she walked as well as she ever did, and has continued to do so. If this young woman were of the temperament of some, I could easily anderstood the influence of physchol ogy upon her case, but she is eminent-ly sensible and practical, and if Prof. Smith could talk with her I believe he would wonder a little the little the would wonder a little himself just



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case of these sixteen heroic nuns it has been a general conviction from the time of their death that they offered themselves at Paris as a holocaust to God for religion and fatherland to obtain tranquillity and peace for both. The lesson of the martyrdom of the Carmelite nuns comes with peculiar force at the present moment, when the French government has advanced well on the way of the monsters who ruled during the Reign of Terror. The sinvirtue of their lives and the heroic constancy of their deaths show how worthy they were of the supreme grace of martyrdom. "I know nothing more beautiful," wrote Cardinal Bour ret, referring to the way they met death, "nothing which equals it in moral grandeur. It is thrilling, sacredly dramatic, sublime in the highest

STORY OF THEIR MARTYRDOM.

In August, 1790, the agents of the revolution descended on the Carmelite Monastery of Complegne and placed sentinels at the doors. The nuns were summoned individually and offered "ilberty." They refused, every one, to give up their religions profession. to give up their religious profession spared. They dispersed, in small groups, and were received in private families.

A little later the nuns were de nounced by traitors as "fanatics" still nounced by traitors as "fanables" still living in community and in communica tion/with the "fanatics" of Paris. In their place of refuge hymns to the Sacred Heart were found with badges of the Sacred Heart such as were worn by the gallant soldiers of La Vendee. These were considered sufficient profs of guilt. The contemplated absurdity with which the charges were a forwards with which the charges were afterwards made against the nuns was on a level with the bestial savagery of the revolu tionists.

The victims were seized and placed in two carts filled with straw. Fearless amidst the insults and threats of a rabble, many of whom they had assist rable, many of whom they had assist ed from their slender resources, they were hurried from Compiegne. The hands of the Sisters were bound be-hind their backs, and one aged relig ious being unable to move, two of the satelities threw her on the ground. She was raised up, covered with blood, bat thauked the human brutes that they

for the sel hae great uiet, the Princess and her mother left Biarritz for Versailles, where they spent some weeks in absolute retire-ment. Here the Princess went through the ordinary catechism, and listened to a course of instructions by eminent ecclasiastics of different religious Orders. She proved a most docile and willing student of all that pertains; to Catholic doctrine and directions; to ecclasiastics of different Catholic doctrine, and displayed no re luctance to accede to any one point. Her extraordinary familiarity with the outward forms of Catholic worship proved a previous interest in them, as vell as in certain dogmas whose sig nificance had absorbed her mind. With such promising dispositions, the Prin cess was soon prepared for both ab-juration and the reception of the Sacraments that were to follow this solemn step. In order to gratify the wishes of the

Spanish people, it is necessary that the ceremony of conversion should take place in their own land, and therefore the Princess traveled to San Sebastian, where she remained a guest of Queen Maria Cristina, King Alfonso meanwhile occupying a suite of rooms at one of the hotels in the city. Prin-cess Ena had spent three days in retreat before the day of her first confession ; and on March 7, at half-past 10, the service began at which she made her solemn abjuration, was con-ditionally baptized, and received the

Holy Eucharist. The ecclesiastics present in the beautiful little chapel of the Miramar Palace were Bishop Brindle, who offic iated ; the Bishops of Vittoria and Sion, representing the Spanish clergy, and the palace chaplains. The royal family of Spain were with Princess Ena, in front of the high altar ; and in the congregation were present Senor Moret, the Premier, with Senora Mo-ret : Senora Morry del Val (mother of the Cardinal) the Duke of Alva, and some other Spanish nobles. Queen Maria Cristina and the Duke of Alva

acted as sponsers. Some beautiful homilies were delivered, and one of these moved the Princess to tears: on leaving the church she retired to her own apartments for the remainder of the day and reappeared toward evening, to witness from the palace balcony the illuminations on the bay. Princess Beatrice had not assisted

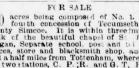
Published by Magdala Co., No 684 Lexingto Ave., N. Y. City. " How can I hear what you say," said Emer-n, " when what you are is thundering in my ears ? •ars i' Our Lord expressly wishes us to "come to Him." in order to be relieved of our burdens and to be refreshed. Také time to think. There is no thought without time; there can be no wisdom with-out silence.

out siler

Erecting Big Electric Sign. Almost everyone knows that the biggest ad verisement of The Natural Food Company is the beautiful plant in which Shredded Wheat is made and which is visited every year by nearly one hundred thousand visitors to the Falls. Of course, not all of the

The Falls, ourse, not all of the eighty mil-ton people in the United States and the five million people in Canada can visib the plant, hence the Company takkes the plant to them in the shape of ministure factories which go from dity to dity fluetrating the process of shredding wheat and baking it into biscuits and triscuits. It is to further this idea and to still more widely disseminate a knowledge of the shred-ding process that the company is now erecting 1442

which y discumate the hose and to will more which y discumate a knowledge of the shred-ding process that the company is now creeting on the root of the Natural Food Conservatory one of the largest electrical signs in this or any other country. There are two signs, the upper one reading "Visitors Welcome." Each letter in the two signs is six fe to in height and to illuminate all the letters four-teen hundred incandescent lamps are used. Eight housand feet of wire is used in the electrical wiring. The distance from end to be sign with the two hundred and sixty feet and the top sign will be one hundred that it will require thry-five horse power to illuminate all tetters, and that they can easily be read at a distance of one mile.



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WINNIPEG LEGAL CARDS. what it was that effected her cure. I have no faith whatever in miracles, but this instance is puzzling, to say the least.-W. J. L., in New York Spn. WIDE Spielicitors, etc. Offices, Alkens Buildirg. Van, Thomas J. Murray. 1442-13

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