Catholic Record. The

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

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The Catholic Record. LONDON SATURDAY, APRIL 21, 1906.

CHURCH MUSIC.

The second number of Church Music is of a high order of merit, and can be recommended to all Catholics as a guide and ally in their efforts to obey the " Motu Proprio " of Pope Pius.

In our own diocese the Right Rev. Bishop has not only banished from the churches under his jurisdiction all music alien to the spirit of the church, but has set about with characteristic energy to meet the requirements of the law of the Pope. And for this we are thankful. It may take us some time to become accustomed to the new order of things, but we can go to church without having the liturgy chopped into bits, and mixed into all kinds of fantastic forms and warped out of all fitness for praise and adora ion. us congregational singing With under the guidance of the Bishop, waxing in favor. The critics may be quick to see defects in .t, but music that wells from hearts that are loyal and eager to obey every iota of and feasts. They will be aided by the the Pope's instructions is a greater means of inciting and furthering the devotion of the faithful and more worthy of Him Who lives for us on the altar than the music that reminds us of earth and is wearisome and distracting. But the question is settled. We have our orders, and obedience will triumph over all difficulties. With our children taught to know the beautiful liturgy, and with the active participation of the people in the solemn services of the church, we are not only obeying the Holy Father, but regaining also the treasures which have, through ignorance and apathy, slipped from our grasp.

chant of the church. In Digby's "Ages of Faith" we read that not only clerks but also lay. men used to meet daily to assist at the divine office unprevented by the hours of secular life. In one of the capitularwith some of our Ontario friends as ies unearthed by Dacherius we read as regards the Pablic school. In our follows: It is to be intimated that columns we have outlined and tried to the appropriate responses should be defend our position, and we have main. said to the sacerdotal salutations ; for tained that the school room wherein not only clerks and priests dedicated religion is presented as an essentia! to God should offer the response, but element of our lives is the surest guar all the devout people ought to answer antee of national prosperity. The chil with consonant voice. The people dren who are taught daily that salva joined in the Psalmody of the clergy in tion is the one thing necessary, and that primitive times.

The truth is that with our fathers domestic or patriarchal had not superseded Catholic and Christian manners: men had not become so formed to try. habits of savage seclusion as to make their hearts their altars: the entertainments, the conversation of their domestic circle, were not dearer to them than the public offices of religion : the festival had not yielded to the banquet, nor the benediction to the amusements of evening society. The churches being the assemblies most generally ness of speech, the impertinence, and

This does not mean that we are to church to be circulated, convinced the revert entirely to the plain chant of public that Memphis was in a state of the Ages of Faith; our Holy Father tells us that also compositions of the tion, and the right of "free speech"

notices of music before or after any relig-

ious service. He recommends con

gregational singing and orders all choirs

to use the Italian pronunciation of Latin.

THE PHONOGRAPH.

Gregorian Rhythm by the Very Rev.

Prior of Solesenes, and another, " The

Official Kyrialle" by the editor, the Rev

" Church Music " is in the sphere of

liturgical music one of the best in the

language, and to organist and pastor

can be recommended as a guide and an

ally in their struggles to give us the

A WORD FROM THE WEST.

The Calgary Herald is not in accord

of history or arithmetic, is the knowl-

ments, are the best assets of any coun-

We do not expect our opponents to

see eye to eye with us on this question,

but we are inclined to believe that the

reading of the views of men who have

studied the public school at close

range and have noticed its influence in

society will prove a deterrent to ur due

eulogy. After referring to the glib.

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Dr. Henry.

Palestrina school and those of was to be ntterly abolished. The game modern masters may be produced promodern masters may be produced probelieved that there would be trouble. vided such compositions have "sanctity, goodness of form and universality." believed that there would not care a straw for Slattery or his salacious dia-The important recommendation is made tribes was anxious to save him from the that in the parish schools the children "men of buckram," who were going to stone him. be instructed in simpler forms of the

The saddest thing about the affair chant. In Waterford and Lisnore, was that Protestant ministers espoused Ireland, the Bishop orders that no the cause of the reprobate. As the night of the lecture drew music shall be sung except music set down in the Diocesan List and the near, the excitement grew intense and at last, even many Catholics believed Vatican Official List, and forbids press

that there would be trouble. Then the deputations began to invade the Mayor's office. The Chief of Police the Mayor's office. The Chief of Police was a Catholic. He knew that appre-hensions of violence were groundless. The other side pretended to be suspici-

ous of him. The morning Slattery was billed to arrive, a deputation of ministers waited upon the Mayor. They were dreadfully in earnest. They insisted that a body of "trusted" special police should be appointed to guard the lecturer. The many at last heliograd that the size. ous of him. Pastors and organists may be pleased to know that Professor A. Bansbach advocates the use of the gramophone in the teaching of plain song. Many mayor at last believed that the situapriests have found it almost impossible tion was alarming. He assured the ministerial deputation that he would to learn the correct rendering of the give the matter his personal attention, Ite missa est for the various Sundays and requested them to return in one hour. The mayor was a man of superb easy and agreeable use of the phonoculture and liberality, one of the lead-ing citizens of Memphis and deserving of the confidence which all classes re graph. It would be useful in the same way for choir rehearsals posed in him. He at once sought the Catholic pastors and some of the lead-ing Catholic laymen. When the minand parish schools. We are sure that in many parishes the phonograph could returned his plans were made. be made a true magister choralis. He told them the course he intended to Among other articles we notice one in

follow. He intended to take charge of "Father" Slattery himself. All re-ception committees and guards were to be dispensed with. He would meet the at the railroad station lecturer with his own carriage and make him his personal guest. The press heralded abroad that the Catholics were snubbed, that the "Reverend" Slattery had to

that the "Reverence Stattery has to be saved from death by the personal interference of the mayor. The mayor, in his carriage, met Slattery at the depot. There were no policemen in evidence. The mayor briefly explained the situation, promised him complete protection, and ordered his coachman to drive to different points of interest in the city, which he wished his guest to see. They first visited the educainstitutions, public and I, then the churches, libtional parochial, then the churches raries and the magnificent h spital

erected by the city for the Sisters. Though the Mayor treated his visitor with the utmost kindness, the latter seemed bored and could not be led into conversation. Evidently the Mayor was not the kind of man he relished, and the absence of violence on the not the kind of man he relished, part of the Catholics was monotonous and far more important than the acquisition mortifying. The Mayor inquired of his guest if he was weary and politely asked him if he wished to see any more edge of God, His rewards, His punishof the city. Slattery bluntly told him that he had seen enough. The Mayor told him that there was one more place

of interest which he wished to show him. They were soon at the gate of a cometery. They entered and walked toward a marble shaft that towered as high as high as the beautiful southern trees that draped it with their luxurious foliage.

" Mr. Slattery," said the Mayor, " have a purpose in bringing you here." His voice was husky with emotion, and his eyes gleamed, more in sorrow than

your foul slanders of that priesthood and those sisters? Why man, the very stones of our pavement should fly in your face. If the men of our city should prove so dastardly rearrant to the women who gave up their lives for us, the women of our city should rise and stone you to death. Get your foul esence from our city. It is needless to say he went, and the

press were hard put to explain why Slattery did not speak at Memphis.

ONE BLAMELESS LIFE.

CARDINAL GIBBONS PRESENTS THAT OF CHRIST FOR IMITATION.

Cardinal Gibbons recently preached the Cathedral Baltimore, on the Study and Imitation of Christ." He said

Never could Moses or the prophets high priest of the o'd law, from st down to the last of the line, be say to their hearers what Christ day : ' Which of you shall con-Me of sin ?' Never could any ther of the new law, from the solar down to the last Sovereign tif, dare to affirm 'I am without

The very best of us have some frailties meshortcomings, some blemishes, tarnish and obscare the mirror of wh the Christ alone has no apologies to

make. He alone is above reproach. He needs not the mantle of charity to e His faults, for faults He has none conceal. He alone can say with to conceal. He alone can say with th: 'Which of you can convict Me tr of sin? I am the Way and the Truth and the Life. He that followeth Me walketh not in darkness, but shall have the light of life.' "No matter how fast we run on the

path of Caristian perfection, He is ever before us arging us on to the goal of victory. No matter how high we may soar into the regions of spiritual light He is still hovering above us, inviting as to ascend higher, as the eagle en ticeth her young ones to fly. No mat ter how earnestly we fight in the arena of Christian warfare, we find our Cap tain in the thick of the battle, dealing and sustaining heavier blows and inspir ing us on by His example. No matter how much we may endure in the cause of truth and justice, we find Him laden with a still heavier cross and bearing deeper wounds. He sweetens the most anpalatable ordinances by the seasoning of His example.

THE FORCE OF EXAMPLE. "If FORCE OF EXAMPLE. "When a Christian statesman con-spicnous for his civic virtues, as well as for the integrity of his privats life, addresses the public in behalf of some litical philarthrapic or economic political, philanthropic or economic measure, his words are listened to with marked attention and respect, inde-pendently of the intrinsic merit of his

arguments and of the eloquence with which he enforces them. But let a demagogue or a time-server advocate the same cause, we will hear him with impatience or a smile of incredulity, ause his public utterances are totally at variance with his private character. "This line of reasoning acquire overwhelming force when it is applied to our Saviour. We admire, indeed, to our Siviour. We admire, indeed, the beauty of His moral maxims, but their intrinsic excellence is enhanced by the splendor of His spotless life and s virtues, which shed a halo or atchl His words. " Jesus never inculcates a moral duty

which He does not practice in an emi-nent degree. He taught by example before He taught by precept. 'Jesus,' says the Scripture, 'began to do and teach.' We are drawn toward Him more by the charm of His public and private life than by the sublimity of His doc-trines and the eloquence of His words. The sermons of our Saviour inspire us, indeed, with an esteem for virtue, but His conduct stimulates us to the prac ice of it.

we see Him in His infancy lying in a manger and experiencing all the priva words are said against us, and to keep The memory of those noble men and it is and experiencing an end part of the spirit of rest would rise in our breast in mature life saying of Himself: 'The would rise in our breast in mature life saying of the spirit of the spirit of rest would rise in our breast in mature life saying of the spirit of the spir foxes have holes, the birds of the air nests, but the Son of Man hath not

tary poverty, and we cherish and em brace our Teacher, Who, when He was rich, became poor for our sakes.

"When we hear our Lord say: Blessed are the meek, for they shall ossess the land ; he that exalteth imself shall be humbled, and he that numbleth himself shall be exalted,' WA admire the virtues of meekness and humility. But when we contemplate Him holding Himself up as a model of humility and saying, 'Learn of Me, for I am meek and humble of heart;' when we behold Him at the Last Supper aying aside His outer garment, girding Himself with a towel and pouring water into a basin and washing the feet of His disciples, not excepting Judas, who was to betray Him, then, indeed, that virtue assumes for us special attractions. "When we hear Him utter these

words 'Blessed are the merciful, for they shall obtain mercy,' we are de-lighted with His doctrine. But we are more profoundly moved when we wit-cess His compassion for the hungering multitude in the desert and His mercy shown to the penitent Magdalen, who was spurned by the sanctimonious Pharisees.

"When He says, 'If you will not forgive men their offenses, neither will our Heavenly Father forgive you. He is clothing an old commandment in new words. Bat when we see Him praying on the Cross for His execu-tioners. Father, forgive them for they know not what they do." they He gives us a sublime lesson of forgiveness never before exhibited by of sage or prophet.

EXAMPLE OF SUFFERING.

"When we listen to these words : Blessed are they that suffer persecu tion for justice sake, for theirs is the Kingdom of Heaven, Blessed are ye when men shall revile you and persecute you and say all that is evil against you untruly for My sake,' we are in ad-

miration at His doctrine. "But when we behold the innocent Lamb of God led as a felon from one tribunal to another, from Annas to tribunal to another, from Anas to Caiphas, from Caiphas to Pilate, from Pilate to Horod; when we see the Judge of the living and the dead standing as a culprit bofore His own creatures : when we see the Incarnate Wisdom derided as a fool; when we contemplate the King of Glory accused of being a blasphemer; when we see the Lord of the Sabbath charged with being a Sabbath breaker; we behold the Prince of Peace, wher whom it is written, 'The bruised reed He will not break, and the smoking flax He will not extinguish ;' when we see the King of kings by whom 'Kings reign and lawgivers decree just things ;' when we see the Prince of Peace accused of being a seditious man and a disturber of the public peace ; in a word, when we see the God of Truth accused of being a liar, a hypocrite and an impostor and submitting to these injuries and insults with heroic patience, we derive from such a spectacle a flood of consolaticn and strength which no language can adcquately convey. For it is delightful and honorable to suffer in the

company of Christ. A burden which difficult and in otherwise would be

and composure, what self-possession under the most provoking insults I What sublime silence under the most blasphemous calumnies ! What a lesson words are said against us, and to keep down the spirit of resentment that

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Would rise in our breast "Second --Witness our Saviour when He sees His Father's house profaned, when He sees the Temple of God changed into a market place. Observe the indiraction in His locks and the the indignation in His looks and the fire of holy wrath that flashes in His eyes, when, single handed, He seizes a scourge and drives the buyers and sellers out of the Temple, saying to them: 'My house is a house of prayer but you have made it a den of thieves. Learn from this example that no matter what you may personally endure you must be always zealous for God's rights. true to justice and conscience. never to compound with sin, but to set your face against every species of cor-ruption, whether it lurks at home of stalks abroad in social or political life. "Third - Now contemplate our Saviour at the tomb of Lazarus. See how the Lion in the Temple is trans-formed into a Lamb at the tomb; how the Lion among the money changers becomes a Lamb among the mourners. The eye that flashed with indignation in the Temple melts into tears at the

grave of a frierd. TEARS OF HUMAN SYMPATHY.

"The Gospel tells us that when Jesus stood at the tomb of Lazarus He wept. I never read in the Gospels that Jesus laughed, but I read more than once that He wept. And yet the tears of Jesus have brought more joy and consolation to the human heart than all the mirth provoking books that were ever written. Jesus wept to teach us that He had a human heart as well as a divine personality. "This incident suggests to us an im-

portant truth, namely, that the most delicate sensibility is not incompatible with the most sturdy manhood ; nay, it teaches us more, that tender sympathy and emotion are essential to true man hood. The courage of the man is not the courage of the brute. The man that has gone down into the human heart and sounded the depths of its sor rows and sympathized with its suffer ings in others, as Christ has done, is best fitted to bear his own cross when the hand of adversity presses heavily

upon him. "If you would then, be perfect, my brethren, study and imitate the life of Christ as it is presented to you in the pages of the Gospel. Look and do according to the pattern that was shown you on the Mount, so that contemplating our Saviour you may admire Him admiring, you may love Him; loving, you may embrace Him; embrac-ing, you may imitate Him, and thus you will become more conformable to that heavenly Model Who is the 'splendor of God's glory and the figure of His

substance.' "Make yourselves familiar with the words and deeds of your Master by the frequent perusal of the Gospels. The Gospels contain the best narrative of Christ because they are inspired and are not diluted by human views or are not diluted by human views or speculation. Christ will be your Light in darkness, He will be your Compan-ion in solitude, your Rest in weariness of spirit. He will be your Teacher in doubt, your Physician in sickness of heart, your Strength in weakness, your Joy and Corsolation in sorrow and affliction. He will be your Life in death.

Follow Me," He says, "I am the way, the truth and the life. He that oth Me walketh not in darks

and dearly loved, careful provision was made for the edification of the laity by maintaining the solemn offices unmaimed, and by celebrating them as the church prescribed.

It is a far cry indeed to the men of these ages. But though we may neither regard ourselves as their equals in devotion, in reverence for the liturgy, nor have their clear vision of the supernatural and realization of the truths of religion, we can, so far as obedience to the Holy Ste is concerned, deem ourselves not inferior to them. May we learn to say with St. Bernard : "It is good to glorify God with hymns and psalms and spiritual song." The church chant rejoices the minds of men, refreshes the weary, invites sinners to lamentation; for, although the heart of the secular man may be hard, yet immediately when they hear the sweetness of psalms they are converted to a love of piety.

ARTICLES IN "CHURCH MUSIC."

In Church Music the distinguished composer, Rev. Ludwig Bouvin, S. J. writes "On Recitation." In an article on " Catalogues of Liturgical Music," the writer refers to catalogues compiled before and after the issuance of the " Motu Proprio." The commission on church music of the diocese of Grand Rapids, Mich., states that the object of music and song in the House of God is to assist the faithful in their devotion and prayer, and then directs the attention of pastors and organists to musical compositions in harmony with the legislation of the church. The Pittsburg commission says that our Holy Father wishes to impress us with the fact that church music is really a part of the liturgical service, and as such must in all its phases harmonize with the litur-gical functions to which it belongs, are falsehoods against the Catholic Now to you. Do you think you can

other shortcomings which are found at their worst among the children who attend the public schools, the Calgary Herald asks : " What is wrong with our boasted public school system ? Why do people who can afford it prefer to send their boys and girls to private schoo's and colleges? Why do so many Protestants in Calgary send their

children to the convent school ?" We have an answer to the question, but we await the reply of our esteemed contemporary, the Christian Guardian.

A STINGING REBUKE TO AN APOSTATE SLANDERER.

BY THE PROTESTANT MAYOR OF MEMPHIS A few years ago, when the A. P. A. as rampant, the notorious "Father was engaged by that un society to "lecture" in the Slattery American society to Southern cities. It was arranged that the campaign of slander should begin in It was arranged that Memphis, Tenn. The Catholic population of that beau-

tiful, progressive city have always been remarkable for their intelligence and patriotism, and are foremost in politics, education and business. The Irish-American element have always been noted for a manly determination to pro-tect themselves from slander, no matter from what quarter it proceeds. To them must be accorded the honor of being the first to compel the manage nent of a theatre to take off the boards ment of a theatre to take of the boards a play that was a travesty on Irish womahood. In this they were led by a former Chicago man, William Fitz-gerald, the publisher of a Catholic jourwhich is edited by his talented wife.

The coming of Slattery was announced by itsulting posters. His press agent was ingenious and industrious. The columns of the local press were filled with accounts of the terrible things threatened by members of the Ancient Order of Hibernians and other Catho lic organizations. It is needless to say that these reports were false; and yet the Associated Press, which is always

in anger. "Let me read what is written there." The Mayor read aloud in anger. the inscription which stated that the monument had been erected to give estimony to the everlasting esteen and love and to commemorate the heroism, devotion and self-sacrifice of the Cathlie priests and nuns who laid down their lives on the altar of Christian charity in the dark days of the terrible plague.

The Mayor's eyes were filled with

tears. "Read the names upon that shaft," he continued. "The pastor heads the list. He was of that race to which discrete. He was Nature's you are a disgrace. He was Nature's obleman, benevolent, pure, faithful to every trust and a lover of liberty. The other men whose names are there were like unto hir. They had neither

kith nor kin in our city. Read that long death roll of those devoted woman whose earthly names even were given up for charity. Where can you find a parallel of heroism and Christian deotion. No earthly motive moved them. Until the dark days ol our sorrow came, they were unknown to us. Then, when dread and sorrow filled

every heart, when the most sacred ties nd obligations failed to save our sick from desertion, when there were no hands to smooth the throbbing brow, or all hope of succor seemed gone, those heroic priests and angelic women our homes, dared the horrors entered of the plague, smiled at the spectral face of death itself, and for the lives of our children and our wives, gave up their own. Look at the fourth name on that roll of angels. I do not know her name, but she was a beautiful girl and her voice had the mellow 'brogue' of the south of Ireland. I had an only daughter just her age. She was stricken down, the terrible death mark of the plague had set its seal on her beautiful brow. I, too, was ill. In my anguish I cried to God to help. There was a rustle at my door. That girl, robed in black, holding the crucifix in her hand, knelt beside my daughter's bed. Man ! do you think she could could die while an angel was caring for her ! No, my daughter lived, but her minis-tering angel died. This is enough.

THE SERMON ON THE CROSS

"Never did any man speak as Jesus poke. As far as we have any record f His utterances, the most admired iscourse He ever delivered was the Sermon on the Mount. But even the Sermon on the Mount yields in force and pales before the Sermon on the Cross. There we find elequence in action. And if our Lord had restricted His mission on earth to the preaching of the word, like the Scribes and Pharwithout illustrating it by the splendor of His example, He would never have caused that mighty moral He would revolution which has changed the face of the world, nor would He be adored to-day by millions of disciples from the rising to the setting of the sun.

When Christ was asked by the dis ciples of John the Baptist whether He was the true Messiah He laid more stress on His deeds than on His words prove that He was the promised deemer. 'Go,' he says, ' and relate Redeemer. 'Go,' he says, ' and relate to John what ye have heard and seen. The blind see, the lame walk, lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them.' I prove my divine

mission by my deeds. "Beautiful above the sons of men does Jesus appear to me in His glorious transfiguration, when His face shone like the sun and His garments became white as snow, and when the voice of white as snow, and when the voice of the Eternal Father proclaimed Him as His beloved Son; but far more beautiful is He to me when suspended from The crown of thorns, which pierces His temples is more con nforting

to my soul than the halo which en-circled His brow on Mount Tabor. His naked and bleeding body gives me more consolation than the splendor of His garments in His apparition on the Mount.

TEACHING HUMILITY. "When we hear our Saviour saying

tolerable to bear becomes light and easy with His example before us. And we are assured that 'if we suffer but shall have the Light of Life.'

FREQUENT COMMUNION. The Pope has rendered a decision on

with Him, we shall also be glorified with Him.' PAGAN SAGES DWARFED.

the practice of frequent Communion, which is to be made known to all Bishops and to all superiors of religious "Study the records of the sages and billosophers of pagan antiquity. How dwarfed they appear before the heroic moral stature of Christ 1 O Margers Anrelins has left us many communities. It is substantially as follows : " Frequent, and even daily Commun. the only condition requisite for its

Marcus Aurelius has left us many sublime moral lessons; but he writes with the coldness of a Stoic philosopher. He warms not our hearts; he excites no enthusiasm. He holds out to us no hopes of eternal recompense. "The beautiful maxims of Plato,

Seneca and Zeno lose much of their savor because their lives were not always conformable to their words. Read for instance, the lives of Cato, of Brutus and Seneca. You will find them all counseling fortitude in adversity and asserting that to man defending a just cause should be afraid to confront the sword of an antagonist. "Yet when the hour of their own

trial came, instead of bravely submit-ting to death at the hands of their enomies, they committed suicide ; and self murder, in the judgment of all right-thinking moralists, is not only an act of moral cowardice, but a crime

against God and society. "Mark how those men pale before he King of Martyrs. Though fully conscious of the tortures which awaited the King of Martyrs. The Him, He does not try to escape them by putting an end to His life by the

sword of Peter. He does not antici-pate by a moment His Father's decrees He confronts an ignominious death with meekness without cowardice, with fortitude without ostentation, and with vindication of His life and doctrines without any recrimination.

THREE STRIKING INCIDENTS.

"Let us consider our Saviour in three striking incidents of His life, which are most instructive to us, and which serve as an example to us when

we are placed in similar circumstances. "First-Witness the conduct of our Lord in those hours of His passion which I have described. What firmness and constancy He displays under the most severe trials ! What calm dignity medium.

Afraid They'll Have to Give Fai Play. Says the Casket : "When the Ulster Protestants express a fear that Home Rule may lead to their being persecuted, what they really fear, in their heart of hearts, is that they may be

rights to Catholics is that they may be compelled to give fair play and equal rights to Catholics in the North such as is freely granted to Protestants in the South of Ireland by the Catholic majority."

If you would have a stronger and more influential Catholic press you can make it so by trading with those

The confessor will be the judge in the case. His consent is required, but he must take care never to keep from frequent and even daily Communion anybody who is in the state of grace

faithful is freedom from mortal sin and the resolve to avoid sin in the future.

and approaches the sacraments with right intentions. No religious comright intentions. No religious com munity can have rules forbidding froquent and daily Communion to its mem

bers. Give us this day our daily substantial bread, would receive a new em-phasis if Catholics everywhere would, when possible, assist at the holy adorable sacrifice and receive the Eucharistic Sacrament every morning. would the conversion of the millions on millions of non-Catholics be not far off. Then would His Kingdom come. -Cath. olic Columbian.

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credit it.'

"Have you ever seen this nun?" "Never! before or since."

A DAUGHTER OF NEW FRANCE. BY MARY CATHERINE CROWLEY.

CHAPTER XXII. THE LION BEARDED.

words ?'

was New France; that beneath the banner of the flour de lis I would live

and die. Still he persisted, saying he would lay the matter before the Gov-

me to go against my will, and this was more than I could brock with

patience. I too went to Comte Fron-tenac, who assured me of his protection,

added, half in jest but with some

thus none but the French could ever

age, that a longing to see th of my birth has sometimes

of my birth has sometimes disquieted me. Still, in all things have I been loyal to the country of my adoption. Now I ask of my lily-crowned mother the life of this Bostonnais. Monsieur

de Cadillac, I implore yon, as her re-presentative, do not deny me this

"Madame." he began austerely,

country

sometimes disquiete

claim

me. Therewith, gladly and no

He undertook to comp

Oh,

THE LION BEARDED. In the doorway stood none other than Miladi Barbe, richly attired, as she ever was in the evening and at dinner, for the ladies at Fort Pontchartrain affected much of state and ceremory, in order to keep up the prestige of the post and the seigneury with the sol diery and settlers. Moreover, I have ever noted that when a woman has noted that when a woman has ever noted that when a summents she silken gowns and costly ornaments she

will make occasion to display them. Yet the Lady of Chateauguay thought not of the impression she created as, a vision of life, youth and beauty, she confronted the tomb like silence of the room with its weird shadows, its flicker-ing torches, and the stern faces of the circle of men who surrounded the condemned.

She had thrown back the hood of the long cloak of camlet cloth which she had plaialy donned in great haste; and had plainly donned in great haste; and the cloak, fallen open, now slipped to the ground. Her gown was one whereof I had often taken note—a red and dove-colored damask flowered in large trees. Her hair was all in sweet disorder, and although still held partly in place by a jewelled dagger, had slipped low upon her shoulders, as if she had dragged it down in the franzy of a great excite down in the frenzy of a great excite ment. Her face was suffused with a ment. Her face was suffused with a delicate flush, like to the pink bloom of the eglantine ; tears sparkled in her eyes, and her white hands clutched so nervously at the lace upon her bodies and the sprays of golden rod she wore against her neck, that she heedlessly against her neck, that she heedlessly tore to shreds the fairy gossamer, as though it oppressed her breathing, and wantonly crushed the yellow flowers. "I crave your pardon, Monsieur de Cadillac, and that of all these gentle men," she gasped, glancing from one to another of the tribunal in graceful and outpetitie connection.

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thing of earnestness, that if I would prove myself a daughter of New France I must needs take a husband in Quebec; pathetic entreaty. "I know not what breach of the law I commit by intrud in jest, I promised to follow the admon-ition of Monsieur le Comte, and the breach of the law I commit by inclusion ing here, nor what may be the penalty. Nevertheless listen to me. Messieurs, I am a Bostonnaise. It came to my ears that a Bostonnais priscner had been been brought in with captive Iroquois: been brought in with capito in due of the second end of the second to have mercy !'

she stretched out her erewith hands to him most piteously. The brow of La Mothe contracted

with mental pain, but he made her no answer, and his visage grew harder than before. In desperation she glanced along the

line of faces before her, as if seeki ally. A moment her gaze rested upon me, then it travelled to the prisoner, to whose personality she now for the first time gave heed, so eager had she been to plead his cause. The beautiful eyes of Miladi Barbe

the beautiful eyes of Miladi Barbe shone with sympathy as she turned them upon the Bostonnais. All at once, however, she recoiled in bewild erment, clasped her trembling hands upon her breast, and uttered a low cry of astonishment.

f astonishment. The officer condemned to die at sunrise was he who at Quebec tad come to demand of my uncle Guyon that Barbe be suffered to go to her own people ; the officer who had maintained the some demand at the Chateau of St. Louis ; the officer who, as the envoy of Sir Phipps, had bearded Comte Frontenac in his own council hall, and undaunted ly delivered his haughty message at the

peril of his life. Now, as the gaze of the gallant sol-dier met that of the Lady of Chateau features. It was quickly gone, how-ever, and they became as rigid as guay in mutual recognition, her faces assumed an expression of horror, but his cleared; he held his head higher, as his cleared ; he proudly triumphant rather defeat, while he so far for ed b crush got his situation as even to smile into those anxions eves, as if forsooth she who had need of cheer, and not himself. Whether those eloquent glances rekindled in the heart of each glances rekindled in the neart of each a flame awakened long ago, or whether the fact that the prisoner was not to her a strateger reinforced her courage, I could not determine. Again she turned to Cadillac, to renew his plea.

request further is that you will forget the ignoble manner of my death and-that you will remember me as your constructions. stood weaponless, without power or opportunity to parry the blow. Ab, that confident, quiet smile ! "Twas as if he would have said. "I declared of old that the lady was English at heart, now does she not prove the truth of my countryman. Barbe's gaze, which had been riveted

upon the countenance of the Bs-tonnais, now sept the circle of the darker faces of the French officers in now does she not prove the truth of my these English, so proud that here agonized distress. "The ignoble manner of his death, even in the face of death this officer found satisfaction in the falfilment o

she repeated in a dazed fashion, as if but half comprehending, and forgetting the awkwardness of his strange avowal of love in the shock which appalled her. his supercliques assumption on a day of years agone in Quebec. These Boston-nais, so persistent, yet withal so loyal "The Bostonnais officer is already sertenced? And to be-" and true ! The Lady of Chateaugay struggled to

control her emotion. She had, alas! chosen her words in a certain manner calculated to injare the prisoner, had Her lips refused to frame the word, but again her trembling hands clutched at the lace of the ficha about her calculated to injure the prisoner, had not his cause been already hopeless. But only for a moment was she discon-certed. Raising her head with a gentle dignity worthy of the lovely La-Maintenon herself, she said : "Monsieur de Cadillac, it is well known to you that irom my child tood I have loved New France, its people and its lillies, with all my heart; from my province I have honored and kept unthroat, and tore away the flowers that rested against the pure whiteness of

her neck. " My God. Monsieur de Cadillac," "Do not speak so !" said the visit. she broke out in desperation, "have you no mercy? Will naught move you? Is New France so niggardly that she will grant nothing to her daughters? ing Bishop. "It has influenced my episcopal life in its strongest crisis; although I have tried to underrate its have loved New France, its people and its lilies, with all my heart; from my marriage I have honored and kept un-sullied the name of Le Moyne of Chat-eauguay. Nover until the exohange of the English prisoners at Quebec did I realize that I was not born a subject of Am I to find her, after all, but a cold foster-mother, who denies a mother's love to the stranger child at her hearth ? If this be so-Oh, friends my father, my own father, was mayhap, I have been told, an English officer realize that I was not born a subject of the Sun King. That day, an English officer sought me cut, and offered me, in the name of Sir Willian Phipps, the chaperonage of on estimable lady and safe conduct to my native land. He was elequent and most kind, but I laughed at him. I told him my country man New France. that beneath the I have been told, an Eaglish officer such as this gentleman. You bid me cease to plead, but I can be silent while one who is of my kindred rests

while one who is of my kindred rests under sentence of a shameful death?" La Mothe rose slowly to his feet. "My Lady de Chateauguay," he said with deliberation, "your elo-quence and perseverance do you honor; nevertheless, tempt not my pa-tience further. It is impossible for me to grant your request and let this prisoner go free, or even to keen him

priests. prisoner go free, or even to keep him in duress. He is a convicted spy, and as such has forfeited the right to elemency. As a warning to the English, he must pay the penalty of his temerity. The present safety, the future existence of Fort Pontchartrain may existence of Fort Pontchartrain may depend upon stringent measures now. Still, to prove to you that New France is not heedless of the prayer of a daughter, even a foster-daughter," he added with unnecessary sarcasm, "I will alter the sentence in so far as to accede to the request of Monsieur le Bostonnais. Monsieur, your petition is granted, you shall die like a gentle-man and a soldier." At these words of the Commandant, a light almost of joy shone upon the face Bostonnais officer was dismissed with idle ceremony. When making his adjeux to me, he said in all courtesy—

well I remember the words-" Miladi Barbe paused, and the crimson glow of her cheeks deepened as she glanced, half timidly, at the prisoner-'Yes, thus he said : 'Sweet mistress, light almost of joy shone upon the face of the Englishman, and he bowed to his udge with a courtesy which I have in your choice I wish you all conten

But Barbe!-dear Birbe saw not that in your choice I wish you all content and happiness. Novertheless a Bos-tonnaise yon are, and a Bostonnaise you will discover yourself to be some day. Perchance the day lies in the she had won for her countryman the one favor he craved, and had removed from day. Percharce the day lies in the far distant future, but come it will.' Monsieur de Cadillac, messieurs, the envoy was this officer before you-this officer of whom I have seen or For Miladi his fate its ignominy. Barbe swayed blindly and would have fallen but that I sprang forward and caught her in my arms. She had fainted.

heard naught from that hour until the On the instant La Mothe signalled present. I kept my word given to Monsieur de Frontenac; I became the bride of one of the noblest scions of On the instant La Mothe signalied Jolicœur to remove the prisoner. Ere they passed out, however, the Boston-nais, without let or hindrance, strode across the room to the rude bench covered with a wolf's skin, whereon I had laid my lovely burden ; I being now engaged in chaffing her limp hands. Quebec ; I am the widow of a hero New France. When I die, I wish to have the ground where I am laid sown have the ground where I am have some with fleur-de-lis, that they may grow up out of my heart. I will not deny that when I became a woman I would fain have learned more of my parentlimp hands.

Kneeling upon one knee, he bent his hand and kissed the hem of her robe. Then espying upon the floor a spray of the golden rod she had torn away from her bodice, he eagerly caught it up, pressed it also to his lips, and thrust it into the breast of his coat. The next moment he suffered him-self to be led away by Jolicour.

out !

TO BE CONTINUED.

boon." La Mothe was moved by this appeal and Miladi Barbe's unconscious elo-quence, as I could see by the expres-sion of emotion that flitted over his THE APOSTOLATE OF PRAYER.

A STRANGE TRUE STORY. All are not born to be missionarie o go forth and preach to the world-

but all can "move God's throne by the lever of Prayer!" The poorest the lever of Prayer!" The poorest Ohristian in state of grace, the humblest nun in her cloister, can work by prayer, more good than earth can measure

ST. ZITA-A SERVANT SAINT, FEAST, APRIL 27.

FEAST, APRIL 27. There is nothing which the Catholic church has oftener impressed upon her people than the dignity of labor. Since the days of Our Lord Himself, when He worked in His foster father's shop, nay, even before His birth, when the mes-senger of God appeared to Our Lady as she was humbly mending the family linen, God has made it apparent that He esteems the worker in His vineyard. "If a man will not work, neither shall he eat," says Holy Scripture; and the blessing of honest service, no matter in what class of life the servitor, has been "Then I heard an interfor votes in the to me, "Take pp your burden without fear! You shall have the strength and merit of thy soul's toil and prayer!" "I came to myself with a start. I thanked God, and began my career with a strength not my own! You see, mi s strength not my own! You see, m, brother, this success you speak of is no The Bishop had listened attentively.

he eat," says Holy Scripture; and the blessing of honest service, no matter in what class of life the servitor, has been impressed upon us by many Fathers of the church. The H_{cly} Father himself is called "Servus Servorum," Servant of the Servants of Christ, and many of the graciest saints have been noor and "Never! before or since." "Do you remember her appearance?" "I would know her countenance among a thousand! I can recall it, even as I speak to you!" "A strange incident truly," said the Bishop. "If I did not know you for a the greatest saints have been poor and humble working people. Bishop. "If I did not know you for a man ci strongest sense and perception I should call it a dream, and question

the greatest saints have been poor and humble working people. One of these, a little maid of all work in the quaint old city of Lucca, was St. Zita. Born in a tiny mountain village in that beautiful region of Itily, she had a mother who from her earliest childhood taught her the beautiful law "This is pleasing to God," her

effect, in my pride, I have to acknow-ledge that it has helped me over and over again, in the most perplexing mo-ments of my life ! Do not try to dis-"This is pleasing to God," her mother would say. "Do this for the love of the dear God." And the little maid, naturally sweet, blossomed in the sunshine of love like a radiant flower. Her mother was bitterly poor, and the little girl had to work very hard even when a tiny little thing, but so ontingly any angle of the start the Well! I will suspend my judg-to to and his host. "God uses all ment," said his host. "God uses all instruments for His glory, none more powerful than prayer." The Bishops parted for the night. entirely enwrapped was she in the atmosphere of love that she was always The Bisnops parted for the night. Arrangements were made for the visitor to say Mass at a neighboring academy in the suburbs, where he would be accompanied by one of the resident gentle, always sweet, always modest. When she was only twelve years old

When she was only twelve years old she had to go out to service and was placed in the house of a rich gentleman named Fatinelli. Now domestic serv-ice in Italy in the thirteenth century was Next mcrning the visiting Bishop and Next merining the view of the academy his companion were at the academy mentioned, and the Convent Mass war said. At the time of Communion the anything but a pleasant task, and poor little Zica had a hard life. The other servants put upon the little scullery said. At the time of Communion the Bishop was seen by the chaplain, as he communicated the Sisters, to stop, al-most drop the ciborium, and stagger, as if suddenly seized with illness. No one remarked the act but the chaplain at his side, and as the Bishop recovered himsell quickly, no notice was taken of the matter. After the Mass was fin-ished the Bishop dismissed the chaplain, and was escorted some time later, by maid every disagreeable thing there was to do which they themselves could possibly shirk. She had to work from early in the morning till late at night; she had to dine upon whatever meagre scraps she could find left after every scraps she could find left after every one else was through eating. She had to sleep in a garret, cold in winter and stifling hot in summer. She was scolded and despised and often beaten, yet through it all she was the same sweet, simple little maid that she was mhon's the game from her mountain and was escorted some time later, by the Reverend Mother and assistants, the Reverent Mother and associated to breakfast. "Mother,' said the Bishop, "you will allow me to give all your Sisters my blessing before I leave?" "Most assuredly," said the Super ioress. "It will be a great honor, and we appreciate your goodness; we only fear we may fatigue you, as we number nearly a hundred." when she came from her mountain village, patient, gentle, uncomplaining. she rose every day far earlier than the rest that she might hear Mass. No matter what the provocation, she never answered back when any one scolded her; she always tried to do kind things nearly a hundred." The Sisters were soon summoned.

ner; she always trien to do kind things to those about her and to do her master's work "for the Lve of God." "Where the good God has placed me there must I work with good-will, " she The Bishop received each one kindly, and blessed her, looking at her keenly. When all had retired, he said: "I have not seen them all, Mother, have would say; and no matter how hard she worked she would pray harder. sne worked sne would pray harder. One day she became so absorbed in prayer in the church that she lingered longer than she should and was too late to make the bread for her master's "Surely you have, Bishop. I have missed no one. Have you, Mother Assistant?" she said to the nun at her "I think little Sister N---- was not to make the break for how very fast breakfast. Hurrying home very fast reproaching herself that she had neglected her duty. She was surprised here," said the assistant. "Perhaps not," said the Superioress She is so humble, my lord, that no doubt, she went at once to her cows and

neglected her duty. She was surprised as she neared home to smell the delight-ful odor of new bread. "Wro has been so kind ?" she asked, fancying one of the other maids had made it to save her from a beating; but there was no one i 1 the kitchen and the store. chickens, never dreaming she would be asked to see so distinguished a prelate, or receive his blessing." "Send for her, Mother," said the Bishop kindly "I must not leave one stove was not even warm, yet the brown loaves lay smoking on the table, for angels had come down and made it Sister N-was sent for. Confused

Sister N——was sent for. Confused and lowly, she came and knelt at the prelate's feet. Unused to her close proximity of rich purple, and jewelled cross and ring, she could scarcely speak; but when her eyes were uplifted, and her face was revealed to the Bishop, bis our pres attend to its deaths for while she prayed. As jealousy is cruel as the grave, so its sting was added to poor little Z.ta's lot, for her fellow servants hated her because she was better than they were. When she fasted—and she fasted vigor-When she fasted—and she fasted vigor-ously—keeping Lent all the year, often taking nothing but bread and water— they said she was trying to make them appear gluttonous; when she prayed they insisted that she neglected her work; when she worked they said she may trying to outshine them and make his soul was stirred to its depths, for he saw, as he did at the Communion rail, the face of the nun whose life offer ing he had heard years ago, the night before his consecration. "Mother, I should like to speak to work; when she worked they said she was trying to outshine them and make the master think them lazy. Nothing suited them, and night after night the poor little drudge crept up the attic the hack bruised from blows, her said the Bishop, and

APRIL 21, 1906.

WOMAN AND DEGENERACY IN THE THEATRE.

By an interesting coincidence the newspapers a few days ago brought to their readers two opinions with many points of concordance with regard to women and modern plays, though they women and modern plays, though they women and modern plays, though they came from seriously thinking men of very different outlook upon life and very different modes of intellectual development. One of the opinions came from Bishop Scannell, who warned fathers that they, rather than the mothers, should be the judges of the plays that their children might be the mothers, should be the judges of the plays that their children might be permitted to attend; the other was expressed by the distinguished German dramatist, Ludwig Fulda, who is at present on a visit to this country, and who, in a lecture before an audience composed mainly of woman, declared that the present unfortunate tendencies so dangerous in certain respects in the drama and in fiction, result from feminine domination in art and litera-

ture at the present time. It is usually considered, and quite pro rely so, that good women have very tender consciences with regard to the evils most to be bewailed in modern dramatic and fiction literature. It is well understood, however, at the same time that women are much more the creatures of convention, that they are much more likely to allow themselves to be swayed against their better judg ment by the customs of society than is the masculine portion of humanity. It the masculine portion of humanity. It is as a consequence of this unfortunate tendency that women have stepped down from the pedestal on which they should stand as the guardians of the great moral principles that underlie society and especially the ultimate unit of it—the family. It is for this reason that prelate and next are in consonance that prelate and poet are in consonance in condemning the present attitude of women, especially toward erotic manifestations in literature and upon the

Bishop Scannel deliberately advised his people, on the occasion of the visit to his cathedral city o' a great French actress who is celebrated for her crea-tions of many unworthy plays, that only the fathers could be the best judge what was suitable for their children at the theatre. He said fathers should attend the plays with their children. They cannot safely relinquish this duty to their wives, for many women allow themselves to be swayed in this matter by extraneous considerations, and as a consequence their judgment cannot always be depended upon. Men are, however, rarely under any delusion as to the urderlying meaning, the true I moral consequences of significance an The Bishop has such representations. The Bishop has struck the keynote of the modern social situation. Entirely too much acquaintsituation. Entrept too much acquaint-ance with erotic literature and drama is allowed to the present rising genera-tion, because, forsooth, the usages of modern society permit it. In this mat-ter it must not be forsether that the ter it must not be forgotten that the upper classes of modern society when not rotten to the core, have so little regard for morality, in the highest ense of the word, as to consider it

quite beneath their notice. It is appalling to see the number of young girls between fifteen and twenty young girls between niteen and twenty years of age who come out of the mati-nee performances of theatres in which the plays that are being given are founded on immoralities of various kinds, on the unfaithfulness of wife or husband, and on social vice of other nusband, and on social vice of other forms. The result is a preceders knowledge that cannot fall to be bane-ful because of the prurient curiosity it arouses and which only too often leads to further indulgence in every oppor-tunity to learn all about the underside of human nature. How much the women are responsible in this matter can be best appreciated from the fact that carefully collected statistics show that over 75 per cent. of those who go to the theatre are women. If the women do not care for a play it care, it matters not what the the strical critics may say, it will succeed ; and success seems to be the one thing that the theatrical managers of the present time consider worth their while. The spread of education in this coun-try, far from lessening the dangers and lifting women above such interests, has rather added to the danger. More than this the standard of tastes set up and the fact that dramas with dubio and the fact that dramas with dublos situations are more popular, have led to the writing of more of these than would otherwise be the case. There has been a district lowering of artistic has been a district lowering of artistic standards as a consequence. It is from this viewpoint that Herr Fulda has considered the subject. We are living, he declares, in an age when women have the greatest influence. The play-wright has come to feel that it is neces. sary to make women the most import-ant feature of the drama. The heroine is now more discussed than the hero. is now more discussed than the hero. This has so influenced dramatic art as to make it more erotic than ever before. There are subjects for serious con-Increase subjects for serious con-sideration in these expressions of deep thinkers who have the good of their people and of their art at heart. If too willing submission to conventionality too willing submission to conventionality is bringing woman down from the higher ethical sphere which she should occupy, and has always held under truly Christian conditions, then it is time for those with social aspirations to call a halt and ast whither the present social those with social aspirations to call a halt and ask whither the present social movement tends and whether the re-ward it offers for following blindly in its wake is worth the sacrifices that it entails. Unfortunately, sometimes one gets so close to the passing show as not to realize that one is being carried along with it in suite of one's self, and along with it in spite of one's self, and that the end thereof is destruction. It that the end thereof is destruction. It is impossible to see the forest for the leaves. Perhaps these serious warn-ings may lead Christian women to step aside to see whether they have been neglecting their paramount duty—the care of their ohildren's morality; and their most maniform mixilege—the care of their confidence is morally, the their most precious privilege—the leadership in an ethical way, in radical conservation and development.—Cath-olic Union and Times.

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He raised a hand in warning. "Madame de Chateauguay, this is unprecedented," he said stornly; "I beg of you to retire. This is a tribunal of justice, not a mercy seat. It is not meet that ladies, however fair, should interrupt the deliberations of a military

court." "For my audacity I again crave your "For my audacity I again crave your pardon," she answored with a dignifed humility. "As I have said, I am a Bostonnaise, and I pray you to grant me the life of this officer, who indeed is

not unknown to me." As these last words fell from her lips, the countenance of La Mothe changed. and he shot at her a look of suspicion

and inquiry. "What, the daughter of Francois and inquiry. "What, the daughter of Francois Guyon, the daughter in law of De Len-gueil, the widow of a gallant Le Moyne who died fighting the English !--that this lady should openly de clare herself to be a Bostonnaise, is astounding to be a bostonnaise, is astounding be a Bostonnaire, is the severity, truly," he said with great severity, " and it is scarce like to serve the man for whom she stoops to plead. That the Lady of Chateauguay knows aught of the prisoner I cannot credit, since to do so would imply that she is in league with our enemies."

He looked from one to another of his subordinates, as though asking their assent to his words, and they bowed their heads. Verily they had been assent to heads. Verily they had been overwhelmed with supprise, for so gen-erally was Barbe known as the daughter of Francois Guyon and his wife Mar-guerito Marsolet, that few there were

Madame, he began austerely, "what you ask is impossible. Beauty may presume where even intrepedity dares not. Did any one save so fair a lady thus interrupt this court, I should have the offender put in irons. Therenave the one near put in irons. Therefore, madame, in all courtesy to you as the representative of one of the most illustrious families of New France and as the guest of Madame Cadillac, I gain beg you to retire."

Pressing her hands together in her distress, Barbe looked toward me, as if praying me to add my intercession to hers. Freely would I have done so had I not known only too well it would be her hands together in her

I not known only too well it would be intile. Cadillac was resolved, and naught could alter his decision. At this juncture the prisoner took a step forward and turned to the woman who had so bravely cast to the winds the ceremonious observances of our little world in our effort to save him. little world in our effort to save him.

"Lady," he said in a voice that now "Lady," he said in a voice that now trembled slightly, albeit he had heard his sentence without faltering, — "Lady, I beseech you plead no more for me;

your anxiety, and it alone, unmans me, A soldier does not fear death; in seasons of war he sometimes faces it daily. An officer of New England, I

took my life in my hands when I came into this wilderness. Dying heroes have told us it is sweet to die for one' country, and I regret not that I am to taste of this sweetness. Ah, lady, were taste of this sweetness. Ah, lady, were the cup as bitter ias wormwood, it would become as nectar by virtue of the words you have spoken in my be half. Did I say your prayers and tears unnerve me? Yes, because they stir the deepest feelings of my heart; and I reproach myself that unwittingly I have crossed the path of your life again to give you even a moment of unselfish sadness. But for myself, ah, sweet mistrees, your sympathy, your gentle

sadness. But for myself, ah, sweet mistress, your sympathy, your gentle interest, are as wine for the gods. Were I faint-hearted as the veriest craven, they would fill me with cour-age; with so fair a hand to buckle on the armor of my valor, I would be coward, indeed, did I not confront fate holdly. From the day long since in

Listen to the fa

learn the value of prayer. Two bishops sat conversing in the evening twilight of a certain day—one a visitor to the other's episcopal resi a visitor to the other's episcopal resi-dence. Both were holy men, but one was particularly blessed by a wonderful regularity and progress in all church affairs in his diocese. His priests were earnest, and faithfal; his parishes filled with devoted laymen, and rarely, if ever, were scandals known in his see. And this was the visiting bishop. The other bishop was noting these facts in conversation and congratulating his visitor on these great blessings, which

had continued for many years. "Hold !" said the latter; " praise me not! You know not what you say ! I have had nothing, absolutely nothing, o do with all this

"What !" cried his friend, nothing to do with it? You are jesting, my

lord! You are surely jesting!" "No!" returned his visitor solen nly. I will tell you truly, and I thank my God, for it keeps me in humble trust at the feet of His Providence !"

"Explain this parable, then," said his friend. "There are few diocese then," said his friend. "Three are few undersees more rarely favored by heaven than yours; and, while it is good to hear such expressions of humility, we all know better than your words!"

"If you force me to it," said his visitor, "I shall tell you, but remem-ber, I tell you only the truth, and you must believe me. "The night before my consecration I

was on my knees alone, praying to God to have mercy on my unworthiness, and protesting I knew not how to carry the burden that would be placed on me the burden that would be placed on the the morrow, which never seemed so awful in the perspective as in that hour. Sud-denly my surroundings left me. I seemed to be in a small church, and before me at some distance I saw a nun kneeling ;

good Sister N — '' said the Bishop, and wonderingly the nuns withdrew. Still kneeling, it was not long before the humble nun had been drawn by inner life as she went about her duties to the useful, dumb creatures that be longed to the convent farm. He saw that her constant prayer, her devoted service, in the one duty she was sup posed to be fitted for, had raised her to lofty heights of union with God, so that lofty heights of union with God, so that, unknown to herself, it had supplemented the offering of her innocent soul which he had supernaturally heard, and made her so pleasing to the Most High that her been the unconscious instrushe had been the unconscious instru-ment of all his success in the vast field of labor his episcopal office had made for him.

With deep, yet hidden emotion, h blessed the wondering nun, and as her hard and toil-worn hands sought his

hard and toil worn hands sought his ring, reverently to kiss it, he scarcely was able to whisper, "Sister N — pray for me : pray for the poor B.shop!" Tremblingly she withdrew, uncon-scious of the secret drama in which she was playing the magnificent part God had given her, and overpowered by the thought that one so holy and so great had showed to ask her poor prayers.

thought that one so holy and so great had stooped to ask her poor prayers. The Reverend Mother and Sisters returned to the great Bishop. He did not long remain. On his return to his host's residence something told of deep emotion, and strong yet calm feeling As the Bishops separated, their ewelled hands clasped, they looked

jewelled bands clasped, they looked into each other's eyes. "Bishop," said the gnest, and his eyes were filled with a wonderful light, "rejoice with me, and learn the lesson of prayer. I have found the true Bishop of my diocese !"-Rev. Richard W. Alexander in The Missionary.

overwhelling with service is the server of frances of the company where-or wore plainly written blank astonish-ment and incredility, I turned to re-gad the prisoner. Cince more he smiled, though the sword of fate was already raised to the it on ? Accept my gratitade. All I The feast of Our Lady of Good Coun

feet tired and blistered, her eyes smarting with tears, her sweet lips mur muring: "All for Thee, Sweet Jesus, beaten with stripes for Thine own sake." But this was not to last forever, and God softened the hearts of her enemies God softened the hearts of heredenies. Not by any miracle was this accom-plished, but simply because so much true goolness cculd not be withstood. Her fellow servants grew kind to her and her master discovered what a treasure he possessed and installed her at the head of his household, giving her charge over his children. All the household moneys were expended by her, and she saved much of what was allowed her to spend, yet the house had never been so well carried on. She fed the hungry at the door, and brought the blessing of God upon all by her charity. Under the sunshine of prosperity she was the same unassuming soul as she had been before, she worked as hard, saying to those about her that "devotion is false if it goes hand with sloth."

Always busy, always cheerful, she was beloved by all; and when she died, was beloved by all; and when she died, at sixty years of age, after living with the Fatinelle family for forty eight years, she was revered by all of Lucca. Her body was discovered entire in the year 1580, three hundred years after her death, and she was canonised, her shrine in the church of St. Frigidarius in Lunca being a favorite place of pil-grimage.—Mary F. Nixon Roulet.

We have already referred to the remarkable address delivered to an audience of three thousand persons in Tokio, by a distinguished Japanese orator, on the occasion of the public reception to Bishop O'Connell. The Holy Father was referred to as "the chief of the Christians"; and his send-ing of an Envoy Extraordinary to the Mikado was spoken of as "an historie event, marking an epoch in the life of the Japanese nations." We learn furthe Japanese nations." We learn fur-ther that the greatest enthusiasm was roused at the University of Tokio. ther that the greatest entitiasin was roused at the University of Tokio. The name of Plus X. was received with prolonged cheers ; and the professor of Comparative History of Religion ex-pressed the opinion that Catholicism was in accord with the sentiments of the Japanese on account of its unity, and respect for tradition.—Ave Maria.

Whoever learns to love what is beau-tiful is made incapable of the low and mean and bad.-Lowell.

APRIL 21, 1906.

CHBIST'S DIVINITY :- FUNDA-MENTAL DOCTRINE OF CHRIS-TIANITY

Father Rickaby, S. J., in Catholic Herald, London, Eng.

Father Rickaby, S. J., in Catholic Herald, Mr. Wilfrid Ward, Editor of the Dublin Review, presided at the third of the second series of Westminner lec tures, which was delivered at Westmir-ster cathedral hall recently, by the Rev. Joseph Rickaby, S. J., on the subject of "The Divinity of Christ." There was a large audience present. The lecturer, in the course of his address, said that whatever Jesus of Nazareth did and suffered, God did and suffered. God was born of the Virgin Mary, God labored at Nazareth, God taught in the Temple, and God was scourged, was crucified, and died—not, indeed, according to His Godhead, but accord-ing to the human nature which He has according to His Godhead, but accord-ing to the human nature which He has united with the Godhead in the unity of one Person. This great mystery took the church four centuries to find proper terms to express it. There are not two Jesus Christs, as Nestorius taught, but one only, at once God and not two Jesus Christs, as Nestorius taught, but one only, at once God and man. For proof, we appeal to history, but are also independent of it. The "Father in Heaven" Who revealed it to Peter still reveals in the heart of every Catholic child, "Thou art the Christ, the Son of the living God." every Catholic child, "Thou art the Christ, the Son of the living God." The average Catholic does not trouble about historical proofs. He finds Christ, true God and true Man, in the church of to day. It is the outsider who confounds the issue by appealing to history alore and ignoring that article of the Creed, "the Holy Catho-lic Church." He (the lecturer) did not admit the in possibility of praving the Divinity of Christ by historical fact alone, but he would not u dertake it. He would, in all cases, argue on facts and principles laid down by the church. In appealing to the testimony church. In appealing to the testimony church. In appealing to the test intony of the Gospels, he was fully aware of the attacks made on their credibility. These attacks he would, however, dis-regard. He would draw his proofs of the Divinity of Christ from the more generally admitted synoptic gospels, and he would only use the Fourth Gospel as confirmatory evidence. Ad-mitting, for the sake of argument, that the John of the Fourth Gospel was the John of the Fourth Gospel was merely a sub spostolic figure, it was, at any rate, clear that he was the earliest of the ante-Nicene Fathers and witnesses to the belief of the church as it stood to the belief of the church as it stood at the opening of the second century. On this showir g, within a hundred years of His crucificiton, Jesus of Nazareth was already worshipped as God. Of the three synoptics, he chose for his witness, St. Matthew. Surely it would be blasphemy, specially to Jewishears, for anyone less than God to dcclare himself "greater than the temple" and "lord of the Sabbath." "Lord, if Thou wilt, Thou can'st make me clean." "I wilt, Thou can st make me clean." 'I will. Be thou made clean." (Matt. v., iii., 23) That is not the language of a iii., 2.3.) That is not the language of a creature, nor the behaviour of a sub-ject, for, so saying, He touched the leper, contrary to the law. Then, again, in Isaiss they read: "The Lord is our Judge, the Lord is our Law Giver, the Lord is our King," where "Lord" means the God of the Incommunicable Name. But these same attributes of Name. But these same attributes of Name. But these same attributes of God-judgment, legislation, royalty-Jesus, in the Gospel of St. Matthew, claimed for Himself. Six times, in the Sermon on the Mount, did Jesus speak as though He would re-model and reissue the law in improved form. Then, as judge, there was no more distinct attribute of Deity in the Old Testament attribute of Deity in the Old Testament than that of judging the earth. But that was precisely, too, what Jesus as-sumed to Himself in St. Matthew's Gospel: to be Judge of all mankind, and to come in the glory of the Gcd head to judge the earth. Let them, then, consider the title, "Son of Man." It came from Daniel; but it was to be observed that "Son of Man" was no special title of Messiah in prophecy, nor did the expression ever occur in the

special title of Messiah in prophecy, nor did the expression ever occur in the A post lie writings unless in the account of the dying speech of St. Stephen. It was Our Lord's own peculiar designa-tion of Hinself. The definite article prefixed means that He is the perfect Man. So construed, the term gave no indication of divin ity. But they must observe the predicates which Our Lord attached to that term as subject: "Who can forgive sins but God alone?" (Mark ii. 7.) "The Son of Man hath power on earth to forgive sins." (Matt.

Peter," etc. Once' sgsin that great confession was to be made, not by Peter now, but by Jesus Himself: "And the High Priest, rising up, said to Him, 'I adjure Thee by the living God that Thou wilt tell us if Thou be the Christ, the Son of God.' Jesus saith, 'Thou hast said it: hereafter ye shall see the Son of the power and coming with the clouds of Heaven.'' Then the high priest rent his garments, saying, with the clouds of Heaven." Then the high priest rent his garments, saying, He hath blasphened." The high priest recognized the quotation from Daniel : he knew to Whom and by Whom it was said in Psalms cix. "Sit thou on my right hand." He understood the sig informed and therefore he said with right hand." He understood the sig nificance and, therefore, he said vir tually what the Jewish multitude cried: "We have a law, and accord ing to that law He ought to die for that He hath made Himself out the Son of God." The Fourth Gospel was, avowedly, the Gospel of the Divinity. "Those, even, who would confute it must admit that it dated from the beginning of the second century. The chiefest evidence, however, was the chiefest evidence, however, was the unchanging tradition of the church since 140 A. D. One other Scriptural evidence-St. Paul-we must not pass over. His words from Phillippians 5-11 are beautiful and convincing, being in the form of God, He took the form of a servant, which means that He Who was servant, which means that He Who was God from eternity became man in time" (this against Nestorius with his two Christs) and the "form of God" was as real as the "form of a screant." "He emptied Himself of His glory." This was the centre of the keenest theological discussion. It concerned them only so far as it yielded the ex-planation of the testament against Our Lord's Divinity. If it were proved phanation of the testament against our Lord's Divinity. If it were proved that a duke had gone into disguise for several years and earned his own live lihood passages commonly quoted from the New by the commonst occupations, the New by the commonest occupations, and someone afterwards, in disparage-ment of his ducal claims were to say, He's no duke—why, I worl ed with that man in the pit,' such evidence would not be difficult to rebut. Charles II. after his defeat by Cromwell, wan-dered about in an "involuntary empti-ness," but he was king all the same. So our Lord, choosing for thirty-three ness, but no was king an the same. So our Lord, choosing for thirty-three years to forego the Divine dignity proper to His numan nature, was ignor-ant, for instance, at the Day of Judgment, where He chose to remain ignorant and shut off a matter from His view (Mark xiii., 32). He was amazed and cast down and full of grief and fear in the Garden when He opened to those passions the gates of His soul. He "learnt obedience" His soul. He "learnt obedience" (Heb. v., 8), inasmuch as He chose to frequent the school of suffering. The Divinity of Jeans Christ was proclaimed at the Councils of Nice (A. D. 318), Ephesus (431) and Chalcedon, (460), and such writers as St. Justin and Origen enunciated clearly the Divin ity of Christ. In conclusion, the lec-turer said : "Strongly as I adhere to Newman's theory of development of doctrine, yet, considering the definition at Nice of the equality of the Son with the Father, and the definitions at Ephesus and Chalcedon of the Unity of person along with the distinction of Ephesus and Chalcedon of the Unity of person along with the distinction of natures in Christ, so far as these defini-tions taken together define the Divinity of Christ, I should not call these definitions a development of doctrine, but rather a settlement of terminology. A repudiation of incident heresies and a vindication of a doctrine clearly held from the first. From the day of Pentefrom the first. From the day of Pente-cost the issue was plain: Jesus Christ crucified, risen and ascended into heaven, either is God or He is not. And the faith of the Catholic church proclaimed Him God, but scientific terms like hypostasis ouisa persona, natura, those had to be sought out, de-fined, and adapted as vehicles to the ever-abiding belief in the Blessed Trinity and in the Incarnation of the Eternal Word.

dren anything else than good Catholics. This we will grant. Suppose, hewever, that a parent professes to bring up his boy with a love of the virtue of temper-ance, and not only would not practice that virtue himself, but would bind his boy out to work in a bar-room, hew much would we give for the profession of that parent? If the parent with all his profession vid send his children to non Catholic schools, and have them read and study ron-Catholic books and listen to the lectures of prejudiced teachers and as

lectures of prejudiced teachers and as sociate with the enemics of religion and be under influences that : re bigotand be under inducted that the bigot ed and anti-Catholic, is not his procession a very light veneer to cover a lot of disgusting hypotrisy? Investigations going on and finished with results that are plain, show the

with results that are plain, show the Catholic parent who patronizes the non-religious school, that the school is not a "higher class," not "more re spectable" and is not "superior" as the promoter of a good, solid and prac-tical education. We refer Catholic extents who get on these lines to the parents who act on these lines to the words of St. Paul quoted above.

In the case of mixed marriages it must be remembered that the non-Catholic party agreed that the children should be brought up and educated in the Catholic religion. The Catholic party is bound to insist that the promise he kept. It is not to be supposed that the non-Cath I c party hated the religion of his spouse, or looked upon it as idelatry. If so, the marriage should not have taken place, marriage should not have taken place, because the dispensation is granted only on the supposition that the non-Catholic party has no positive objec-tion to the Catholic faith. The duty to educa **e** a chilo in the Catholic relig-ion includes, when it is at all possible, the sending of the calldren to a Cath-olic school. olic school.

A good school is a good blessing for the children; a bad school is a great misfortune. Hence parents cannot be indifferent to the character of the school and to the fitness of the teachers properly to instruct and to build up the character of the child. This is the parents' right as well as their duly.

parents' right as well as their Culy. The parents, however, should leartily co operate with the teachers in the great work they have to do. Every school that is not religious is apt to be irreligious. The church militant finds that a school that is not Catholic is conceally artificatholic Catholic is generally anti Catholic. When a Catholic child is to situat d that he must be sent to a non-Catholic school, then the parents must the more carefully supply at home the nec(stary carefully sopply at nome the necessary religious education. One essential method of doing this is to supply the home with good Cathol c reading. There must be healthy food for the mind as well as for the s'o nach. The one is looked after, the other is often neglected.-Catholic Universe.

CHRISTIANITY IN LANGUAGE AND CUSTOMS.

A writer in the London National Review, showing the way in which Christian traditions are interwoven in Christian traditions are interwoven in the language and customs of the people of European countries, says that this is the origin (as given by them) of the golden head-dress of the Friesland peasant women. The heathen king, on hearing that his daughter was a Chris-tian, compelled her to wear a crown of spikes in mockery of the Crown of spikes in mockery of the Crewn of Thorns ; and on his own conversion, as he could not efface the scars upon her he could not efface the scars upon hel-brow, he covered them with a golden helmet, which was immediately adopted as their head-dress by all Christian women in the land. In Old England the child learned his alphabet from a horn book in which a cross was pre-fixed to the first line of letters, which for this reason was called the "Christ-Cross row." At the head of the old horn books the rhyme was often placed : the child learned his alphabet from a

Christ Cross be my speed, In all virtue to proceed.

For the same reason " Cristus " is a



The preparing a good seed bear preparing a good seed bear is necessary. a must have a machine that will harvest grain so that you will realize every dol-possible out of the erop. Deering binder does this. I's built to get all the grain. The reel will bring tall or short, down and alded grain to the sickle without fail; the light or eavy, and the binding attachment will throw an ince even butted bundles. When a field of grain is harvested with the grain butted bundles. When a field of grain is harvested with the grain butted bundles. When a field of grain is harvested with the grain butted bundles. When a field of grain is harvested with the grain butted bundles. When a field of grain is harvested with the grain butted bundles. When a field of grain is harvested with the grain built is the grain. The Deering agent and let him ex-plain why a Deering machine harvests in the right way. These local agents are found every-where, and will be pleased to give information and a catalog concerning the Deering machines, comprised to give information and a catalog concerning the Deering machines are found every-where, and will be pleased to give information and a catalog concerning the Deering machines are found every-where, and will be pleased to give information and a catalog concerning the Deering machines are found every-where, and will be pleased to give information and a catalog concerning the Deering machines are found every-where, and will be pleased to give information and a catalog concerning the Deering machines are found every-where, and will be pleased to give information and a catalog concerning the Deering machines are found every-where, and will be pleased to give information and a catalog concerning the Deering machines are found every-the previous the Preparing a good seed bed, sowing rain, and propitious weather are not all necessary.

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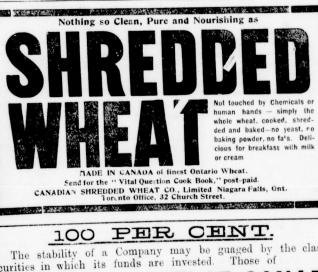
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THE EDUCATION OF CHILDREN. "How comes it," said the good man of the Gospel, "that there are tares among the wheat?" He found that during the night an enemy had sowed tares in the field. So we often wonder how some children of good and pious parents turn out bad. There is, since the fall in Paradise, a tendence to evil among the children of power on earth to forgive sins." (Matt. ix. 7.) Thus, then, the Son of Man was truly God, which was exactly the Catholic doctrine. The title was es pecially used with reference to the Last Judgment: The Son of Man shall send His angels and they shall gather His elect" (Matt.) His angels and His elect 1 Yet the angels were the "angels of God" (Heb. 16.) and the elect were the "lect of God" (Rom. viii. 33.) The "great power and majesty" in which the Son of Man was to come in judgment was the power

tendency to evil among the children of Adam. The weakness of the will and the corruption of human nature may display themselves in after live in spite of good parents and notwithstanding a good Christian education. The tares was to come in judgment was the power and majesty proper to God. What son of man who tell apything short of God good onristian ecucation. The targes are sown and flourish because so many fail to pray with eaunestness, "Lead us not into temptation, but deliver us from evil." of man who tell anything short of God would dare make such a pronouncement about himself? The great dogmatic utterance in St. Matthew was the con fession of St. Peter: "Thou art the Christ, the Son of the living God." Had sonship by adoption been meant, John the Baptist was a son of God. As for the title, "the Son of the living God," the children of Israel are prom ised the title "Sons of the living God," in Osec i 10, which title, the opponents of the church allego, was given to Messiah as to one primus inter

from evil." When the home training and the school training, however, have been uniformly good, the results are gener aly gratifying. It too trequently happens, however, that the education of the child has been to curtailed that he is an tout into the world verv ic-cenfectly equipped for the bat le of life. After he has an role, not sufficient guance to save his inexperience from many pitfalls. A monitor then is essential. Prayer and the sacraments, it recourse be had frequently to them, will be his security and safeguards.

in Osec i 10, which title, the opponents of the church allege, was given to Messiah as to one primus inter-pares, or chief of all the children of israt, something like the King Diogenes (God born) of Homer's creation. It wiss false, then, to allege that Peter meant no more by his words than an ordinary Jew would comprehend by "Messiah," for by this time, eight months befor to being halled as Messiah. The Canaanite woman had addressed Him in the style in which He was commonly spoken to. But witness His behavior on this noteworthy cccasion of Peter's salutation, He "exulted in the Holy Ghost" (Luke x., 21: Matt. xi., 25), and said in solemn tones of satisfied of strife he has, as a role, rot sufficient of strife he has, as a role, not sufficient of strife he has, as a role, not sufficient in discove to save his inexperience to save this inexperience to more by his words than an ordinary Jew would comprehend by "Messiah," for by this time, eight months befor to being halled as Messiah (Matt. xv., 22) She, a foreigner, could not have in/ented the title for on this noteworthy cccasion of Peter's salutation, He "exulted in the Holy Ghost" (Luke x., 21: Matt. xi., 25), and said in solemn tones of satified of John, and I say to thee trat thou art

Dieu. "

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in it, but by all creatures.

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

LONDON, SATURDAY, APRIL 21, 1906. WELCOME HOME.

The people of the Archdiocese Kingston, one and all, are delighted to have amongst them once more their revered Archbishop. He has been absent since October last on a visit to the Holy See and other places on the continent. We sincerely trust His Grace's health has been much bene fited by his trip. We can well picture the feelings of the good people of Kingston city and the whole archdiocese when they reflect that they have once again in their midst their beloved chief pastor. His kindness of heart, his scrupulous attention to every detail of his high office, his splendid administrative ability and the everabiding interest he takes in each and every one of his flock, both clergy and laity, have made him very dear to them indeed. He is the Good Shepherd in every sense of the word. That he may be given length of years to continue his noble work as the beloved Archbishop of Kingston is the heartfelt prayer of the publisher of the CATH-OLIC RECORD.

We publish in another column an account of his reception.

CHRISTIAN RECONCILIATION.

There is in Germany a semi religions mission called the Iunere Mission which promotes the profession of the carrying on of rescuipg work in general, and considerable success has been achieved in the directing of rescuing the fallen from evil habits, caring for the destitute, and the sheltering and teaching of neglected children. This work began near Hamburg in 1833, through the efforts of Johann Heinrich Wichern, who did not, indeed, leave out a religious feature in his work, but instituted in connection with it a training school for religious workers, in connection with the Lutheran

church. A recent writer in the Grenzboter (in which all the articles are anonymous) states that the effect of this philanthropic movement has gone further than to accomplish the works of mercy above mentioned. He admits, indeed, that even before this work was begun by Herr Wichern on a Lutheran basis, under the name of the Rankes Hans, the Catholic church had similar institutions throughout the country under charge of the religious orders, which are entirely devoted to such works of mercy, but he expresses the opinions that the work of Herr Wichern " has leavened the whole mass of Christianity in Protestant and Roman Catholic Germany, and by engaging those of keen polemical antagonism in the relief of widespread suffering, irreligion and social degradation, furnished them with a common ground of fellow-feeling in which diversities of belief have been

THE CATHOLIC RECORD.

ious orders are maintained, and nothing else than this motive will make such organizations prosperous and permanent.

are simply an imitation of the Catholic female religious orders, so that it was A PECULIAR IRISH CANADIAN. not until Lutheranism adopted and imitated the work done by the Catholic church that it made any advance in the direction of relieving the sufferings of humanity. Where, then, were the good fruits of the Reformation ? Wherein was a Reformation needed in the Catholic church which had never shut its eyes to the pressing needs of uffering human beings of every class? It may be said a purer doctrine was need ed, and the Reformation brought forth that purer doctrine. But to this it may

be answered, "by their fruits you shall know them." The first fruit of a pure doctrine should have been to succo the needy and all who were in distress. whereas this work was left to the Cath olic religious for three hundred and fifty years, while the same religious were made the targets for all the abuse which hatred could cast at them. And now it is only by establishing a species of religious orders in imitation of those of the Catholic church that Lutheranism has done something to make up for its past neglect.

cally ignored the Christian duty

leaving this work to the Catholic

church; and, further, the deaconesses

relieving distress in all its forms,

Now, we may ask, will the new mo ment really restore primitive Christianity ? We cannot think that this will be the case. Thus we are informed that at a recent congress of the Iunere Mission, several delegates maintained that the existence of religious divisions in Germany is a national calamity, and

that the aggravation of religious differences, is a menace to the unity of the nation. Nevertheless, it was said that the Iunere Mission had promoted a mutual understanding and mutual sym deaconesses throughout the country for pathy between those of warring creeds and served as a peacemaker. Accordingly, the congress passed a resolution that : "There is a much wider difference

involving a much greater peril to the unity of the nation between the relig-ions in life and the irreligious in life. than between those of merely opposing Dr. Pank, one of the leading dele-

gates to the congress, added : "We must, alas ! acknowledge the

existence of confessional differences among us, and the consequent conflict is inevitable. But this makes it all the more plainly our national duty not to e conflict with poisoned It in the department of weapons. scientific and literary discussion the combat is carried on with the sword of the spirit and the power of the truth, the department of practical good vorks a holier type of natural emulation will go on among us for the better ment of humanity and its elevation to a loftier plane of lif The writer of the article above quoted

dds : "This shows that our people, long divided by confessional differences, are on the way to the realization of a better state of thought."

We do not desire to see religious differences made a pretext for dividing the people in the matter of bettering the condition of those who suffer from any sort of want, but in the language of the delegates, and in their resolution, as well as in the whole trend of the article in the Grenzboten, there appears to be a belittling of the importance of religious truth as revealed to mankind by our Lord and Saviour, the worship of man for the worship of God. In fact, God's teachings, which are for the elevation and salvation of the human race, are practically set aside for the sake of a mere philanthropy, which is but a poor substitute for the true charity which makes man love his reighbor, not merely because he is a man like ourselves, but forGod's sake,

love for God that the Catholic religthe "

A person signing himself "Irish Canadian" writes a letter to the Winnipeg Telegram on the question of Home Rule and the condition of the Irish people. He quotes a man named Mich-ael McCarthy, whom he calls an Irish Roman Catholic and a barrister, as holding the opinion that the poverty from which most of the Irish peopl suffer is brought about, not by the absence of Home Rule, but by the Irish priesthood. Mr. Michael McCarthy, barrister, is also quoted as making comparison between the prosperity of the north of Ireland and the poverty of the south as proof of his contention. 'Irish Canadian," who writes to the Telegram, must indeed be a peculiar person. Bringing forward Michael McCarthy as an authority on Irish affairs is just as inexcusable as if he were to write to the Telegram

and give a complete history of the destruction of the battleship Maine in the port of Havana. Some years ago the Irish papers devoted considerable

space to Michael McCarthy, barrister. and it was proved that in the locality where Michael McCarthy lived he was looked upon as a man of bitter tongue and still more bitter pen. In short, we may call him-in that very expressive mericanism - a crank. Were Home Rule given the people of Ireland, the country would be prosperous. Ninety per cent. of these desire it. The renaining 10 per cent. consists of people like Col. Saunderson and Michael McCarthy, barrister. As to holding the Irish priesthood responsible for the condition of Ireland, we desire to

draw a very apt comparison. It would have been just as reasonable to blame the clergy in Canada in the year 1837, instead of the Family Compact, for the miserable government of this country. Precisely the same state of affairs exists now in Ireland that prevailed in Upper and Lower Canada from the beginning of the last century up to the year named. The same oligarchy ruled Canada then that rules Ireland now. So far as the Irish priesthood are concerned the assertion that they keep their people in poverty and ignorance because of a desire to enrich them selves, is limping logic which can be seen at a glance, for the prosperity of the people would naturally bring to the priesthood enhanced revenue. The writer knows whereof he speaks when he says that the blame for Irish discontent and poverty rests entirely on the

shoulders of the government and the landlords. How can a people who do not own the land they cultivate be prosperous ?---more especially when the xorbitant rents which they are forced

to pay are sent out of the country. This being the case the man who would try to saddle the responsibility upon the priesthood is merely voicing the cry of the ascendancy party who have always been given the fat of the land in Ireland. A poor excuse is better than none. They must raise some cry as a poultice to a bad conscience. "Irish Canadian" of Margaret, Man., evidently

belongs to this class.

is published precisely for the sam reason which actuates the publishers of yellow "papers of New York. Were it devoted entirely to the discus sion of matters affecting the Presbyter ian church it would become too insipid. In certain quarters there is nothing which will make a paper circulate so freely as a few articles that bristle with no-Popery pronouncements-having as much foundation in fact as the doings related of Jack the Giant killer. Thousands believe all those things, and in consequence look with anything but favor upon their Catholic neighbors and the faith they hold so dear. Shame on you, Mr. Scott! Your little monthly is a storehouse of poison, a breeder of discord, a positive injury to the spread of good neighborhood in our happy Canadian homes. Shame also on the General Assembly of the Presby

terian church in Canada, which has given its authority to this monthly mischief-monger. GRACE AND PRAYER. Reader, O'Leary Station, P. E. I.

sks : " Are the prayers and good deeds

al sin of any benefit to person in mortal sin of any benefit to his spiritual wants, or are they all lost? We have found nothing in any Catholic book in answer to this." It is certain that all our acts which

have influence on our sanctification must come from the grace of God moving us thereto. Thus the Council of Trent declares (session vi.) " Without the previous inspiration and help of the Holy Ghost man cannot believe, hope, love, or repent as he should do (that is in a supernatural manner) so as to re ceive the grace of justification.'

Pope Zozimus in a dogmatical Epistle says : " At what time do we not need His (God's) help? Therefore in all our acts, situations, thoughts and motions, we must pray to our helper and pro ector.'

Christ says in St. John vi. 44 "No one can come to Me unless the Father Who hath sent Me draw him." It appears therefore from the words of Pope Zozimus that we must pray to God in all necessities, even though we should be in sin. Now we cannot be bound to do what is useless, therefore prayer, even when we are in sin, has its ases, and we are urged by God's grace to pray. But we must pray with fervor, and all the other conditions mentioned in the catechism as necessary "to render our prayers acceptable to God." Prayers thus offered will move us first to conversion through the additional graces which God will infallibly give to Him Who prays with fervor and pereverance, etc.

Thus it is seen that the earnest prayrs of the sinner, even though he be in mortal sin, are not lost, as they are the means of leading to our conversion to God, after which we may, through further prayer, the sacraments, and God's infinite mercy, gain other graces which will finally lead to our justification.

This is in accordance with the words of St. Paul,

" Not that we are sufficient to think anything of ourselves, as of ourselves but our sufficiency is from God." (2

Cor. iii., 5) "For it is God Who worketh in you both to will and to accomplish, according to His good-will." (Phil. ii. 14.)

It must be noted here that the grace of God and the free will of man operate

JUDAS ISCARIOT.

SUBSCRIBER of Ottawa requests us to give an explanation or interpretation f the scriptural passage, Acts of the Apostles, chap I. verse 18, which is as follows : "And he indeed hath possessed

field of the reward of iniquity; and being hanged burst asunder in the midst; and all his bowels gushed out." These words are spoken of Judas Iscariot, the traitor among the apostles who had agreed with the Jewish chief

priest to deliver our Lord Jesus Christ to them for thirty pieces of silver. This is related in St. Matthew xxvi. 14.15 : "Then went one of the twelve

(Apostles of Christ) . . Judas Iscariot to the chief priests: and he said to them: 'What will you give said to them : 'What will you give me, and I will deliver Him unto you ? But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray Him."

From the same gospel of St. Matthew, xxvii. 3, etc., we learn that when Judas saw that his divine Master was condemned to death, he brought back the money to the chief priests, saying "I have sinned in betraying innocent blood." But they said : " What in

that to us ? Look thou to it." Judas cast down the pieces of silve in the temple and departed. Then he went and hanged himself with a halter. The chief priests then consulted to gether, and came to the conclusion that the money, being the price of blood, should not be put into the corbona with the gifts and offerings for the temple, but a field was bought as a burying place for strangers and was called ' the field of blood," or Haceldama. The field was bought from a potter, and is on this account called " the potter's field."

In the passage from the Acts indicated by Subscriber, the word possessed is a strict translation of the Latin vulgate, possedit, and the Greek ektesato, which means that it became his property.

Judas was the first buried in this field Haceldama, and so he became in a manner its possessor. He actually acquired or possessed as much land as he occupied as a grave, and in a sense he ossessed the field, inasmuch as it was purchased with his money. It was pur chased with the money given for the betrayal of Christ, and it is, therefore, said that he possessed, that is, he acquired the field with the money which

was the reward of his iniquity. Judas hanged himself, as we are informed here, and likewise in St. Matthew's gospel above quoted. But the fact of his bursting asunder, and the gushing out of his bowels, is not mentioned by St. Matthew. When two writers relate the same event it is usual for them to give diferent details, and so the details given by Saints Matthew and Luke are different. St. Luke is the writer of the Acts of the Apostles, and he alone mentions in the passage commented on, the bursting open of the body, and the gushing orth of the bowels of Judas. The mission of this circumstance by St. Matthew is in no way a contradiction of St. Luke's statements, as some critics have foolishly asserted.

THE MONKS OF ST. BERNARD.

It is stated in the budget of news from Italy that permission has been APRIL 21, 1906.

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Germany were exposed in going to Rome through the snows and over the glaciers of the Alps. The two monasteries were established in the year 962, the Greater St. Bernard being placed on the spot where in Pagan times a column had been erected to Jupiter for the protection of the Roman armies who had so frequently to cross and recross the mountains on the way to and from Gaul and Britain.

The benevolent St. Nicholas, Bishor of Myra, was the model which St. Bernard of Menthon kept before the eyes of his soul for imitation, and. thoughtful for all works of mercy, he placed in charge of these establishments a community of canons regular named the canons of St. Augustine, of whom he was the first Superior. Notwithstanding the rigor of the climate in this

arctic region of perpetual snow and ice, he lived to the age of eighty-five years and died in 1008.

There is no mountain named St. Bernard, but the great Pass is called by this name, and is 8000 feet above the level of the sea. The monks of St. Augustine have still charge of the monastery and hospice, and are assisted by lay brothers called marroniers who train the celebrated St. Bernard dogs to rescue perishing travellers or those who are in danger of perishing. In the hospice there have frequently been 500 or 600 rescued travellers at the same time. The snow at this point averages from 7 to 8 feet in depth, and the drifts accumulating around the hospice itself are frequently more than 40 feet in depth. They are much deeper at other points of the mountains.

Tae armies of Charlemague and Frederic Barbarossa, as well as many Roman armies at an earlier period, traversed the great St. Bernard Pass likewise a French army under Napoleon I. in May, 1800. Thousands of the French soldiers were saved by the monks and their dogs from perishing in the snow drifts.

It is believed that the point at which Hannibal crossed the alps was at the Little St. Bernard Pass, which is 7200 feet high.

AN AGE OF MISREPRESENTATION.

There is no change whatever in the methods of anti-Catholics toward those who incur their hatred. Their attitude is one of uncompromising hos-tility. Of course, the rule is not general. There are many who general. There are many who while crying for peace and unity really mean it. But the fire from the batteries of bigotry never slackens. Take the case of the princess Ena, for instance. It is not often that the laws of decency and individual right have been so rude ly broken as in regard to this lady and her religion. The "right of private indgment.' means the right to abandon what conmeans the right to abardon what con-science and judgment have shown to be erroneous. But here it is gratuit-ously assumed that the conversion of this lady to the Catholic faith was not a genuine conversion, according to conscience, but one inspired solely by the base ambition to wear a crown. There was never such a howl of rage throughout England since the days of Lord John Russell and the Ecclesiastical Titles Act as over this incident. A lesser howl is emitted by the non Catholic religious press here. The roaring flames of bigotry are fanned by the publication of the pretended text of the form of abjuration

tended text of the form of abjuration. The terms given out are entirely ficti-tious, but, no matter, they will serve their evil purpose. Are Catholics to stand idly by, making no sigh and uttering no sound of protestation while the firmament is shaken with the pas-sion of the impotent defamers? given by their superiors to the monks There is at least one decent non-Cattolic publication in England that of St. Bernard on the Alps to use motor cars for the journey from their two reluses to join in the scandalous at-tack on the Princess Ena. This is a hospices to Aosta, but they are not to great organ-one of the greatest, fact-the Saturday Review. It re-cently wrote thus candidly : "Those who have misgivings as to this being a political conversion may set their minds at rest. Princess Ena's convictions have been in harmony with the teaching of the Roman church for many years." This intelligent estimate exactly tal-lies with the account given by the "Correspondencia de Espana" of an interview granted—as a solitary ex ception—by the Bishop of Nottingham to that newspaper. "Few probably," to that newspaper. "Few probably," the English Bishop remarked, "have become converts with such thorough preparation, such great earnestness and such depth of conviction." Refer Referring to the Princess of Battenburg, he expressed himself in terms of expressed numself in terms of keeff admiration, saying that she is pos-sessed of real and deep earnestness; that for some time past she had felt strong leanings toward the Roman church. At Versailles the Princess led a retired and recollected life, wholly devoted to the strong of the categoing levoted to the study of the catechist and of other religious matter. The King stands bravely up against the hurricane of rage. He has given cause for more by decreeing, since the betrothal, that the Princess Ena be henceforth styled "Her Royal High ness." Thus he snaps his fngers at bigotry.-Philadelphia Catholic Stand-ard and Times.

tten, or at least partly reconciled. Concerning the Evangelical (Lutheran) church, he says :

"The Evangelical church has from the beginning been somewhat too much of a theological church. So far was this the case that during the first half of the nineteenth century, it has very frequently happened that the whole life and activity of this church was absorbed by the theological inquiry and speculation, and by the controversies in which theologians occupied them selves in disputing among themselves or with divines of other religious denominations. It is, however, a subject of congratulation that with the institution of deaconess training schools, and the founding and spread of the lunere mission, a most salutary reaction has com into existence. From decade to decade practical philanthropic work, and effort for the amelioration of society in every tor the ameloration of society in every condition of 1 fe, have occupied more and more the everyy of the church, and have been rewarded with an in creasing harvest of success."

The writer asserts that this is a renewal of primitive Christianity, and tends to the reconciliation of religious denominations without compromising their speculative differences. He continues :

"This new movement implies only a return to the essential spirit of primitive Christianity, but it also brings about an understanding of individ ual views among those whose dog nation ual views among those whole tog matter antagonism it overcomes, or at least accommodates them to each other with-out ignoring them in any degree. Moreover, those who may be theologi-Moreover, those who may be known cally divided, Protestants and Catho-lice, can join hands in the practical work of beneficence without compromis-ing their specific convictions. Withing their specific convictions. With-out such co-operation in works, relig-ious convictions too often lead to nothing but barren and pernicious disputa-

It will be noticed that the writer of these sentiments points out clearly that, till the last half of the nineteenth century, the Evangelical or Lutheran Ghurch practi-

and because God requires us to do this as a duty. If there is a national menace in the diversity of religion, it must be remembered that the Catholic church is not the introducer of this diversity, which

owes its origin to Luther and the Protestant movement of the sixteenth century. If there is to be a reunion of Christendom, it should be brought about by the return of those to the one fold who brought about the disunion. But we fear that the present tendency of

the Evangelicals is to endeavor to bring about unity by destroying all faith in Christian teaching. The excellence of the work of charity

carried on uninterruptedly by the Catholic church for the last four cen turies, even while Lutheranism was apathetic, is a sufficient reason for preferring the Catholic system, while, on the other hand, if the solid motives of charity which faith alone supplies are once lost, the nation will undoubtedly degenerate, and its philanthropic endeavors will certainly come to naught.

It must be remarked that the Iunere mission is the result of a religious movement, even though it be Lutheran. But let Lutheranism degenerate into Deism or Atheism, to which it is

surely tending, and the zeal of the esses will soon die out, and with it their work of philanthrophy. It must be remembered that it is by the

SHAMELESS PUBLICATION.

About a month ago we published an rticle which had appeared in the Presbyterian Record of Montreal, of which the Rev. E. Scott, M. A., D. D.,

is editor and manager. In this paper it was stated that a mission was given in a little village in the province of Quebec by a couple of monks styling themselves "Christian Fathers." At

this mission, we are told, in the same article, the "Christian Fathers announced that they had power to sell passports into heaven. Any Catholic paying \$10 would not have to remain n purgatory if he died within ten years. On payment of the sum of \$50 he was assured he would go directly to heaven at death. It will be noticed that the name of the village and the names of the so-called "Christian Fathers" are not given. We have before asked the editor to give us

particulars, but up to the present have had no intimation whatever from him. On the title page of the Presbyterian Record there are various texts of scripture, such as "Go ye into the world and preach the gospel to every creature,' 'If you love me keep my command ments," "Lo, I am with you alway." Why the rev. gentleman so glibly quotes texts of scripture for the edification of his people, and at the same time allows his paper to mis represent the faith of his Catholic neighbors, is something beyond com prehension. Once again we 88

the Rev. Mr. Scott to give particulars as to the name the village and the names of the socalled " Christian Fathers " who promised to send people to heaven on payment of a certain sum of money. Much of the matter of the Presbyterian Record

"By the grace of God I am what I am. . . but I have labored more abundantly than all they: yet not I, but the grace of God with me." (1 Cor. xv. 10.) together, for

CHINESE MISSIONS.

Amongst the many deserving missions carried on by the clergy in distant parts few seem to be in such urgent need of assistance as that amongst the Chinese. The poverty of some of the Chinese missions is very great, and the charitably disposed in more favored portions of the world cannot do a more praiseworthy ast than to make contri outions to alleviate the misery and poverty of those missionaries and their converts. In many places, especially in the Ning Po mission, the people have no place to assist at Mass and hear the word of God. The Chinese converts are too poor to help. Letters contain ing postoffice orders may be addressed either to the Right Rev. Paul Marie Reynaud, Vicar Apostolic of Che Kiang, China, or to the missionary, Rev. J. M. Fraser, Catholic Missionary, Ning Po, province of Che Kiang, China. Father Fraser is a son of an estimable citizen of Toronto, Wm. Fraser, Esq., 142 Grace street. It would be a gracious and praiseworthy act-and we feel sure one that would be fully appreciated-were

ome of Father Fraser's many friends in Ontario to send him contributions. AFTER the Solemn Vespers on Easte Sunday Right Rev. F. P. McEvay, blessed the beautiful Carrara marbl statue of St. Patrick recently erected in St. Peter's Cathedral by His Lord-

A. Pinsonneault.

lay aside their cowls when on duty. Many persons 're under the impres sion that the monasteries of St. Ber nard, built on the Alps mountains and

known as the Great and Little St. Bernard, are no longer used for the relief of the travellers, owing to the fact that the Mount Cenis tunnel has been many years in operation, and the Simploy tunnel will soon afford a new road for the passage between Italy and Switzerland. But it must be borne in mind that there is a long frontier between the two countries, and the passage of the Alps is still attempted at many other points than where these two tun nels have been built, and therefore the nonks are still carrying on their work of relief, and they have still heavy labor to perform. The road to Aosta is the highway most used by the monks in securing supplies, and it will be very convenient to them to use motor

cars for this purpose. The celebrated St. Bernard dogs. which have aided the monks in saving many thousands of lives of travellers. will not be dispensed with. not super seded, as it is clear that most of the trips made on the mountains in search of travellers who have lost themselves. or are in danger of being lost, are on

not be used, and the dogs are therefore still a necessity.

ship in memorial of the first Bishop of the diocese of London, Right Rev. P.

Cardinal Macchi recently administered solemn baptism in the chapel of the Little Company of Mary, Rome, to a sturdy little American convert of eleven. His mother did her best to argue him out of his resolve to become a Catholia, but aven she capitulated

rugged paths where the motor cars can The two hospices of St. Bernard

APRIL 21, 1906.

"THE MCALL MISSION IN FRANCE."

Ed. Catholic Standard and Times :

Being somewhat familiar with the sorkings of the "McAll Mission in "rance," the organization which was aken due note of in your editorial of March 24, I thought perhaps that a brief description of the "work" (?) brief description of the "work" (?) would be interesting to your readers. The McAll is an average specimen of a Protestant missionary society in a Catholic country, and consists of a crowd of dear, kind ladies (Ellen B. Parkhurst, president) whose sole object in life is to convert "those poor, ignor-ant Catholics of France" to some form of Protestantism. Some Protestant ant Catholics of France to some form of Protestantism. Some Protestant ministers of the evangelist type are employed by the mission, and they go about with these kind American ladies, about with these and random hadron, singing hymns on a Gospel boat which will hold one hundred and sixty persons, will hold one hundred and sixty persons, according to their own statement, and giving away tracts and bibles by the thousands "to the poor Catholics who know not the gospel!"

peace and prayer, where lessons of virtue and learning are daily taught to

the future wonen of a loving and happy

THE EDUCATION QUESTION IN

ENGLAND.

The agitation in regard to freedom o

The agitation in regard to freedom of education in England is waxing warmer every day. From the Yorkshire Post we take the following report of a speech of Mr. Cruse at a meeting re-cently held in the west riding of that electoral district. It will be found of much interest, as it has a hearing upon

much interest, as it has a bearing upon the experience we lately had in the Dominion on the same question :--

Mr. D. A. Cruse, M. A., who intro Mr. D. A. Cruse, M. A., who intro-duced the deputation, reports our Leeds contemporary, said that they were not there in any way on a politi-cal mission. Probably in their numbers

there were persons who represented every shade of politics. They were

present as a Catholic party, represent-ing the Catholics of the West Riding.

It was very certain that if the Ministry brought forward a bill which would

embody the points in the resolution to

only of the Catholics of the West Riding, but of the whole of the Cath-

olics in the country. (Hear, hear.) A second point he wished to make was

that their views and convictions were

wholly non-contentious. They did not wish to ask for themselves what they were not most glad that those who

He believed it would be generally allowed that if it were not for the Cath-olic position in this matter there would

(Laughter.) Mr. Cruse (continuing) said the depu-

would have the absolute support

be bro

shoulders.

ught before him the Government

Ireland. - London Tablet.

A friend of mine lately gave me several tracts which the McAll Mission is sending around Protestant churches in the United States. Each tract finishes up with a strenuous appeal for funds to carry on the "great work" and, incidentally, give certain American ladies a chance to travel around France free, generally in the good old summer time! One tract

states : ... Of course, one great attraction is the music, and hundreds of hymn books are sold during the year. ... You take a year with me to learn the simp'est chant, and here on board this boat you the unterpresent the simp of the state of the pick up the tunes in no time,' was the reproof administered by a priest to the boys of his choir who had attended the meetings of the boat. Perhaps if he meetings of the boat. Fernaps if he stopped to consider that the hymns were set to simple music in the French language, instead of an unknown tongue, he would not have wondered so language, much at this fact.'

Yet in Chicago last week a Presbyterian minister said that the hymns sung in Protestant churches have no attraction and are unfit for use ! An-other thing, whoever told the McAll that all French Catholic hymns are

sung in Latin ? Albert Cassel Wieand is the author

differed from themselves should have. They asked for no privilege and no favor. of another little tract which says : "In all the meetings the simplicity, ernestness and evident sincerity were They had not the slightest wish to They had not the slightest wish to be aggressive. Anything aggressive that had been introduced into the question had emanated from the non Conformist party solely. Non Conformists were the main opponents to what the Catho-lics wished to have for their schools. very pleasing to the present writer. Moreover, it seemed to me that one Moreover, it seemed to me that one could see that the people were very hungry at heart and had seldom heard of the Gospel. * * * And then my heart went out to the millions of Cath olic France who have not this light and this liberty wherewith Christ hath made O brother, how long !

be practically no education question to day, and the mere fact that the educa us free. How about the fifty millions of people in the United States (just ten millions more than the entire population of France) who know no church or re-ligion? Cannot we Catholics truly say: "How long, O brother, will it be say: "How long, O brother, will lo be before these fifty millions of nominal Protestants in the United States will

Protestants in the United States will know Catholic truth, or even the Gos pel the Protestants talk so much of ?" Mr. editor, why is it that Protestant missionary societies do nothing to con vert these fifty millions of people in the United States, but instead send millions of dollars over to Catholic countries of dollars over to Catholic countries, people know Jesus and bow at the mention of His sweet mane, and where the people crowd the churches in a manner that has never been seen in Protestant countries? I the head a often wonder if these Protestant "missioners" ever realize that the Catholic church is fast becoming the sole relig-ious force in the United States. A church and a half a day in the United States is now the record of the Catholic church, and when a church is built it means thousands of members, and not dozens of people as in the Protestant

History proves that France does not care for Protestantism, and when the Rev. Mr. Berry states that the McAll signed to what was the official grave of Mission is undenominational he is far from the truth. Their own tracts state "converts" (?) are taken hold few Presbyterian, Baptist and that the Congregational churches which are R. F. S. France.

THE CATHOLIC RECORD.

BRITISH BLUE-JACKETS AT THE VATICAN.

can. He exhorted them warmly

Then all knelt as His Holiness

hearty cheers burst from all pres

PARENT AND CHILD.

Does not the future of the child de

end on the practice of the parent

ober and honest, you will not seek him

n the shiftless, disordered, ill-tempered,

of young and old, of men and of women

eighbors who see your example.

And here I wish to call the attention

intemperate, dishonest home.

If you wish to see a neatly kept child and a good-mannered child, and a child

English woman, and a most ardent, admiring subject of the late Queen Victoria. The letter was sent to the Royal yacht, then off Galway, and the to go to school, learn certain subjects, pass certain examinations, and submit to some inspection, well and good. But if public control had to do with the question of religious education, and the way the children should be instructed, Royal yacht, then on Galway, and the Times paragraph tells the rest. Red tape is rampant in Ireland, but nowhere as in Dublin Castle. A special act of Parliament was said to be necessary to carry out good old Sister R.'s pro-posal, but what wo' an wills God wills, and the simple fitth of an Lich nucle simply became public tyranny ar, hear.) They ought to have tyranov Hear, precise statement as to what public control would be. The public control poeal, but what wor an wills God wills, and the simple faith of an Irish nun, and the kindness of heart of the English Queen, conquered Powers and politi cians. Is it too much to hope that on her next visit to Erin, Queen Alex andra may journey down to Nenagh to see the old gaol, once the prison of law-less subjects, now, through her sweet graciousness, changed into a home of neace and prayer, where lessons of the Non-conformist party themselves by climbing to the summit of the dome and rambling about the Vatican gardens. Here, however, they had not much time to see things, for shortly the order came for them to fall which wanted them to submit to nothing less than undiluted nothing less than undiluted pub lic tyranny. The Catholics did a public work, and ought to expect public pay. It was obvious that the Catholic children could only be taught by Cath-

olic teachers, and, moreover, th have their children taught their relig ion in school hours. (Hear, hear.) teach religion outside school h To hour would be but a sop to the non-Conform-ists. (Hear, hear.) It was well known that there was much bigotry in history at out the Reformation, about indulg-ences, and lies about the Pope. Geography was in exactly the same case, and in Leeds they had even got bigotry in cookery. (Laughter.) Mr. Birrell: Must you have Catholic teachers to teach cookery? Mr. Cruse replied that he would be willing to drop that if the other points would be but a sop to the non-Conform

joked with Mgr. Stonor about some re-mark the Archbishop made touching the power of the British Fleet. Every-one of the salors and marines had the privilege of kissing his hand—and not a few of receiving a few words from his lips. He gave each of them a silver medal as a souvenir of their visit. And when he passed along the line, the Pone willing to drop that if the other points were conceded. The third resolution dealt with the religious atmosphere of Catholic schools, and they were de-termined to preserve it at all costs. They must have the right to build new school and enlarge existing schools, unfettere y authorities like the West Riding County Council. The forth resolution was that their schools had been built mainly by their hard earned pence to serve as Catholic schools, and to divert those schools to other purposes would be confiscation and robbery. They would endure fines, imprisonment, or worse rather than suffer their children brough up in non-Catholic schools (Hear, hear.) It might be a surprise, but even Catholics had a con-science (laughter) it was not a science (laughter) to But the Nonconformist monopoly. But the Catholic conscience was clear and de-finite-not evasive and elastic. In conclasion, Mr. Cruse expressed the hope that no responsible statesman would bring before the House of Commons any measure which would oblige the Catho lics in the country to take up an un lics in the country to take up an un-compromising attitude, not merely in words, but in action, and he urged the right hon. gentleman, if his bill were already drafted, and was contrary to any one of their five resolutions, to so amend it as to do justice to Catholics. who, as ratepayers, parents and citizens, would under no circumstances surrender their schools.

PASTOBAL OF THE BISHOP OF BIRMINGHAM. In his pastoral for mid-Lent Sunday, the Bishop of Birmingham writes :

the Bishop of Birmingham writes: We now come to the special object of prayer for which this Exposition of the Biessed Sacrament has been prescribed, viz., the Catholic education of our children, about which we have cause for apprehension. Since we last addressed question was so difficult to solve tion question was so dimenit to solve pointed clearly to the great justice of their claims. If they were willing to waive their claims he supposed nine tenths of the trouble of the Minister of apprehension. Since we last addressed you the National Free church council Education would be lifted from his have met in conference in this city, and they have proclaimed that the system of elementary education in which we have hitherto taken our full Mr. Birrell: I am quite sure of that

which we have hitherto taken our full share is to be supersided by a system under which one type of schools, and one type only, shall be maintained by the State, to which no priest, as such, shall have access, and from which no teacher shall be excluded on account of his religious oninions. You see at a tation consisted entirely of lay people. There had been a sort of bogey exist-ing for many decades that Catholics were entirely priest-ridden, and that were entirely priest-ridden, and that they studied one science—which was priestcraft. He hoped their presence there would do something to lay that bogey. There was behind that deputa-tion no dark clad ecclesiastic with noiseless feet. (Laughter.) Mr. Bir-rell had repeatedly expressed a desire to hear the views of the parents, and it was now his (the speaker's) honorable his religious opinions. You see at a glance, that such a type of school, contsining no provision whatever for the instruction or training of Catholic children, is utterly abhorrent to us, and yet they demand this in the cause of national education and with the aim of to near the views of the parents, and it was now his (the speaker's) honorable task to tell—he hoped with complete courtesy—what the views of Catholic securing complete liberty of conscience. They boast of two millions of adherents and that they are represented by two hundred members in Parliament. They parents were. Mr. Cruse then re ferred to the resolutions passed by the parents, which, he said, would be sub-They think they are able by sheer force of numbers and influence to carry their nitted to the right honorable gentle nan. Before the resolutions were con numbers and influence to carry them scheme through the legislature, and in-pose it on the country; and they are determined to make every effort in that

such documents, he hoped they would receive a cursory glance from the mindirecti n. But let us consider who are these tw ister, for they bore unmistakable evimillions of adherents who are endeavor-ing to force their views upon us and upon the country. Our two millions of dence of having been signed by the

was opened in 1854, and in November of that year Miss Relfe, then twenty-nine years of age, entered as the first patient. She was suffering from pa-ralysis of the muscles of the throat, Two weeks ago about a hundred sallors and marines of the British Fleet reached Rome after an all night jour-ney from Naples, and proceeded at once to St. Peter's, where they assisted at the Mass celebrated by their chap-lain, Father Groebel, at the altar of St. Gragency. Alternatic them diverted Gregory. Afterwards they div rted themselves by climbing to the summit

ralysis of the muscles of the throat, and paralysis of the arms and legs, and her case from the first was hopeless. Although so cruelly afflicted, she lin-gered on for fifty one years, and died at last from senile decay at the age of eighty. Her long period of residence by the way has cost the Hospital \$17,-500. Another old woman, still hand-some of face, the personification of contented happiness, has kept her bed for twenty-seven years in the same infor twenty seven years in the same in stitution. No doubt she is of the opin ion that there are many others in the into line at the entrance to the sculpture into line at the entrance to the scalpture galleries whence they proceeded through the Papal Palace until they reached the Hall of the Consistory. Several other English speaking residents and visitors ton that there are many others in the world worse off than herself. So there are; and the number includes Miss Hall Professor Norton, and Mr. Hunt-though all three of them may be in ex-English speaking residents and visitors in Rome soon joined them there, among them being Lady Herbert, Colonel Vanghan and his daughter, the Marquis MacSwiney, Father Taunton, Mrs. Christmas, etc. At noon the Holy Father appeared, attended by Mgr. Stonor, Mgr. Bislei, Mgr. Prior, Mgr. Fielding and Mgr. Fraser. His Holi-ness looked in excellent health, and joked with Mgr. Stonor about some re-mark the Archbishop made touching cellent physical health, and consider themselves well also in their wits. -Bus ton Pilot.

DR. CRAPSEY AND HIS JUDGES.

The trial of Dr. Crapsey, of Roches The trial of Dr. Orapsey, of Monte-ter, for heresy, which is to begin on April 17, is likely to cause considerable commotion among his brethren of the Protestant Episcopal church in the United States, and probably among the members of the Anglican church as well. The trial will raise many embarrassing difficulties for the Episcopal church. It

will be compelled to affirm the suprem acy of the church's authority over the private judgment of its members, or the he passed along the line, the Pope turned round and addressed the stal-wart body of blue costs and marines. superiority of private judgment to the official judgment of the church. In a He was delighted, he said, to find him-self in the midst of them-and it was In a word, it must assume the Catholic position of the church authority, or the not the first time that he had been able Protestant position of private judgment to address British sailors in the Vati authority. There is no middle ground. If it stands for church authority to to be always true to their religion and their country, and to show themselves always ready to die for both, and he com-If it stands for cauren autority to which private judgment must yield, the defendant can and probably will demand an account of that authority, its origin, whence it comes, and if its origin gives ready to die for both, and motors as one of the virtues they should be most earnest in practising. "In all your trials and dangers," he said, "ricordate Dio"—remember God. And he wished it superior right over private judgment. Does the superior right come from the combined judgments of a majority of combined judgments of a majority of individuals, or from a divine commis sion, making the church infallible? If the former the defendant may truth-fully reply that no number of fallible to let them know that with all his heart he blessed their country, he blessed their excellent King and all his Royal Family, he blessed themselves, and he blessed all who were dear to them. individuals can make an infallible church, and that a fallible church is de no better, as authority, than the fallible individual. Where all are fallible all livered the blessing in solemn form. As he turned to leave the hall three individual. Where all are failing all are equally uncertain as to what is the revealed truth. The second ground or reason for superior authority need not be considered, since the defendant's church does not claim infallibility. It is therefore fullia subject to any and and the Pope paused a moment at the door to wave his hand in sign of farewell. Immediately after the sailors, marines and a few of their friends marines and a lew of their friends adjourned to have luncheon in Santa Marta, and a photographic group was taken. To night they are speeding back to their ships.—London Tablet. is, therefore, fallible, subject to err, and the defendant can with reason demand why his fallible judgment should yield

why his fallible judgment should yield to the fallible judgment of others, as an inferior to a superior authority. Should his church say, "We will not enter into that question. It is enough that you teach doctrines contrary to the doctrines of the church," the defendant can real. That is the year exertion at can reply, That is the very question at do I teach contrary to the doctrines of the Church? You are as fallible as to what are the doctrines of the church as I am, and that brings us back to the question, why should my fallible judgment yield to the fallible judgment of a number of my brethren, as to what

of a number of my brethren, as to make a state of the church? are the doctrines of the church? Should his judges appeal to the early general councils, the defandant may perof young and old, of men and of women, to one vice which, if avoided, will not only better the life of the individual, but will go far in bettering the lives of all with whom in contact. That vice is intemperence. Now, dear reader, we may tasch and we may advise, but up tinently ask, Were those councils fall ible or infallible? If fallible, they are for me no better authority than thyself. may teach and we may advise, but un may teach and we may advise, but un less we put in practice what we say, our advise is lost. And we are the losers. Parents, let no intoxicating drink enter your home. Some will say: What's the harm ? Lat me tell you if If infallible, what is their meaning? You If infallible, what is their meaning? You say they mean one thing, I say they mean another, Again why should my judgment yield to your fallible judgment? Where is the voice of the church's authority, in you or in me? Am I not as good a voice as to what the church teacher as you are? If not the harm is not done to yourself, and it is, though you will not admit it, it is done to your children and to your the church teaches as you are? If not

It is possible that the Crapsey trial may result as the Colenso trial did. Co no father or mother hope for the future of her children to be upright and sober unless he or she, or both, give the good enso, Anglican Bishop of Natal, South Africa, wrote a book on the Pentateuch, in which the authorship of Moses and Young men and young women, if you ave been accustomed to take wine or the accuracy of many statements in the books were questioned. He was de posed by his superior, the Bishop of strong drink, I say stop it. Stop it at once and stop it forever. You do not foresee the evil you are doing by indulg upe Town, but the deposition was de C spe Town, but the deposition was use clared void by the Privy Council. The local Bishops then stopped his income, but the Court of Chancery ordered it to be paid, with arrears and interest. The Edisconal church must sacrifice ing. Men, young and old, take thought, be abstainers, indentify yourselves with some temperance society. Women, likewise, be abstainers.-Paul-

The Episcopal church must sacrifice its authority, or reject the Protestant principle of private judgment, in de ciding the case for or against Dr. Crap sey. It is in a difficult, because illogical situation .- New York Freeman's Jour

nal.

HOW TO TAKE THEM

BILIOUSSESS INDIGESTION TORPID LIVER DYSPEPSIA IMPURE BLOOD HEADACHES RHEUMATISM KIDNEY TROUBLE NEURALGIA IRRITATED HEART NERVOUSNESS BAD COMPLEXION

Begin treatment by taking one "Fruit-a-tives" tablet three time a day and two at bedtime-for 3 or 4 days.

Take the tablets twenty minutes before meals, and always drink half a tumblerful of cold water (not iced) with each tablet.

Then take two tablets every night for a week-and then one every night for a month. Be careful about the dieteat regularly-avoid veal,

pork, dark meat fowls, and never drink milk with meals. Bathe frequently - dress warmly-exercise sensibly-

take "Fruit-a-tives" faithfully-and see how much better you are at the end of the month. At all druggists.

what of it ? I am only returning to the Church that made good Christians out of our forefathers, before we were left to the mercy of every curbstone orator with a message. "My experience may be an unusual

"My experience may be an unusual one," concludes Mr. Blakeman, "and I would not say or write about it only I have attended service in I think seventeen churches since I have been East and the handful present in each made me want to plead for a more united, vigorous, intelligent and Chris-tian Protestantism, here in New Earland and then come West and help England, and then come West and help

It seens to the Review that this letter, significant as it is, calls for little or no comment. In its own way it tells the story of the dying out of prejudice against the Church here in New England, and shows the inability of the colorless Protestantism of to day to control the faith and loyalty of the beople who are once looked to it for light and leading. Our good Protest-ant friends once imagined that Catholicity could not stand the free air of of America, that it would wither and die in the sunshine of American liberty. result has been, as this letter The shows, that it has grown and flourishe more vigorously than ever before in its history here on the sterile and unin-viting soil of New England.-Sacred Heart Review.

A NOBLE PROTESTANT PROTEST.

It is pleasant to note that in many parts of France the Catholic people are nanifesting a true Catholic spirit in relation to the infamous church inventcry programme of the infidel govern-ment, in which connection a good story is told, as follows, of sympathetic Protestant indignation against the perse

"The other day the inventory was taken in the little village church of Billere, almost a suburb of Pau, the Winter station in the Pyrenees so much winter station in the ryrenees so much frequented by the English. The church and presbytery lie on the side of a smiling little hill, overlooking the Eng-lish golf ground and the vast plane of the Group and the station of the church station of the church station of the stati ish goif ground and the vast plane of the Gave. To protest against the odious and sacrilegious proceeding the faithful were assembled in the church—the Catholic gentry, the peasantry, and the working people. The government's agent pursued his task while the faith-ful were engaged in payor. Suddenty ful were engaged in prayer. Suddenly a tall gentleman, of military appear-ance, in top-boots, riding whip in hand, rose quietly and approached the agent: 'Pardon me, sir, but may I ask to what ou belong?' 'I,' replied the ont confusedly, 'I am a Cathoreligion you belong ?' lic.' 'And I,' continued the gentleman, 'I am a come here to tell you that the act you come nere to ten you that the act you are performing at this moment is an act shameful for you and for those who have ordered it.' 'But who are you that you question me thus?' 'I am the Baron d'Este.' 'I shall insert in the official report (proces verbal) the words Baron d'Este. 'I shall insert in the official report (proces verbal) the words you have just used.' 'Yes, sir, that is my wish, and not only do I wish it, but I insist upon it!' Thereupon the treasury agent dictated to his secretary : 'M. le Baron d'Este said : 'The act M. 18 Daron d Este said: 'In soft you are committing is shameful.' "'Add and ignominious,'' said the Baron d'Este, and then, his protest made, he left the little church." That was a noble protest, and a good example for the Catholics, who, it is to be hoped, will make more effective protest at the ballot box in the forthe ing elections. There will be the place to deal properly with the enemies of religion in France.—N. Y. Freeman's Journal.

HOW TO FOR CONSTIPATION BILIOUSNESS TORPID LIVER

8

FROM GAOL TO CONVENT SCHOOL

"At the quarterly meeting of the North Tipperary County Council Friday, Mr. Thomas Corcoran, J. cil on Friday, Mr. Thomas Corcoran, J. P., presiding, a final deed for the transfer of the extensive gaol promises of Nenagh to the Sisters of Mercy was read, approved of, and finally signed. The premises are transferred free of rent, as the nume have carried on The premises are transfirled on schools there for some years past." The above is taken from The Irish Times, and the unusual event is con nected in a graceful way with Queen Alexandra and her last visit to Ire Alexandra and her last the absence of crime in North Tipperary the gaol had been given by the Government to been given by the Government to the Sisters of Mercy for the pur-pose of national schools. The nuns took up their quarters in the prisoners' cells, and the gaol became a convent, with what little comfort can best be imagined. For years now the nuns have lived and toiled within these gloomy surroundings. From time to time it was hoped that a lease could be btained or permission given to through down part of the huge grim walls that shut our the air and sunshine so sorely shut our the air and summine so solely to lives spent wholly in the service of the poor and the ailing. The Govern-ment, however, was inflexible—but the power of a woman's faith in a woman! During their Majestys' last visit to Ireland the ladies called at the convent to see the nuns, and naturally all were interested in the Royal visit, the Queen and her many kind acts especially. One good old Sister was listening intently, and said with a child's sim-plicity: "Why don't you ask the Queen to give us the gaol?" All laughed at plicity: "Why don't you ask the Queen 1 to give us the gaol?" All laughed at the naive remark, but Sister R. meant what she said, and was so confident of her Majesty's power and pleasure in doing good that the two ladies caught her enthusiasm, and going home wrote the whole story to the Queen, and ask-ing the gaol as a gracious gift to the Superior, then in her ninetieth year, an

oorest of the poor. Mr. Birrell: I grasp their import ance. I have seen an enormous number of them already. (Laughter.) Mr. Cruse: They are very blotted.

Mr. Cruse: which only shows they are very sincere Mr. Birrell: Well, I don't think

Mr. Diricht in the second seco able to us. most cherished convictions. Their position was that the parents had every right to say what should be the relig-ious education of their children. Basious education of their children. Bas-ing, as they did, their whole position on the rights of the parents, he would state the reason why Catholic parents objected to purely secular education. They objected because that kind of education left out of account any mention of Almighty God and the soul of the child. In these last decades mention of Almighty God and the sound of the child. In these last decades there had not been wanting signs in other countries of the enormous evils which followed in the wake of scoular education. This country evils which followed in the wake of secular education. This country could only continue to be a Christian country so long as it had Christian education for its children. Catholic parents could not in conscience allow their children to receive any kind of heir children to receive any kind of their children to receive any kind of religious teaching except that of the Catholic Church. He thought it would be extremely difficult to discover a sec ular education which would include an

essence of religion which was co to all. Mr. Birrell : You may be sure I won't

Mr. Birrell: You may be sure I won't endeavor to discover any new religion. I am quite troubled enough with these that exist already. (Laughter.) Mr. Cruse went on to say that one could not help feeling that the bigotry displayed towards Catholics by Non-conformists proceeded solely from hatred of the truths which they taught. It was said that as Catholics were It was said that as Catholics wer It was said that as California work given public money there must be pub-lic control over their schools. He could not help feeling that although there was no ambiguity as to the former there was no ambiguity as to the former term, there was much ambiguity about the latter. It was a phrase capable of the widest interpretation. If public control meant simply requiring children

Catholics are equal with them before st Calendar. the law, to say nothing of the thirty millions of the Anglican communion.

A GRAVE DANGER TO ILL BALANCED MINDS.

example.

millions of the Anglican communion. What a strange notion of complete lib-erty of conscience is that by which a mere fraction of the community lays down the law for the rest! The word "national" with which they label their scheme down not make it more scoent. In view of the fact that we already have more murders than all Europe combined, it is matter for rejoiceing that the monstrous theory advocated by Miss Anna Hall, Professor Norton and Representative Hunt of Ohio has cheme does not make it more accept ble to us. A national scheme which represents the combined wisdom and wish of the nation we can understand and Representative Hunt of Ohio has been severely condemned by the press and pulpit. Those worthies sought to legalize the killing of incurables, there-by proving conclusively enough that they themselves are afflicted with some chronic mental disorder and by right heavily the moder the care of alleging and should be prepared to support but for the scheme of a section, if it come to be forced upon the entire com munity, the word "National" would be misnomer-a mere hollow pretence. Their main contention," they say, should be under the care of alienists. "is that the supply and administration of education is a civic and not an ecclesiastical concern." To this we But if monomaniacs who are not vio But if monomaniacs who are not vio lent are allowed to be at large, there should be a law restraining them from publishing their insane theories, the natural effect of which, at least on reply that education is essentially a matter of parental concern, of parental obligation, and parental responsibility natural effect of which, at least on perverted or ill-balanced minds, is to which parents cannot abdicate, or hand cause human life to be held cheaply. If it be allowed to propound such views the would-be murderer might argue,

over to any civic authority. To those statesmen who are respon-sible for the governmen; of the country why should I not carry them into effect all this must be patent enough and ye If the killing of of the incurable is per-missible, suicide in most cases is all this must be patent enough and yet it would be unwise on our part to leave the defence of our cause solely to the discretion of our rulers. They have expressed the desire to know what is the feeling of parents throughout the country in the matter of education; it is only right, therefore, that Catholle parents should make their voices heard so that the ministry may as far as nonsomething to be encouraged and com-mended. What floodgates of crime mended. What floodgates of crime would be opened if the theory to which we refer were to be acted upon even for a single day ! Such a homicidal and suicidal wave would surge over the country as to cause all records of human depravity to be forgotten. It is not possible to know there is no hereafter, no God to judge, no hell to suffer : at the most it is only possi ble to doubt all this. In the absence

parents should make their voices heard so that the ministry may as far as pos-sible meet their views and wishes in legislating for the country. Oatholic parents in the north, notably in Man-chester, Preston, and Liverpool, have given noble and eloquent expression to their sentiment in the magnificent meet-ings they have held for that purpose. It is for us in the Midlands to add our testiment to theirs, and to show to the testimony to theirs, and to show to the Government and the country that we are absolutely one in faith and senti-ment with our brethren in the north, and that the Catholic education of our children is a vital concern with us, to be secured at all costs and at any sacri-fice.

SIGNIFICANT LETTER OF A PROTESTANT.

the Springfield Republican of March 16 is a letter from S. R. Blake March 10 is a letter from S. K. Blake-man, Westfield, a ron Catholic, who, after twenty years residence in the West, is enjoying a few weeks in his native New England. He writes of native New England. He writes of finding many and great changes, but nothing so wonderful as the changed religious conditions. "Two years be-fore I left Massachusetts," he writes, lore 1 left Massachusetts," he writes, "my mother's brother embraced the Catholic faith and the consternation it caused in the family is still fixed in my memory; and while the farms and mines of Idaho and Washington have heiped becoder my view york much in thirty broaden my views very much in thirty years Iwas not prepared for what I have

years iwas not prepared for what I have seen since my return. For example, this week I visited a near relative of my iather's, and he calmly informed me that his 'brigatest and best' boy was being instructed by one of the local pricets with a view to becoming a priests with a view to becoming a Catholic. I asked him if it was with his consent. His reply was, 'To be sure ! and his mother's as well ; he is

going to marry a Catholic girl; and I am sure there is nothing under Heaven so pure and beautiful as some of the Irish Catholic girls. In fact when we remember that we have two sons so taken up with their business and to super: at the most is in the absence of religion, the would be sucide should be restrained by the philosophy "that lodge duties as to have no time or care for church, and one of them divorced makes us rather bear those ills we twice, and a daughter devoted to Chrishave than fly to others that we know not of." On the other hand, the not of." On the other hand, the notion that an incurable disease is a bar case as a means of grace from God for

asked him if he really was to be con-verted to the Catholic faith. He said 'I am going to be a Catholic; but

The Nauseating Sunday Daubs. It would be bid if these wretched perversions of so innocent and helpful a relish to life as the comic reach a rensh to into as the comit reached only persons of mature life. Even readers whose time is so valuable that they cannot afford to waste more than a glance at a Sunday paper must realize glance at a Sunday paper must realize how worthless pictures of this sort really are. It is the children who suffer, for they absorb unconscionaly the unsavory quality of such efforts to the unsavory quality of such outputs amuse, and are thus the involuntary victims of voluntary and responsible corruptionists. At a time when this corruptionists. At country is seriously trying to impart a knowledge of and stimulate a taste for better things, artistic and esthetic, through exhibitions in museums, li-braries, and even in Sunday schools, it is not a little disheartening

FIVE-MINUTE SERMONS. Low Sunday.

THE CHRISTIAN'S PEACE.

Jesus came, and stood in the midet, and said to them . Peace be to you. And when He said this, He showed them His hands and His side. The disciples, therefore were glad when they saw the Lord. He said therefore to them sgain : Peace be to you. (Gospel of the day.) He stood in their midst. To-day He

He stood in their midst. To-day He stands in the midst of us and utters the self-same words, "Peace be unto you." And He shows us His hands and His side, and we are glad. And again He says, "Peace be unto you." To be at peace with the world is the sim of many men. But to have one's

To be at peace with the world is the aim of many men. But to have one's life run smoothly on, to be hindered neither here nor there, to be always in the sunshine and never in the shadow, may bring us peace and gladness, but not the peace and gladness that our Lord would impart. For after His words of gentle salutation He showed them His hands and His side impressed with the wound prints of His Passion, as if to say: "The peace which I wish you is that which comes after strife, conflict, and sorrow—that peace which is the rest and the reward for labor and endurance." Yes, dear friends, ours is to strive,

Yes, dear friends, ours is to strive to contend with self, with a nature that

is fallen, with a proneness to evil, with desires that are selfish and carnal. To contend with the world, to disavow its principles, not to listen to its tempta tions; to realize and to confess that pleasure, success, ease, money, fame, are not the objects for which a noble soul must seek, but that God is our true end, and that mortification and self denial, the cross, are the true means to arrive at that end, the way

means to arrive at that end, the way to come to union with God. To be at peace with the world ; yes, I admit that it is a thing to be desired, but only so that we are at peace with Almighty God, too. And how is that peace gained ? Only by the keeping of His law. At peace with the world, because the world cannot disturb one at peace with God—this is the Christ ian's life. But so great a boon is not gained without a strife, as the joy of Easter is not till the sorrow of the Passion has passed.

Raster is not till the sorrow of the Passion has passed. Our duty, then, dear brethren, is to strive, and to keep the law of God, that first law written on our hearts, that law which He has given to us both by His words and by His life on earth, and which He still repeats to us through His holy church. Foolish, indeed, are

d, are we above all thers if our Easter joy is or ly that of the worlding, and our peace that which this world gives. This is not the peace this world gives. This is not the peace that comes after looking at His hands and His side; not the joy that the disciples felt as they gazed on the risen Saviour, Who stands to day here in our midst, as He did among those His first followers, and save to us or His first followers, and says to us, as He said to them, " Peace be to you."

His first followers, and says outs, as He said to them, "Peace be to you." We may have that peace, my breth ren, if we are willing to obtain it and to deserve it as they did. We shall have it descend upon us, if, while we gaze at His hands and His side, we are conscious that we have indeed shared His Passion and Cross. May it indeed be ours, this peace of God, which shall keep our hearts and minds in Christ Jesus.

THE OUGHT-TO-BE'S.

(Written for The Catholic Standard and Times by Rev. J. T. Roche, author of "The Obligation of Hearing Mass," "Our Lady of Guadalupe." "Month of St. Joseph," "Belief atd Unbellef," etc.)

ALMOST UNANIMOUS.

The Legislature of Massachusetts has just passed a bill forbidding girls under seventeen years of age to attend public dances unless accompanied by the parents or guardians. On the face of it, it seems a more or less indefinite of its, it seems a more of less function of the second sec

environments, is rarely a source of danger. All this I know to be true, but it is true only of those girls who have pleasant homes and home sur roundings. It is the poor girl who has to seek without her own home for the amusement and recreation which the youthful heart craves, who has to go out on the streets for her associates and on the streets for her associates and companions, who, being shut out from what is known as good society, seeks those forms of amusement where all classes and conditions of society, but particularly the worst, meet and mingle on an equal basis. Here is where the real harm is done. Any form of an use ment in which the innocent are brought into familiar contact with the base and the visious is reprehensible, and should be avoided as the plague. The parents of such girls generally find out, when too late, that what is no tempta-tion to them may have proven a grievn the streets for her associate tion to them may have proven a griev-ous temptation to young people with the heyday of youth coursing their

A MISNOMER. It should not be forgotten, at the same time, that the unfavorable char-acter of the home surroundings has frequently much to do with the subse-quent career of the children. Boys and girls have frequently gone to destruction because their homes were unworthy of being designated by that sacred title. It is not always a ques-tion of poverty. Some of the best men and women that the world ever saw came out of poor and humble homes. Riches have been, from the beginning, more productive of vice than poverty. There is patience and purity, and self-denial and unselfishness to be found in A MISNOMER denial and unselfishness to be found in abundance in the lives of our Catholic poor. It is a lack of the home spirit a something which makes the hom different from any other place in th And the absence of this home spirit is frequently found amongst the etter classes, sometimes even amongs those whom the world calls rich. Wherever it is found the children seek for their recreation elsewhere, and are in constant danger of falling under influences which are never present in the

true h I have frequently seen it that a fruitful source of destruction of the young is the drink evil, and particularly in the case of the mother of the family. A drunken mother is almost too horrible to contemplate. Can it be wondered at that the children of such wondered at that the children of such a mother go wrong? The wonder would be rather, if reared in such con-ditions, they should retain even the outward appearance of virtue. For-tunately, such examples are rare, and it can be said with truth that it is not the drunkan mother who is most frethe drunken mother who is most fre-quently to blame. It is the unwise mother who has not endeavored to make the home a real home, who has lost control of her children in their early years and who cannot exert it when the time comes for her to do so. Her task is hard, at any time and at all times. It is particularly so when she has reared her children without sne has reared her children without the salutary restraints of religion and worldly prudence. This is an old theme, but it is, unfortunately, one that is ever new. The French have a that is ever new. The French have a saying, when a man goes wrong, "Look for the woman in the case" ("Cher chez la femme.") When girls go wrong, look to the home and seek for the cause

look to the home and seek for the cause in ninety-nine cases out of a hundred in the lack of the proper home in-fluences and, above all, of the home re straints. It is the sore spot of the world over, again in a common and most pathetic form.

RELIGIOUS INSTRUCTION.

The Right Rev. John Bernard Delany, The right flow, some bernard Delaby, D. D., Bishop of Manchester, N H., devotes his Lenten Pastoral to "Chris-tian Instruction." He is convinced that there never was a time when such

instruction was more necessary. "Every doctrine of our holy faith from the existence of God down to the least Catholic practice of devotion, is denied or assailed. Sometimes it is

THE CATHOLIC RECORD.

babies brought up on

religion and duty.-Boston Pilot.

"OUR CITIZENSHIP IS IN

HEAVEN.

Certain words of St. Paul to

joy are contained in these brief w

divine encouragement.

lear children.

MODERN WORLD.

of heathen sages, is almost universally admitted. But the question, conciously

and set forth the reasons of the es-

which He was born ?- New World.

LIQUOB AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto. References as to Dr. McTaggart's profession i standing and personal integrity permitted

RECORD, London. Dr. McTaggart's vegetable remedies for 'he liquor and tobacco habits are heal htu, safe inszpensive home treatments. No hypodermic injections ; no publicity ; no loss of time from business, and a certainty of our. Consulta-its or corresponds are lavies⁴.

trangement of the modern world from its

Emmanuel, we shall be in a position to

That Christ brought the

away, no sin can

L PUBLIC SCHOOL " HISTORY." The need of Catholics being always on the alert to prevent the Public schools from becoming centres for the propaga-tion of anti-Catholic prejudices is em-phasized by the way in which history has been taught in one of the Public schools of Montpelier, Vt. To Rev. J. W. O'Sullivan, of that city, is due the credit of calling the attention of the Montpelier Board of School Commis-sioners to the manner in which Catholic **Bouncing Babies** are Nestle's Food babies. No upset hs-no bowel troubleshot weather sickness - come to Nestle's Food ioners to the manner in which Catholic sioners to the manner in which Catholic teachings and practices have been per-sistently misrepresented by one of the Public school teachers. Father O'Sul livan denounced from the pulpit this outrageous method of instilling the minds of the young with anti-Catholic prejudices. His denunciation had the effect of making the school board in-quire into the character of the teaching Catholic children were compelled to listen to. Sample (enough for eight meals) sent free to any mother. THE LEEMING, MILES CO., Limited, MONTREAL side of the Mass of obligation on Sun days and holydays that they be forti-fied against the perils to faith and morals which comes of ignorance of

listen to. Father O'Sullivan, who was summoned before the school board to give testi mony, furnished a summary of the out rageous lies about the church which were told as if they were indisputable facts. Here is a report of Father O'Sullivan's testimony, as it appeared

Philippians are very striking. "Our conversation" he says, or as another translation gives it, "our citizenship is in heaven." We are thus reminded in a local paper: "The direct charges made by Father O'Sullivan were that this teacher had alluded to indulgences as being sold by of the titles granted to us in baptism, God, and heirs to His Heavenly King-dom. Thus we are encouraged to lift up our eyes from the din and distress, the trials and illusions, the tempta-tions and pit talls of this uneasy world, the Catholic church as a release for crimes committed, which is false; that extreme unction, a sacrament of the Catholic church, was laughingly re ferred to as a 'send off;' that in teach ing history this teacher had said Ca'hto that Eternal Kingdom where peace reigns eternally, all tears are wiped olic soldiers were afraid to die in battle lest their bodies should be buried in unn ever enter, and where endless joys shall be ours eternally consecrated ground, and if they were when this brief life is done. Yet th so buried they would not go to heaven; that she had called the Spanish Inquisi epistle says more than this; not only of our future lot, but of our present tion an institution of the Catholic church ; that the richer a man is the state to-day, is it speaking, when it de clares, in precise terms, that our citimore sins he can get pardoned because zenship not cally shall be, but already is, in heaven. What a glorious truth ; and what innumerable and grand mopriests can be bought to day as well as they could in other days—all of which Father O'Sullivan branded as false. He tives for hope, courage and triumphan said Catholic boys in Miss Clark's room had remonstrated sgainst such teaching, but she had insisted her ords Let us make it our constant daily endeavor to grasp their full meaning and to live in the brightness of their statements were true." The accused teacher defended her

self by asserting that she had only taught what she had found in "West's Already, even here and now, we share with the saints their joy in being taught what she had found in "West's History," which " had been placed in her hands " by the school authorities. If everything that appears in print were absolutely true this defense would be valid enough. But because the compiler of an anti-Catholic history share with the saints their joy in being the sons of God, the redeemed ot Christ, the temple of the Holy Ghost. With the saints we are made one with Jesus, they seeing Him face to face in the Beatific Vision, we seeing Him by the eyes of faith, hidden humbly and sweetly under the Eucharistic veils The saints are in the company of the chooses to misrepresent and malign the Catholic church is no reason why Catholics should tamely submit to hav-The saints are in the company of the angelic chorus; we walk, each with his guardian angel, through the laby-rinta of life. The saints rejoice before the throne of the Lamb of God on high; we gather round His altar at the Holy ing their children taught to hold the religion of their parents in contempt. -N. Y. Freeman's Journal.

OPEN MINDEDNESS.

Sacrifice of the Mass, when earth is often transformed into a dream of heaven. The saints are our broth-Father McSorley writes in the March Catholic World of a virtue, " Openers, our sisters, our true and watch ful and faithful friends. Heaven is our Mindedness," which should character ize us all. me and our fatherland ; it is the

"Improvement, as a result of critic-ism passed upon our work and be havior, is the first fruit of open-minded city of the Great King Who is our Father and our God, and we are His ness. To one who will heed disagree able truth, and accept the assistance Beyond all doubt, then, our citizen-Beyond all doubt, then, our ctli2en-ship is in heaven; and so, what manner of lives ought ours to be? Ours should be lives of a daily gladness and a grand trimphant hope. We should place our unfailing, loyal trust, in the help of our Almighty Father. Let frial, sor-row and temptation come with all their cruel force upon us, still we should of friends brave enough to wound his vanity, kindly criticism can thus be of great use. It helps one to correct de-fects, to acquire virtue, to grow in amiability, efficiency, and in general happiness. "To make use of criticism skilfully

row and temptation come with all their cruel force upon us, still we should look up, with unshaken confidence, through every cloud, to the heaven that not only shall ba, but is, our home,-Sacred Heart Review. and sympathetically administered is, a a matter of fact, not a rare or an heroic accomplishment. A harder lesson to learn is, how to make use rough, unfriendly criticism. This achievement seems, indeed, to be quite beyond the power of weaklings and to CHRIST'S MESSAGE TO THE equire a more rugged determination id a stronger good sense than most of us display in the work of self improve of life to the ancient world, that He nent. fulfilled the sublime hopes of the Jew-ish prophets and realized the aspirations

Fas est et ab hoste doceri. ang the old poet wisely and convinc-We have much to learn from our ingly. enemies, not only in the strategy of war, but in the campaigns of conscience too. Commonly, however, we feel as if we may fairly enough be allowed to rest

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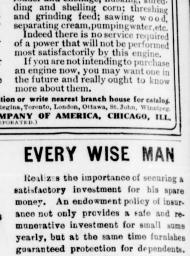
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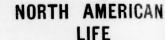
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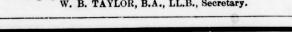
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dance halls and similar places of amuse-ment. Over fifty dives and dens of iniquity were closed in Buffalo last week, and the keepers of those dives retorted by declaring unanimously that the girls who frequented their places were already ruined and depraved when they came there, and that the great medium through which their ruin had been brought about was the public dance halls and skating rinks — places of amusement where young girls were allowed to go and meet whomsoever they would. nce halls and similar places of amusethey would.

The chief of police of New York has made public a statement, in which he says that "three fourths of the aban doned women of the city were made so by dancing." When Governor Folk was district attorney of Missouri bas stated that over 80 per cent. of the unfortunate women of St. Louis became unfortunate women of st. Louis because such through the dance halls and danc ing parlors of the city. And these men are not alone in their opinion. A mother superior of the convent of the Good Shepherd assured me the other day that a great majority of the girls under the care of their Sisters all over the country had been led away from the path of virtue through the medium of the dance. Statements such as these are calculated to make earnest people are calculated to make earnest people at least stop and think. Girls do not become bad in a day or a week. It is usually a slow process. Most of them are weak and fall, let it be candidly said, through forms of temptation which are commonly considered to be sources of legitimate amusement and recreation. The devil scarcely ever fails to super-cost the deadly dang. In

recreation. The devil scarcely ever fails to sugar coat the deadly drug. In spite of all the countless army of har-lots, from Herodias down to the New York Bowery, there are those who will not believe that so simple a form of amusement as dancing can be attended with such serious results.

WELL TO ADMIT. It is well right here, I think, to make At is well right here, t think to have an admission. Amongst the young people of this day and age dancing is one of the most popular forms of amusement. I will admit, at the same time, that under proper supervision dancing can be made a more or less harmless past-I will addite, at the same time, that nader proper supervision dancing can be made a more or less harmless pas'-time. Our Catholic girls, as a rule, are pure and clean of heart. They are innocent, and the dance, under proper

attacked by open hostility, but by a chilling indifference, or by a bitter ridicule of all the claims of religion. We must, then, be ever ready to give a reasonable account of the belief that is reasonable account of the benefit that is in us; first, to ourselves, lest we suc-cumb to the temptation that beset us; and, secondly, to the honest inquirer who asks light and guidance from us. who asks light and guidance from us. We do not maintain that knowledge of religion is an absolute safeguard of faith. Would that facts did not prove the contrary 1 "But," says our Holy Father again, " where the mind is enveloped in the dark clouds of ignor and there equate the other restitude ance, there cannot be either rectitude or morality. For although a man with eyes open can turn away from the right path, the blind man is constattly in dancer of going works.

path, the bind man is contacting in danger of going wrong." This instruction should be given in the home, beginning with the very dawn of the child's intelligence; but the Bishop warns parents strongly against making religion burdensome or distasteiul to the little ones. It should be carried on in the school,

It should be carried on in the school without which home influence will count for little or nothing. Says Bishop Delany of the Catholic schools : cord in the very heart of modern life, a conflict which is the essence of tragedy. Christ is and is not the teach-er and exemplar of men. If we can only define the source of this discord necessary are these schools for the preservation of the faith, that, were we obliged to choose between were we obliged to choose between their maintenance and that of the church, we would close the church rather than the school, knowing full well that if we bring up children as good faithful Catholics, they will pro-vide churches for themselves in the future. " future.

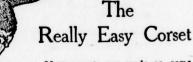
This is in the spirit of that great This is in the spirit of that great school builder and apostle of popular Ubristian education, the Right Rev. Bishop McQuaid of Rochester, N. Y., who has been wont to say. "If you build no schools for the children of this generation, you will need no churches for the men and women of the next." axt.

Bishop Delany urges parents to take an active interest in the schools, and give their children as full a course as

possible. He also dwells on the priest's duty

automated. Dat the question, conclously or unconsciously, presses itself on the modern mind : Has the world moved away from Him ? Is the Sermon on the Mount out of date ? Is the perfect we may fairly enough be allowed to rest the matter as soon as we have shown the critic to be an enemy — as though an enemy were not likely to be as keenly alive to cur weaknesses as he is blind to our virtues. The fact is that, if we life which He lived a model that may be safely and successfully followed under modern, political, commercial and other social conditions ? Even those who cleave to Christianity, who believe that in Christ alone is their salvation, have a defect, the man who dislikes us have a defect, the man who dislikes us most will be the one to perceive it first. Under the smart of his accusation, or the sting of his sarcasm, we are tempted to soothe our feelings with the consola that in Christ alone is their salvation, frequently lead a dual life. They wor-ship Him on Sunday; they trample on His laws on Monday. They pray to Him in church or in their chambers in the in the tions of well meaning friends; but the part of wisdom would be to cut away the stillness of the night, but in the part of wisdom would be to cut away the possible basis of future accusations. So far as character and virtue go, what matters it if there is some bitterness, some exaggeration, in the words of those who held us up to ridi ule and sha ue³/₂? That which really signifies is the grain of truth in the load of misrepresenta-tion. Seek that; and when found, con sume and digest and assimilate it. the stillness of the hight, but in the city council, the legislature or on the Stock Exchange, they utterly forget Him when they deliberate, vote or speculate. In the bosom of their family they wenerate His holy sacrament of marriage, which is the foundation and the guarantee of wifely fidelity and filal devotion—still, thank God I highly prized by those whose souls retain the instinct of natural goodness. But sume and digest and assimilate it. Bitter though it be, it is wholesome. Let us do as 'Sludge' professed to do: outside the home in the society of their outside the home in the society of their libertine companions, their words and actions are governed by the spirit of Pagan indulgence, not by Christian self denial. Thus there is a great di-

"Take the fact, the grain of gold, And throw away the dirty rest of life."



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APRIL 21, 1906.

CHATS WITH YOUNG MEN.

those who p'od along in just the same way that all preceding vehicles have passed—they who are afrighted by any-thing out of the commonplace, they who want to move along in the same old grooves, to have the same old ideas, to have the same old thoughts; to battle for the same old convictions. There are the altra conservatives—are Most Notable Men Rose From Poverty. Most Notable Men Rose From Poverty. Senator John P. Dolliver, of Iowa, addressing a large audience at the Outlook Club, Montelair, U. S., on a "A Poor Boy's Country," said that "A Poor Boy's Country," said that the rich boy, and not the poor boy, should receive the sympathy, for it was to arranged that the latter had every chance now. "The law of human life," the said, "is solved by the law of labor. All our great men have risen from the he said, "Is some have risen from the He gave several instances ranks." He gave several instances ranks." He gave several instances where his playmates on a farm had be come prominent men in various walks of life, and said he had studied the or of New York city and found that, of life, and sail he had studied the census of New York city and found that, with few exceptions, the notable men were poor country boys who had risen to their present stations through hard

Demand Great Things.

work.

Few people realize how the ambition affects the life. If that is small and narrow, the life will also be narrow and rutty. Nothing else causes the mind to expand like a constant effort to reach ap to something beyond. It is the up to something beyond. It is the perpetual effort to attain the ideal that perpetual effort to attain the ideal that enlarges the whole life The moment the ambition begins to wane, or tends to become sordid or selfish, the individ-nal begins to shrivel. greater and better for it. "Practically applying this thought

to pecome to shrivel. al begins to shrivel. If you have an ambition for large things and do your best to attain them, things and do your best to attain them, you will be a much larger, much more complete man, even if you fall a little below your aim, than you would if you said to yourself, "What is the use to try to do such great things? I shall only make myself discontented and un-hanny if I do not achieve them."

only make "yself discontented and un-happy if I d) not achieve them." I do not believe in being over am bitious, with inflated ideas of what we can do, but I do believe in doing the can do.

largest thing that is possible to us. Supposing, for instance, that John Wanamaker had listened to his doubts of his ability to do great things-had hesitated and taken heed of his caution, which said, "do not be in too much of a which said, "do not take too great risks !" hurry; do not take too great risks !" If he had never dared to branch out for himself, would he have been what he is

to day?" The best way to get great results out of yourself is to expect great things-to demand great things of yourself.-Success.

An Incentive to Others.

Of the late Warren E. Mosher of New Rochelle, a prominent Catholic educator kochelle, a prominent Catholic cadeaux and journalist—one, too, who was large ly self-educated — Rev. John Talbot Smith said (in part) at the funeral ora-tion at the Solemn Requ'en Mass on the sole of the sole March 22nd :

'To die in the Lord and to have your left the world is one of the greatest achievements any man can gain, and that Scarcely a months after leaving the mission he contracted a severe cold which soon developed into consump-tion, that dread disease so prevalent among the poor Indians. He lingered on for about a year. He still went about, visited us from time to time and received the Sacraments. Finally his strength failed him, and he was brought to the agency, where his grand-mother, the widow of Chief Spotted Tail, resided in a substantial frame dwelling erected by the government during her husband's lifetime. Charley's guardian provided well for him. He received the last Sacraments and every consolation the church could is what can be said of the deceased. He set his face against the apostacy of his time, which has driven Christ out of art, literature, the drama, journalism and the schools. And the man who art, interature, the drama, journalism and the schools. And the man who stands up to fight apostasy, and fights it under adverse circumstances, is Christ's own soldier, and that was the life of Warren E. Mosher. So his battle is over and the clergy (who were present in the sanctuary in large numbers) who know these things stand here to express sympathy. Only vesterday Archbiabop know these things stand here to express sympathy. Only yesterday Archbishop Farley praised his work, for he left all things in the shape of material success to fight a losing battle—a losing battle in his day, but one successful in the end. He saw before his death the beginning of the end of his labor in the Catholic Summer school and the Master has rewarded him with a vision of His face."

Commenting on Mr. Mosher's li/e-work our esteemed contemporary the Catholic Columbian says: "He went from Albany to Youngs-town Ohio mbeau her such bit stime to

agency to the mission and scoped in to see him. At our first appearance he began to weep bitterly and cried out: "Oh please take me back to the mission to die!" What was our joy at "He went from Albany to Youngs-town, Ohio, where he gave his time to educational work, establishing reading circles throughout the country, wherein a systematic study of general literature was taken up. He started The Cath-olic Reading Circle Review, which he alterwards changed to Mosher's Maga-zine-now called the Champlain Edu-cator. Noting the destruction wrought truction wrought

THE CATHOLIC RECORD.

of any of them at his death. Never-theless, his mother, when she saw that he was dying, began the usual melan-choly dirge. With a last great effort he raised himself and stretching his hand toward her, exclaimed, in an agonizing lane, "Oh, tell her to stop that!" that !"

When we asked the mother to permit us to remove him, she set up a dreadful wail, and threatened what she would They are the ultra-conservatives-are the "ruts." the "ruts." Against the "ruts" the "anti ruts" rebel, for they would rather keep clear of the grooves. To be sure they must must feel certain that they are on the right road, but they avoid the ruts. They look to the terminus rather than to the way of reaching it. The eloquent speaker sounded a bugle blast of warn-ing to all those who had not as yet espoused the cause of either party, to do if we laid a finger upon him. In this she was assisted by the grandmother. Both women carried knives, as is customary among them, so we scarcely knew what to expect. In the meanknew what to expect. In the mean-time, the sick boy began to reason with his mother, but she would listen to nothing. It was now we discovered all the poor boy had suffered for his soul's sake, and that his mother was deter mined to have him die, if not a pagan, at least a Protestant, and to have him baried in the Protestant cometory. esponsed the cause of either party, to avoid "the ruts." Following this course it was demonstrated that the at least a Protestant, and to have him buried in the Protestant cemeters. As soon as it was seen that Charley could not recover, they had tortured him daily by urging him to become a Protestant. In order to give him peace of mind his kind guardian, him soli a Protestant, had prepared a docu-ment for him to sign, in which it was stated that if he died, he wished to be buried at the Catholic mission. man who stepped forward from the ranks of the commonplace and into the open clearing of conviction, made him self the target of devils and of men, and must understand that it meant to suffer, to be maligned, to be traduced, to be misrepresented, to be accused of sordid motives, to be called fanatic, but after all they had sustained their Christian manliness, and the world was

buried at the Catholic mission. We did not permit ourselves to be intimidated by the menaces of the two women, and at last gained our point. "Practically applying this thought of Christian manliness, of individu-ality," said the speaker, " and I am done. Such men as I would uphold to night are required first of all in would uphold the public life A comfortable bed was arranged in the large closed carriage, loaned us by his politics of our country. In public life we need to day, perhaps more than we ever needed, men who will think for generous guardian, and kind hands generous guardian, and kind hands, companions of his school days, carried him gently to it. It had taken us from 8 o'clock a. m. until 1 p. m. to succeed in getting him away. It was Thanks-giving, and on the way to the mission Charley turned to the Sister who at-tended him and said regretfully show themselves, act for themselves, be above reproach. "I would fain set grand and lofty ideals tended him and said regretfully, show ing his tender solicitude for others :

"I would fain set grand and noty local for the men whow I address to night. In such an hour as you know not, the enemy may plant his tares among the wheat. I would have you, Catholic men, blaze out like stars amid the "Sister, this is Thanksgiving Day, isn't it, and you have not had any night — patriots, soldiers, heroes, all ; honest men in a world of dishonesty ; dinner.

"Never mind, Charley," said the Sister, "I have more reason to be thankful than if I had been given the best dinner that could be procured." After driving four hours very slowly, so as not to cause his poor emaciated body more pain than absolutely un aciated avoidable, we reached the mission where loving hands and hearts had prepared everything for the comfort of the dying

One of the Reverend Fathers visited

the boy and said: "Charley, I shall bring you Holy Communion to morrow morning. It will not be necessary for you to go to confession before, as you just went the other day when I gave you the last

other day when I give you the hase Sacraments." "Oh, please Father, let me go to confession," he pleaded fearing that there might be something in his heart which could displease our Lord. Thus he lingered on until Sunday perfectly happy and contented, now that he was

happy and contented, now that he was "home again," as he said. Everything that could be done to ease him or lessen his pain was done. Night and day he was carefully watched and cared for. Many of his classmates were still at the mission, and for each he had a kind smile and word of wel-

com: At about 5.30 p, m. we saw that the end was near. He clasped his hands and blew upon them to warm them. "Sister," he said, "what is the matter with me, my feet are freezing, thaw them out !"

Poor boy! Like most dying persons, he did not realize that the end was so near. All the Fathers and Sisters of the mission were summoned and recited the prayers for the dying. He understood it all and answered every petition. It dawned upon him that he was going. His eyes wandered from one countenance to the other, as though he would read there the truth. Father Superior said to him as he | truly verified in him.



placed the crucifix b tween his

clasped fingers : "Charley, in a few moments you will be with God. Pray for me, won't you and pray for the mission." He gave a great sob which shock

bis whole frame-the last struggle for his brave, young life, and as two heavy tears rolled down his cheeks he said, Yes Father.' Just then the Angelus bell rang-a

gasp — yet another — "Josus, Mary, Joseph," he was with his God. With-out a struggle he passed away.

With the sweet chimes of the Angelus bell, our Blessed Lady led him to us; with the Angelus bell he departed. He was her child —a child of Mary— having been received in the Sodality on the feast of the Purification, after his first Holy Communion. The saying Communion. The saying "A child of Mary cannot perish

In the little cemetery at St. Francis Mission, Rosebud, S. D., he lies at rest just in the shadow of the great crucifix. A little iron cross marks the spot which A little iron cross marks the spot which covers his bodily remains, and we trust his soul, so severely tried and so cher-ished by our Blessed Lady and St. Authony, has now found rest in the largest the Sacred Heart.

7

Anthony, has now found rest in the love of the Sacred Heart. Many were his noble characteristics; many, too were his frailties: but he struggled manfully and fought the good fight. God grant that we, too, may be able to manifest such courage in our last battle. "FIDELIS."

He that thinketh himself to stand, let him take heed lest he fall. (1 Cor. x-12.)

TARBROOK MINES, NOVA SCOTIA.

Was Badly Crippled. Goes Back to Work After using Three Packages.

done me. Jas. Stack.

STURGEON FALLS, ONT.

ald not

But above all these things have charity, which is the bond of perfec-tion. (Col. iii-14.)



cator. Noting the destruction wrought among young people at the modern summer resorts he advocated founding Catholic resorts where education, recreation and health could be had without danger to faith or morals. The principal result of his effort in this is the Catholic Summer school direction at Cliff Haven, on Lake Champlain, of which he was secretary and where over \$300,000 is invested in cottages and schools. A monument will be erected to him on the campus at this school.

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mission to die!" What was our joy at hearing this! It was our own great desire, but we had never dared propose it, for his relatives were all Protest-ants or pagans, and we knew they would oppose it. We promised him to do our best and hurried home to pre-pare for the work of the morrow. Morning dawned bright and beau tifu. and after assisting at Mass we started and atter assisting at mass we started for the agency, eight miles distant. At about 8 o'clock a. m. we arrived there, obtaining permission of the In-dian agent and the attending physician to remove the boy, and then proceeded the home of the grandmother.

upright citizens in a world of frivolous

Some Helpful Thoughts. The mark of a cultivated mind is to look at all things from an impersonal standpoint, to lose sight of itself and to see with the eyes of others and of God.

Without question, the greatest thing in this world is character. And

takes character to live the common li'e and live it bravely.-A. Morgan.

OUR BOYS AND GIRLS. A TRUE SKETCH OF INDIAN LIFE.

CONTINUED FROM LAST WEEK.

Scarcely a months after leaving the

him. He received the last Sacraments and every consolation the church could offer; yet there was one great lorging in the boy's heart unfulfilled. He wanted to return to the mission, but hesitated to make the request, knowing that it would occasion much trouble. At less the could hear it no lower

At last he could bear it no longer. We were just on our way from the agency to the mission and stopped in

pretension. "

-Bishop Spalding.

to the home of the grandmother. On entering the house we found there two Protestant catechists urging the sick boy to permit them to pray with him, but he refused to listen to them. With term streaming down his atophe

Bright's Disease and Liver Trouble Completely Cured at Age of 65. I had Brights Disease and Liver Trouble and was so weak I could not stand on up feet. I had really ontirely lost the use of np limbs. I had already tried every remedy I could hear of and had consulted and treated with all of the bes doctors hereabouts, to no avail, so that I had be

THED CURTUS: Teabourer come resigned to what I consider-ed the inevitable, giving up all hopes of a cure. One day a friend advised me to try Vitz-Ore, calling my attention to er

Had Lost the Use of His Limbs.

restorer that i have used. This lity for years of age, and although I am now sity for years of age, I can truthfully say that a I did twenty years age. I can eat anything I sel did twenty years age. I can eat anything I etting as it should. My neighbors all ask me what I have been doing to make me look so well and active and I built to make me look so well what I have been doing to make n and active, and I tell them all the to Vite-Ore. FRED CURTIS, Sw

V.-D. WILL DO AS MUCH FOR YOU V.-O. WILL DU AS MUGH FOR TOU as it has done for hundreds of readers of this paper if you will give its a trial. Send for a \$1.00 package stamp to answer this advertisement. We but it no one's money whom Yike-Ore cannot be more fair? Whatesensible person, who desires a cure and is willing to pay for it, can hesitate to try Yike Ore on this liberal offer? One package is usually sufficient to cure ordinary cases, two or three for chronic, obstinate cases. We mean just what we say-do just as we agrees. Write your age and allments, and mention this paper.

If You Are Sick we want to send you a \$1.00 package of Vites-crough for 30 days' use, postpaid, and we want to send it to you on 30 days trial. We don't want a penay-we just want you to try it, just want a letter from you asking for it, and will be glad to send it to you. We take abso-tutely all the risk-we take all chances. You don't risk a penay! All the set is that you use Y-0, jor 30 days and pay us 51.00 if it has helped you, if you are satisfied that it has done you more than \$1.00 worth of positive, actual, visible good. Otherwise you pay nothing, we ask nothing, we want nothing. Can you not spare 100 minutes during the next 20 days to try it? Can you not give 5 minutes each day for 30 days and use it. That is all it takes. Cannot you give 100 minutes to insure for you new health, new strength, new blod, new force, new energy, vigor, life and happines? You are to be the ludge. We are astisfied with your decision, are perfectly willing to trust to your honor, to your ludgment, as to whether or not V-0, has benefited you. Read what Vitz-Ore is, and write today for a dollar package on this most liberal trial offer.

<text> From the Earth's Veins to Your Veins. From the Earth's Veins to Your Veins. Vim-Ore is an ore-substance-a combination of min-terals-mined from the ground, from the Earth's veins. The second Three Tackages. FURGE Tackages. BURGEN FALLS, ONT. When I first started to use Vitae-Ore, I could not lift model to improve the starts, about scale climb the starts, back to my work and amstill about scale climb the starts, back to my work and and still that have for years, in fact that the package the better that the package the better that the states, but all failed me that a neighbor, who had been using Vita-Ore, told me to try it. I thank tool for the oud it has done to Jas Stack.

you are sick or suffering from any of the above named disorders, in all of which y go by before you send for a trial package.

It is Different from the treatments you have used, from anything ever before offered, from other treatments you have used, is is pure milk from the standard and the brillarent number, cures in a different way. It is different from all others and can be different way of the user to be the judge - a way sellers of medicines and tangen and the user to be the judge - a way sellers of medicines and the point of the user to be the judge - a way sellers of medicines and the point of the user to be the judge - a way sellers of medicines and the point of the user to be the judge - a way sellers of medicines and the point of the user to be the judge - a way sellers of medicines and the point of the user to be the judge - a way sellers of medicines are not duplicate or copy. Send for a dollar package to day and test it at our risk. Do not delay, but do it today.

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THE BENEFICIAL INFLUENCE OF THE CONFESSIONAL.

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music from the various bands could be heard in the distance as the different Catholic socie-tics approached the G. T. R. station and took up their position along Ontario street to swalt the arrival of the train bearing the cleatin-guished guest of the day. The Y. I. C. B. A. carried their large and beautiful Sarafield banner, headed by the spiezdid band of "A" Battery, playing inspiring national airs and marballed by that stalwart friehman, Mr. Patrick Fannon, who was mounted on a flue charger; next came the Ancient Order of Hiberaians, headed by the band of the 14h Battaltr, in large numbers and looking near and popular horseman, Mr. Thomas H. James, who looked every inch an Irishman as her day up and down the line of proceesion. Branch No. 9. C. M. B. A. headed by sine band, play-ing popular horseman, Mr. Thomas H. James, who looked every inch an Irishman as her day up and down the line of proceesion. Branch -their marshal Mr. Con Millan looking really fine as he briskly ran to and for on a stalwart and handsome bay charger. St. Mary s Court, Ca holie Order of Foresters, also did not forget to hon or to the Archbishop, as they made an imposing appeararce is the grand brocession, waring the ir handsome badges Mr. Michael Goodman acted as marshal, and looked xeeed ing y fine. Men bars of St. Mary's Cathedral congreges What is Catholic Ireland's chief boast, the brightest jewel in her cor-onal of glory? Her beautiful hills and valleys? No.-Her lakes that have inspired poets and painters in all lands? No.-Her antiquity of art and letters ? No.—Her antiquity of art and the lamp of civilization in the deep darkness of European barbarity? No.—Her uneivilization in the deep darkness of European barbarity? No.-Her un-quenchable devotion to freedom or her long fight for nationality? No.-Her prowess in the wars of the world? No. -Her devotion to the faith of Saint Patrick that centuries of persecution and bloodshed could not shake? Ah! yes, that is Ireland's glory; but greater yes, that is ireland s glory, but glower than that and directly springing from it, as light comes from a lamp, is the spotless purity of her daughters. Throughout the world Irish matrons and Irish maids hold pre-eminence for their untarnished in nocence. Other their untarnished ir nocence. attributes her enemies may deny, but this they all admit. Ask of Thackeray, the English cynic, who had no love for the Irish, why this is 10, and he will tell you it is due to the blessed influof the confessional. Yes, the Catholic Church with her cuf sizal. has been God's protecting hand over Ireland's unsullied innocence. And, as in Ireland, so everywhere the confes sional has been for Catholies the great influence for the uplifting and ennobl-ing of fallen and human nature; their strength in temptation; their solace in affliction; the divine power that has moulded to God much of the world's finest character; that has curbed the licentiousness of the lawless and the tyrant; and has reclaimed the wicked to penance and explation. Look at the long roll of saints, and see what parts their confessors have played in the per fecting of their lives. See the haughty kings and barons of the middle ages, ar kings and barons of the middle ages, at rested in their persecution of the weak and defenseless through the power of the confessional, and going—some of them afoot as pilgrims—to do penance at Peter's shrine and reform their evi lives; others with the Banner of the Cross to rescue the Sepulchre of Christ the hands of the infidels. A famous writer has briefly sum nar ized the benefits and blessings of the

confessional thus: "Confession affords relief to the de

Grand Marshal Eves. Dominion Fisg. Hith Batt, Band. Ancient Order of Hibernians. Band. Members of Branch No. 9, C. M. B. A. Desiron & Ottizins' Band. St. Mary's Court. Catholic Order of Forestors. Battery Band. Sarsfield Band Members of St. Mary's Cathedral Congregation Reception Committee The Clergy of the Archdiocese of Kingston Seated in Carriarce. AT ST. MARY'S CATHEDRAL. guides the unwary. It wipes away the tears of bitterness that might end in

Stated in Carriages. AT ST, MARY'S CATHEDRAL, When the head of the piocession arrived in front of the Archbishop's Palace, it haited and divided its lines to each side of the street, allowing his Grace's carriage to pass through. He was soluted by the thousands of people who had assembled in the vicinity of the cathedral and who were delighted to see him in their midst again. As soon as His Graa- entered the Palace he put on his Episcopia robes and proceeded to the Cathedral, headed by the croise bearer, acotytes and clergy of the diocese. On enter-ing the church, which was decorated in a most gorge us manner for the joyful occasion the great organ peeled forth and all the chi dren under the supervision of their respective teachers asing "Vivat Pastor Bonus" in a very creditable manner Prof. Pelteier presided at the organ with his well known artistic taste and ability. The clergy preceded the Archbishop to the sanctary. He tock his seat and looked down the valited aisles at the immense number of people who crowded into the sacred adite. The members of the different Catholic so-detics who tock part in the procession, pre-sented a magnificent appearance, and one had the pleasure of witnessing it. The chidren continued singing their beauti-ful hymns of welcome during the entire cer-mony. ADDERSS OF WELCOME, When the known art on the sing the during the during the start. despair; it disolves enmity; it heals rankling wounds; it covers shame, that exposed might lead to self destruction. exposed might lead to self-destruction. It saves from unpreceived precipices: it breaks chains forged by long habits of vice; it snatches from the plunderer his prey, and gives it back to the dis-poiled ones; it disarms the conspirator and through a bidd mound the property and throws a shield round the unprotected ; it raises the sinner from death to life. Those who know human weak ness and all the mental anguish that, in some form or other, distresses almost every individual of the human family, may conceive something of the advan of an institution which inspires tages confidence and secures advice and con-solation in the most afflicting circum stances. The confessor does not mock the sorrow of his penitent, or reproach him with his misfortunes. He bids him hope when all around have aban doned him; and, as soon as he discov ers that his computation is deep and effectual, he says to him, in the spirit of Him Who does not break the bruised of Him who does not break the brute brute read: 'Son, be of good heart, thy sins are forgiven thee.' It may be impos-sible to restore the unhappy offender to his place in society, even to the affec-tion of a fond parent whose feelings have been cutraged; or to protect him from the arm of the law which is out

emony. ADDRESS OF WELCOME, When the large concourse of people had all entered the spacious Cathedral the reception committee approached His Grace in the sanctuary and Dr. Edward Ryan, chairman, read the following address: May it please Your Grace: Your lease I and faithful neople in Kingston stretched to inflict the severest penalty, but in the name of Him Who came into

read the following address : May it please Your Grace : Your loyal and faithful people in Kingeton extend to you a cordial welcome on your re-turn from your official visit to our Most Holy Father, Pope Plus X., the vicar of Christ and the visible head of the Church. Happy beyond measure, though you were in the faithful discharge of your onerous duties and saddened to be separated from your people even for a short time, Your Grace felt it to be your bounden duty to repair to Rome, the existe of Catholicity, to lay at the feet of the Sovereign Pontiff the homage of our loyal ity to and of our love for the Vicar af Christ and to sclicit at his hand special Diessings and privileg's for your Archdioceae. Historical reminiscences cluster around this sncient See of Kingston. On its venerable shield are inscribed the names of men renowned for piety and learning, and who in trying times rendered valiant and faithful services slike to church and state. And among those lings to the advancement of Catholic doctrie and to the advancement of Catholic doctrie and to the moral and social well-being of your people. Born of the soil of Canada and with an this world to save sinners, the priest of God assures him of pardon and salva-

the cause of the afflicted. Your Grace's

on,

Grand Marshal Eves.

THE CATHOLIC RECORD.

Collins, James Traynor. Morris O Hanlon, Dennis Cullinsne and Louis E. Staley. We will next week give the Archbishop's reply. It had not reached us at the time of going to press.

Death of a Heligious of the Sacred Heart. The death occurred Friday night, at the Con-vent of the Sacred Heart, Halifax, of Madame Doherty, one of the most belowed of the Heligy ious there. Firty pine years of age, her iffe had been entir-ly devoted to doing good; asd finest culture and a singularly winning nature. Her personality was one which has left an im-verse upon all of those thrown into association with her. Good, genile, cultured in the true sense of that term, her death will be a sad blow to many, for she was truly and deservely be-loved. Father Doberty S J. of Leyola Col-lege, Montreal, is a brother of the deceased Two sisters reside in Baltimore. Death of a Religious of the Sacred Hear

THE CHURCH.

For the CATHOLIC RECORD. Along the thorny road she moves serene, With slow sure steps, and grave, m jestic

mice. In footprints red she plants ther bleeding feet-Her brow uniroubled, and her smile most

Before her springs a phalanx of her sons— Careless of stones that wound and blood that

imposing appearance in the grand procession, waaring the it handsome badges. Mr. Michael Godman acted as marshal, and looked, xceed loady floe.
Members of St. Mary's Cathedral congregations are next in large numbers, followed by the Reception Committee, which was composed of the following prominent gentlement of the congregation: Hon S nator Sullivan, Dr. E. Ryan. Dr. McCarthy, Nicholas O'Concor, P. Daley, James Swift, Jo'r. F. McDermott, John Sowards, J. J. Behar, r. Cunningham, James Norris, Lawrence O'Brien, M. Camp, Bell, E. Steacy, Dr. Hanleo, J. Hopkinson and Otomine Fallon, The above Conmittee went out the lower station and accompanied His Grace into the city.
As the train pulled into the city station and who had assembled to greet and welcome the popular and respected Archbishon. Amid the sawet strains of marshal music — 'Home Again'--he prancing to and fro of the gaily mounted horsemen, under the direction of the different socie ties, all tended to make the trough the streets of King-ten. Your dimension trong heat settle is a function of searting the Archbishop was seated in a bander of basing the streets of Balleville, and on opposite satt, Vier dimension of the Brief in a street of the dimension of the grains and search beside bim was his yone camber of the Balleville, and on opposite satt, Vier dimension of the procession movid along Ontarie street of Brief, who accompanied him to the Eternal Camb, and schale Street of the diocese in constant of the Brief and the grains and streets of the diocese in company and the streets of the diocese in the procession movid along Ontarie street of Brock to King, along Harding, procession movid along Ontarie street of Brock runs; Panting to reach the rays that touch the hills--She sighs and murmurs: "as the Lord God

From rugged road and dangerous defie She shrinks not, but clasps close the b. bes the while. The babes that cling and cumber every side; The b.bis that force the warriors' steps to

Her picneers urge : "Here the light is plain." So the red priots be there, we shall attain : From meteor lights by these the babes she leads. And with maternal hands, strengthens and feeds.

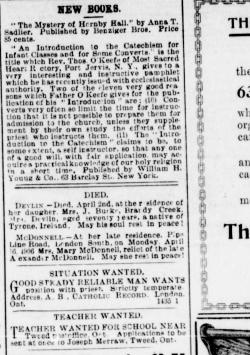
But still she smiles on the brave warrior soul Pining for light - God's Light - his only gos His sim is hers-one glorious, peerless song Only-he's mortal-and her days are long, -E. HOLT

THE TARIFF QUESTION.

BRIEF OF The International Harvester Company of Canada, Limited, Hamilton. Ont

Canada, Limited, Hamilton Oat There are three things essential to the growth and general prosperity of Canada, all of which we're directly interested in. AGRICULTURE which is the foundation and the entif means by which our womierful natural resources will be developed. MANUPACTURING, that will there in the compet-ence and happi ess of the population. FOREIGN COMMERCE that will be a useful adjunct to the others by finding a market for all surplus production. The International Harvester Co. of Canada, Limited in view of their direct interest in the above, herewith respecting submit their views of the subject under consideration. First. The burden of any tax on scritcular al implements must be borne by the farming community alone. No other class of our citiz zens bears any portion of this tax or burden and therefore we are opposed to any increases in the present duty on agricultural implements principal items of raw material that enter ments. The rapidly decreasing importations of for

Inder the present schedules governing the principal items of raw material that enter into the construction of agricultural imple ments.
 The rapidly decreasing importations of foreign made machines, as per Sobedule A at ached, show that there is no necessity for increasing the ta iff on account of projection, and a further increase would certainly reduce the receipts for revenue only.
 To obviate the necessity of the suggested increase on the principal materials entering into the construction of agricultural machinery, we would suggest that any change deemed necessary in the Iron and Steel Schedule take the form of an extension of a minform tariff upon all agricultural implements, and therefore recommend that every item of a faricultural implements for encomment that every item of a stricultural implements as there is no justiff ca ion for one class of agricultural implements of a distribution of agricultural implements as will necesse if the form of an extension of the schedule take the bear any additional burden.
 Thitd. We are opposed to any increase of duy on the items entering into the construction of agricultural implements as well necessently increase the construction of agricultural implements. Thitd Uve are opposed to any increase of the former who of all citizents the least prepared to bear any additional burden.
 Fourth. We would suggest that any items entering into the consumer, that is the farmer who of all citizents the least prepared to bear any additional burden.
 Fourth. We would suggest that any items entering into the consumer, that is the farmer who for all as stated as papers. Fifth we are opposed to any increase in the target any additional burden.
 Fifth. We are opposed to any increase the cost of the receipt in canda, in suitable quantities to meet the requirements of the manufacturers.
 Fifth. We are opposed to any increase in the target of a suits to agricultural implements of a suitable qu

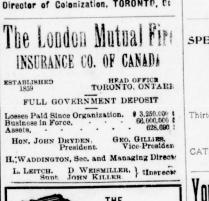


243 Fruit Plants for \$2.75 More fruit, fresh and canned, than you can eat and lots to sell. 6 Grapes. One each Gampbell's Early, ncord, Worden, Moore's Early, Niargara and 12 Currants. Three each Red Cross, L rket, Cherry and Champion. 75 Raspberry. Twenty-five each Loudan cy red: Columbian, canner; Cumberland, small i mammoth blackcap. ISO Strawberry. Fifty each S. Dunlop ng of canners: P. of Michigan, the record for e. quality. crop; President, new fancy late west, choicest and most hardy kinks, at 1-3 Cut this advertisement out. Will not appear again. Smith Bros., Box D 2. Beachville, Ont. Farm Laborers Farmers desiring help

for tl e coming season should apply at once to the Government Free Farm Labor Bureau WRITE FOR APPLICATION

FORM TO THOS. SOUTHWORTH.

Director of Colonization, TORONTO, C:



THE you pay for a POPULAR HOME MONTHLY PAYMENT POLICY in

APRIL 21, 1906.

THE SOVEREIGN BANK OF CANADA

YOUR ATTENTION is respectfully drawn to the opening of a Branch of this Bank at

635 Dundas Street, London East

where accounts of societies, lodges, churches, charity organizations, schools, factories and business men can be opened.

JOINT ACCOUNTS of husband and wife, brother and sister, or any two, upon which either can draw. can also be opened.

WE ADD INTEREST in our Savings Department to our customers EVERY THREE MONTHS.

The Sovereign Bank of Canada London Branch, opposite City Half,

F. E. KARN, Manager. London East Branch, 635 Dundas Street,

W. J. HILL, Manager.



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ABOUT TELLING LIES.

tion.

"In order that the faithful may with more good will avoid the sin of lying, the parish priest shall set before them the extreme misery and turpitude of this wickedness. For, in holy writ the devil is called the father of a lie; for in that he did not remain in Truth, he is a liar and the father of a lie. He will add with the view of ridding man of so great a crime the evils which follow upon lying; and, whereas they are innumerable, he will point out at least the sour res and general heads of taese mischiefs and calamities—How least the sour es and general back of tress mischiefs and calamities—How great is God's displeasure and how great His hatred of a man who is in-sincere and a liar. What more unclean and foul, as St. James says, than that a fountain by the same jet should send out sweet water and bitter. For that tongue which just now praised God, next tongue which just now praised God, hert as far as in it lies, dishonors Him by lying. In consequence liars are shut out from the possession of heavenly beatitudes. Moreover, there is this harm, too, and one of vast extent, and touching men generally, that by insin-cerity and lying faith and trust are lost which are the firmest bonds of human which are the firmest conds of human society. The parish priest will set those right who excuse their insincerity and allege the example of wise men who they say, are used to lying for an occa sion. He will exhort his hearers to next in close they are in difficult sion. He will exact his hearers to trust in God when they are in difficult-ies and straits, nor to have recourse to the expedient of a lie." These are some of the instructions

These are some of the instructions and warnings against lying to be found in the catechism of the Council of Trent, which Cardinal Newman de-scribes as "this beautiful and complete

and tying taith and trust are tools are tools are tools of human society. The parish priest will set tools and society. The parish priest will set tools and society. The parish priest will set tools and society of the parish priest will set tools and society. The societ of the societ of

by them. Sixth. BINDING TWINE. The harvesting of the great and increasing grain crop of Canada requires binding twine just as much as it dees mach nery, and no additional burden benuit be placed upon our farmers by the im-position of a duty upon binding twine. While a large account of binding twine is imported, there is also considerable binding twine excorted into the United States, which would indicate that the Canadian manufactur-rers of binding twine are able to meet competi-tion without any protective tariff. The best cyidence that nop otective tariff. The best is shown by the building of a very large plant at Welland at this time. SCHEDULE "B." In your readjustment of the present tariff the following items of materials entering into the construction of agricultural implements ad able entered free of duty, or at least subject only to a tariff of 5 per cent, for rev-enne purposes only, until such times as pro-curable in Canada of Canadian manufacturers Harveser Buckles. Malleable Chain. Coil Springs Decalcomania Transfers. D' k Plates. Wrought Iron and Steel Chain 1 inch and of the soil of Canada and with an g faith in the destiny of his young y, your life has been one of broad tolera-the rights of all classes in the commun-that sectarian strife and racial differ-have under your benign rule entirely eared.

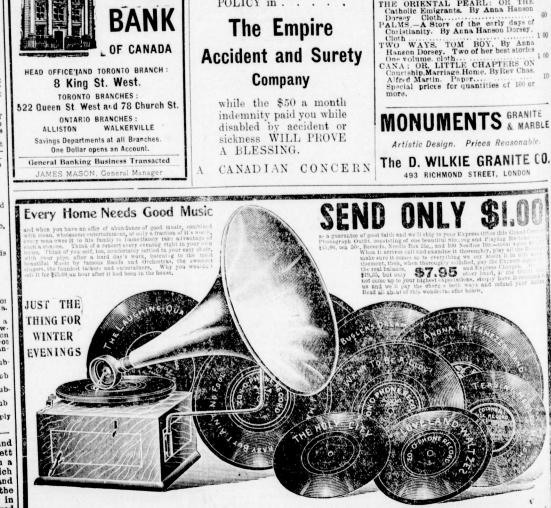
D k Plate Wrought

The the hydrogeneration of the sector is and the sector is an entirely see peared. Your administration has been one of peace peared by the sector is a set of the set of t ught Iron and Steel Chain | inch and Band Iron. Hoop Steel and Sheet Steel thinner than No Band fron. Hoon Steel and Shiret Steel thinner than No, 12 gage. Coid Rolled Cuiter Bars. Hot Rolled Cuiter Bars. Hot Rolled Cuiter Bars. Hot Rolled Steel No. 12 gage by 2 7-16 (this is not covered by Sec. 590.) Knife Clip Steel. Open Hearth Kaife Backs. Wearing Plaie Angles. Hot Rolled iron or Steel Z. Bars. Cold Rolled Iron an Steel Z. Bars. Cold Rolled Iron an Steel Z. Bars. Wrought Iron and Steel Z. Bars. Nord Rolled Iron and Steel Z. Bars. Should it he demed advisable to impose a duity on lumber we would suggest the follow-ing bi admitted free of duty for the reason that is not forw in Canada ; no sub-sting therefor. Wirrewoon, not grown in Canada ; no sub-sting therefor. Corroxwoon, not grown in Canada ; no sub-sting therefor. In the cause of the silicide. Your Graces a generous heart has evinced a wide sympathy and tender care. Hence the hospitals for the eick, the homes for the sged and the orphans have felt the nespiring touch of your benerol-ent hand, so that it may be truly filtmed that nothing which modern science requires in the interests of the sick and for the comfort of the homeless is wanting in the institutions under your care.

itute therefor. COTTONWOOD, not grown in Canada ; no sub-itute therefor. GUM WOOD, not grown in Canada ; no sub

stitute therefor. Ash, Oak and Hickory – Canadian supply practical y exhausted.

We are glad to know that the old and reliable form entitled the Bennett Furnishing Co. of this city are in a position to take any orders with which they may be favored for church and school furnishings. This is one of the school furnishings. This is one of the most extensive factories of the kind in the Dominion. As about one hundred hands are employed, orders will be filled in a very short space of time. We cheerfully recommend the Bennett Furnishing Co. to any one in need of church and school furnishings. Their work is of the enduring character, as witness the pews which they erected in St. Peter's Cathedral in this city itwenty one years ago. twenty one years ago.



und Box date, with large olished to a fine

t time this advertisement a like, and we'll send all we o before. We have good reasons for maximum you is that we are offering a few d Instruments, Records and everything would be a pity to miss it. We stroughtforw complete-for about one-third its value. It onely advise you to write at once, Remember ward offer above. Advens-JOHNSTON'S Leading Phonograph Dealers, 191 YONGE FIGTORIONTO, CANADA. STREET, DEPARTMENT \$66.