the lett, Swiss guards stationed on either side of the aisles, Roman gen tlemen, the Pope's chamberlains in sixteenth century costumes, black vel-vet and white neck reffs, acting as makers; some two hundred members of the oldest families of Rome, present to receive their Easter Communion, and in and over all silence, deep, earnest, quiet, that seemed the very breath of

alight movement at the entrance All kneed or bow their heads in prayer
A tew members of the Papal household in still different costume pass down the central sisle toward the altar. And then alone, in white garments from head to toot, slowly, without show or ostentation, walks the sovereign Pon-tiff of Rome. He kneels at the altar in prayer, then celebrates the Sacrifice of the Mass It is all so simple, en tirely shorn of pageantry. His voice is low, musical, sincere. It has the accent of co viction. He pleads as a father for his children. I felt that I was in the presence of a loving and lovants nan; not a high ecclesiastic conscious or his power, performing a service it rottine, but a true shepherd and Bist op of souls, a spiritual father, counsellor and friend, a man consecrated in spirit and living close to God. I do not ever remember being so im-

pressed by a human personality.

'F'r pearly an hour and a half I sat close to him and studied him. He is of only medium height, somewhat atcoping, as if he carried a heavy to d —the care of all the churches His manners are slow, dignified and grace ful. His face is a poem of benevolence No one can look into that face, where character and kindness are indelibly Imprinted, without the conviction that imprinted, without the conviction that love of God and love of man is the ruling principle of his life. The simplicity of the man enthralled me. He may not be as skillful a dialonatist as some of his predecessors, but none have excelled him in purity of life, consecrati n of spirit and simplicity of method. It was a sermon in itself to witness the manner, in which he gave witness the manner, in which he gave Communion to those who went forward and knelt at the altar. He seemed to gather up the p-culiar needs of each communicant, and to breathe a prayer

"At the close of the Mass he adva ced to the front and made a brief address in Italian, emphasizing the lethen he blossed us, our families, friends, the homes and the lan's from whence we came A season of silent prayer in which I am sure every heart present joined, and he passed slowly out, bl ss ing and still blessing until we saw him pore."-Catholic Universe.

PERSECUTION OF THE CHURCH

As usual we find especially notable passages in the latest pastoral of the Right Rev. Bishop of Newport. After exhorting his flock to fiv to the patronage of the Blessed Virgin in all their troubles and necessities, in their individual and family trials and their individual and family trials, and pointing out the great lesson of the use of adversity, His Lordship passes on to consider the calamities now ng the Church

"The Sovereign Pontiff is still s prisoner, unable to stir outside the prisoner, unable to stir outside the gates of the Vatican. The singdom of Italy, nominally Catholic, binds the Catholic religion in fetters. The anti-Curistian Government of France has not only repudiated the illustrious Church which is the chief glory of France, but denies to Catholicism even the rights of the common law and the rights of the common law, and strikes at religion whenever it dares to raise its head. Throughout the Ger man Empire there is a sort of tolerance even in the Catholic parts the Courch has to watch and fight for bare justice. In Catholic Austria, the gov ernment yields step by step to the demands of what are called the anti Ciericals — that is, the modern infidels, with their jargon of "pro-gress" and "independent thought." grees and independent under the same Catholic Spain is following in the same path, and no Government can maintain itself there without compromising on vital matters of Catholic I w and tradicion. The wide-pread Catholicity of the South American Continent is treat d with contempt by every Repub lican Government, whether it is cap-able and relatively honest, or, as they too often are, ophemeral, bankrupt and Europe and America, the Cataolic religion enjoys treedom; but, as we know too well in this country, our dearest beliefs and our most vital practice are never sale from being crushed by the mach nery of the mode dry, which is either trankly hostile of actorly todifferent.

with the individual servant of Christ, so with the Cauren herself; she must be tried by the fire. Salvation is assured to those who persevere to the end; and for the Church there is the divice promise that the gates of heli shall not prevail against her. She is sure to triumph over her persecutors in the end, and her trials are ever prelude of fresh triumphs. To quote

Phis state of conflict which pre walls so widely over the world is not wholly disadvantageous. It is not an namixed evil for the religions inter

A PROTESTANT MINISTER AT THE POPE'S MASS.

DONTIFF'S FACE A POEM OF BENEVO LANCE HIS DEVOTION A SERMON IN INSELF, SAYS REV. MR. BOYD.

Rev. W. W. Boyd, a former Baptist minister of St. Louis, who returned recently from a tour of Europe and the Orient, says the most impressive thing he witnessed abroad, and the most in pressive religious service he ever attended, at home or abroad, was the private Mass celebrated last Easter morning by the Holy Father in the Sis time Chapel. He thus describes his impressions:

"The gl rious chapel, the morning light, through clear windows on the left, floiding the immortal frescees; the altern front, the Papal Canopy on the left, Swiss guards stationed on either side of the aisles, Roman gen tlemen, the Pope's chamberlains in and when religion is devasted or Cathelics on the calls. See the private Mass called the side of the farnace, but how long it must be left therein. No one, therefore, need be cast down or intimidated when the persecutor seems to prevail, and when religion is devasted or Cathelics on the side of Cathelics and the private Mass called the side of the aisles, Roman gen the private Mass called the side of the aisles, Roman gen the private Mass called the side of the aisles, Roman gen the private Mass called the side of the side of the aisles, Roman gen the presecutor seems to prevail, and when religion is devasted or Cathelics on the or and they must be left therein. No one, there fore, need be cast down or intimidated when the persecutor seems to prevail, and when religion is devasted or Cathelics on the order to hold their own. Persecutor may the door, the instinct of resistance and the deor, the instinct of resistance and the door, the instinct of resistance and the deor, the door, the instinct of resistance and the sequence is at the door, the instinct the sequence is at the door, the instinct of resistance and the deor, the door, the in when the persecutor seems to prevail, and when religion is devasted or Cath-olic interests are for the moment over borne by modern political atheism, aided by the modern unbelieving press. It is God's way of advancing His cause. Let His servants use the moment right, and trust in His Divine Providence. Let them understand, let them take courage, let them make sacrifices and act. It is for their probation that the evil is allowed. And when the dross is barned out and the metal is pure, the Lord of Hosts stretches forth His hand, and the trouble is past."—Ave Maria.

XAVIER SUTTON'S MISSIONS.

I have given three missions to non Thave given three missions to non-Catholics since September. I have to record the usual results of such mis-sions when given in cities and towns where there is a congregation of Cath-olics; Church crowded each night; large variety of questions; convert class formed. class formed.

In Pittsburg I had eighteen con verts; in Baltimore I left eight in the class, and a few others about to take

This fact came under my notice:
An elderly lady called on the priest
and said: "Father my hasband is
urging me to join the Catholic Church.
He is as you know, a Catholic, and I
am a Baptist. I have no desire to become a Catholic I have been a Baptist
all my life and I expect to die a
Baptist."

Baptist."
"Well," said the priest, "I certainly will not receive you into the Church unless you wish to become a member—but, do you know anything of the doctrines of the Catholic Church?"
"I know little or nothing," she an swered, "about the Catholic Church, except what I heard from my folks at home, who were all Baptists."
"Suppose," said the priest, "we fix it this way; as your husband is so

it this way; as your husband is so anxious about you, join the class for in struction and when you have gone over the catechism, it you are still of the same mind to remain a Baptist, I'l speak to your husband not to disturb you about religion. Will that be sat isfactory ?'

"Perfectly, I have no objection. Father, to study the doctrines of the Catholic Church. She was fairbful and came twice a

week for instruction. When the last chapter of the cateshian had been ex-plained the priest said to her; "Well what do you wish to do?
"I want you to baptize me. I wish to become a Catholic."

"What caused you to change your mind? You told me when we began instructions, you did not wish to be come a Catholic?"

"Oh ! I did not know what the Catholic Church taught. Now that I know her doctrines I want to be a Catholic."

This fact, like many other things of a like nature, illustrates the truth that there are many non Catholics who would become Catholics if they only knew what the Church taught .- The

THE CHATTER ABOUT DOGMA.

Antigonich Cacket The Sydney Post is fortunate in hav ing on its staff so deeply read and thoughtful a writer as "Pensive Peter." From his "Thoughts Old and New," in last Saturday's is-ue, we make the following quotation for the length of which we offer no apology :

". We want much religion, but no dogma, so says an inspector of Schoolin his annual report. Those who say such things do not know that they are talking non-en-e. And they talk nonsense, because they use wirds that they do not understand - dogma for instance Dogma mean- opinion view, tenet. It pou will have attacted, you will have no need of dogma. It you will have religion, however, you must have dogma. If you will have much religion. dogma. If you will have much religion, you will necessarily have much dogma. It you want any positive, effective in struction in religion or morality, you want it according to some particular school-according to certain opinionviews, or tenets; you cannot have such instruction without dig na. You can not explain and inculcate one specia principle of ethics without being more er less dogmatic. Take for example undertake to unfold its full significance you will of course explain and pre-en t a cording to the light in regard t, according to your own opic ious, views, or tenets respecting it and so you are at once instructing you learner in your own dogms. Not long ago I neard a respected clergyman ex press his entire satisfaction at what he dogma. He is not strong in etymolog nor in the precise meaning of words te does not weigh his words se Quencly press his pleasure at the disappearant wear He never meant, surely, to ex " Creed is another much angue

much unsunderstood word. ests which are so dear to us. It is a sgo, I was impressed a little by the good thing that Ostaofies should be sueers at 'creeds' I know now that roused to stand up for their faith, the sneeds are from the uncainking and

Latin credo, and means belief. It stands for something definite, positive

It has been well said by some Eng It has been well said by some Eng lish writer—Joseph Ricaby. I think that a religion without a creed is a body without bones. And what an un couth, unwieldly, unworkable and use less piece of baggage that would be! It would be hopelessly weak or defect ive at every point. For one thing there would be no point of attachment for the muscles, and consequently no for the muscles, and consequently no orderly activity, nothing but idle pal-pitations. So, without a creed, you may have spasms of religious emotion, but you cannot have clear, definite, constant views of the great questions relating to the human soul; you can-not lead a life calmly, methodically, uniformily guided by religion.

"The cry for morality without dogma is fundamentally the same as that which struck upon St. Paul's ears and which is answered in his Epistle to the Romans—the law without faith, with out baptism, without Christ. This cry St. Paul met both as a moralist and as a theologian. As a moralist, he showed that the law—the law of the ten commandments—whether given on S:nai to the Jews, or shown to the Gentiles by the light of nature - had never, of itself, succeeded in getting itself kept. self, susceeded in getting itself kept.
As a the logian, he showed that, where
as all men have sinned, and provoked
God's anger, and sorely need His
forgiveness, there is no forgive
ness from God to man—except
through faith in Jesus Christ the Saviour and baptism incorporating man in the Church, which is the mystical Body of Carlst. The substance of that doctrine still holds good and is quite applicable to our times. It is clear and simple, but it involves dogma-it

is dogma.

"The mere mention and commenda-Man is moralized by dogma. He needs without dogma, the very theory of mortals is perverted, true duties are set aside, and sometimes even sin is justified and glorified."

A WORD TO THE EVERYDAY CATHOLIC.

"Do you," asks the Parish Clendar of St Mary's Church, Chicago, "appreciate and make the most of your oppor tunities to advance the Catholic faith? Do you realize the lai y have a mis-sion? Why are you not like the Mich igan farmer in Father Elliott's book, who challenged a Protestant minister

to prove his attacks upon the Church and frightened him into silence? Or why aren't you like the Catholic pluter mentioned in Dr. O'Gorman's history of the American Courch? The man worked in an office where his religion was a constant source of ridicule and the butt of jokes. The Cath olic, however, was able to explain and delend his belief and turn the laugh, and so impressed was one of his com panions, J. M. Youn, that he began to read and examine the Catholic faith, with the result that to became a Catholic, a priest, and finally Bishop of fire diocess. You may not have ex ceptional opportunities to spread the faith. Do you make good use of such as you have? Are the Protestants who come in contact with you any the better for it?"

THE TREE OF THE CROSS

The Golden Star look of down and smiled Upon the Virgin and her Child;
I pread it as splendors like a consum Upon the roofs of Both-hem town.
(On this tree I On little tree I
Why seemest thou in agony?)

The shaphards, ridia, with their sheep. Haskened as min in happy sleep. To a ratio celestial, while their eyes Saw choiring house of Paradise. On little tree! On little tree! Dist thou behold a Cross to be it

The horned exis mule with awe, Pep d them from out their stalls and saw the wise men lay at Jesus feet The trunctuous eils and pices aweeb.

The world that night won its release From deah through Him the Prince of

Peace
Who in the many or lay at resh
U son his happy nother's breash.
(Sa lit is tree! Oh. lit's tree!
Seems is that One is nailed on thee?)

-Susis M Be-T to Lippincott's. DIED.

RCANLON -At Rickwood Ont. on Jan. 13th 1907 M. Paime Scanlin, aged eighty years. May his soul rest in prace! McDermorr -In Oavville, on May ber soul i st to peace !



New Magazine for Boys and Girls. The Youths' M gazine, an illustrated arnthly printed on face to step paper, has just een issued from The Rosary Press, Somer et O

been issued from The Rosary Press, Somer set. O

The Youths' Magazine is published in the iners is of the Catholic Bys and Girls of America and comes as a response to a demand for good, asie and wholesome juvenile illera ture for the f mily and Sunday School.

Toe first issue of the Youths' Magazine was in ended to be a 5000 edition. Before the cition was fluished to nad to be increased to 12 0.0 and a second edition brought the issue up to 50 000 opies. The fact that the Youth's Magazine costs only 50 cents a year lone quarter of which amount gives to the orphan poor has given the new periodical a widespread and favorable reception; and, as the first number has more than met the demands of readers in his mit er of excellence of contents and artistic merit, a very wide p. pullarity is predicted for he migazine.

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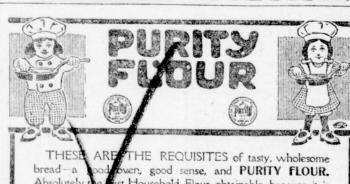
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this is making a b membership in the club." He may, o success; he may to shop or factory ; and that work is not to b ing. But he fieds mistake by depending out of ignorance or loyalty to his own. life minus a job in a blithesome thing. V tion in saying that t this country in whi blind can see oppor

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ne nights in house, hunting dark for a job. I mechanic, janitor ar want ads.' in the often before the d always found from a already in line. I fo proved since) that m thousands who wall shivering for a job, v than I was, but ju and country youngst -digging-and in a through sickness. boy who is tem "Don't."

RELIGION I

In the Catholic V Rev. Robert H. Be an article on the England, that all belief that have be the last two or th other than that of t are undergoing a pr knowledge of the National Church The salvation ; ar though they still w untiring patience ness, scarcely to l more than religion thropists. The n so completely incoh message and in th the foundation on their stand, that, a strong, and even it they are importan tical world. The making much her Summing up, the future undoubtedly the Catholic author that which, ev sidered, has the el

A CANON TO Canon Cody, of gnore the words unto Cæsar the thi and unto God t God's." We are surprise

divine posing as a

interests of M.

ise security.

Canon must do th we suggest that w Christian Guardia fective. He can but noise, when u comes monotonou Canon, in order to reputation, should why he should sall of atheists is incom writer, Harold F some years ago England drives v loose rein: you like in it provid decorously; but we a commentary on that the Establis most absurd and i stitutions now ex Or may we recog contribution to Clemenceau, a c dinal Newman's we of England. "He scepticism and inf

may challenge it upon the gale th

Catholicism and