No saint is more generally known throughout the world than is Ireland's patron. The reason of this is found in the gratitude of the Irish character, grateful because noble; and in the abuse of the saint, which extended his abuse of the saint, which extended his dominion until it included the scoffers, many of whom have lately changed their gibes to glorification. So, "through good report and evil report," St. Patrick's great name has become one of the world's household words.

one of the world's household words.

Good reason have we, then, as heirs of St. Patrick's spiritual bounties, to give a tribute of reverence, for from his outstretched hands a kneeling nation received great blessings; from his lips it reverently took the faith; at his knees it learned how to pray. Great reason have we to sing with the Church her canticle of joy — 'The Lord made to him a covenant of peace; made him a prince, that the dignity of the priesthood might shine forth in him foreever.' Great reason have we for explory, even though our hosanna be culogy, even though our hosanna be feeble when we think of the angels who sing to him their rhapsodies, even though our words faint in essaying even though our words faint in essaying to honor one whose greatness thrills the earth and whose glory is forever and ever with the saints of God in the Church Triumphant. St. Patrick was, in very truth, the Architect of Relig-tion in Ireland, a Christian Moses lead-ing on another Israel from a slavery worse than Egyptian — the bondage of barbarism.

Every history of St. Patrick gives us one certain item: that while he was yet a mere lad he was stolen from his parents and pirated to Ireland. This fact will demand our attention, as it teaches a moral. Little did the grieving parents guess the future joy which this sorry occasion would produce. Little mindful were they that everything on e rth that is to heaven a joy has its birth in the throes of some human misery. Little did the captors guess the sequel of their course; they little dreamed that in making the youth little dreamed that in making the youth taste the bitterness of slavery, they were geiting in him a "holy thirst" to free his captors from a slavery worse still than his. Little did they anticipate that the serf of to-day would be the saint of to-morrow, and that they themselves, now cruel and brutal in their instincts, would then have sanctify readed to recognize a saint. Little Sity needed to recognize a saint. Little thought they that the bond-child of to day would be the master of the morrow before whom his present masters would bow obedient to commands far different from those which poor Patrick obeyed.
Dubtless, too, Patrick, while looking
into the fierce faces of his captors,
thought of a mother, like Rachel of thought of a mother, like Rachel of Scripture, mourning her beloved and lost one; thought of a home once ringing with kindly words and bright with faces dear, and then, heart broken, turned his eyes on the slave's hut where scowling cruelty cast its dark managers on the bare, blank wall.

Now let us see the philosophy of al this, which will show us the thoughts of God in the working of time. Why was all this permitted by divine will All this suffering was measured to St. Patrick that he might set an example to his spiritual children in their griev ous after time. He was an exile, so is Erin among the nations—so are Irishmen among mankind. All this we our selves need, to take the wound that comes as from the pierced palm of the crucified Christ, even though it looks cruel and ugly, presented by the hard hand of man. And now that, after the hand of man. And now that, after the fact we are forced to say that all that happened was well done and wisely ordained, how few of us trust God when sorrow sits down at our doorstep when sorrow sits down at our doorstep as if to stay for aye—how few of us take the facts of youth as guides to the vecation of manhood; how few of us take the cares of age as the finger of God, pointing to a happy heaven, whither hope beckens all i St. Patrick in glavery learned how to chemic in slavery learned how to obey; in freedom he knew how to rule as a "master in Israel." When God called him, as He called Abraham, St. Patrick, prompt as the patriarch, answered "Here am I! What wilt thou?" This is the answer we, in our turn should give to the call of duties small and large, until the divine roll-call is unade to bless our obedience and our work well done. "Go forth out of thy country!" and St. Patrick so promptly answered that historians argue abou his starting point, his native land.
"Go forth!" and St. Patrick, having at the time of this divine command recurned from slavery, went back in charity to his old task masters who, one time treated him so harshly that a less noble heart than his would break, & less noble soul would be forever clouded. "Go forth!"—and Patrick left his father's field to till the spiritual desert of Ireland that God showed him And now to the land of his labor.

Think what Ireland then was in the latter part of the fourth century. No matter part of the fourth century. To write arch, no crumbling befry told the unknown and weary Patrick of a land where faith would never know sees or ruin. He came not to perfect, but to create. He saw before him a beartiful but wild waste, inhabited by atili wilder men—men whom Roman culture never reached because the Roman arm dared never conquer. They were great, strong men, born on the battlefield and there to die. Behold the Celt, hopeful of his labor and faithful to his toil, he straightway entered the hall of Tara, and bravely there to arave men expounded a doctrine so brave that the hearts of his hearers beat high, for they were natures, rude indeed, but untouched by that foe of faith, intolerance. Soon kings are his conquests for Christ; in a little time the Druids take for their themes not the wild songs of idolatry, but the chants of Christian delight. As the temple of war was locked in Rome when the where was locked in Rome when the Tertour came to earth, so was it wisely disposed by God that when Ireland welcomed His missionary, peace should for a long time take the place of war. Charity covered Erin like the green vesture of her plains, and for three centuries afterwards, to the time when the Dane hopen his walfath warfare. the Dane began his wolfish warfare,

Ireland was the school, and the nations of Europe the scholars hurrying thither with their books under their arms. The progress of faith and the culture The progress of faith and the culture consequent thereto could be traced in the island by the footsteps of him who was the messenger of faith: the people turned to their Bishop with more doci ity than ever did they to their King; and when Patrick spoke, Ireland, ris-ing, bowed a grand and solemn "Amen." Faith was the fruit of Patrick's gos-

And how Ireland kept the faith ! In evil times the tyrant invaded the In evil times the tyrant invaded the beloved land and demanded what Druldism did not—martyrs. Yes, Druidical paganism had more heart than English Christianity. The ignorance of the Irish fathers of books, an ignorance not culpable on their part, but forced upon them, is a bright badge betokening their sterling faith, faith which withering prisons did not afaith which withering prisons did not shrivel, famine freeze, nor death itself subdue. Though Ireland mourned for her slaughtered sires and sons, yet she gloried in the motives that made their deaths honorable and their graves hallowed. In her tears and in her blood, the poor suffering country proudly in-toned her "Credo." The works and the prayers of St. Patrick made Ireland

hope and Ireland's blessed charity.

May the nation which more than any other lifted earth nearer heaven, as a reward for her advocacy of heaven's truth be by heaven justified; that she who, like the martyrs of old, lost her life but betrayed not her principle, will have her birthright restored; that she who was ever the land of scholars will, despite tyranny that would rob, and calumny that would murder, lead again the nations in art and song and letters; that she who was always the land of saints will cease to be a land of enforced beggary, and rejoice again in the possession of her own; that she who now is in bondage, as once was St. Patrick, will soon be free, wearing on brow her own diadem, even as St. Patrick is wearing the glorious crown of her apostolate in heaven.—Catholic Union and Times.

the prayers of St. Patrick made related so holy that every page of her history glows with martyrdom, so that every stone, as well as every ruin, is a monu-ment alike to Ireland's faith, Ireland's

FIVE-MINUTE SERMONS.

Passion Sunday.

BEHAVIOR AT MASS.

"But Jesus hid Himself and went out of the emple,"—(St. John viil, 59.)

We gather from the Gospels that ou Divine Saviour frequented the Jewish Temple. Whenever He came to Jerus-alem, His first visit was to the Temple, and while He remained in the City of Sion most of His time was passed in the Temple. This, the great sanctuary of the Old Dispensation, was, without doubt, the true Temple of God, and our Blessed Lord loved its courts ; for here alone was His Heavenly Father truly known and glor fied among men.
And, although the Old Law was soon to be superseded by the New, and the Temple and its sacrifices were to pass away forever, yet the Divine Redeemer jealously guarded its honor to the last. He could not tolerate the least irreverence or profanation within its sac-

If you recollect, the only time that our meek and gentle Lord gave way to angry indignation, and acted with downright severity was when He found the buyers and sellers in the Temple. Inflamed with holy zeal at the sight of such profanation He at once turned upon the sacrilegious traffickers and drove them and their wares out of the Temple, using a scourge and saying:

"Take these things hence, and make not the house of My Father a house of traffic." Nor did they stand on the order of their going, for they recognized in the indignant countenance and commanding presence of Jesus Christ the manifestation of Divine displeasure.

"Now, how often, in his pontificate apostolic revelation."

"Now, how often, in his pontificate apostolic revelation." Temple, using a scourge and saying:
"Take these things hence, and make
not the house of My Father a house of

Now, the attitude of our Lord Jesus Christ towards the old Jewish Temple teaches us two very important lessons
—first, to love the House of God and to frequent it; and second, to behave with the greatest reverence within its walls. Surely the Lord of the Temple walls. Surely the Lord of the Temples did not need to honor it. Yet, behold, His attachment for it, how o ten He visited it, [and how incensed He was against all w'o profaned it! And if the sanctuary of the Old Law was so sacred in the eyes of our Lord Jesus Christ, how much more so the sanctuaries of the New Law? Was it not said of Him that "zeal for God's house hath consumed Him?" And do house hath consumed Him?" And do we not find that those amongst us who we not find that those amongst us who have most of the Spirit of Christ imitate Him in this also? Good Christians love the House of God; they visit it often, and they are full of reverence for it. While, on the other hand, there is no more infallible sign of a coarse and tepid Christian spirit the risavergence in the temple of God. than irreverence in the temple of God. People whom you see enter the Church laughing and talking, have little or no sense of worship: they come rather for appearance' sake like the Sadducees of

People whom you see come habitually late to church, though they live in the very next block, have no true devotion to God's House or its services, for real devotion overcomes all obstacles and brooks no delay.

People whom you find neglecting church Sunday after Sunday have nothing of the spirit of Christ; they are merely baptized heathens. There

is no truer test of our religious spirit What is our attitude towards the louse of God? Do we love to than this. House of God? Do we love to frequent it? Do we act with due reverence in it? If we are indifferent or

irreverent, our religion is a mere sentiment, and our worship worse than a pretence. Let those who talk in church, the slothful Christian who straggle in late to church, the negligent Christians who seldom enter the church at all, ask themselves how our Lord Jesus Christ must regard their conduct. Surely He would use the lash upon them, or He would use the lash upon them, or He would withdraw from them as He did from the sacrilegious Jews in the Temple. I greatly fear our Blessed Saviour would find

much to displease Him in our churches. He might, perhaps even find a den (f thieves, and in many of the organ galleries He would find dens of impious

firts and gossipers.
Oh! my dear brethren, let us imitate
the Blessed Saviour in His love and rev-erence for the Temple of God: let us freerence for the Temple of God let us frequent its sacred precincts, and never, by word or act, be guilty of the slight est irreverence within its walls. Let us teach our children to behave with the utmost decorum before the altar; let them understand that no word abould there be support that is not adshould there be spoken that is not ad dressed to the throne of God. And then we shall not grieve the Sacred Heart of Jesus, so soon to bleed for us on Calvary.

CATHOLICS AND FREEDOM OF CONSCIENCE.

PROTESTANT THEOLOGIAN'S REPLY TO A MENDACIOUS BIGOT.

Rev. Charles C. Starbuck, the Pro testant theologian, who is a regular contributor to the Sacred Heart Review, devotes an interesting chapter to a statement by Rev. Isaac Lansing that "liberty of conscience and free dom of the press, dear and prectous privileges of American free-men, have been pronounced by the highest auth-ority of the Romish Church, a pest and a delirium, and the Romish Church when the Pope says that, is bound to believe it, as if it were the very word of God."

"I suppose," writes Rev. Mr. Star-buck, "that by 'the Romish Church' Lansing means the Roman Catholic Church. Of course, there is no such

body as 'the Romish Church.'

"Lansing's sentence contains two falsehoods, one of pure ignorance, falsehoods, one of pure ignorance, necessarily resulting from the author's indifference to inquiry. The other is pure mendaciousness, which cannot be excused as ignorance, inasmuch as the author has himself elsewhere quoted the decree which contradicts it. However, his montal processes are so inever, his mental processes are so in-credibly shallow and reckless that it is a serious question how far we can hold him morally responsible.

"The first falsehood is the assump-

tion that the freedom of conscience condemned by the Pope is the freedom

of conscience valued by Americans.
"With us freedom of conscience
means such a freedom of reflection and discussion as results in a temperate and well guarded sense of obligation. We do not know what conscience means apart from obligation.
"The freedom of conscience con-

demned by the Pope, in a certain work and passage noted in the Syllabus, is defined there as freedom of a man to do whatever he likes, without any sense of obligation to God or man, any moral restraint or any limit except a reason

able fear of harm.
'Now, is not such a freedom of conscience a delirium and a pest? Is it not simply diabolical? It is as different from true freedom of conscience as Christ from Belial. Pius IX. in condemning it has rendered an essential service to Christian morality. "Of course, Mr. Lansing does not

know, having never taken any pains to find out, that a Papal condemnation of a thesis is always interpreted in the a thesis is always interpreted in the sense which the proposition has in the passage condemned, and in no other. Cardinal Newman points this out in his letter to the Duke of Norfoll.

"The second falsehood is that what

ever the Pope says must be believed by the Church 'as if it were the very word of God.' This statement cannot be excused as of ignorance. The author knows better while he speaks.

X, speak ex cathedra? It is common ly said twice, once in 1854 and once in 1870. In 1870 he ratified two or three definitions, but only one that has raised controversy. The others may easily be neglected, as they would be received by most Protestants.

'But, urge many men, usually the more confidently as they are the more ignorant, the Syllabus is ex cathedra, and therefore all the many propositions noted in it as condemned are con-

noted in it as condemned are con-demned ex cathedra. "Unluckily for such talk, Pius IX. never contended that the Syllabus was ex cathedra. Leo XIII. I see noted as holding to the contrary. Bishop Fess-ler, secretary of the Council, disputes it, and his treatment of infallibility was Papally commended as sound. Dr. was Papally commended as sound. Dr. Newman says that you might as well call a dictionary or a catalogue ex cathedra. The great Cardinal Lavigerie, it seems, holds with Leo, with Fessler and with Newman, Pius IX finding no fault with their position. We may not, therefore, insist otherwise as long a the Holy See has not pronounced a final decision.

"How is it with the encyclical? There again there seems to be division of opinion. Newman pronounces it ex cathedra, but I have not found him either confirmed or contradicted. All that certainly binds with a divine faith is the definition of 1854 and the two or three of 1870 All other Papal declara-tions of dectrine, in this longest of all the pontificates since Peter, are not certainly, and many of them are cer-tainly not ex cathedra. These are to be reverently received, but not as if they were infallible and irreversible. "The Vatican decree makes this perfectly c'err. Why, then, does Lansing, althought once quoting it, always treats

it as if it did not exist? Plainly because, while it raises the Pope's authority very high, it leaves it so far from absolute, both doctrinally and adminis absolute, both doctrinally and administratively, that it greatly embarrasses the purposes of such men's malignant hostility. They do not desire to know the truth; they desire to know it so far as it will work against the elder Church. If at any time it helps her, then as Inthey ardiaclously advised.

churches in our country, is politically solid. If his book still circulates, he solid. If his book still circulates, he should strike that out, in view of the impending disintegration of parties and the large support given by Catholics to the present Administration and to Mr.

generation at least, the Congregationalists and Nothern Methodists were very ists and Nothern Methodists were very nearly solid politically? How much comfort would a minister of either of these churches have had if known to be a Democrat? I was once assured by my Congregational parish in Nebraska that they could barely put up with my being a Mugwump, but that if I became a Democrat they would have nothing more to do with me. Now, how came a Democrat they would nave houring more to do with me. Now, how
much better was this than the charge
laid against my friend Bishop Gilmour,
that he refused all active Republicans
in his diocess absolution, a charge
which he neither admitted nor denied,
but which I have never seen raised but which I have never seen raised against any other Bishop. It would be only a question of more or less, not of principle. What Republicans were to principle. What Republicans were to my prelatical friend, that, very largely, Democrats have been, and in many places still are, to Congregationalists and Northern Methodists. Indeed, I remember when, in the great Oberlin church, near Cleveland, only the utmost exertions of a few thinking men saved the one or two Whig members from being expelled. As to Democrats
I presume that Lucifer himself might
as well have solicited admission to mem-"Now, however, in our country there

is beginning to be greater political freedom in almost all the churches, at least in the North. And it is now least in the North. And it is now ridiculous any longer to call the Catholic Church politically solid. I presume that the great majority of the Catholics are still Democrats, but we know that large numbers are Republicans, among whom common report, (I know not how correctly) puts certain. Archbishops (not to say a Cardinal).
certain Bishops and many priests.
"Why not? Lansing's declaration

that the Pope sends over directions about anything and everything, and that all 'Romanists' implicitly obey them, is not a lie. It is too idiotically was the best policy was something which it did not come within his cometency to decide. Innocence III says: I have a right to judge sin even in magistrate, but I am not to judge magis tracy.' Bellarmine says: 'The Pope has always a right to work for the salvation of is not obliged to consult him or obey him in matters of temporal concern

day the cuckoo song would begin again about 'Pope and Romanists, and directions about everything, and implicit obedience to them all.' Fatuity is below argument and below moral judgment."

member that history has a way of reneating itself, and take the swift retribution which overtook Napoleon Bonaparte for his treatment of Pope Pius VII., holding the venerable Pontiff a prisoner at Fontaine-bleau for five years. It was there that the celebrated interview took place in which the successor of St. Peter said to the then Master of Europe: "Ex-porer, take care. The God of old still lives. When your measure is full He will brake it in pieces." Twelve will brake it in pieces." Twelve years later when himself a prisoner at St. Helena, Napoleon said to an attendart, who as a page had been present on the occasion when the Pope had spoken: "Do you remember these words of Pius VII.—his terrible prediction?" "Yes, sire," the young man answered; "he said, the God of old still lives; He will crush you to pieces."

"He was no false prophet," replied the Emperor. "My sceptre has been broken not by man, but by God."

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winter's extreme cold.

then, as Luther audaciously advised, they boldly turn their backs upon it. "On page 32 Lansing laments that the Catholic Church, alone of all the "Is it not equally true that, for a

souls, but a commonwealth

ment.'
"This is all plain but you might repeat it a thousand times, and the next

HISTORY'S REPETITIONS.

The Lamp, representing the "Catholic Party" among the Protestant Epis-copalians, gives the following warning from history to the French ministry.

M. Clemenceau, M. Briand and their associates would do well to re-

Pontiff a prisoner at Fontaine-

" The Says the Catholic Columbian: The Church preaches penance. It advises suffering in expiation of sin. It holds that pain, willingly endured for the love of Christ, is a tonic for the soul. It sets a time every year for the pro-longed practise of mortification. It knows what is best for man, for it has

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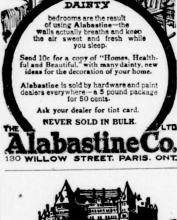
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The Genuflection. San Francisco, Feb. 1.

NON-CATHOLIC. Answer - Something very seldom properly performed by many Catholics on entering a church. In reality a genuflection is bending the knee in adoration before the blessed sacrament. As executed by some persons it is an exhibition of rheumatic twinge in the knee cap .- San Francisco Leader.







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By Cardinal Newman Paper, 30c., post-paid History of the Reformation in England and Ireland (In a series of letters)

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MARCH 16, 1907.

CHATS WITH YOUN

Bishop's Wise Words to Yo We profier no apole the Ave Maria, for ing the following extra address delivered seve ago to a band of Australian by the Rt. Rev. Dr. Duhig, Rockhampton, Queensland, ing the truths that society the individual, and that fa before the community, the clared that brave sons and ters made happy homes, he make happy coummunities communities make a nati communities make a nati The following practical ap

The following practical ap
these principles is worldpertinence and timeliness:
"So I would say to you,
on the threshold of life,
patient to do something
the good of your country
have served the apprentice
sons in your families. Bet
things better, not at a dis
your voice and hand
reach but in your
in your own home.
with the resolution to refor
but set yourselves to but set yourselves to i where the Almighty has I do His work and to fight Pat your vigor and your into the little common duties that meet you even better sons to you kinder and more affectional ters, better neighbors around you, and more is another.

"Young men often m take of thinking that t doing great things, and the circle are lost. To rescu person makes a hero of a his weekly wages to his n show his appreciation of ness of his sisters by present are mere trifles mitted without losing ar liness. Yet I leave you is the better-the man th his breast the medal of mane Society, or the son on his head the blessing and sisters whose helper most affectionate friend h

Anxiety. Anxiety about preser about prospective diffi yet brought any good indulged in it. Those ceeded in life and enjoyed been the people who waspirit, and who resolute allow the cares of life to them. Of course, some a constitutional tender dency, and they can se cloud where there is n most it is simply a matte the will. Instead of all to brood over things theiped, it should be se the duty that lies neare would only make up our at the bright side of thi cares that are now almo power. Worrying about not improve them in th contrary, it weakens th the physical nature of i totally unfits us to obstacles that lie in or meeting troubles half most foolish o often happens that the we look forward with s bodings either do not o not so terrible when v we feared they would not the least doubt th takes things easily and at things in a philosop happiest ; but we are r alike, and worrying at quite naturally to the The best corrective for ful spirit is to do one

> Magazine.
> Abnormal Timid Timidity also he thousands of able yo country are ambitious of themselves, but pletely, or held backtimidity, a lack of sel great unused powers for expression, but for fail. The fear of being or egotistical seals their hands, and driv back upon itself to They do not dare to for an uncertainty; push ahead. They hoping that some my liberate them and gi and hope.

in his own station in l

Providence for streng in times of trouble and

Many people ar ignorance. They no ignorance. They no which education gi powers are never un ot the grit to str tion, the stamina t lack of early train they are too old to of freedom seems their time of life, as a low plain when the the heights where

by the fetters of pr

their lives narrow are the most hopel

so blinded that the

they are not free,

people are in pr Success.

I believe the fi great man is humil by humility doubt hesitation in speak a right understand between what he ings. All great their own busines that they know it in their main opin they are, only the of themselves on do not expect the down and worsh curious under ser