8

"ATMOSPHERE."

A GREAT WORD JUST NOW-ITS RESPECT-IVE MEANINGS IN THE NATURAL AND MOBAL ORDERS.

From the Monitor Newark Every one knows what atmosphere means in the natural order. It is the air which envelops us, which we breathe, in which we live. It is an element which is a condition of life, element which is a condition escape. When from which we cannot escape. When it is pure, it is a source of life and health, and adds to our comfort and happiness. When it is foul, it occa-sions discomfort, it breeds disease, it undermines health and is the prelude and forerunner of death.

and forerunner of death. There is an atmosphere in which no human being can live, an atmosphere fixed with noxious gases and destroy-ing vapors. From this general descrip-tion we recognize the material atmos-nhere.

But there is a moral atmosphere also But there is a moral standpoint and -an atmosphere in which each one lives, which he constantly breathes, which is a condition always affecting him, from which he can no more escape than can the denizens of earth the air upon which they so much rely. This "atmosphere" depends on the condiand circumstances which surtions round the individual. It may be pure or it may be foul, just as the material or it may be foul, just as the material atmosphere. It may conduce to moral health and development or it may stille the soul by its deadly fumes. But cer tain it is that it is an element from whose influence no one can escape, as it is a condition of life. I! Now, there is no age so much affected

atmosphere as childhood and by the youth, the age of growth and develop-ment. A noxious atmosphere will un-dermine the health of the child, stunt his growth, arrest his muscular devel-opment, turn him into the world puny, delicate and handicapped in the race of

Life. And if this be true in the material order, how much more so in the moral order and the religions order? There is nothing which counts so much in the maining of a child in the formation of training of a child, in the formation of his character, in the development of his moral and religious life as the at mosphere of the home and school. These are the chief formative elements in the life of the child, and their atmosphere ile of the child, and their atmosphere is the determining factor in the future of the boy or girl. For the present we leave the home aside and we confine ourselves to the school, and particu-larly to the school for boys. We have noticed with regret a grow-ing tendency on the mark of Catholic

ing tendency on the part of Catholic parents to send their some to non-Cath-olic colleges. We are told by these Catholic parents that the faith of their children is safeguarded by the fact that no opposition is made to the practice of the Catholic religion and no positive argument uttered in the class-room is against any religion. But we will waive these contentions for the moment and simply ask : "But what about the simply ask : "But what about the atmosphere of these non-Catholic colleges ?"

Augustine Birrell, an original thinker and writer of great power in one of his essays thus speaks of "Atmos-

"Atmosphere is a great word just "Atmosphere is a great which have now. To deny the existence of atmos-phere in the realm of thought is, in my opinion, proof of blunted susceptibili tics. Not only does it exist, but its effects can hardly be exaggerated."

And, mark you, Augustine Birreil is talking precisely about the atmosphere

taiking productions and the second second second institutions. What is the atmosphere of non Cath-olic colleges? It is absolutely non-Catholic where it is not positively in-differentist or infidel. * * * Unless form through extraordinary efforts from home, which we have neither the right nor the reason to presume in these cases and even then often in spite of the lerow

In Chicago the other day an eighteen-year-old youth was arrested and confessed to more than a score of burglaries. It is not strange. burglaries. It is not strange. With cheap theatres the country over setting before the babies in the gallery hold-ups and burglaries, murders, div-orce and almost everything degrading to the plastic mind of youth, the sur-prise really is that more young men do not resort to the mask and dark lantern as an easy way of making a living. No means appears to be avail-able whereby the evil influence of the blood and thunder playhouse may be curbed. In this city last week at a

MODERN FAGINS.

curbed. In this city last week at a cheap theatre was enacted a so-sailed play founded on the recent shameful trial in New York. Those who attendtrial in New York. Those who attend-ed the first performances say that the production was about as prurient as it was possible to make it. It was so bad that the authorities were obliged to interfere, after which it was expur-gated to a certain extent. And the shame of it is that the place where this shame of it is that the place where this lewd thing was put on was patronized largely by women. Brazenly they stood in line for half an hour or more, waiting for their turn at the box office.

Were there mothers among them ? Some of them had that appearance.

some of them had that apparance. Then what are we to expect of the sons and daughters of such women? Then for the more genteel youth who can afford something better than the 10-20-30 stands, we have the gentle manly Rafflas who gives a most explicit demonstration of the possibilities of burglars.

burglary. But the low or the high theatre is not entirely responsible for the boy burglar. Just at present the clientele of that eminently respectable journal, The Saturday Evening Post, is being regaled with the brilliant accomplish-ments of a professional burgler. His ents of a professional burglar. His nethods are set forth in detail - the making of skeleton keys, precautions necessary, accurate instructions for safe-blowing, everything for the suc-cessful nocturnal visit and escape with

the booty. If it is true that publishers print what the people demand, then readers of the Philadelphia sheet must be said to be possessed of deplorably bad desires.

Surely it is bad enough when boys are led astray by evil companions, but when so - called high - class journals undertake to teach the fastiduous art of house breaking they should be treated as is the housebreaker, and perhaps, the punishment meted out to Dickens' despicable Jew would not be too severe. - Buffalo Catholic Union and despicable Times.

ALONE WITH GOD.

In the series of articles that Oswald Crawford is writing for the Inter-Mountain Catholic, the author de-scribes a visit to a Catholic Indian school in Arizona. The heroic self-sacrifice of the Sisters in charge may be gleaned from the following narrative.

The drive from Tuscon to the mission is nine miles. To your left, with-in sound of its gurgling waters, flows the Santa Cruz that for 400 years has the Santa Cruz that for 400 years has filled a prominent place in the real and legendary history of Arizona. Springing from the floor of the valley the Tuscon range of mountains and hills rise majestically to the right and stretch southward to an inter-minable distance. Far away to the southwest — miles and miles away— the "Twin Battes," inflated with cop-per, tower in imperial isolation. Five miles from Tuscon the road suddenly miles from Tuscon the road suddenly rises and at once the bell shaped dome and the Moorish towers of the church of the Papagoes break the sky line to the south. Another mile and we

IRISH NATIONAL CONVENTION. DRAMATIC DEATR-BED TESTI-MONY.

THE CATHOLIC RECORD.

GOOD PRIEST BAW THE QUEATION IN THE DOCTOR'S MIND AND ANSWERED IT. In her biography of the late Magr. Segur, Katherine O'Meara describes a notable circumstance in which that good priest, in dying, testified to the faith that was in him, and reassured the wavering belief of the attending physician:

the wavering belief of the attending physician: "The agony had begun and the body was in sore distress. Suddenly, a fierce temptation seized upon the young medical man. 'Suppose,' he thought, there should be after all no future state, no immortality, no heaven to reward the life of sacrifice that is obbing away in main and strife. Sup to reward the first has been back that is eabling away in pain and strife. Sup pose that when the vital principle leaves this poor, struggling body, there is nothing beyond but annihilation.' "The doubt clutched him like a liv-

"The doubt clutched him like a liv-ing farse; it was horrible, intolerable; his whole being inwardly cried out against it and prayed to be delivered from it, but it held him as with a physical grasp. At last, with his eyes fixed on his dying friend, he said in-ternally, 'Oh, if there be a hereafter, if there be a heaven, and you go there will you not come back and give me some sign that I may believe? Scarce-

will you not come back and give me some sign that I may believe? Scarce-ly had the thought passed through his mind, when Msgr. de Segur, awaken-ing from the lethargy of death that was

ing from the lethargy of death that was already upon him, turned his head towards the young man and with a great effort, said distinctly, 'Believe, my son, believe, my child : believe.' "Then, sinking back into the leth-argy, he went on with his agony, and never spoke again. Only the soul to whom the mysterious words were ad-desseed understood the meaning of whom the mysterious words were ad-dressed, understood the meaning of them; but to that soul they remained and must ever remain, a divine mes-sage of strength and consolation."

WHAT IS BUDDHISM ?

Buddhism, considered as the body of Buddhism, considered as the body of doctrine attributed to Buddha, is not a religion, nor is it in sympathy with religion. Recognizing neither a divinity nor a heaven, it is a system of Oriental atheism; pronouncing man's existence as an evil, and his annihila tion bliss. It is moreover, an embodi-ment of oriental pessimism. The sum of its doctrines is, ethical culture with out religion. This is the "pure" philosophy of Buddhism. Buddhism was a modification, or-to

use a more modern word-a heresy of the primitive religion of Hindoostan. It sprang out of Brahminism. Brahminism was a religion of great antiquity, some of its standard authorities having been written prior to the time of Moses. The Brahmin creed was a very lofty and pure Monothelsa. Brahminism recognized the existence of one supreme, eternal and infinite spirit, and

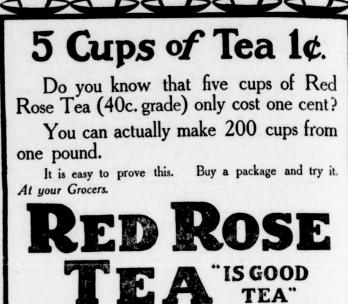
its idea of God was wonderfully ac-curate. The moral code of Brahmin-ism was lofty in the extreme, and deand the profound admiration. Gradu-ally this ancient and pure faith decayed and lapsed into the worship of God's work-nature. It was about this time that Buddha is supposed to have lived. What did Buddha do? He took Brah-minism as he found it and flung from it all its religion : he struck God out of it all its religion; he struck God out of it and made it atheism. In place of the theory of absorption in Brahma, he substituted annihilation. That was how he introduced light. He simply put out the light he found burning. What did he do with its morality? He took its code of morals and struck out of it God and religion; he left the law

took its code of morals and struck out of it God and religion; he left the law, but took away the law-giver. He found ethical culture without religion, and put the light out, instead of giving more light. That was what the sensualist, Buddha, accomplished for humanity.—Father Hoeffer, S. J.

UNANIMOUS DISAPPROVAL OF MR. BIRRELL'S BILL Dublin, May 21. – Tae largest, most represen-tative and most harmonious convention which ever assembled in Ireland to-day repudiated the plan for a limited Irish council, which was all the Liberal government had to offor in ful-fillment of its campaign promises. This action killed the hope of any Home Rule legislation by the present Parliament, created a serious split in the government's forces and may have far reaching results. The temper of the convention was plain. No one had a word to offor in behalf of the bill, Home Rule or nothing was the unanimous sentiment and the resolution rejecting the manded every you. The irish Parliament created a serious bodies, all denouncing the bill. The country spoke in an unmitakable voice and the Irish members of Parliament cheerfully acquiesced to its wil. Three thousand delegates came here to attend Mansion House were opened it was impossible to get into the building. The gathering lacked the spirit of the old Home Rule gatherings, when Davitt, Dillon, Healy and other fley orators shad the centre of the stage. The speaches were the orations and of several councition of the governamet. The kaynote of the orations and of several resolutions was that the bill was an insult to irishad. UNANIMOUS DISAPPROVAL OF MR. BIRRELL

demonciation of the government.
The ksynote of the orations and of several resolutions was that the bill was an insult to irreland.
As soon as the gathering opened it became known that the measure, as a result of gesterday's meeting of the Irish leaders, would be rejected, and that a resolution, to be introduced by John K. Redmond, chairman of the Irish Parliamentary party, settling the faste of the bill, had been prepared.
The floor of the rotunda was packed with delegates representing every part of Ireland, including many eft the Roman Catholic clergy. MK. REDMOND PRESIDES.
Mr. Redmond, who presided, was greeted with great cheering.
His flarts words were: "The heart of every Irishman in the world goes out to John Dillon in the hour of his great afflecion."
A resolution of sympathy with Mr. Dillon in the loss of his wife was adoued, as a sanother for the widow of Michael Davitt, who ided since the last convenion, recalling Davit's imprisonment for Ireland's sake and "the part he bore in raising the Irish Pastan from a set to a freeman." Telegrame of greeting from a set of a government would be judged by their conduct at his convention.
Mr. Redmond then read the resolution on the firsh bill, which was demorously cheered, as follows: "The this convention.

That, this convention spore-entasive of the spore of the profound complete control of their of the control of the spore of the



JUNE 1, 1907.

CE SO

THE SOVEREIGN BANK **OF CANADA**

NOTICE IS HEREBY given that a dividend of one and one-half per cent. $(1\frac{1}{2}\%)$ for the current quarter, being at the rate of six per cent. (6%) per annum on the capital stock of this bank, has been declared, and that the same will be payable at the head office and at the branches on and after Thursday the 16th day of May next. The transfer books will be closed from the 1st to the

15th May, both days inclusive. By order of the Board,

Toronto, 30th March, 1907. D. M. STEWART, Gen. Mgr. London Branch-Opposite City Hall, F. E. KARN, Manager. London East Branch-635 Dundas St., W. J. HILL, Manager. 78 Branches througho Canada.

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VOLUME XXI

The Catholic LONDON, SATURDAY, JU

CLEMENCEAU AND HI In the Nineteenth Cent says that M. Clemenceau

an opportunity of avowin and this system is no othe and fast materialism-the of forty years ago in all i narrowness and overweet The son of a Vendean docto allowed his children to b he grew up a fierce revolution sta.nch atheist. He hate ity, which he always confu asticism and the self-slan cetics, but he preaches se charity. If he does, the not based on his avowe " Ought we," says anothe poses as a consistent d wanting in logic as the

who have not the con martyrs or false material virtue is yet honorable o sceptics who doubt of e their own doubt." Or, Smith declares in one WOTES :

worss: "The authority of seems to me, is religion tion of its awards appear thing beyond temporal i ity, or the diotates of absence of such a sance there be to prevent a maing his inclinations good cent or murderous, keeps within the pale manages to escape the po The paganism of to-da

enceau, we are told, is a d is paganism which, sits Priapue, has newfangle vices, and, having drain sensuous gratification to fles despair and suicide. have called the modern charity and self-denial dead, putrescent cant. mental doctrine is the r the flesh with its vices cences. And one need into the domain of n literaturo without di many of its poets and novelists are of the slime school. Effemina note. Instead of religi epigrams and pretty pe of corruption. No w that Clemenceau, as th hates God and harps s " crimes of God." H himself to believe that] really love human bein mere pretence. That I the victims of his chari fellows, may be vouche which have not, we p his observation. The officials of the Dunkir some small-pox patient

up weak and stunted in his faith. What other result could we expect from such efforts of the paren an atmosphere?

Faith is a delicate flower; it demands Faith is a delicate flower; it demands pure atmosphere and constant nurture and attention. The sligtest shock in the years of youth ofttimes injures it, lessens its strength, rotards its life, mayhap blemishes its beauty. Above all things else, it needs a Catholic at-mosphere. It demands Catholic at-moround it, and Catholic traditions and Catholic principles and Catholic ex-amples. And, beyond all, it needs Faith is a delicate flower; it demands Catholic principles and Catholic ex-amples. And, beyond all, it needs the atmosphere of the Blessed Sacra ment, the inspiration of the tabernacle and all which this signifies and implies.

and all which this signifies and implies. Catholic parents, it is the old, old question which lies before you, the question which your forefathers an-swered in the days of famine and per-secution, the question which faces every man some time in his career, the historic question which will never

down : "God or the world?"

HOW DEATH CAME TO THE SON OF M. COMBES.

There is something at once pitiful and ghastly in the story of the recent death of Edgar Combes, son of the ex-President of the French Council, whose President of the French Council, whose name figures so prominently in the persecution of religion in France. This is how it is described by the Peuple Francais of Paris : "The ex-President's son had been moved to the religious house in the Rue Maurepas to undergo the opera-tion for anomalicitis. During the

tion for appendicitis. During the operation the surgeons lost all hope of saving their patient and fearing a catastrophe sent word to the family. Then, to avoid comments, the parents of Edgar gave orders that the dving man should be moved either to No. 9 Rue du Peintre Lebrun or to No. 1 Avenue de Picardie, the residence of his father in-law. But in spite of the haste made by the subordinates of ex-President Combes, when the ambulance arrived Edgar had already died in the house of the Franciscan Sisters of the Rue Maurepas. But this did not pre-Ane Manrepas. But this did not pro-vent the family from having Edgar Combes buried civilly or M. Varrault, the representative of the government at the funeral, from delivering over the grave a most violent discourse against the religious congregations 1" - Rome

enter the reservation and are received with an infernal dissonance of barks,

snarls and growls from a yelping pack of unpedigreed curs of low estate. The road winds through and around community of St. Joseph, who for years have devoted their lives to the intal and spiritual uplifting of the

Indian children of the reservation. I found the class rooms clean, a plenti-ful supply of blackboards and mural tablets and the walls ornamented with sacred and other pictures. The chil-dren were almost as dark as negroes, their coal black hair falling over their their coal black hair isting over their shoulders and their snake-like eyes piercing and searching me as if I were an enemy. What clothes they wore were clean and I found them as intelligent and as far advanced in their elementary studies as the chil-dren of white parents. "Sister," I "how often do you have Mass said, here ?"

"Twice a month, sir,"

"Twice a month, sir," "And in the meantime?" "In the meantime ?" "In the meantime we are alone with the Blessed Sacrament." "Oh ! the Bishop then permits the "Reservation' in your oratory." "Yes, without the Blessed Sacra ment we could not live here. We three are alone. We have no amuse-ments are society and ontside of ourthread are alone. We have not an admission of an ments, no society and, outside of our selves, no companionship. We do our own cooling, our own washing, 'our own scrubbing and teach these eighty-five children six hours a day and give

them an hoar's religious instruction on Sunday. We all teach some of them music and all of them singing." I shook hands with these heroic and

estimable ladies, thanked them for their courtesies, thanked them for their courtesies and as I passed across the "patio" to enter the church some lines from the exquisite poem, "The Sister of Charity," by my fellow countryman, Gerald Griffin, anbidden, visited my memory.

"Behold her ye worldly, behold her ye vain, Who shrink from the pathway of virtue and

pain ; Who give up to pleasure your nights and your days, Forgetful of service, forgetful of praise." --True Voice.

As the child sits at the table with his parents, so he should join with them in family prayer. When the parents pray with and for their children, their prayers have a special power.

DIOCESE OF LONDON.

PARISH OF WOODSTOCK

PARISH OF WOODSTOCK. Rev. J. F. Stanley, who had been for some years connected with the Cathedrai in London, has removed to his parish in Woodstock. During Father Stanley's term in London he had endeared himself to the people of the Cathedral parish because of his zeal in the strict performance of every priestly duty, and the possession of those qualities which render a pricet truly the father of his flock. That God's blessing may attend him in his new sphere of labor is the wish of his many friends in London.

DIOCESE OF PETERBORO.

PRESENTATION TO REV. DR. O'BRIEN.

PRESENTATION TO REV. DR. O'BRIEN. At the last meeting of the Ladies Literary Society of St. Peter's Total Abstinence Society, a very pleasant event took place. This was an address and presentation to Ray. Dr. O Brien by the society. The presentation consisted of a beautiful club bag with fittings and a purse of gold. Rev. Dr. O Brien is about to pay a visit to Ireland and one of the pleasarse of this so greatly esteemed in the pleasarse of this ression to the warm esteem of friendship in which Father O Brien is held by the Ladies Luterary Society. Is was read by Miss L. Coleman and the presentation was made by Miss O Consell. The whole proceedings were a complete surprise to the good priest. In his reply he thanked the Ladies Literary Society for their kind remembrance of him and assured them that his kindness was fully appreci-ated. THE LADIES LITERARY SOCIETY.

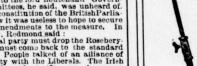
THE LADIES LITERARY SOCIETY. At the closing meeting of the L dies Literary Society, of the T, A, S, wild May 3:d, the re-port of the past season's meetings was pre-sented by Miss Coleman, who has most ably filled the office of secretary during the season jusz closed. Her report was a comprehensive rowiew of the operations of the society during a season which has been successful in every way.

DIED.

DAVIS -At Enterprise, Ont., on May 12 1907, Mr. George Davis, aged seventy four years. May his soul rest in peace !

O'REILLY -At Kingsbridge, on May 7, 1907. Mrs O'Reilly aged seventy six. May her sourcest in pages! rest in peace!





Mail Fit Clothing.

mail Fit Clothing. Mr. Benjamin Spedding, President of the Mail Fit Clothing Co. of Montreal, leaves this week on a purchasing trip to the Old Country. He will visit all the big mills of Yorkshire and the South of Scotland.

TEACHER WANTED,

WANTED TEACHER FOR R. C. SEPAR-ate school, No. 3 A Malden. Duttes commence August 19, 1907. Apply stating salary and qualification of certificate to John Dufour. Sec. Trees., North Malden P. O. Ont. WANTED, TWO CATHOLIC MALE Wanted, Stars 23:00 a month. Duties to commence August 19, 1907. God position, Board and lodging in the college. Absolutely no expenses. Excellent opportunities for pri-vate studies. Apply to Rev. Father Th. Cou-ture, S. J., Wikwemikong, Ont. 1403 tf

THE EVANS VACUUM CAP is a practical invention constructed on scientific and hygienic principles by the simple means of which a free and normal circulation is restored throughout the scalp. The minute blood vessels are gently stimulated to activity, thus allowing the food supply which can only be derived from the blood, to be carried to the hair roots, the effects of which are quickly seen in a healthy, vigorous growth of hair. There is no rubbing, and as no drugs or chemicals of whatsoever kind are employed there is nothing to cause irritation. It is only necessary to wear the Cap three or four minutes daily.

60 DAYS' FREE TRIAL! THE COMPANY'S GUARANTEE :

An EVANS VACUUM CAP will be sent you for sixty days' free trial. If you do not see a gradual development of a new growth of hair, and are not convinced that the Cap will completly restore your hair, you are at liberty to return the Cap with no expense whatever to yourself. It is requested, as an evidence of good faith, that the price of the Cap be deposited with the Chancery Lane Safe Deposit Company of London, the largest financial and business institution of the kind in the world, who will issue a receipt guaranteeing that the money will be returned in full, on demand without questions or comment, at any time during the trial period. trial period.

The eminent Dr. 1. N. LOVE, in his address to the Medical Board on the subject of Alopaecia [loss of hair] stated that if a means could be de devised to bring nutrition to the hair follicles [hair roots], without resorting to any irritating process, the problem of hair growth would be solved. Later on, when the EVANS VACUUM CAP was sub-mitted to him for inspection, he remarked that the Cap would fulfil and confirm in practice the observations he had previously made before the Medical Board. Dr. W. Moore, referring to the invention says that the principle upon which the Evans Vacuum Cap is founded is absolutely correct and indisputable.

An illustrated and descriptive book of the Evans Vacuum Cap will be sent, post free. on application THE SECRETARY, EVANS VACUUM CAP CO., LTD., REGENT HOUSE, Regent Street, LONDON, W, ENGLAND

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and the Sacrament of Penance. C. M. B. A.-Branch No. 4. London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clook, at their hall, in Albion Block, Richmond Street. M. J. McGrath, President: P. F.Boyle, Secretary.

By Rev. Albert McKeon, S. T. L. 15 cents post-paid

lagan charity-that is help them: two Sist however, looked upon dear brothers " and them.

> A QUOTAT In a work, " Christi Japan," by Ernest W from the press of the A

Publication Society, flad the following tri sionaries : "But as ever and Roman Catholic mission

female, have been co work with complete d sacrifice in a quiet an manner. . . . The throughout the West splendid charities. care for the helpless, than all the Protest bined."

WORTH REMI

Our readers shoul the foreign correspon the " French news advocate in behalf o ernment. By misrep ing the words of the suppressing the tru the false, phrasing th conciliatory policy of Briand, they contri worthy people belie must rest wholly Though we have pre in its true light, let time with Father G guide, lay before which should not be

1. After the Sta entire property of Separation Law was declares that build Catholic worship mu olio worship alone under which they depend wholly upo

