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THE TENDER-HEARTED JUDGE OF WHOM T. A. DALY SANG IN "EEN COURT"

Philadelphia Standard and Times
For regular readers of "Tom Daly's Column" in the Evening Ledger a pathetic interest attaches to a news item from London chronicling the death of Lister Drummond, K. S. G., a police Magistrate of that great metropolis. Mr. Drummond was a convert and a leader in nearly all the great convert movements. He led the first outdoor procession through the streets of London since the Reformation and was often to be seen in Hyde Park on Sunday afternoons lecturing to the man in the street. He had the happiness of seeing his mother and sister received into the Church before his death.

In 1913 he was chosen for the office of police Magistrate, to which are attached great power and responsibility. Of fine presence and noted for his kindness and charity, he was respected and loved by all classes. Curiously enough, a few weeks ago, when the good and kind judge himself was about to appear as a suppliant for mercy before the Great Judge of all, the following dialect poem, suggested by a touching incident in Mr. Drummond's judicial career, appeared in the delightful columns of Mr. Thomas A. Daly, formerly general manager of The Catholic Standard and Times, is writing for the Evening Ledger:

EEN COURT

I was een court wan day las' week,
An' eet was strange to me,
I like eet not; s'ee, I would speak
Of som' theong dere I see
To you, dat know da court so wal,
I s'pose eet's notheing new,
But you are kind, so lat me tal
Dees leetla theeng to you:

Da "Judge"—I theenk dey call heem so—
Da bossa for da place,
He's fine, heeg, hau'som' man, an' O!
Sooch kindness een da face,
Wal, soon dey breeng a pris'ner dere,
A leetla boy; so small
Dat teel dey stand heem on a chair
I did not see at all!
Poor leetla keed, I s'pose he might
Be tan year old or less;
I nevva see sooch sorry sight,
Sooch peecture of deestress,
"Dees ees a verra badda child,"
Ees say da bigga cop
Dat hold hees arm; "he's runna wild"
An' so I tak heem up,
You theenk so smalla keed like dat
Would cry, for he so scare";
But no, he tweest hees ragged hat
An' justa nevva care.
Den speaks da Judge, an' O! so sweet,
Like music ees hees voice,
He tals heem how da ceety street
Ees notta place for boys,
At first da boy looks round' da place,
So like he nevva heard,
But soon he watch da Judge's face
An' dreenks een evra word,
"My child, would you not like to go
Where dere ees always food
An' light an' warmth, where you may grow
For be da man you should?"
Da boy mak's swallers een hees throat
As eef he try to speak,
But no wan near could hear a note,
Hees voice eet was so weak,
"Eh? 'Wat was dat?" da Judge he said,
" 'Wat doed you say, my dear?"
An' den he leaned hees hau'some head
Down close to heem to hear,
I s'pose da boy's so strange, so wild,
He deed not understand;
He only knew dat Judge so mild
Was sure to be hees friend,
An' so hees skeenny arms reached out—
He deed not try to speak—
But, leetlin' up hees leetla mou't,
He keessed heem on da cheek!
O! hal, my frand, don't be ashame!
For w'at ees een your eye!
Weeth me, weeth all, eet was da same,
We could not help but cry:
Not tears for dat was so sad,
But for da joy to find
A leetla boy dat was so glad,
A man dat was so kind!

AN INCIDENT AT THE FRONT

"The latest story from the front is not a military, but an ecclesiastical incident. An Anglican chaplain and an Irish Catholic priest, working together at the front, had been drawn together by the necessity of mutual arrangements and assistance.
"Later, when separated, they exchanged letters, and from union in secular arrangements their correspondence extended to questions of spiritual community.
"At last the Irish priest wrote that he did not think that their corres-

pondence could profitably go further in this line, adding:
"It should be enough that we are both working for the same end and for the same Master—you in your way and we in His."—Boston Transcript.

FATHER FRACHON DIES

OLDEST IN ARCHDIOCESE OF TORONTO — PRIEST SINCE 1860

Last night there died in St. Michael's Hospital the oldest priest of the Archdiocese of Toronto, Rev. Father Frachon of the community of St. Basil. For many years he was professor of theology in St. Michael's College, but for the last twelve years he was assistant pastor of St. Basil's Church. For forty years he served as Chaplain to St. Joseph's College, St. Alban street.

Born in France at St. Bonnet le Froid, in the department of the Haut Loire, eighty-one years ago, he entered at an early age the College of the Sacred Heart in Amnonay, where he made a brilliant course in honor classics and philosophy. Then he decided to become a priest. After the usual course in theology he was ordained to the holy priesthood in 1860. Six years afterwards he came to Canada, to St. Michael's College, where he had resided almost continuously ever since.

He was a kindly man, learned and full of zeal. His heart was fixed on the success of St. Michael's College. His ardent desire was that St. Michael's should take her proper place among her sister colleges. Before he died his desire was realized.

When the war broke out his heart turned to his beloved France so sorely tried. Optimistic to the end that a bright future was in store for his native country, and that eventually the allies would drive the enemy back, he read carefully the daily reports in regard to the war.
Father Frachon was a good priest, a prudent counsellor, a wise director. Many will mourn his loss.—The Globe, April 12.

MORALS AS A MEANS

OF SOLVING MODERN ECONOMIC PROBLEMS

The noted English Socialist, Mr. H. G. Wells, has at last come to the consideration of morals as an element of conservation. He has studied the war from an economic and political side, but has failed to meet the exigencies that will follow the end of the war. This has been plain since the conflict attained its present unparalleled magnitude. Financial disaster has loomed on the borders of every land at war. The nations of central and western Europe face a problem of effecting gigantic readjustment under a burden of greatly increased debt and with a reduced capital. Economy must be the policy of every people emerging from the war. Their capital is impaired, their debts enormously increased, their population reduced and weakened and their social and political balances are shaken. At bottom this is a moral question. Economists try to discuss it in the terminology of their craft. To the fair mind it is evident that men must be born again. They must be born to a clearer and higher life if they would rid themselves of the covetousness, avarice and selfish clashing of interests that have been the cause of the war. The nations of Europe must be baptized in cleaner waters or they will perish.

Religion ultimately settles everything. An anonymous writer in one of our popular magazines recently attributed the bloody upheaval to the growth of materialism and the loss of spiritual ideas. He asks, "In the great hush that has fallen upon the nation is it not well for us to stop and ask anew whether our progress has been tending? What way have those who have been taught to live and breathe and think in terms of matter wherewith to voice this awful stirring of the soul? People cry out that the dark ages will come again from this awful slaughter, this waste of resources, intellectual and material. Have not the Dark Ages been with us for decades? Mankind stripped more and more of the deeper faith, the larger hope, more and more cut off from the finer past of his own nature, what darker ages can there be than these shadowed by the dreary position, undiscussed and undefined,

but much assumed, of our day." The writer finds in this present awful crisis not an isolated phenomenon, not a mere political event for which a train of political causes has been laid, but also one of the natural results of our ways of thinking, of our kind of progress.

The growth of the material over the spiritual conceptions during the last fifty years is appalling. To such an end the gospel of the perfect brute legitimately leads. Though this struggle has not touched us, though we view it with wonder and surprise, we may recognize the same forces at work with us. This terrible, crushing exposure is something to make us stop and think, though we are not in the thick of the battle. In the mysterious processes of God's law we may find a meaning for a war which now seems inexplicable. Mankind has not yet reached that stage of spiritual evolution that it is incapable of taking another step forward.—Intermountain Catholic.

RELIGION AND WAR

The Church Times (Anglican) inclines much to the opinion that "irrigation in the army" is a fact. Some vague phrases like "The Blood of the Lamb," "Christ died for sinners," were known, but of the meaning of these words in their application there was not the least conception. They sounded nice and had some associations. A fact is narrated that tested the attachment of the Anglicans to their Church. On a recent Sunday it was decided that the Church parade should be omitted and the weekly bath substituted. When this announcement was made to the regiment a cheer went up from the Church of England men, and the noncoms were highly comforted. This does not end the story. The narrator goes on to say that the Roman Catholics asked to be allowed to attend an earlier Mass, so as to be able to bathe afterwards. Such stories as this go far to confirm the confidence that the Catholic Church has in her children, and the conviction that her faith stands the test. In the terrible trying ordeal of war the Catholic soldier takes his religion into the camp, the hospital and the firing line. It is the one great reality to him. Of course, it may be alleged that he has been better taught the simple great truths of Christianity, but the real reason will rather be found in the fact that he has the Sacrament of Penance to comfort him, and the Holy Eucharist to strengthen him. He has the two remedies for weakness, and availing himself of them he has the keys to salvation.—New World.

WRITTEN FOR THE CATHOLIC RECORD. THE EASTER QUEEN

In the world of the Blest, where the warriors whose strife is ended,
Friend and foe, rest 'mid the roses that know no death,
Where the long lost loves are united in bliss unblended,
And the hearts that have mourned are as light as a blossom's breath.
Who smiles on the scene 'mid the throngs that have loved her name?
Whose eyes are lit with the light which is love's full flame?
Queen of all hearts, with thy lovers whose names are deathless,
And thy nameless lovers, who seem as the sands of the sea,—
All the dear fled souls, whom we loved, and whose lips are breathless,
But who live in God's light and are linked in their love to thee.
And are linked to us by a love that is theirs and thine,
And ours, and shall link us all, till at last we roam
In the light of thy love, and of Him whose love divine
Is our shield and strength; in whose heart is our help and home.

So to thee we fly, and though shadows of death be lowering
O'er sad Europe's fields, we know we are safe with thee,
And e'en in wild war we know that thy hand is showering
Blessings that brighten death's strange skies, O Star of the sea,
And light of all lands; and soon the old earth's wide sorrow
For a brief sweet space, shall be lifted from lips that pray
To the Lord of life, and hope of a brighter morrow
Shall thrill the whole world in the gladness of Easter Day.

H. T. E. RICHARDS.

The beginning of pride was in heaven; the continuance of pride is on earth; the end of pride is in hell.

WHAT A LOSS TO THE WORLD OF LETTERS

Alexander Pope, among the greatest scholars and writers of the English tongue, was of very diminutive stature, deformed from his birth, a confirmed epileptic, and whose physical infirmities rendered his life one long disease. As a literary artist, brilliant declaimer, satirist and moralizer in verse, he is still unrivalled. He is the English Horace. The pagan logic and the action of the Chicago physician would have permitted his death at birth, says The Pittsburg Catholic. Human life is sacred. God has made it so. When the guests of the upper classes failed to attend the Great Supper, the Lord of the feast bade His servants go into the streets and lanes and byways and bring in the poor, the feeble and blind and lame that His house might be full.

DIED

PHELAN.—At the home of his sister, Mrs. J. J. Mulrooney, Grant street, Guelph, Ont., on Tuesday, March 28, 1916, Mr. Edward Ignatius Phelan, son of Mr. Patrick Phelan, Puslinch. May his soul rest in peace.

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