VOLUME XXXIV.

LONDON, ONTARIO, SATURDAY, APRIL 6, 1912

The Childless Woman

A turf stack is filled with its store for the fire,
What way am I wanting my heart's
deep desire?

Linen new woven and meal in the chest, A closk of red frieze that I bought in the West—
But sorra a babe I can rock on my

Money laid by and a parcel of land, A boat in the harbor, the house where But God! for a child that would clutch

Milk and fresh butter and flour to spare ckens, the goat, an' the turkeys to rare, But never a little wee child I can care. The beggar goes by, a babe in her shawl, A wee one streels after and runs at her

'Tis I am the beggar, and she that has God send me a child with the sorrow

and pain,
Let him waken the quiet and squander
the gain,
For I'm counting my riches and plenty

A child that will know to spoil and to What matter the trouble and moid-her and care, So I'm hearing the fall of his feet on the

A beggar I am—shall I not be blessed With a baby come home that will sleep on my breast? Let me be a mother, O Christ, with the

THE ULTRA PREACHERS

SEVERE REBUKE FROM A PRO-TESTANT JOURNALIST

Toronto Saturday Night, March 24.4

The Puritans, according to Macaulay, were opposed to bear-baiting, not because it gave pleasure to the bear, but because it gave pleasure to the spectators. In a very different spirit, certain clerical gentlemen of Protestant persuasion go in for Pope-baiting, not because it gives any special pain to the Pope, but because it gives a certain pleasure to their congregations. This means a better filled church, and a better filled collection-plate. Toronto Saturday Night, March 24.

means a better filled church, and a better filled collection-plate.

But the tolerant and fair-minded element of the community has long since grown tired of the antics of the Rev. Mr. Hincks and the Rev. Mr. Johnston and the Rev. Mr. Stauffer, and such other Rev. Misters as seek an ignoble other Rev. Misters as seek an ignoble of the reverse of the repute by violent and and easily won repute by violent and unwarranted attacks on Roman Catholics and their beliefs. It is time that a strong protest was made against course of action so likely to rouse the course of action so likely to rouse those racial and religious antagonisms which are always ready to burst into flame. Certainly Saturday Night is in no danger of being regarded as an advocate of Romanism. We have never been tardy or undecided in our opposition to Roman claims, when we felt that such claims were opposed to the commonweal—as in the case of the Ne Temere decree. Not even the Rev. Mr. Hincks could accuse us of lack of emphasis.

action threatens the public peace or security; and it is quite another thing to keep up a petty and nagging perse-cution which can serve no possible good, and which has the inevitable result of cution which can serve no possible result of and which has the inevitable result of and which has the inevitable result of and which has the inevitable result of endangering the public peace it is night flashes of radiance interpretating such hence to the onlooker, anticipating such country Roman Catholics form a large country Roman Catholics form a large and valuable section of the population. It cannot be seriously maintained that they are less loyal, less law-abiding, less industrions, or less upright than any less upright than any

the Jesuit Order Care to do; and the Rev. Mr. Johnston was denied the opportunity of posing as a martyred champion of Protestantism.

And now we have the Rev. Mr. Hincks seriously considering how to abolish the Pope. He has no doubt the Pope ought to be abolished. The only Pope ought to be abolished. The only othing that worries him is just how to do it. It is astonishing that in this year of grace people should be found to listen to buncombe of this description. Surely the old "gag" has lost its inspector.

Temere agitation has left the Rev. Mr. Hincks in sad straits for a live topic. But is it altogether logical to inculcate the Christian virtues by flaying the poor old Pope? And what good does it do? We find it difficult to imagine the Pope trembling. what good does it do? We find it difficult to imagine the Pope trembling in the Vatican as he peruses the Toronto Monday papers, and gives hasty orders that his latest decrees should be countermanded. In fact, there are times when we suspect that the Pope doesn't know such a person as the Rev. Mr. Hincks exists upon this earth. And as to deposing him—I am afraid that would be a heavy undertaking. I am not even to deposing him—I am afraid that would be a heavy undertaking. I am not even sure it would be a good thing if it could be done I feel a certain modesty and re-luctance about deposing the heads of great religious organizations. I wouldn't even depose noisy little men like the Rev. Mr. Hincks or the Rev. Mr. Johnston. But I would certainly like—and most people who retain sanity in religious matters would like a respite from this eternal anti-Popery shouting. I believe that the congregation of these reverend gentlemen must find it pall on them at times. It may even be that if the Rev. Mr. Hincks and the Rev. Mr. Johnston were to preach Rev. Mr. Johnston were to preach brotherly love with the same enthusiasm as they preach sectarian hatred, the congregations and the collections would

AN EASTER TRADITION

THE DANCE OF THE SUN ON RESURRECTION MORN DIS-

BY REV. A. J. O'BRIEN

It is the tendency of the present age to put too fine a point upon the lancet with which historical criticism dissects legends. In consequence of this super-refinement of criticism people are prone to abandon a belief in beautiful tradi-tions less than be leaveded. tions lest they be laughed at as "very young. If they have no other motive than the fear of ridicule for manifesting than the fear of ridicule for manifesting incredulity when legends, innocent and harmless, will not bear the flerce light cast upon them by so-called scientific investigators of history, they exhibit a lack of moral courage. Before surrendering a fond tradition, an acceptance of the truth of which makes for virtue, a of the truth of which makes for virtue, a man of independent and courageous mind will ask himself; "In believing it do I forget, O Lord, Thy justifications." There are fables that are impious and foolish. They are easily discerned. "The witch have told me fables; but not as Thy law." (Ps 118' v. 85.) The fable that does not contradict God's known laws need not be given up at the behest of science, arrogating to itself infallibility, which declares it mythical, therefore a superstition. of the truth of which makes for virtue, a

self infallibility, which declares it in the ical, therefore a superstition.

Thinking of the near approach of the glorious Christian festival established to commemorate the triumph resurrection of Christ from the tomb the memory that the strength of the second of the ical resulted a practice of his of the writer recalled a practice of l of the writer recalled a practice of his early youth when, in obedience to the summons of his pious pare nts, he arose before the dawn to observe the sun "dance," a phenomenon, devout tradition held, which was peculiar to an Easter Sunday morn's sun. A condition, of course, of this supernatural display of inanimate nature's joy over the victory which danger of being regarded as an advocate of Romanism. We have never been tardy or undecided in our opposition to Roman claims, when we felt that such claims were opposed to the commonweal—as in the case of the Ne Temere decree. Not even the Rev. Mr. Hincks could accuse us of lack of emphasis.

It is one thing, however, to make a frank and vigorous protest against the action of any religious body, when such action threatens the public peace or secondary and the secondary and th lively fancy the sun seemed to be try-ing to overcome the restraints of physi-cal law that would keep him from show-ing his face above the horizon with un-timely haste, eagerly he appeared to shoot athwart the darkness of departing

That concentrated gaze upon an object will give to it an illusive appearance is a well known fact. Let him who desires a demonstration fix his eyes steadfastly upon those of our Lord as they are drawn in the famous painting of the "Holy Face" by Tissot, I think. The eyelids closed in death seemed to slowly open and send forth a penetrating glance which searches the innermost recesses of the beholder's conscience, begetting sometimes fear or love accordthe annot be seriously maintained that they are less loyal, less law-abiding, less industrious, or less upright than any other part of the community. It is therefore intolerable that they should be insulted by the sensational utterances of preachers who are either narrow-minded fanatics or noisy self-and vertisers. In either case they are an annoyance and a menace, and it is time the thing was stopped.

Not long ago a young Toronto clergy-man broke his way into the front pages of the Toronto papers with an ancient and ghastly joke which he attempted to pass off on the public as the "Jesuit oath." There might be other oaths devised for the purpose of deceiving the world with a specious innocence. But the Rev. Mr. Johnston had obtained—heaven only knows at what peril !—the genuine and unquestionable formula by which youthful Jesuits bound themselves to lie, steal, burn, torture, and slay at the behest of their superiors and for the greater glory of God. And then the greater glory of God. And then the Rev. Mr. Johnston was denied the opportunity of posing as a martyred champlon of Protestantism.

And now we have the Rev. Mr. Hinoks seriously considering how to should be insulted by the sensition of the windra of the courts. This phosphare and the proper in the defield the poper the beauth of the courts. This prosecute him before the courts. This the Jesuit Order very properly refused to do; and the Rev. Mr. Johnston was denied the opportunity of posing as a martyred champlon of Protestantism.

And now we have the Rev. Mr. Hinoks seriously considering how to abolish the Pope. He has no doubt the solutions of the anniversation of the burner interpretes the sorrow-norm in the health searches the indept and on the solutions of the sundruces. So, of the beholder's conscience, the continuity as the heart interprets the sorrow-norm in the health searches the singlance which searches the innermost of the wholder's conscience, the continuity as the heart interprets the sorrow-norm in the population of the sundruces. So, in

That the sun shone with extraordin-

vibrating as if thrilled with irrepressible feelings of pleasure, is not improbable. May not the Author of inanimate nature so retouch his handwork as to cause it to exhibit phenoma of an unusual kind. On the afternoon of the hallowed day on which Jesus was crucified darkness overspread the earth from the sixth to the ninth hour. (St. Matt.) The universe to show its sorrow put on a sombre garb of blackness; the world The universe to show its sorrow put on a sombre garb of blackness; the world reeled in pain, so to say, rocked to and fro uttering the meanwhile sobs of indignant grief because of the crime in which it was compelled, reluctantly, to share. (Behold there was a great earthquake, and rocks were rent. St. Matt.) Since nature mourned the death of the Son of God. Jesus Christ. may it not also have God, Jesus Christ, may it not also have rejoined at His return to life. That the sun exalted is not, then, incredible; as a rejoined at His return to life. That the sun exalted is not, then, incredible; as a tradition among the contemporaries of the Apostles it no doubt created a hope that so glorious a spectacle might happen on each recurring anniversary, an event so full of comfort for every soul which desires and strives after heaven; it was waited, watched for at that time; it is hoped for, looked for now, at least by the innocent, gullible, "very young and despised" children of pious Catholic parents who wish their offspring to learn, as soon as they are able to think, that Jesus Christ rose from the dead and put on, as the Son of Man, immortality in order that their souls might put on incorruption. A supercilious uplifting of brow, a contemptuous shrug of the shoulders, a scornful curl of the lip will, I fancy, be the sole sign of opposition to a resuscitathe sole sign of opposition to a resuscit tion of traditional beliefs and practic that were not incongruous to medieval-ism in the opinion of men and women of to-day (who are so practical that they have no time for the consideration of truth enshrined in poetry's imaginative To rob one's self of sleep for the

To rob one's self of sleep for the purpose of catching a sight for a few minutes of an imaginary spectacular display of its radiance by the sun is to show a lack of intelligence worthy of a superstitious Christian of the Dark Ages, yet they who think so, and because of the thought arrogate an air of superior wisdom, will probably tremble and turn pale if they discover that they have been so unlucky as to sit down to a and turn pale if they discover that they have been so unlucky as to sit down to a banquet where the number of guests is thirteen. A piece of religious superstition which springs cut of legends that are not immoral, but manifestly are not haved on a fact or in a real true. ed on a fact or in a real, true not based on a fact or in a real, true incident is not deserving of contempt where the fervor of faith in God is angmented by it. How often is the fire of patriotism, love of country, the land of one's birth inflamed by song and story founded in a myth. If the creduity which accepts unquestioningly the trapth of a founded in a myth. If the great it is which accepts unquestioningly the truth of a legend serves to make human nature better, increase a man's love of God and love of his native land, his is an unlovely character who frowns upon acceptance of such legend as ignorant superstition. Is truth so inflexibly, sternly opposed to error that she cannot abide a co feit representation of herself even when the latter lends itself to the promotion the latter lends itself to the promote of virtues, human or divine? Common sense forbids the thought. Truth, herself, often borrows the garb of fiction and finds her own ineffaceable beauty enhanced by the dress. If the fact of Christ's resurrection—a belief in which represses inordinate terror of death awful steems—is more deeply impressed on represses nordinate terror of death awint gloomy—is more deeply impressed on the heart and mind of youth by an early rising on Easter morning to see the sun "dance," by all means let the practice be alive. The truth that all men must die is too much ignored in these times of commercial prosperity. Belief in a resurrection of ourselves — of a reunion of soul and body hereafter, is weak, very weak. So successful has been the world in ridding itself of superstitious b and practices that outward faith in the supernatural is as unemotional among the majority of Christians as a belief in

A GODLESS PSEUDO REPUBLIC

the axioms of natural science. Let us exhibit a little more religious warmth,

The so-called Portuguese republic seems to be tottering to its ruin. Dur-ing its existence of a year and a half it ing its existence of a year and a half it has shown that it has no appreciation nor regard for the true principles of Republicanism. It started out with a declaration of war upon the religion of the overwhelming majority of the Portuguese, and has tried to make that declaration good by the employment of coercive measures which no true republic would have adopted. A veritable reign of anti-Catholic persecution ensued. Religious communities were broken up and men and women whose lives had been consecrated to lofty Christian ideals were treated as criminals. Many of them were imprisoned, while others

were condemned to exile.

Anti-Catholic laws of the most strin-Anti-Catholic laws of the most stringent character were enacted, laws which openly were simed at orippling the Church in her divine mission. Remonstrance on the part of bishops brought down upon them the heavy hand of the law. The Portuguese Hierarchy, clergy and laity were bidden to submit to these outrages in silence. Refusal to comply with this order entailed swift punishment. Whilst drastic measures against the

Whilst drastic measures against the Catholic Church were enforced ruthlessly, the civil life of the nation was debauched by corruption in every form, with the result that the so-called republisher that the so-called r with the result that the so-called republic has become a libel upon Republican institutions. The depth of degradation to which it has sunk is thus described in a dispatch to the New York Times:

"The republic of Portugal is fast earning a reputation for ineptitude jobboom. That the sun shone with extraordinary splendor on the morning of our says splendor on the morning of our Lord's exit from the grave we can well believe; that to the tear bedimmed eyes of the Marys, who watched and waited near the tomb, and of the Disciples, who, at early dawn, were hastening towards it, the great luminary looked as though it were leaping, nay actually

The spirit animating the atheistic demagogues who are bringing their country to the very brink of ruin is exposed in reports of the manner of treating political prisoners which appear in the English press. The London Post, for instance, supplements an account of their physical hardships with this statement: "The religious belief of the prisoners is never respected. Neither priests nor prisoners are allowed to hear prisoners is never respected. Neither priests nor prisoners are allowed to hear Mass. One captive writing to his brother used the expression 'I am well in health, thank God.' The inspecting officer informed him that although it would be allowed to pass for once, the name of God must never again be used, even in private correspondence." What happened when this order became known to the rest of the political prisoners recalls scenes en-

the political prisoners recalls scenes en-acted by the early Christian martyrs when they refused to apostatize by offer-ing incense to Jupiter. We quote from the London Post's account: "The spirit of these unfortunates has not, however, been altogether crushed, for when this order was made known, the hymn." One

been altogether crushed, for when this order was made known, the hymn 'Quaeremus Deum' ('We Will Seek God') was sung by the assembled prisoners.' The protest embodied in that hymn is a crushing indictment of the libel upon civilized government masquerading as a republic. The persons who are the representatives of that government are totally devoid of any conception of the elementary principles of liberty. They set out with the determination to de-Christianize Portugal, and in carrying out that programme they trampled ing out that programme they trampled ruthlessly under foot all that in other lands is hedged round with the utmost respect. Their underlings in office, taking the cue from them, are employing the most brutal methods in carrying out the anti-Christian programme. We already have called attention to the boyoott of the Name of God. Here is another sample of the way war is made. boycott of the Name of God. Here is another sample of the way war is made on religion: "The Mass which used to be said in the prison chapel has been discontinued by order of the governor, Sanchez la Miranda, because the roy-Sanchez la Miranda, because the roy-alist prisoners had dared to recite the Rosary and appear with prayer book in hand. This doughty champion of lib-erty immediately declared that he would have no more desutries. He also re-quested the Morning Post's informant o remove the crucifix from the head of

his bed, on the ground that it gave offense to other inmates."
Whilst this anti-Christian crusade has Whilst this anti-Christian crusade has been in full swing, Portugal has been going steadily from bad to worse. At this moment the country is practically in the hands of receivers. At any moment Portugal may be despoiled of her colonial possession. Already there are rumors that several of the great Powers contemplate a joint intervention. If they prove well founded, it will be the beginning of the end of a pseudo republic that from its birth to this hour has made war upon the Christian religion.

—N. Y. Freeman's Journal.

CARDINAL BOURNE ON ENGLISH PREJUDICE

ADDRESSES BODY OF LAYMEN IN THE CATHEDRAL HALL, LON-

London, March 17.—Cardinal Bourne on Monday evening gave an important address to the members of the Council of the Westminister Catholic Federa-tion in the Cathedral Hall, Ambrosden

tion in the Cathedral Hail, Ambrosden avenue, London, S. W.

His Eminence at the outset referred to the coal strike. They were, he said, passing through a period of terrible anxiety. It was not necessary for him to pronounce any critical opinion on what was taking place, but in speaking to a body of Catholics united for the defence of the interests of the Catholic Church and desirous of promoting the well-being and desirous of promoting the well-being of their country he, would ask them to make the matter the subject of fervent reason and bring upon ourselves the scoff of the fool who hath said in his

prayer.

They must all feel that they were face to face with a crisis with which human discretion and wisdom were only able to deal to a limited extent. The conflict with which the country was confronted was of so deep and extrusive a character that no human power could adequately control it, and if ever there was a time when they ought to invoke Divine aid that the well-being of their country might be safeguarded it was the present.

was the present. His Eminence then proceeded to speak

was the present.

His Eminence then proceeded to speak of the work of the Federation, and congratulated the Council on what it had accomplished during the past year. They had had no opportunity of putting forth all their strength, and perhaps it was a good thing that no occasion demanding it had occurred, but what opportunities they had had they had made good use of, and they deserved congratulation on the progress they had made, although he did not say that they had accomplished all that he expected them to or all that they had expected to.

He was sure they had aspirations which they were still far from seeing realized, and they would not rest satisfied until they had achieved very much more than they had been able to up to the present. If he asked himself what object he would specially desire to place before them during the present year it would be that which every Catholic body ought to have constantly before it, namely, the closer contact with their fellow countrymen with the purpose of correcting the false impressions that existed amongst them concerning the Church and giving them a true knowledge of the Church and an accurate Church and giving them a true knowledge of the Church and an accurate understanding of her attitude.

PREACH CHURCH'S DOCTRINE

That was the great thing which Catholies had to do in this country, and the Federation could render valuable service in the direction. They might preach the doctrines of the Church in the meat as meet and persuasive manner. the most earnest and persuasive manner possible, but until they were able to

change the attitude from which so many viewed the Church they would have done little towards converting the people of this country to the faith. The presentation of the doctrines of the Church was not sufficient; they must so attune men's minds that they could understand and appreciate such teaching. He thought they had reason to pride themselves on their fairmindedness, and all Englishmen were proud of the possession of such a quality and were always ready to say that they were prepared to give everyone a fair hearing. Up to a certain point that was true, but they had to confess that it was not always true where the Church was concerned.

cerned.
Fifty years ago Cardinal Newman pointed out that prejudice was the great weapon against the Church in this country and at the same time the great obstacle to the acceptance of her documents. obstacle to the acceptance of her doctrines. Men had a pre-conceived view of her which blinded them as to her true nature, and he was glad that the Federation realized the importance of correcting the false ideas created by prejudice. herever the Church was in any sense the aggressor she did not receive a fair measure of justice, anything she did or anything she left undone being exagger-ated and distorted and thrown insulting-ly into her face, whilst where she was nade a victim and was persecu made a victim and was persecuted those who victimized and persecuted her received a measure of consideration in this country that they would not receive in any other land. He would give

them some instances.

Some years ago, when it was alleged that there were misdeeds in the Congo, people who, without investigating the facts and ascertaining the truth, eagerly seized the opportunity of an attack on a Catalaia Government, and because it seized the opportunity of an attack on a Catholic Government, and because it was a Catholic Government made their attacks of a far more bitter and unjust character. His Eminence then proceeded to give instances of the attitude of the people of this country when the Church was the victim of infidel persecutions.

PORTUGAL'S GOVERNMENT

They had at present in Portugal an infamous Government, and he had in his possession evidence got together by Englishmen—not, for the most part, Catholics—evidence that showed there was going on at the present time in was going on at the present time in Portugal, on the part of a so-called civilized Government, treatment that could have been said of the Congo. For the most part these things were comparable to the worst things that were comparable to the worst things that were neglected. In the evidence he mentioned they were able to see the terrible condition of the prisoners.

The untried prisoners were being confined for many months together, the food was bad and sanitation non-existents as that by the conditions aurround.

food was bad and sanitation non-exist-ent; so that by the conditions surround-ing them, men were exposed to disease. The people who were in power in Por-tugal were fighting against the Catho-lic Church, and the consequence was that while they were imprisoning Bishops and priests the press of this was almost entirely silent.

it was only quite recently that any protest was made in the secular press; there was no Albert Hall meeting of protest; there was no protest on behalf of the leading dignitaries of the Established Church. Turning his attention lished Church. Turning his attention to chrrges brought against the Church to chrrges brought against the Church that are based upon mistaken ideas as to her policy, Cardinal Bourne said that they protested against the utterly absurd statements made by leading politicians about the "Ne Temere" decree. As far as he had been given to understand no one had been able to show in England, in Ireland, or in Canada that the "Ne Temere" had done

an atom of harm to anyone.

The degree "Quantavis Diligentia" the Cardinal continued, left things as they were. It was merely a reminder to Catholics of what they all knew be-fore—that if they unfortunately had a matter of difference with a priest they had to settle the matter out of court by calling in the intervention of some higher ecclesiastical authority, and if that higher authority, baying interhigher ecclesiastical authority, and if that higher authority, having inter-vened, was unable to settle the matter, he was bound to allow it to go into the ordinary courts. It was the simplest thing in the world and had made no change of any sort.

thing in the world and had made no change of any sort.

His Eminence urged the members of the Federation to endeavor to counteract the latent prejudice existing in otherwise fair minded Englishmen with regard to the Catholic Church. Speaking of some future work in which the organization might be of assistance, he said he understood that some of them were concerned about the way in which

said he understood that some of them were concerned about the way in which they might best assist Catholics with regard to the insurance act.

It was a matter in which he thought the Federation should proceed with the greatest possible prudence and circumspection. There were two strongly conflicting opinions among Catholics on the matter. There were many who connicting opinions among Catholics on the matter. There were many who thought it would be better for Catholics to derive for themselves the benefits that were to be got from the act by allying themselves to some great friendly society already in existence

friendly society already in existence, and there was the other opinion that it would be better to unite the Catholic forces in that respect and try to do something towards establishing a Catholic benefit society.

As far as he was aware there were three Catholic benefit societies whose claims had to be taken into consideration. They were: the Catholic Benefit Society, the Catholic Friendly Societies Association, which existed mostly in Society, the Catholic Friendly Societies Association, which existed mostly in the North of England, and the Catholic Young Men's Society which was proposing to do something in the same direction. He would be grateful if the Federation would form a small comection. He would be grateful if the Federation would form a small committee to study the question carefully. He wanted as much information on the subject as possible. The matter might possibly have to be discussed by the Bishops at their meeting at Kaster.

Cardinal Bourne, in accordusion, read a letter he had received from the Ben-

gal Catholic Federation, seeking his blessing and good wishes, and the encouragement of the Westminster body. The letter gave news of a great gathering of 10,000 Catholics at a recent meeting.—Providence Visitor.

AGNOSTIC BECOMES CATHOLIC AMERICAN SCULPTOR FOLLOWS HIS CHILDREN IN THE FAITH

Rome, March 17.-Professor F. E. L. Rome, March 17.—Professor F. E. I.
Triebel, the American sculptor, long
time resident in Rome, is about to return to the United States. The story
of his conversion to the Catholic faith,
interwoven as it is with the recent visit
of Cardinal Farley to Rome, has a touch of romance not often to be met with.

Two Cardinals officiated at the cere

Two Cardinals officiated at the cere-monies symbolizing the professor's act of faith. He was baptized by Cardinal Farley, of New York, just after the latter had been raised to the purple; he was confirmed by Cardinal Bourne, of Westminster, also a newly created prince of the Church, and his spiritual godfather at the baptismal font was Magr. Edwards, one of his own country-men.

From his early boyhood Triebelartist and man of letters—pondered on the riddle of life and found a supposed anchorage in agnosticism; faith was good, so he said, for those whom it satisfied; his own attitude toward the unknowable was the negation of any unknowable was the negation of any ruling power in the universe. So com-pletely did this mental attitude rule his life that when he married an Italian woman he made his position clear on the religious question and stipulated that the children of their union should that the children of their thinds the brought up in freedom of thought. If they wanted a religion, he said, let them choose it for themselves. And so it was settled when he and his bride took their mutual vows.

A girl and two boys were born to them. The boys when they had passed through their elementary stage of learnthrough their elementary stage of learning were sent to the Colonna school in Rome, conducted by the Christian Brothers. The course of instruction bore fruit. After being at school for about a year both lads confided to their mother their desire to join the Catholic Church. The father, true to his promise, made no objections. Some time later the the girl, now full grown, expressed a wish to follow her brothers' example. The three children, accompanied by their mother, were received example. The three children, accompanied by their mother, were received by the Pope. Mrs. Triebel explained the reason of ther husband's absence. The Pope merely remarked how glad be would be when the distinguished head of the family would also be of their number.

A change in the professor's mind seems to have been already preparing when his daughter became a convert. The children pleaded. He was busy, he said, and had no time to examine fully the doctrines of the Catholic Church. Just then the Ingersal manusent. Just then the Ingersell monument, re-cently unveiled at Peoria, Ill., was about to be cast in bronze and was await-ing Triebel's finishing touch. It was only some months later that the sculptor some months later that the scatter turned his attention to the question of his children's religion, and, after pondering deeply, announced his intention of embracing the Catholic faith.—Catholic faith.

CAUSE AND EFFECT

A striking and alarming statement A striking and alarming statement was made the other day at Atlantic City, N. J., by the Rev. Dr. William H. Roberts, clerk of the Presbyterian General Assembly, in the presence of representatives from sixty presbyteries of the Presbyterian Church. This Presbyterian assemblego, representing of the Presbyterian Church. This Presbyterianism in five States of the Union, was informed that in about 36 per cent. of the Presbyterian churches in the United States not a single member was received by profession of faith in 1911. single member was received by profes-sion of faith in 1911. But this is not all that the Rev. Doctor had to communicate to his brother Presbyterians. He cate to his brother Presbyterians. He read a carefully prepared paper containing statistics verifying a statement previously made by the Rev. Dr. William P. Fulton, of Philadelphia, who declared that during the last five years Presbyterian churches lost by "backsliding" alone two hundred and forty-three

Almost a quarter of a million defec-Almost a quarter of a minimum within the short space of five years furnish food for serious thought. We have said that this piece of information, which is of an official character, is alsrming; and so it is. It is safe to say that most of that quarter of a million of "backsliders" from the Peesbyterian churches have wandered off into the barren fields of either agnosticism or atheism. The ties that bound them to Christianity have been syndored. That means a rein that bound them to Christianity have been sundered. That means a reinforcement of the army of unbelievers who have been steadily growing in numbers ever since the Protestant form of Modernism, known as the higher criticism, began playing havoc with the Bible, with which Protestantism must stand or fall.

One cannot help making a comparison between the gravity of the danger and

One cannot help making a comparison between the gravity of the danger and the inadequacy of the means the Rev. Dr. Roberts suggests for the meeting of it. He is reported as saying that "every presbytery in the United States must now have a real 'live' evangelistic committee of clergymen and elders." But how can such a committee, however "live" it may be, prevent the ravages of the "higher criticism," so long as Presbyterianism cannot speak with authority on the teachings that are emptying Presbyterian churches at the rate of a quarter of a million in the short period of five years?—New York Freeman's Journal.

Do your best, because you cannot sford to do less—because you owe it to

Good Friday

O Heart of Three-in-the evening You nestled the thorn-crowned h He leaned on you in His sorrow, And rested on you when dead.

Ah! Holy Three in-the evening He gave you his richest dower; He met you afar on Calvary, And made you "His own last hour.',

O Brow of Three-in-the evening, Thou wearest a crimson crown; Thou art Priest of the hours forever And thy voice, as thou goest down

The cycles of time, still murmurs The story of love each day: I held in death the Eternal, In the long and the far-away."

Heart of Three-in-the evening, Mine beats with thine to-day;
Thou tellest the olden story,
I kneel—and I weep and pray.

CATHOLIC NOTES

The Holy Father has sent the Bishops of Andalusia, Spain 25,000 francs for the ood sufferers.

Rev. Bonaventure Ostendarp, O. S. B. kev. Bonaventure Ostendarp, O. S. B., whose death occurred recently in the monastery at Manchester, N. H., was known throughout the country as the artist-priest. Many of his printings adorn various Catholic churches.

After one thousand and seventy years the sacred body of the great St. Benedict, Abbot, lies enshrined in an Italian abbeychurch, in a marble sarcophagus with glass front, disclosing the Saint in his abbatial robes. And his great order has continued unbroken ever since.

President Taft has just signed the papers promoting Rev. Timothy O'Keefe to the rank of major, after ten years' service as a Catholic chaplain among the enlisted men. He is now the only one in the list of active Catholic chaplains who holds this high office.

The famous tree in the Vale of Avoca, The famous tree in the Vale of Avoca, under which it is said Thomas Moore composed his famous poem, "The Meeting of the Waters," fell a few days ago. For some years it had been protected by barbed wire from souvenir hunters, who clipped off its bark and thus hastened its decay.

The Pope has been pleased to bestow The Pope has been pleased to the Order of St. Gregory upon Dr. J. Godfrey Raupert. Dr. Raupert who was formerly an Anglican clergyman, has written several books on spiritism and kindred subjects. Dr. Raupert lectured on spiritism in this country a few years

ago.

A painting of a Madonna and Child, said to be by Raphael, which, it is declared, has been in this country since the days when Napoleon sacked the principal Italian cities and robbed them of their choicest art treasures, has been found in Boston. The picture is considered so valuable that it is stored in the vaults of a trust company.

Mr. Frederic L. Griggs, a well-known Mr. Frederic L. Griggs, a well-known English artist, has been received into the Church at St. Catherine's Chipping Campden. Mr. Griggs' work with pen and pencil, always sympathetically adequate to the presentment of the ecclesiastical masterpieces in architecture as well as to the humbler shrines. ecclesiastical masterpieces in architecture, as well as to the humbler shrines of Catholic England, is well known by his many and admirable rankings in the "Highways and Byways" series. Indeed, his work lends distinction to many a drawing in the architectural room of the Royal Academy.

who was made Regent four years ago, owing to the mental and physical col-lapsel of the Grand Duke, will continue to direct the affairs of the Grand

Rev. Henry A. Gabriel, S. J., of Santa Rev. Henry A. Gabriel, S. J., of Santa Clara College, Cal., opened recently a Catholic information bureau, the object being to work for the progress of Christian Unity by inducing non-Catholics to seek first hand information about the teaching, practise, ritual and history of the Catholic Church in all its details. The bureau consists of a board of directors, and a limited number of auxiliary members, all of whom must be instructed, practical and exemplary Catholics. There are no dues, but the work is supported by spontaneous donations.

is supported by spontaneous densities.

The most important art auction ever held in Germany took place in Berlin some time ago, when the collection of old masters belonging to the estate of the late Edward F. Weber, a leading merchant of Hamburg, was put up for sale. Francois Kleimberger of Paris gave \$147,500 for the splendid "Virgin and Child," by Andrew Mantegna. The Boston Museum purchased an altar and Child, where the state of the Master triptych attributed to the Master Staeveren for \$18,000 and an unknown master's! "Crucifixion" for \$5,000. master's, "Crucifixion" for Jacopo Vecchio's Aununciation for \$25,000.

for \$25,000.

Father Fouquet, a pioneer Catholic missionarry of British Columbia, died March 9, at Misslon City, B. C. Father Fouquet came to British Columbia a little over fifty years ago to work for the Christianizing of the Indians. Several times his life was in great danger, not only from the natives, but also from his many journeys. He founded the first only from the natives, but also from his many journeys. He founded the first mission to the Indians at New Westminster, and a year later established a second post at Mission City. Until within a few weeks ago the aged priest refused to relinquish his work, and was in the habit of visiting the Indian tribes on the Fraser. Beyond a slight deafness, his eighty three years lap lightly on Father Fouquet.