

to him. "Oh, Gillian, since I know you love me, I hate to leave it."

FREQUENT COMMUNION.

The general intention of the Apostleship of Prayer recommended and blessed by the Holy Father for the month of June is frequent communion.

It is a most salutary food for the soul the most perfect way of worshipping God and the surest means of extending His Kingdom on earth.

In the natural order the frequent partaking of food is absolutely necessary in order that the body may be sustained. Without it sickness ensues, resulting in the withdrawal of life.

Morevoer such food must be whole some. The same is true in the spiritual order. Unless the soul be strengthened by the graces which God dispenses with that purpose it, too, will sicken and suffer.

But as Jesus Christ is the fountain source of all graces and as He is present, Body and Blood, Soul and Divinity, in the Blessed Eucharist, the Sacrament of His Love, how better can we receive His spiritual life than by receiving Him frequently in Holy Communion?

This is what the present Holy Father urges so ardently in the decree which he issued towards the close of last year. It is what our Lord Himself so earnestly desires.

Many, however, have need that such a privilege can only be enjoyed by those in the religious life. Some out of humility, others through a mistaken notion of their own unworthiness, some out of fear and others to cover their indifference, plead their excuses for refraining from receiving frequently.

In each instance there is lack of justification. Confessors and not the penitents, are the judges. None will be permitted to receive frequently who are not deserving. Hence there is no danger of receiving unworthily by receiving frequently if our confessions be complete and our sorrow sincere.

Therefore, it should be the ambition of all earnest Catholics to attain the privilege of frequent Communion. It should further be their ardent desire to comply with the wish of the Supreme Pontiff who so well understands what it means for the glory of God, the good of mankind and the extension of Christ's kingdom on earth.

For when frequent Communion has become a universal custom among men, then shall we witness God's will done on earth as it is in heaven.—Church Progress.

THE TRIUMPH OF THE PRINCE OF PEACE. CARDINAL GIBBONS AT THE LAKE MOHONK PEACE CONFERENCE. Last Monday His Eminence Cardinal Gibbons left Baltimore to attend the Twelfth Annual Lake Mohonk Conference of International Arbitration.

His Eminence was accompanied by Father Felix, Superior of the Passionist Order at St. Joseph's Seminary near Baltimore. The Cardinal was invited to deliver an address before the Conference, and, accordingly, he spoke last Thursday morning the address which had all of a deep and fervent faith in the eternal wisdom of God, who directs all things. The Cardinal said:

Nearly two thousand years have rolled by since the birth of the Prince of Peace, whose advent was announced by the angelic host singing "Glory to God in the Highest, and on earth peace to Men of Good Will."

Christ's mission on earth was to establish a triple peace in the hearts of men—peace with God by the observance of His commandments, peace with our fellow-men by the practice of justice and charity, and peace within our own breasts by keeping our passions subject to reason, and our reason in harmony with the divine law.

He came, above all, to break down the wall of enmity that divided nations from nation, that alienated tribe from tribe and people from people, and to make them all of one family acknowledging the fatherhood of God and the brotherhood of Christ.

less than one year of tranquility for every century of military engagements. I may remark in passing that at least three of these four military campaigns might have been easily averted by peaceful arbitration, and that a large share of the responsibility rest at our doors.

What is the history of the Hebrew people as recorded in the pages of the Old Testament, but a narrative of warfare? The sacred chronicle, from Moses to the Maccabees, comprising one thousand four hundred years, presents an almost series of wars of defense, or invasion, or of extermination.

So continuous were the military campaigns that a sacred writer refers to a time in the year when hostilities were annually renewed: "It came to pass at the return of the year, at the time when kings go forth to war." They had their season for fighting as well marked as we have our seasons for planting and reaping.

But the blessed influence of our Christian civilization has been experienced not only in reducing the number of wars, but still more in mitigating the horrors of military strife.

Prior to the dawn of Christianity, the motto of the conqueror was "Vae victis," "Woe to the Vanquished." The captured cities were pillaged and laid waste. The wives and daughters of the defeated nation became the prey of the ruthless soldiery.

Alexander the Great, after the capture of the city of Tyre, ordered two thousand of the inhabitants to be crucified, and the remainder of the population were put to death or sold into slavery.

How different was the conduct of General Scott after his successful siege of the City of Mexico! As soon as the enemy surrendered not a single soldier or citizen was sacrificed to the vengeance of the victorious army, and not a single family was exiled from their native land.

During the siege of Jerusalem, in the year 70 of the Christian era, under Titus, the Roman general, more than a million Jews perished by the sword and famine. Nearly 100,000 Jews were carried into captivity. The sacred vessels of the Temple of Jerusalem were borne away by the blood-stained hands of the Roman army.

Simon, the Jewish chieftain, with the flower of the Jewish troops, was conducted to Rome, where he graced the triumph of the Roman general, and then a rope was thrown around his neck and he was dragged to the forum, where he was cruelly tormented and put to death.

And yet Titus was not accused by his contemporaries of exceptional cruelty. On the contrary he was regarded as a benevolent ruler, and was called "the delight of the human race."

Let us contrast the conduct of Titus toward the Jews with General Grant's treatment of the defeated Confederate forces. When General Lee surrendered his sword at Appomattox Court House and his grave army were permitted to return without molestation to their respective homes.

Imagine General Lee and his veterans led in chains to Washington, followed by the spoils and treasures of Southern homes and Southern sanctuaries. Imagine the same Confederate soldiers compelled to erect a monument to commemorate their own defeat! Would not the whole nation rise up in its might and denounce a degradation so revolting to their humanity?

The Roman and American generals in their opposite conduct, were reflecting the spirit of the times in which they lived. Titus was following the traditions of paganism. Grant was obeying the mandates of Christian civilization.

And now, friends and advocates of international arbitration, permit me to greet you with words of good cheer and encouragement. You are engaged in the most noble and beneficent mission that can engage the attention of mankind—a mission to which are attached the most sublime title and most precious reward—"Blessed are the peacemakers, for they shall be called the children of God."

I beg you to consider what progress has already been made in the beneficent work in which you are enlisted. A hundred years ago disputes between individuals were commonly decided by a duel. Thanks to the humanizing influence of a Christian public opinion, these disagreements are now usually adjusted by legislation or arbitration. Have we not reason to hope that the same pacific agencies which have checked the duel between individuals will, in God's own time, check the duel between nations?

within the last twenty years in which international conflicts have been amicably settled by arbitration. The dispute between Germany and Spain regarding the Catholic Islands was adjusted by Pope Leo XIII. in 1886. The Samoan difficulty between Germany and the United States was settled by a conference held in Berlin in 1889. A treaty of peace between the United States and Mexico was signed in Washington at the close of Cleveland's Administration. And a few weeks ago a war between France and Germany, perhaps a general European conflict, was averted by the Algeiras conference in Morocco.

Let us cherish the hope that the day is not far off when the reign of the Prince of Peace will be firmly established on earth, and the spirit of the Gospel will so far away the minds and hearts of rulers and cabinets that international disputes will be decided, not by standing armies, but by permanent courts of arbitration—when they will be settled, not on the battlefield, but in the halls of conciliation, and will be adjusted, not by the sword, but by the pen, "which is mightier than the sword."

May the nations of the earth study and take to heart this lesson that "Peace hath her victories not less renowned than war"—aye, victories more substantial and more enduring. May they learn that all schemes conceived in passion and fomented by lawless ambition are destined, like the mountain torrent, to carry terror before them and leave ruin and desolation after them, while the peaceful counsels of men, assembled as you are under the guidance of Almighty God, are sure to shed their silent blessings around them like the gentle dew of Heaven, and to bring forth abundant fruit in due season.

CONSEQUENCES OF VIOLATION OF TREATY OF LIMERICK. ALIEN RULERS WITH GRAFT AND INCOMPETENCY IN IRELAND. P. A. O'Farrell in Boston Pilot.

Limerick, Ireland, May 3. Two and thirty years ago I paid my first visit to Limerick—I knew its story then as I know it now. It was then as now hallowed ground to me. St. Mary's Abbey overlooking the Shannon as it rolled below was interwoven with a thousand years of glorious and of tragic memories. There were still the remnant of those old ramparts from which the men of Limerick hurled back the veteran soldiers of William of Orange, and there still stood that Stone of Destiny whereon William gave, under his own hand and seal, guarantees that the people of Ireland from 1691 onwards were to enjoy civil and religious liberty.

The Irish were to remain in undisturbed possession of their lands and homes and shrines. William III, guaranteed that treaty, and he undoubtedly meant to be faithful to it, but the Parliament of England violated that treaty "ere the ink wherewith 'twas writ were dry."

When the treaty was negotiated there were enough English and Irish soldiers were held to chase William and his followers into the sea. Sarsfield had destroyed William's field batteries and the French fleet with war supplies was anchored down the Shannon and William knew it. He knew also the military genius of Sarsfield, and he realized that once Sarsfield were in supreme command there was an end to English power in Ireland. That was all that Sarsfield had England observed that treaty, Ireland would have been spared centuries of woe and England a whole world of infamy and shame.

The broken treaty of Limerick is the key to modern Irish history. The Irish people were dispossessed of their lands and homes and schools and churches, and these were bestowed on Dutch and English and French adventurers. The Irish were allowed to live on the soil provided they dug and delved and sowed and reaped for the benefit of the pirates who stole their birthright.

The titles of Irish landlords were acquired not by right of conquest, but in despite of a solemn treaty. The landlord's title was fraud and nothing more, and two centuries of wrongful tenure did not make it right with the Irish people.

No sooner had foreign adventurers come into wrongful possession of the government and lands of Ireland than they devised the most perfect machinery ever conceived for uprooting all knowledge and religion among the Irish. The teacher and the priest were outlawed and a price was set on their heads; honors, emoluments and gold, were the rewards for treachery, apostasy and ingratitude. The son or daughter that abjured the father's religion could send the parents adrift upon the world and enter into full enjoyment of all that they possessed.

The neighbor that could prove the adherence of any of the Irish to the old religion could at once possess himself of all the accused's belongings of a regime such as must have arisen under these conditions?

The wild justice of revenge was the Irishman's only reply in those dark and evil days. And that remedy was worse than the disease for it gave the tyrant an excuse for still further atrocities and crimes. Hence the exodus of the Irish in the seventeenth century they emigrated to the continent in every clime and craft that touched the shores of Ireland. In the eighteenth century they escaped by the million in sail boats and fishing smacks, to France and Spain and America. In the nineteenth century four millions of Irish people emigrated to America, and in the twentieth century the exodus still goes on. To those who would understand Ireland and the Irish exiles and their descendants scattered throughout the world these primal facts of Modern Irish History are essential.

THE LATE AWAKENING OF THE ENGLISH PEOPLE. The English people of to day are sincerely anxious to do justice to Ireland. They are anxious that the spirit

and letter of the Treaty of Limerick should at least prevail. But they might as well attempt to restore the dead to life. Were full justice to be done to Ireland the tiller of the soil should be given his land absolutely free from all rent. Revolution made the French tenant farmer the absolute proprietor of the soil he tilled and the English people should have done for the Irish farmer what Revolution did for the French. The English Parliament has, indeed, undertaken to transfer the ownership of the soil to the tillers thereof. But it makes the Irish farmer pay a thousand million dollars of compensation to the descendants of the pirates who snarped the title to these lands centuries ago.

The English Parliament should have paid this compensation. It squandered twelve hundred and fifty million dollars in South Africa for the removal of Paul Kruger as Chief Executive of the Transvaal. It might have spared a similar sum for the removal of the awful incubus of Irish landlordism. The incubus goes, but the Irish farmer is compelled to pay the compensation—and then there are people who wonder why the Irish are discontented.

It will take sixty years more before the Irish peasant shall have paid off the fixed charges imposed upon them for the purpose of compensating the descendants of the adventurers who usurped the title to Irish land in defiance to the Treaty of Limerick.

OVER TAXATION AND ALIEN RULE. The sixty years have passed I see but little chance for any great prosperity in Ireland. Ireland has but three fifths of the territory of New York State and little more than half of the population, yet it pays \$10,000,000 yearly for the support of the British Empire, and some \$50,000,000 in fixed charges to people living in England. It is drained of \$100,000,000 yearly and that drain has now gone on for one hundred and twenty years. No wonder she is poor and the Irish discontented. Moreover, the curse and bane of alien rule makes the drain still worse. Every English Minister foists some political grater or other on the Irish. The Irish Board of works which supervises all public works in Ireland consists of three English politicians. They receive a salary of \$6,000 a year each and hold their jobs for life, and their sole employment consists in marring and delaying every project emanating from elected Irish boards. An English naval officer who was retired on a pension of \$200 a year was recently appointed to a \$5,000 a year job in Ireland. A grant of \$10,000 a year was made to the Irish Congested Board and the ex naval officer got \$5,000 of the \$10,000 for supervising the other half. These are only instances. But they show that the administration in Ireland is saturated and honeycombed with graft in its most hateful forms.

The clerical force in every Government bureau in Ireland is shamefully overmanned and notoriously incompetent. There are five policemen for every one required and five judges where one could easily do the work. And each judge from the one who presides in the Police Court to the Lord Chancellor is paid five times too much. In truth, Irish administration is rotten to the core, graft and incompetency everywhere and nothing can remedy it save its utter and complete destruction and the inauguration of an entirely Irish administration subject to an Irish Parliament.

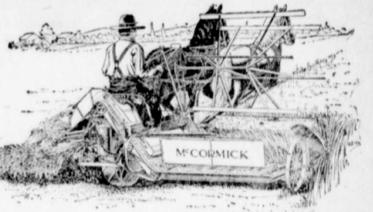
When I first saw this ancient city in 1872, I saw all its possibilities of commerce and progress. But it has been stagnating and going backwards ever since. There was no Spokane or Butte or Seattle or Rossland then; these were all in the womb of Time and I have seen them grow lusty and strong and vigorous and rich under the all inspiring influence of free institutions and equal opportunity for all. And when, after a generation I re-visit Limerick—I am filled with melancholy—and thank my stars that my lot is not cast in a country blasted by alien rule.

WHY BUILD CHURCHES? THE CRY OF THE UTILITARIANS. The spirit of age is not a church spirit. In fact, the question is often asked, "Why build churches at all; why not spend this money for the poor?" The inquiry is not a new one; it goes back to the days of Christ and recalls to us the question of Judas in the house of Simon. The church is the outgrowth of the will of Christ by which men are instructed in their duties as to God and to their neighbor and to the sacrifice which Christ made on Calvary is daily offered on the altar by the priesthood which Christ Himself established. The worship of God is the duty of our nature. The manner of that worship is determined by the will of God in revelation to men. As creatures we are bound to worship, acknowledging God's dominion over us and our dependence upon Him.

The old law taught sacrifice which was to be offered in places made sacred for that purpose. The new law brought the fulfillment of all the types and figures of the old law and the perfection of sacrifice was in Jesus Christ, the Redeemer. His will is the norm of man's action. His law demanded man's obedience. He saw fit to gather about Him His disciples to be what He called a Church which was to be the teacher of mankind. He constituted His Apostles the priests of the new law and He bade them do in commemoration of Him that which they saw Him do at the Last Supper, the night before He died.

The Christian Church for nigh unto twenty centuries has found its place in all nations, under all skies, near the homes of all mankind. In it, men have heard the call of salvation; in it, they have drunk the waters of eternal life, by it they have received the pardon of God for their sins, their minds have been illuminated, their souls strengthened and their lives sanctified by the grace of Christ's redemption which has come to them through the instrumentality of the Christian Church mission, it has been the propagation of Christ's saving mission. It has been teacher and civilizer of mankind. It has made men

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good it has filled their lives with hope and happiness and made possible for them to enjoy on earth the only true happiness which comes from the fulness of the knowledge of God.

The church is built because in the providence of God, Christ willed that it should live among men as the teacher of men's lives. It stands as an expression of man's faith in God and in Jesus Christ His Son and as the inheritor of the deposit of divine faith which Christ gave to His Apostles. To build an altar to the living God on which shall be offered from the rising to the setting of the sun, the sacrifice of Jesus Christ is indeed, an act worthy of man's love and generosity. It calls men to the service of God, it inspires them to love for one another, it confers consolation and aids the poor, it teaches love of the brethren and encourages men to work unselfishly for the benefit of one or the other and all for the glory of God. The church stands as a beacon light of hope and consolation, the guide of life, and the friend of humanity.—Bishop Conaty.

THOUGHTS ON THE SACRED HEART. It is the Sacred Heart of Jesus which pardons us in the holy tribunal of penance, and which speaks to us in the inspiration of grace. If you wish to become the disciple of the Sacred Heart of Jesus you must conform yourself to His holy maxims, and be meek and humble like His.

Here in the Tabernacle is the most loving Heart, a human Heart, but one that never wearies and that longs for your love with an infinite love. Will not the thought of this Friend, this true Lover, take all the weariness and loneliness out of our life?—Father Dignam, S. J.

"You must," says Blessed Margaret Mary, "make a simple renunciation of everything that you know will displease the Sacred Heart of our Lord. Who requires you to practice meekness and humility; to do and to suffer, and to think only of employing the present moment well."

You must be meek in bearing the little humors and annoyances of your neighbor, without being irritated by the little contradictions that arise; but, on the contrary, rendering to your neighbor all the little services that you can, for this is the true means to win the favor of the Sacred Heart.

Make your abode in the adorable Heart of Jesus; pour into it all your little sorrows and bitternesses. There, all will be changed into peace. There, you will find a remedy for your miseries, strength in your weakness, and a refuge in all your necessities.

What a sense of security, is an old book which time has criticized for us.

Hump Back advertisement featuring an illustration of a man with a hump and text describing Scott's Emulsion.

HOBBS MFG. CO. LIMITED advertisement for ART WINDOWS, featuring an illustration of a window.

STAMMERERS advertisement for THE ARNOTT INSTITUTE, featuring an illustration of a stammerer.

THE ARNOTT INSTITUTE advertisement for THE ARNOTT INSTITUTE, BERLIN, ONT. CAN.

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