ound interest

M. LANDY

VEST

of Wisdom.

Ip Sheridan, Civil Was

N. Maurice Francis Egan, LLD. By MARY T. WAGGAMAN, FOR By MARY E. MANNIX.
DDBasteries By MARY (J. Eleven Hustrations. cars. By Anna T. SADLIE

e of An Indian Maides ily. By JEROME HARTS. The GRACE KEON. e Byents of the Year 1901

athelic Record NDON. CANADA

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Thumas F. Gould, President; June

## Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name but Catholic my Surname.)—St. Pacian, 4th Century

VOLUME XXXI.

If, when spring is in the blood,

Grosser appetites awaken, An' ye feel a thirst that could.

, bear a little slakin'-

If to clear your throat o'dust Mountain-dew will ease ye, just— Shure, I'd never chide ye,

Take your tipple if ye must, An' Wisdom guide ye!

If, when spring is in the blood,

If such sport as ye could know Where the Irish rivers flow

Waters here can lend ye, Seize your day of pleasure; go, An' luck attend ye!

If, when spring is in the blood,

All the trouble to remake ye,

The Divil take ye!

Fit for neither heaven nor earth,

A. Daly, in Catholic Standard and Times.

SOCIALISM AS VIEWED BY FATHER

SCHOLARLY JESUIT SHOWS FALLACY OF

Before a house taxed to its utmost capacity, Rev. H. J. Maeckel, S. J., delivered a masterful lecture on "Socialism," at the rooms of the North Buffalo

Father Maeckel stated that if social-

ism as was formerly understood, had for its object the amelioration of society

and especially the elevation of the work ing class; then it may truly be called Christian for there is no safer basis on

which society may be reformed and its enormous evils remedied than by the

great religious truths and moral princi-ples made known by Christian revelation

But in its modern acceptation socialism

is not a general term meaning social re-form of whatever kind, but special and

definite system of collectivism. What-ever, therefore it may have been form-

ever, therefore it may have been form-erly used to denote, nowadays icommo-usage has stamped it as signifying a peculiar and comprehensive remedy for social evils which proposes to transform and reform and revolutionize not only the industrial system, but, even the co-

the industrial system, but even the en

tire moral order on which Christian society has hitherto rested.

Various authorities were quoted

Various authorities were quoted as regards a proper definition, and briefly stated, the following seems to be the most adequate, viz., that socialism is a system both economic and political which advocates the abolition of pri-

tion, and the substitution thereof of

collective ownership with consequent collective control of the production and distribution of the goods produced

by the entire people constituted into a

Socialists believe that private property in the means of production, i. e., all lands, mines and mining, raw

naterials, tools, machinery and means

of communication (telegraph, etc.,) under free competition has become the

source of all our present evils, the dis-possessing of farmers, laborers and small merchants, and of making the

non-laborers—capitalists and land-owners—the cause of the unhappy split

of society into two hostile classes, the

of society into two hostile classes, the oppression of the poor by the rich, the employed by the employer. Hence the substitution of collective for private ownership in productive goods, in their estimation, is absolutely necessary to restore peace and happiness to the human race. For the same reason a development of the productive company walth is deemed.

democratic commonwealth is deemed necessary for the socialist welfare, as, it

is claimed, a monarchical or aristocratic

form of civil government, would neces-sarily entail the possession of wealth by the few, and exploitation and oppression

Therefore, if socialism is to triumph

we must expect a gigantic revolution which will shatter the whole society of to-day to its very foundations, which

will not only overthrow all thrones and

monarchical governments, but also abolish all class distinctions, dismantle

all owners of land, all industrial and

commercial establishments, in short, a

revolution, which will be brought about in all countries of the civilized world

by armies of workers waging a relent-less war against capitalism. Such is the fundamental feature and aim of

The foundation of modern socialism

emocratic commonwealth.

THE PROPOSITION—A VIOLENT SUB-VERSION OF LAWFULLY EXISTING

MAECKEL.

Play-boy pranks nor eyes o'women Play-boy pranks nor eyes o women
Stir your heart-strings as they should
Faith, ye're somethin' less than human!
What ye need's another birth;
Though, indeed, 'twould not be worth

Weary on your toil, ye're wishin' You could wander through the wood Where the other lads are fishin';

LONDON, ONTARIO, SATURDAY MAY 8, 1909.

Spring in the Blood. grand process of evolution-one con stant law of perpetual change—wherein all progress is accomplished only by the formation of economic contrasts and of when spring is in the blood, is of Irish blood I'm speakin' (Tis of Irish blood I m speakin' All the peace o' bachelorhood Glad ye'd be to be forsakin' For the hope o' joy that lies In a pair o' sparklin' eyes Wishful to possess ye! Take your chance o' paradise An' Heaven bless ye! the class struggles resulting therefrom, and that the whole history of mankind has been a history of class-struggles.

The theory of surplus-value reveals the fact that the social system of any

the fact that the social system of any country or of any epoch shows that those who'labor are exploited—one class of people live off the labor of others, and, as must be the case, there is always a class who do not get that which their labor produces. The fact always existed but in different forms, viz., from the brutal and offensive slavery to the milder form of serfdom, and then in recent times to the form of wage-earner system, interest, profit, rent, prices, system, interest, profit, rent, prices, tolls and other charges. It remains for the socialist writers to follow this fugitive from justice through all its retreats and drag it to the light, which they claim has been done by Karl Marx in his work "A Critical Analysis of Cap-

italist Production."

Another fundamental tenet of socialism is equality of rights. This interest-ing demand assumes a two-fold nature. —the moderate and the extreme. The exponents of the former are the two luminaries, Marx and Engles, who seek the abolition of all class distinctions, every one to be a laborer and to get his share of the social product get his share of the social product according to the measure of his labor. The other prerogative demands perfect or absolute equality of rights, acknowledging no diversity of rights and duties. This demand for equality is taken by the great majority of socialists. According to Liebknecht, Bebel, Stern, Kantsky, there shall be in the state of the sky, there shall be in the state of the future absolute equality of rights, and this equality is to be the only limit of freedom; the disregard of sex (or pedi-

freedom; the disregard of sex (or peut-gree) also finds special mention in the Erfurt platform.

To conclude this division the lecturer proved to evidence, therefore, that from the nature, from the foundations and from the demands of modern socialism, it was adequately certain that Socialism and Christianity were as much opposed to each other as darkness is from light, Oatholic Association and Library. The lecturer's address was significant for depth of thought, profound logic and and that whoever knows what Socialism is, and what it aims at, can join only at the sacrifice of Christianity, or religion exceptional clearness. It outlined briefly the aims and functions of social-ism, its utter impracticability, and then in general, for from its very nature Socialism is in contradiction with Christian teaching on the rights of priism, its utter impracticability, and then portrayed in exhaustive detail its essential opposition to Christianity, as seen from its nature and its foundations, namely, the materialistic conception of history, the theory of surplus-value, equality of rights, and lastly, its practical downerds. vate property, the justice of which Christ clearly acknowledges, also in the

materials of labor.

Then Christianity forbids revolution, Then Christianity forbids revolution, since it is a violent subversion of the lawfully existing order. Finally, Socialism declares religion to be a "private concern," divorcing the Socialistic state from religion—non-religious and atheistic. Thus many points antagon—thicker Christianity can be drawn from istic to Christianity can be drawn from their platform, as concluded by the

The fact that this most instructive The fact that this most instructive lecture met with marked approval and interest, soon manifested itself in the controversial discussions which ensued and the public demands made for similar lectures in the near future.

RELIGION STILL THRIVES IN FRANCE DESPITE ANTI-CLER-CAL CAMPAIGN.

HE FRENCH STILL A RELIGIOUS PEOPLE.
APPEARANCES TO THE CONTRARY NOT-APPEARANCES TO THE CONTRACT ASSEMBLY ASSEMBLY OF THE FRENCH PEOPLE ARE NOT REALLY HOSTILE TO RELIGION—THE HEART OF THE NATION IS STILL SOUND—THE RURAL POPULATION IS LOYAL TO RELIGION, BUT THE POLI-TICIANS LEAD IT BY THE NOSE—IT HAS NOT YET LEARNED TO MAKE VOTES TELL.

"In spite of recent laws," said Deputy Maurice Ajam three or four months ago, "Cathelicism retains a re-markable prestige. If it were given to some sleeper, after the manner of the hero of Wehs, to awake to day from a sleep of one hundred and fifty years, he would find the churches more spacious and more numerous than they were in his time. He would see as many of the faithful coming out of them and he could count in the streets an equal

number of priests."
Whether this statement be true of the large cities or not, it is essentially true of the country districts. The people as a whole have not participated actively or directly in the persecutions of relig-ion. Indeed, the local authorities, if they had been left to themselves, would never have enforced the oppressive laws. These laws would have remained the deadest of dead letters without the presence upon the scene of representa-tives of the central government at

Far from wanting to chase from their midst the ministers of Christ and to suppress the manifestations of Christianity, the rural populations remain loyal to the members of the religious orders as well as to their priests and celebrate the purely religious fetes and festivals with as much, if not more eagerness than before the troubles began. Out-side of certain industrial centres the demand for religious education is as strong as it was before it was officially proscribed. Outside of these same in-dustrial centres it would be difficult to find a person who would so far defy Cathfind a person who would so far defy Catholic usage as to eat meat on Good Friday. Rare, indeed, also, are the parents who do not insist on christening and first Communions and on religious marriages for their sons and daughters. Even the so-called free thinker is pretty sure to demand the rites of the Church for the dving and the dead. Furtherander the aspect of the materialistic conception of history is the principal dogma of the Marxian socialism. It states briefly this, that the entire hisfor the dying and the dead. Furthersogma of the Marxian socialism. It states briefly this, that the entire history of mankind with its political, religious and moral phenomena is but one

Last summer I sojourned several months in a thrifty Norman village of five hundred odd inhabitants, in which I tried in vain to discover any other centre of social, intellectual and moral

centre of social, intellectual and moral activity than the paish Church. In this village all the community life worth mentioning has its beginning, middle and end (as it has had for centuries) in the House of God. And I know from a fairly wide observation that there is nothing executional, about that there is nothing exceptional about this village. The same thing is true of the vast majority of the villages and of many of the towns of France.

many of the towns of France.

"Take any train for the east, the west, the north or the south," says a discouraged enemy of the Church who seems to have hoped that a few laws would accomplish the dechristianizing of France, "and drop of a Sunday into no matter what small town at the hour of the Mass. At the Mass you will find them all—men, women, children— on their benches, in their pews, in festal attire, and they count one another. The free thinker is there. The atheist is there. The very sorcerer of the is there. The very sorcerer of the district is also there. And there is the mayor and there is the deputy mayor and the choir is made up of the municipal councillors, who are 'reds.' The entire commune is at the Mass, I tell you, and you would be there, too, if you

lived in the commune." Even in the larger towns and cities there is a vast deal more of real attach-ment to religion than appears on the ment to religion than appears on the surface. The priest-baiter of the large town is usually a priest-baiter from reasons of policy—or politics. He makes a great show of attacking the Church because this is the surest way to "get on" with his more or less socialistic speeches against the "schools of to "get on" with his more or less socialistic speeches against the "schools of super constituency." He delivers blustering orations when—dellars to doughnuts—he is having his own boys and girls educated in them on the sly.

The campaign against the Church has defeated its own ends at more points than one by its very violence. The injustice, the vulgarity and the cruelty of the methods employed have created a disgust bordering very close on nauseain a large body of the better educated portion of the nation. It ducated portion of the nation. The harmony construction of the nation of the nation. The harmony construction of the harmony construct has not only rendered good Catholic better Catholics but it has made good Catholies of numbers of persons who

is past measuring.

Rene Bazin, the Catholic novelist, who has not been afraid to put his Catholicism into some of his novels, told me not long ago that he sincerely believes that the reasons his books have sold so well or better than the second some second so yie. ensational novels which cater so vicious tastes is that the demand among the French for religious reading is vast-

ly more widespread than anyone hitherto has been willing to believe. M. Bazin, who is a fervent believer in the vitality of French Catholicism, called my attention to a great Catholic movement which he considers one of the best proofs of that vitality—namely, "The Catholic Association of French Youth," which counts about one thousand eight hundred groups. These groups and eight hundred groups. These groups form diocesan and regional unions and these unions form, in their turn, a vast federation administered by a general committee with headquarters in Paris. The last congress of the association at Angers was attended by seven or eight thousand young men (laborers, students, clerks and farmers) from every section of France, in spite of the fact that Premier Clemenceau had forbidden the railway companies to give the congress-ists reduced rates and had done all in his power to prevent the running of special trains. "When one sees," says special trains. "When one sees," says a Belgium witness of the Angers con-gress, "these thousands of resolute young men carry their banners proudly in the streets and public squares, when one hears them chant the ancient credo, rehears them chant the ancient credo, repeat in concert nous voulons Dieu and renew with enthusiasm their protestations of faith, especially when one sees them kneel before the altar to receive their God it is impossible not to say that Christian France still possesses many active and valiant soldiers and that those who desure of her do not know her."

active and valiant soldiers and that those who despair of her do not know her."

It is plain from all the above that the dictum of Brunetiere before his conversion, "Catholicism is France and France is Catholicism," cannot be given the lie yet. On the contrary, the signs are that religion is being strengthened in France rather than weakened by the present ordeal. The turbulent minority of intolerant haters of religion may have their way for a while longer, but the day will surely come when the religious majority, who are now the easy prey of politicians, because they are not yet habituated to free institutions, will rave acquired an understanding of democracy which will enable them to express their wills through the ballot.—Boston Trav-

WHAT "EVERYBODY READS."

Can any sane and thoughtful perso explain why it is that many people seem to think it incumbent upon them to read the last new books, whatever the the last new books, whatever these books may be, or to become acquainted with the authors that "everybody" is talking about? Who is this imperious, formidable "everybody" thus dominating the literary and social world? Why should a Catholic with a conscience was feel himself compelled to how down Why should a Catholic with a conscience ever feel himself compelled to bow down before this vague but powerful "everybody," and to follow its imperious dictates? their sanctity by being faithful in copying her, and all women will find them selves lifted up and ennobled by modeling their lives after her's. This the true child of Mary ever strives to do. She endeavors to mirror her perfections'

Look at the young people of our day with "problem novels" in their hand, stories of divorce, or of agnosticism or of evil that should be nameless and

of evil that should be nameless and utterly unthought of by the innocent mind. Think of the filth they wade through, in order to "keep up with the times," or to understand the books and authors that "everybody " talks about. But does everybody really read them? No! There are thousands who never read such books; who would not waste their time upon them; and this not only because they think it wrong to read such worse than trash but because they have not time to read all the noble and more beautiful and more keenly inbeautiful and more keenly tellectual things that lie ready to their

hand.

Our young men and women, so anxious to know what "everybody" is reading—this false, deluding mis-called "everybody,"—do they know about the writers of their Church who are giants in the intellectual order? Do they know anything of Chrysostom, "the golden-tongued," or of Basil, Gregory, Ambrose, Augustine, Thomas of Aquin, Thomas of Celano, Thomas More? Do they know the annals of the martyrs and the history of the Church? Do they know the lives of Joan of Are, or Margaret Roper, or Margaret Clitheroe, or of Frederick Ozanam or Henry Manning or Gaston de Renty? Have they no of Frederick Ozanam or Henry standing or Gaston de Renty? Have they no spark of the faith that fired a Boston woman—half Spanish, to be sure—who cried out that she was so proud of being a Catholic that she half thought she

ought to make it matter for confession!
What are our young people proud of?
To hear a non-Catholic lecturer—to have a non-Catholic friend who is a writer— to discourse of non-Catholic poets fluently, and to discuss the last new fluently, and to discuss the last new play or opera? Not to appear ignorant of what "everybody" knows, when "everybody" means the non-Catholic public? Is this ever true of those who have the magnificent inheritance of the children of the saints, and the Catholic Church that is hoary with the wisdom of

the ages?
A cultured, talented woman, a Boston woman who became a Catholic, declared that her introduction then to Catholic literature seemed to place her in the highest intellectual circles; that she

nave open defined, turn from the trash and filth, and the smoother hidden evils that "everybody" is reading, to the things that are true and harmless and things that are true and harmless and undefiled and above reproach. Let them unite in learning v.hat St. Jerome taught the noble and extraordinarily wealthy nobility of Rome till in an eestasy of unworldliness they flung all worldly goods away, to feed on the lore divine. Then shall the vision of Nabuchodonsor be fulfilled, even in "cultured" Boston.

tured" Boston.

A stone was cut out of a mountain without hands: and it struck the statue without hands: and it struck the status upon the feet thereof that were of iron and of clay, and broke them in pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces the struck that the chaff of a together, and became like the chaff of a summer's thrashing floor, and they were carried away by the wind: and there was no place found for them: but the stone that struck the statue, became a great mountain, and filled the whole earth. (Daniel ii, 34, 35.)

Is it not worth our while ?- Sacred Heart Review.

THE TRUE CHILD OF MARY.

Women are by nature pious; they are spiritual in their character, gentle in disposition, patient and peaceful in their relations with society. With all these qualities which nature gives her, what cannot be her standard when aided by grace? This we see exemplified in the true child of Mary. The child of Mary consecrates herself to imitate the virtues of her Blessed Mother. She tries to know what were those virtues, that, ever having them before her, she

thes to know what were those virtues, that, ever having them before her, she may imitate them. Hence she finds that the virtues of Mary, Mother of God, were all that creature could accept from Creator, since the angel saluted her. "Hail, Mary, full of Grace!" All that nature could give her as a woman, therefore, was by grace raised in Mary to an almost infinite degree. Her piety was tenderest, her spirituality of the deepest, her patience and gentleness of the most perfect kind. There is nothing either in section. the most perfect kind. There is nothing either in nature or grace more perfect or more beautiful than Mary, the Lily of Israel, the Virgin Mother of God. She is brighter than the sun in God. She is brighter than the sun in the splendor of her glory, more brilliant than the moon and stars in the light of her countenance. Her love is more ex-pansive than the ocean and deeper than its depths, and her goodness richer and more abundant than the fruits of the earth. She distances the greatest saints in sanctity as the sun distances all the other planets, and her power to give glory to God and to gain mercy for man are greater than that of all the earth. She distances the greatest for man are greater than that of all the saints together. Wonderful ideal, therefore, is Mary for women of lofty aspirations, and countless are those imitating her. All the religious women of the world look to her as their model and strive to imitate her. The saintly virging of every age have arrived at virgins of every age have arrived at their sanctity by being faithful in copy-

even if it must be faintly. Hence she is deeply pious and truly spiritual; she tries to be sweet and gentle, patient, amiable and agreeable. All this the child of Mary becomes by grace, for grace perfects nature, and makes Godlike and divine those who place themselves under its influence. May we not instly call such the gueens of earth, to selves under its innuence. May we have justly call such the queens of earth, to whom all the rest of women can well look up since by their perfect lives they show that they are true children of Mary, the glorious Queen of Heaven!—Bishop Colton in Catholic Union and Times.

SAVONAROLA.

Times.

REV. DR. HANNA OF ROCHESTER GAVE INTERESTING TALK ON THE ARDENT

At D'Youville college last Monday Rev. E. J. Hanna, D. D., professor of special dogmatic theology, St. Bernard's Seminary, Rochester, delivered a most interesting lecture on Savonarola. The lecturer was introduced by Prof. Wm. Martin and won his audience the Martin and won his audience the moment he began his address. Having lived in Italy a number of years, and lived in Italy a number of years, and having made extensive researches in the Florentine archives and among the personal papers and documents of Savonarola, Dr. Hanna was peculiarly qualified to speak with authority of the friar of Florence and gave a scholarly and eloquent account of his life and times. He outlined the life of his subject, spoke briefly of his writings and of his family. Savonarola's father, he said, was a rather negative character, while his mother was a woman of great intelligence and strong personality. As a child, the strong personality. As a child, the monk was quiet, bookish and fond of

dreaming.
"It is said by the French," said Dr. "It is said by the French," said Dr. Hanna, "that no great man's life is allowed to pass by without a woman crossing it and this is true of the man of whom I am speaking to-night. There was a woman in Savonarola's life—the daughter of a noble martial family. She was reported as very beautiful and of rare intelligence. Of course you and I never heard of any woman who played the leading part in a great man's love affair, who was not singularly beautiful and rarely intelligent. That is part of the story. Savonarola's suit was rejected by the girl's family and she passed out of his life."

Had she accepted him as her husband, history would have been greatly changed and, perhaps, this man, so harsh and stern with all the world, himself included, might not have experienced so much bitter suffering.

Dr. Hanna then took his audience back to Florence during the latter half of the fifteenth century. He described vividly the vice and licentiousness pre-valent at the time, the sordid, material manner of living, the excessive corrup-tions, and the unnatural and wicked ideals, which the people had erected for

ideals, which the people had erected for their moral code.

He described Savonarola, stern and relentless, filled with hatred of anything unchaste, tireless in his efforts against vice. He told of how the boy went to Bologna in 1475 to become a Dominican monk, how he tortured and punished himself so rigidly as a novice, that the older monks were obliged to reason with him. "We can almost imagine the career of such a man, living in such circumstances and after he left the moncumstances and after he left the mon-astery and came to gay, pleasure-loving and came to gay, pleasure-loving and sensuous Florence to preach, his sermons were received coldly and the people shrank from having their com-fort in the least bit startled."

However Savonarola gained power and influence and his harsh upbraidings, his visions, his prophecies and ceaseless en-deavors in the cause of virtue won all Florence to his side. He attacked corruption in the Church, the papacy, the political schemes of things; he entered the political arena and stood for right.

I impressed with the work the bythe Sisters of the Poor.

From the Philadelphia Carl ard and Times we learn that The people became afraid and Savon-The people became arraid and Savon-arola, gaining strength as he gained power, became tyrannical, cruel and used torture as a means to an end. He pierced the tongues of blasphemers and invaded the absolute sanctity of the home to see if all was in accordance with his beliefs.

"Could he have been moderate," Dr. Hanna said, "how much greater his influence would have been. The reaction came in 1495, and from

then, until 1498 when he was tried, tor tured, excommunicated and executed, Savonarola tasted the bitterness of defeat and learned that his abnormal craving for reform had overreached the

"His confessions during his trial," the speaker said, "should not be taken as strictly true, because the man had so fasted, been so tortured and tried that he was mentally ill and as to his visions, I think he was always of a highly ima-ginative character. His last sermon was one to be remembered and the news that he was to die was received by him

that he was to die was received by him without any expression of either pain or joy. The morning of his death, he was allowed to say Mass, received and administered holy communion.

"Personally, I think he was always sincere, although an extremist, and I think that the world is better for his having lived and worked and died."

—Buffalo Catholic Union and Times.

The power to converse well is a very reat charm. You think anybody car great charm. 100 think anybody can talk? How mistaken you are. Any-body can chatter. Anybody can exchange idle gossip. Anybody can recapitulate the troubles of the kitcan recapitante the total the design and the probable doings of the neighbors. But to talk wisely, instructively, freshly and delightfully, is an immense accomplishment. It implies exertion, observation, study of books and people, and receptivity of impression.—Ruskin. 1894

CATHOLIC NOTES. Just as he was entering the convent of the Little Sisters of the Poor in East Seventieth street, New York, where he was to say Mass, on the 1th, Rev. Joseph H. Slinger, one of the oldest members of the Dominican order in America,

dropped dead. One hundred and three Bishops and sixteen thousand and ninety-three priests now have spiritual jurisdiction over the more than fifteen million Catholic laymen and religious of the

United States. Newfoundland has a new Catholic

premier in the person of Sir Edward Patrick Morris. He is a native of the island, and has been a member of the Newfoundland Parliament for almost twenty-five years.

The province of Westminster, which The province of Westminster, which embraces the whole of England and Wales, has sustained a serious loss by the death, on March 27, at the archiepiscopal residence in London, of Right Rev. William Anthony Johnson, D. D., Titular Bishop of Arindela.

It is not generally known that there is a boat called St. Francis D'Assisi, which plies along the coast of Iceland and Newfoundland, giving help, temporal and spiritual, to the fisher folk for the three months that they are practically at sea, following their dangerous call-

Mr. James J. McCann, gold medalist in medicine, and winner of Chancellor Fleming's general proficiency scholar-ships of Queen's University, is a son of John McCann, ex-license inspector of Perth, Ont. Dr. McCann received his early education in the Perth Separate school and Perth Collegiate Institute.

Sunday entertainments at which an admission fee is charged can no longer be held in the Diocese of Fall River, Mass., under Catholic auspices. Bishop Feehan has forbidden them, because, as he says in a circular to his priests, he is desirous that the Church shall present a united front against this attack upon the sanctity of the Sabbath."

The Rev. Father A. Hubert, in charge of St. Agnes Indian Missions, Antlers, Okla., delivered a series of six lectures at the Protestant Union Church at Garvin. The church was crowded each night with non-Catholics. The people have requested Father Hubert to return at an early date and continue his course of instructions on Catholic doctrine.

The Laetare Medal, which is annually given by the University of Notre Dame to some lay member of the Church in the United States for specially distinguishing service in art, literature, science or philanthrophy was conferred this year on Frances Christine Fisher Tiernan, the novelist, better known in the literary world by her pen name, Christian Reid.

Bishop Verdaguer is the Vicar Apostolic of Brownsville, Texas, probably the poorest vicariate in America. There are 81,917 Catholics, but of this number are 8,311 Catholics, but of this number 78,000 are poor Mexicans, and the English-speaking Catholics are far from being rich. The missionaries under the Vicar Apostolic receive salary of \$10 a month. Bishop Verdaguer himself practically subsists on charity.

On his seventy-third birthday, which occurred a few day ago, Gen. Matthew C. Butler of Columbia, S. C., received the sacrament of confirmation, Bishop Northrop officiating. Gen. Butler has for years been a great admirer of the Catholic Church. When he was United States Senator he served on a special committee which visited the various homes in Washington, and he was much impressed with the work that was done

From the Philadelphia Catholic Standard and Times we learn that Dr. Eugene ard and Times we learn that Dr. Eugene Wasdin, of Charleston, S. C., a surgeon major of the United States army, and formerly a Methodist, was received into the Catholic Church at St. James', that city, on Thursday of last week by Rev. George. P. Degnan. Dr. Wasdin is head of the Government Hospital at Marshit Tonn, and was selected by Memphis, Tenn., and was selected by President Roosevelt to make researches in regard to yellow fever. Because of the ability shown in this field he has been decorated by the King of Italy.

Prof. Ed. Kylie, M. A., of Toronto University, a few days ago gave a very interesting lecture in the Rideau Street Convent, Ottawa, his subject being "St. Boniface." He gave a comprehensive history of the "life and work of the apostle of Germany. A religious life appealed to him and he began as a missionaw, dring good, throughout pearly appealed to him and ne began as a mis-sionary, doing good throughout nearly the whole of Germany and carrying his work into England. In the end he was martyred by the heathen in Holland." lecturer is a native of Lindsay. There is abundant evidence that he will ere long take rank as a lecturer of the highest order.

Miss May Probyn, a distinguished English Catholic poet, passed away on March 29 at the age of fifty-three. By her death Catholics in England have lost a graceful writer and poet of real distinction. Received into the Catholic Church twenty-six years ago—we be-lieve by the late Father Gallwey, S. J., lieve by the late Father Gallwey, S. J.,
—in 1895 Miss Probyn published a volume of verse, "Pansies," which was received with great enthusiasm by the
critics of every literary journal, and
immediately won for her a high place
among nineteenth-century singers.
Since that time, if her output has been
comparatively small, it has had considerable value. It has never lost the individual note which is so marked a featdividual note which is so marked a feat-ure in "Pansies." Always profoundly religious in tone, in much of her work the element of mysticism is very prom-