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For 1909

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The Catholic Record.

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

VOLUME XXXI.

LONDON, ONTARIO, SATURDAY APRIL 3, 1909.

1689

Kathleen Mavourneen. Kathleen Mavourneen! The song is ringing As fresh and as clear as the trill of the birds; In world-weary hearts it is bobbing and singing. Oh, have we forgotten the one who first breathed it? Oh, have we forgotten his rapturous ard? Our mood to the master whose genius bequeathed it? Oh, why art thou silent, thou voice of my heart? Kathleen Mavourneen! Thy lover still lingers; The long night is waning, the stars pale and few; Thy sad serenader, with tremulous fingers Is bowed with his tears as the lily with dew; The old harp-strings quaver, the old voice is shaking; In sighs and in sobs moans the yearning refrain. The old vision dims, and the old heart is breaking. Kathleen Mavourneen, inspire us again!

—JAMES WHITCOMB RILEY.

THE WORLD OF SPIRITS.

The Very Rev. Canon Lynch, continuing at St. Wilfrid's, Manchester, England, recently, in the presence of a large congregation, a course of sermons on the dangers of Spiritualism, explained for the benefit not only of the Catholics of the congregation but also of the people of various creeds, including Spiritualists who listened to him, terms which, he said, often meant principles, or foundations, of both thought and argument. He then came to the question: What was the knowledge of spirits, or, as he preferred to call them, angels, whether good or evil, in the present order? He refrained absolutely from speaking just then of the knowledge of the souls or spirits of human beings who died. Regarding the knowledge of angels there was a limit. They could not know the thoughts or ideas of a human being, unless they were expressed externally. God alone knows the secret thoughts of man. Neither angel nor devil knows them. That is in accordance with the dignity of a rational being accountable to God alone for his action. If the soul of man was an open book for angel or demon to read, he lost his dignity as a rational being. Again, God alone knows in what he must express as "the free contingent future." Each word is highly technical. He said "free" meaning thereby the free will of man, because human beings, endowed with free will, possessed free will. They could embrace good or evil just as they will selected. The word "contingent" meant the results following from the exercise of that free will of man. The word "future" of course required no explanation. The Canon, continuing, said he wished to come to his words in an interesting way. After their fall from sanctifying grace they still retained their natural power as angels or spirits. Their knowledge far transcends the knowledge of man. In a mortal disease, which may baffles the most learned of human physicians, the fallen angel or devil knows that the man, according to the laws of the Church, is in a state of mortal sin. He knows that the man, who has committed mortal sin, must die if he does not repent. Hence the evil spirit can foretell the death of a human being, even though the man may believe himself to be in perfect health at the time. Regarding the power of the fallen spirits this we know mainly from God's revelation in the Bible. They have the power of transporting material things, including human beings, from one place to another in an instant. There was the brief period of time, there was the ever-rememberable fact when God permitted the foul one to clasp His own Son in his embrace, and place Him on the pinnacle of the Temple in Jerusalem, and again transport Him in the same manner to the summit of a lofty mountain. All this we know from the fourth chapter of St. Matthew's gospel. Again, God permits the evil one to afflict mankind with temporal evils such as entire loss of wealth and entire loss of health. This we know from the first and second chapters of the Book of Job. That God in His infinite wisdom permits devils to interfere in the present visible order of this world we know from the Book of Deuteronomy, Chap. xiii, where God permits false prophets to prophesy to perform signs and wonders. These were not miracles. That he would explain later. Again, Our Lord's own words recorded in the twenty fourth chapter of St. Matthew's gospel, are that false prophets shall show great signs and wonders inasmuch that if it were possible they would deceive even the very elect. Just as the Holiest of the Holiest, God's own Son was buffeted by the devil, so also was one of His elect Apostles. St. Paul tells us in his second letter to the Church at Corinth, in the twelfth chapter, that God permitted "a messenger of Satan to buffet" him. St. Paul was afflicted by bodily temptations as our Lord was. Both were not spiritual but bodily and external. Spirits or angels, whether good or evil, move, as he had said already, with an inconceivable velocity from one place to another. They possess also the power of moving material particles of matter, or material bodies in their transit. Hence in their natural order alone and with God's permission, the evil angels cast fashion pieces of matter of greater or less density into any fashion they please; and, if God gives them the permission, even to the likeness of a human being who died recently or in the past. The devil still possesses his natural knowledge as a spirit, and he has never forgotten a

human face, for the very good reason that he exerted all his strength to damn that soul which animated that body, the face of which he remembered so well. Evil spirits therefore with God's permission can assume a bodily shape, more or less dense in an almost incredible brevity of time. The same is true of God's holy angels in heaven. When He sends them to this earth as his messengers to carry out His will, they could not possibly be visible to man, bodily vision in their purely spiritual nature and being. Hence they assume bodies of earthly material. Not that the bodies which they assume are related to them in the same manner as man's body is related to his soul. The bodies which they assume are, so to say, merely machines, of which they pull the strings and hold the governances. The angels who appeared to Abraham, to Lot, to St. John, and to many more, are evidences, of what he said. He said, in conclusion, that spirits or angels, whether good or evil, could never interfere in the affairs of this world without God's special permission, or command. The angels in heaven carry out God's will, as they will, and not interfere except in His special command. The evil angels, demons, or devils, would gladly interfere if they could, but God in His goodness and mercy has restricted their power. It would be intrinsically repugnant to God's wise and just government of this world if He permitted the evil angels to exercise their angelic power amongst men, just as they pleased, and not as He pleased. Hence good Catholics need never fear the active external interference of the devil in their daily life. The devil may tempt them to sin—God permits that—but the devil cannot injure them in any external manner.

THE CATHOLIC CHURCH AND WOMAN SUFFRAGE.

REV. MORGAN M. SHEEDY, D. D., DISCUSSES THE QUESTION OF RIGHTS OF THE GENTLER SEX.

"The Catholic Church and the Woman Suffrage Movement" was the subject discussed by Rev. Morgan M. Sheedy, D. D., in St. John's Church, Altona, last Sunday evening. Ours is an era of change, said the preacher. There has been no greater change than the present altered position of woman. We are readjusting many of our traditional ideas on the status of woman. Under modern conditions—conditions which have not halted, but are still going forward—a new solution for many old problems is demanded. We have heard the eternal problem of woman was emphatically a being to be taken care of, one not to be trusted, but hedged in by defined safeguards and social regulations, is giving place to a new idea or estimate of woman. That new idea is that she is a being fully capable of taking care of herself, able to defend herself and share in carrying the burdens hitherto exclusively reserved for men.

The problem as it presents itself from the Catholic standpoint is this: Can this readjustment of woman's status be made without any sacrifice of those gracious qualities of mind and heart which form the charm, the refining influence, the moral elevation of woman-kind? From the beginning the Catholic Church has given us the true ideal of womanhood. When Christianity appeared it found woman practically a slave or the sport of men's pleasures. Under the protection of the Church, with the gradual abolition of slavery, she took place the abolition of polygamy. Lecky, the historian, points out that "no idea has exercised a more salutary influence than the Catholic Church's conception of the Virgin and the veneration paid to her." For the first time woman was raised to her rightful position as a mother, sanctity of her writings, "the slave, the 'No longer,' he writes, 'the slave, the toy of man, no longer associated only with the ideas of degradation and sensuality, woman rose in the person of the Virgin Mother into a new sphere and became the object of a reverential homage of which antiquity had no conception."

CHURCH BRINGS FREEDOM. To the Church, then, woman owes her present position of freedom. But the present position of woman is progressive in its ideas, and woman demands her fullest liberty. She is demanding equal rights with man. Hence we have all over the world at the present time a movement for the part of woman for political rights, including the right of suffrage. This agitation is most intense to-day in England. In the elections held last week in Italy there was for the first time a woman suffrage plank. Here in the United States there is a growing demand for woman suffrage. A bill for the reform of the electoral law passed the Swedish Diet on February 13 last. It provides for proportional representation in Parliament, and all persons over twenty-four years of age are entitled to vote without discrimination on account of sex. Women have now a complete suffrage in the three Scandinavian countries of Norway, Sweden and Finland, as well as in the British colonies of Australia and New Zealand, and the American States of Wyoming, Colorado, Idaho and Utah. So you see the question has assumed a very practical form indeed.

ATTITUDE OF THE CHURCH.

What is the attitude of the Catholic Church towards the general movement for woman suffrage? Unlike the submission of matter of greater or less density into any fashion they please; and, if God gives them the permission, even to the likeness of a human being who died recently or in the past. The devil still possesses his natural knowledge as a spirit, and he has never forgotten a

abroad or in America, are prominent among the leaders of the suffragist movement. The speaker, without intimating on which side he stood, set forth the arguments urged for and against woman suffrage. He cited high Church authorities, like Cardinal Gibbons, as opposed to woman suffrage. The Church invades the domain of man," said the Cardinal in a recent interview, "the more will her social and moral status be lowered." Woman's sphere is held to be the home, and married women should find their work in caring for homes, husbands and children.

POLITICS WILL DEGRADE WOMAN. Politics will degrade woman, and will not be purified by her taking an active part in them. The farther away a woman gets from the thought that she was made to be the mother and the helpmate of man, the farther away she gets from her usefulness in life and in the care for her children. The world's most cherished women were not the aggressive, but the most feminine women. They were and still are a powerful influence behind strong, aggressive men. They exert their power through their gentleness and charm, love, modesty and affection—those sweet and gracious qualities which befit a family woman's love and care for her children. This is undoubtedly the traditional view, and is held very generally by Catholics.

On the other hand, there are among leading churchmen very pronounced views in favor of woman suffrage. Father Sheedy cited the recent letter of Cardinal Moran, Archbishop of Melbourne, Australia, where woman's right to vote is recognized. The charge that woman will suffer in her dignity by going to the polls is answered thus: "What does voting mean to a woman? Does she sacrifice any dignity by going to the polls? These are natural questions which we see so many Catholics asking. I am sure that democracy has gained for her."

NO LONGER A MERE CHATTEL. "No longer a mere household chattel," she is recognized as man's fellow-worker and helpmate, and credited with public and private virtues. As a mother she has a special interest in the legislation of her country, for upon it depends what is good for her children. She knows what is good for them just as much as the father, and the selfishness of maternity should make her interest even keener than that of man, who is naturally more self-absorbed.

Cardinal Moran has had observation of woman's suffrage in his country and the welfare of woman suffrage is generally in favor of woman suffrage may be broadly stated thus: All the human inhabitants of any one country should have equal rights and liberties before the law; women are human beings, therefore they should have votes as well as men. It is not to be claimed that woman should have equal rights and liberties as men, but that she should have equal rights and liberties as a woman.

What good reason is there, then, to deny this right? If women want the ballot, why should they not have it? Women, as a rule, are as intelligent, high-minded and as interested in good government as all great moral movements are applied to more forcibly than to men. They own property; they are a large element in the industrial, commercial and professional life of the world. Ninety per cent. of our educated women in parish and public in the legislative and executive branches of the State had the ballot, would not the result be different? Is it not true that woman has done more to uplift the race than all other agencies combined? Her influence has been felt in all charitable and philanthropic work; why should not the same influence for good be felt in her civic and political life? That woman possesses a finer mind in morals and ethics cannot be denied; that her ability to deal with matters of state and diplomacy is known from history. It is urged, too, that woman, a large element in our industrial and commercial life, should have equal pay for equal work. That they do not receive equal pay is a gross injustice.

JUSTICE SHOULD BE REMOVED. This injustice should be removed had women the right to vote. Women teachers believe that they should receive the same salary as men teachers. Saleswomen do not receive the same salaries as postmen, though they stand the same hours every day. Their contentions are that they should receive the same salary as the men who sell goods and who are sometimes paid three times as much.

In fine, it is claimed that woman suffrage would give us better government, purify our politics, aid in the better administration of justice, mitigate the condition of the poor, prevent the exploitation of child labor and elevate the position of woman. If it should do these things, so sadly needed to be done, plainly it ought to have a trial.—Philadelphia Catholic Standard and Times.

The Heart of a Friend.

Broken friendship, like china, may be repaired, but the break will always show. And it is a bit of real truth and wisdom. Friendship is a precious thing—too precious a treasure to be carelessly broken or thrown away. The world handles the word "friend" lightly; its real, true, deeper meaning is forgotten, and the acquaintance of an hour or the chance comer is designated by the term, which in itself bears a wealth of meaning.

WHY I AM A CATHOLIC.

In a recent discourse on this topic, which is always of particular interest, the lecturer, the Rev. M. A. Keilly, of the New York Apostolate presided entirely from the accident of birth, environment and education. He declared that a man's faith should stand the test of intellectual, historical and scientific investigation. A religion that can't bear the scrutiny of such academic inquiry can hardly make claim to a divine origin or be worthy of the respect, much less allegiance, of an educated man. In these days of culture and advancement every intelligent man should be able to give an account of the faith that is in him. So when the question "Why I am a Catholic?" an answer instantly comes up from many standpoints. I am a Catholic, he said, first, because the Catholic Church is the only one established by Jesus. He established a permanent, indestructible, authoritative organization, of which He is the guiding spirit "all days to the end of time," and against which "the gates of hell shall never prevail." He saw every error, sect, schism and persecution. He beheld the condemnation of His Church under the Roman emperors, the tremendous cataclysms of heresies to come out one by one from the ranks of His own church and bear off thousands of members together, the alleged dark night of the middle ages, the revolt of the sixteenth century that was to shake the entire Church to her foundations and wrest millions of souls through countless generations from her bosom. He saw the ecclesiastics that would forsake their flocks and disgrace their office, the Judases of history that would betray her, still He said, "Behold I am with you all days to the end of the world. The gates of hell shall never prevail against it." The true church of Jesus must therefore be some place in the world to-day. When I gaze upon the mass of non-Catholic Christian churches and I trace them one by one to their origin, I find traces to a Luther or a Calvin or a Henry VIII, a Knox, a Wesley, a Mrs. Eddy or others of their kind, and waiving all consideration of their personal character, I ask myself, even though each of these were a saint, by what right does any man make a Christian church and command my allegiance to it?

Then I turn to the history of Roman Catholicity and I find that every age of Christianity bears evidence of her dominant sway. Her bitterest enemies acknowledge her a prodigious world power to-day. It was in revolt of her authority that Protestantism was begotten in the sixteenth century. She shaped the civilization of the East and the West in the Middle Ages. She worked three hundred years of Roman persecution. She gladly welcomed the letters of her apostolic zeal and fervor had not ceased to glow down the centuries since that first Pentecost Sunday when the Holy Ghost descended upon her at Jerusalem. I am with you all days to the end of the world, and their first converts. Thus she links the twentieth century of Catholic Christianity back to the first she traces her origin not to any human foundation, but through all ages up to Jesus Himself.

My second reason for being a Catholic is because the Catholic Church best satisfies the intellectual, devotional and moral aspirations of man's religious soul. Since the days of heresies and contentions when under the stress of opposition, and the Church was obliged to formulate anathemas at those denying the revealed truth of Christ, and particularly dogmatic religion, was more attacked, discussed and analyzed? Under the searching scrutiny of a higher intellect, her theories and alleged dogmas, hitherto seemingly sacred and admitted, have in some instances been questioned and in others entirely repudiated. Under the searching light of historical investigation so astounding have been the findings that in some instances it would seem that history will have to be rewritten. And so advanced in these has been the scientific revolutionized every department into which it has entered—anthropology, cosmology, psychology, paleontology—problems that deal with the world's creation, man's beginning, growth, physical and mental operations and developments. And in the light of these new findings the religious beliefs and convictions of many have become unsettled. And intellectual and woman mind, whether of religious or agnostic mind, dazzled in a maze of academic error and inquiry, are confronted by problems in religious truths, whose intimate nature science seems to repudiate and whose apostolic foundation history seems not to verify, and they are clamoring in the halls of knowledge, at the gates of universities, may under the pulpit itself for solutions.

Non-Catholic Christianity seems baffled by the problems and either gives up or meagre solution or rejects the doctrine entirely. Having officially rejected Church authority as a final court of appeal and having denied the individual, and in private judgment, it has robbed itself of a witness authoritative enough to vouch for them, and ministers of the gospel boast of their privilege to question these fundamental doctrines or ignore them entirely. Original sin is based upon a mythical story of the devil and a woman who never lived, much less rebelled; immaculate conception and virgin birth are considered unnatural and therefore unscientific; immorality and hell fire are counted vague possibilities which

neither nature nor science can endorse. But when my problems to the Catholic Church, the pillar and ground of truth, she gives me ready answer and vouches for each. She tells me that when the first couple rebelled they did so, not as individuals, but as concrete humanity opposing divinity, and hence all humanity was equally blighted. In Jesus, as God made the first woman pure and spotless, so He could make the second Eve her counterpart. And so with the other doctrines. After nineteen hundred years of untrusting scrutiny, science has no argument against any of her doctrines. The prerogative of infallibility, which alone can have secured primitive Christianity, as so surely established by Jesus, has protected all her pronouncements since the first gospel message which she incorporated into Scripture. Hence, when I behold the three hundred millions of Roman Catholics spread over the earth, in spite of their national prejudices, their political, commercial, industrial and educational differences, held together in one common bond, professing the same faith, partaking of the same sacraments, and worshipping with the same official sacrifice, I can only, humbly speaking, explain the prodigious miracle of it all by that final unerring authority that has safeguarded the faith of Christians since the dawn of Christianity itself.

Christ never intended His Church to be a mere school of philosophy; He made her a training school of morality. And if He emphasized doctrine, it was in order to teach that no healthy morality can be secured on a mere ethical culture, but only on a dogmatic basis. She must be able to cope with the failures of the hour, to uplift humanity and secure its moral integrity through sacramental system. Divorce, race suicide and corruption in high places must find their antidote in her saving teachings. An honest study of the moral platform of Catholicity shows that she is well equipped to apply a panacea to all evils. She never tolerated divorce. She stands in the world as the protector of woman, the guardian of the home and the defender of the child. She can point to a long line of saintly men and women from all walks of life, of every land and of every age, who have conquered self and attained to highest asceticism through the sacramental means, and she can invite her children to do the same and imitate these. Non-Catholic Christianity in its existence of over three hundred years has not produced a single saint. The iconoclastic spirit of the reformers destroyed the possibility of this when it threw out a sacramental system and a sacrificing priesthood, leaving in their stead merely two of the sacraments, and these only two of the shadows of their former selves, and merely a married ministry.—The Tablet.

FUTILITY OF SEEKING SOULS AT LONG RANGE.

PROTESTANT ACKNOWLEDGMENT OF THE MEAGRE PERMANENT RESULTS OF SPECTACULAR REVIVALS.

All non-Catholic Boston has been tremendously stirred up within the past few days by the revival meetings under the personal direction of Dr. J. Wilbur Chapman in Tremont Temple. He has had crowds, and he has had most of the newspapers back of him exploiting the crowds, but last Monday he felt what has been aptly described as "the futility of trying to win souls at long range." He feels that he accomplishes a net loss. He drops the big audiences for such smaller ones as he could get into direct touch with in the smaller compass of Lorimer Hall.

It is not our purpose to criticize any effort which any man is making to overcome the loss of faith among the descendants of the puritans in the Divinity of Christ and in the Revealed Word of God—two points of Christian doctrine on which Catholics and such Protestants as Dr. Chapman can certainly stand together. But we see that Dr. Chapman is blindly feeling forth work with souls as will lead to breaks in disordered marriage relations, bring about restitution of stolen good name and money and in general to individual practical religion.

The Catholic missionary estimates his work not on his big audiences, but on the number of conversions and Comely. He appeals to reason and numbers. Here is a curious vindication of his method, in a scientific analysis of the Protestant revival, by the Rev. M. J. Klein, in the Reformed Church Review. "The expectation of people is wrought up by weeks of elaborate preparation. The attention is fixed on some one subject, hymns that do not call forth any thought are sung and resung, an appeal from a leader of undoubted magnetism follows, an appeal filled with vivid imagination and strong feeling, and at result is that the unstable element is at once in a state of mind favorable to suggestion. Then they are asked to do the very last thing that emotionally inclined persons ought to do, namely, to lay aside their will. Perfect self-surrender is asked for. Then the suggestion is made, 'Raise the hand! Rise! Rise!' Repetitions phrases are used. 'There's another! One more saved.' 'See them coming.' Do we realize to what extent this whole method is a hypnosis of weak and recalcitrant will? There are only too many suggestive influences in the world which whom any implanted idea leads at once to impulsive fulfillment. It is accounts for the large number of losses among converts and for the proportionately meagre permanent results of revival efforts. There are victims of suggestion

who are converted and reconverted at every revival. There is much so-called conversion which is really a hypnotic process that never touches ethical or spiritual life at all. Mr. Klein uses still stronger language, which, under all the circumstances, it would be unkind of us to quote. But he is perfectly right and in the true Catholic spirit in insisting that with a matter so intensely practical and personal as religion there should be no dependence on unrestrained emotion and dramatic convulsion. The sincerity of a man's conversion to God should be tested by his open fidelity to his duties to God in public worship his duties to man by reparation, forgiveness and all other forms of charity and honesty. It is true that no man of really fine feeling—or, let us add, of real religious reverence—wants the most intimate and sacred thoughts of his heart dragged into the limelight in a public hall. And we should all remember St. Paul's word about "a reasonable service." Hysteria is not religion.—Republic, Boston.

CATHOLIC NOTES.

Archbishop Ryan of Philadelphia will go to Rome in time to be present at the beatification of Joan of Arc in April. The attendance at the "printers' Masses," celebrated in St. Aloysius Church, Detroit, every Sunday morning at 4 o'clock, continues to grow larger each week. A choir composed of the printers furnishes the music, which is said to be of a high order.

The death of the Very Rev. Canon McGeeney, pastor of Crossmaglen, Ireland, removes one of the most prominent clergymen of the archdiocese of Armagh. He was ordained at Maynooth in 1871, and in 1887 was appointed to the important parish of Crossmaglen, a parish of large area and population with three churches and no less than twelve schools. The schools were his special care, and he aimed to provide them with the best teachers possible. He died at St. Vincent hospital, Dublin, and the remains were brought to Crossmaglen for burial.

George Thorndike Angell, "the friend of dumb animals" and the leader in the humane educational movement in the United States, is dead at Boston, aged eighty-six years. Mr. Angell was the president and one of the founders of the Massachusetts Society for the Prevention of Cruelty to Animals. Mr. Angell, in 1896, after seeing two horses run to death in a race, became interested in humane work for dumb animals and established the publication of Our Dumb Animals. In one year he had printed more than 17,000,000 pages of literature.

St. Patrick's day was a legal holiday in Ireland by act of parliament, and Catholics and Protestants united in paying tribute to the memory of St. Patrick. Heretofore the anniversary has been celebrated in the Catholic Churches alone, but now that the day has been recognized by law the Protestants of Ireland for the first time threw open their churches in honor of the patron saint of the Irish people. A unique feature in the churches were sermons in the native Irish language by both Catholic and Protestant pastors. For the first time no wine nor liquors of any kind were served. While the act of parliament does not require the closing of bars, the drinking houses will close of their own accord.

Brinkley, Arkansas, a town of 4,000 people, was destroyed by a tornado on Tuesday of last week. Thirty lives were lost. The dispatch says: "The tornado struck about the city only a few minutes, but its work of destruction was complete. The Catholic Church, standing directly in the path of the storm, alone escaped damage or destruction, and stands to-day grimly in a scene of desolation. It has been converted into a hospital." The church here referred to is that of St. John the Baptist, Rev. Father Frommen, pastor. Attached to it is St. John's parochial school, in charge of the White Benedictine Sisters. It had twenty-five pupils. God's special protection evidently extended over that church and school.

Mrs. T. P. O'Connor, wife of the Irish parliamentary leader, who arrived from London this week on the steamer Minnetonka said that her visit here was in the hope of establishing a depot for the Irish Industries Society, an organization that has been in existence on the other side for some years. "The subject is to secure work for Irish peasants," said Mrs. O'Connor. "There are many Irish industries which are of such value that they should be developed to a much greater extent than now prevails. There are thousands of peasants now in Ireland capable of doing beautiful work in lace making and allied industries, who lack employment because there are not proper facilities for bringing their wares before the world and distributing it."

Mary McCann, the girl who rescued nine children from the waters of East River, New York, on June 15, 1904, when the steamboat "General Shook" was burned, with an appalling loss of life, is to be presented with a gold medal by the Government for her heroism in risking her own life to save others. The presentation will be made in the office of the Speaker of the House in the presence of a distinguished company including Speaker Cannon, Vice-President Sherman, Representatives Goulden and other members of the New York delegation. At the time of the rescue Miss McCann was only fourteen years old. She was living on North Border Island convalescing from an attack of typhoid fever. Observing the burning of the steamboat the little girl waded into the water and by her own efforts saved the lives of the nine children.