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

The Catholic Record

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AN OLD STORY.

If worldly greatness is the chief end of life the Christian Guardian may descant with propriety on the "stagnation" of Catholic countries. If, however, Christ's kingdom is not of this world, the praise of prosperity as a proof of orthodoxy is a virtual denial of the fundamental principles of Christianity. Our readers will remember that we pointed out that material prosperity has never been promised to nations professing the true faith. To assert the contrary is to pervert the teachings of the Gospel. Christianity is not a moral code plus a money-making factory. A nation may dot the oceans of the world with its battleships and exult in its material resources and yet may be far from the way of true progress. Productive industry is not necessarily a sign that people is near to Him Who is our Model. Greece and Rome were, despite their prowess on the battle field and in the realms of art, far inferior to the Jews in all that connotes true civilization. If we apply this principle of "stagnation" to the nations of to-day we cannot see that it helps the Christian Guardian. Japan, for instance, is a full-fledged member of the council of nations and it is pagan. If we point to an infallible Church as the cause of the stagnation of a country, how can we account for the fact that in Catholic Belgium there is more individual prosperity than in any other country? How is it that in Germany, the Centre, the Catholic party, is so united and powerful? There is no stagnation in the Catholic provinces Rhine, Westphalia and Silesia.

In Canada we fail to see that th devoted members of the infallible Church are inferior to their Protestant neighbors in all that contributes to the moral and intellectual development of the country. Quebec, we are told, is " reactionary." What this much-used word may mean here, we do not know : but we need not tell any man who can see, that they who taunt Quebec with being unprogressive are juggling with words that have no meaning. And the wonder is that some unstagnated preachers do not clothe their schemes of evangelization with something more seemly than the rags of assertion and wituperation.

SHOULD READ HISTORY.

It is strange that an infallible Church laid the very foundations of modern civilization. The assertion that Catholicism hinders all advancement is a manifestation of ignorance to the non-Catholic who has read Roscoe, or Hallam, of the land where a Raphael painted

and a Veda sung. If it be true, as we are told at times, that the Catholic Church is opposed to human enlightenment and bars the path of social progress, why did she, in ages when she exercised great influence, not retard philosophy and science, etc. Speaking of the thirteenth century, pre-eminently the Christian age, Frederic Harrison tells us "that the facts of the thirteenth century should suffice to refute the groundless accusation, which ignorance and bigotry, even here among ourselves, have not hesitated to advance in their embittered hostility against the Catholic Church." This century was an age of freedom. For Northern Europe it is the era of the definite establishment of rich, free, self-governing municipalities. It is the flourishing era of town - charters, of city leagues and of the systematic establishment of a European commerce north of the Mediterranean, both inter-provincial and international. It saw the hirth of the characteristic feature of modern society, the control of political power by representative

THE WHY OF IT.

Dilating on the union by which all the social elements were linked together in harmony, he gives a beautiful picture of the deeds of the children of the infallible Church. This faith, he says, still sufficed to inspire the most profound thought, the most lofty poetry, the widest culture, the finest art of the age; it filled statesmen with awe, scholars with enthusiasm, and consolidated society around uniform objects of

"stood across the pathway of human

And Cardinal Newman, "one of the world's greatest minds," said :

"I came to the conclusion that there was no medium in true philosophy be-tween Atheism and Catholicity, and that a perfectly consistent mind under circumstances in which it finds itself here below must embrace either one or the other; and I hold this still; I am a Catholic by virtue of my believ ing in one God."

A REMINDER.

May we remind the Christian Guardian that not all non-Catholics look upon the Church as being deficient in intellectual vigor. Draper praised her mental vitality; and Huxley singled her out as the only religion that could stay progress as he understood it. Historians have stripped the Reformers of much of their adornment. Dr. Littledale, instance, calis them utterly unredeemed villains. The founder of Methodism used no honied words when he said in reference to Knox's deeds in Scotland that the work of God does not, cannot, need the work of the devil to forward it."

VERY TIRESOME.

The Christian Guardian scribe invites us to witness the illiteracy of Catholic countries. Suppose we do exercise our optic nerve, and for the sake of being agreeable see what comes within the field of vision of the writer-what follows? Are we to infer that learning is a proof of the true religion. Knowledge is not virtue. Philosophy cannot see the truths hidden in God Who dwells in inaccessible light." Intellectual conviction is not faith. A man, though versed in all the ologies, may be an accomplished blackguard. Greece, the fruitful mother of art and litera ture, was a pagan nation. Was it, therefore, the home of true religion Your logic says yes.

Illiteracy, we need not remind our readers, is not synonymous with ignorance. One may neither read nor write and be truly educated. An individual may carry whole libraries in his head and be lacking in the chief constituent of a sound education. Mere knowledge is not education, and the authorities who are not insane on the question of book-learning, declare that, unless schooling makes pupils better, purer within, and sweeter, kinder, stronger in outward conduct, it is unworthy of the name. In a word, character is the chief part of education. Now these countries, which to the eye of The Christian Guardian are illiterate, are distinguished for all the graces and virtues that can enoble and beautify life. These illiterate nations do not take such a prominent place on the roll of statistics of crime as do the or Milman, and who knows something enlightened and progressive nations. cal gentlemen for the crime of prevention of children. One of them, Dr. Stover, said in 1867, "that we are compelled to admit that Christianity itself, or at least Protestantism, has failed to check criminal abortion." And this enormity is not on the wane amongst those who choose and pick their religion and dismiss the Lord's prayer for unity as a mere figment of His imagination. We might go on; but suffice it to advise the writer to learn what civilization means and to take another look at Catholic countries. He may consult Macaulay or Ranke's History of the Popes, and see that, though the human mind has been in the highest degre active during the last two hundred and fifty years, Protestantism has made no conquest worth speaking of. Nay, we believe that, as far as there has been change, that change has, on the whole been in favor of the Church of Rome.

IGNORANCE UNLEASHED.

The assertion that Roman Catho licism cannot boast of any really great universities, reminds us that Artemus Ward said "that it is a great dea better not to know so much than to know so much that ain't so." This scintillating display of ignorance is blinding. This gentleman reminds us of the Miss Miggs in Barnaby Rudge, who flung her wages, as it were, into the very countenance of the Pope and bruised his features with her quarter's money. And he wishes to be a missionary to the benighted French-Canadians. "No really great universities! A jest, fair sir, worthy of cap and bells-an argument that should carry

but reasonable measures," and outrivals the infidel in its denunciation of the religious of France. It is exceedingly difficult for an editor to smile at and with the Christ-hunters, to approve the rabble that distorted the atmosphere of Rome with ravings against the Pope, and to be a Christian, but this feat is among the achievements of our journalistic friend. And now comes a would-be missionary who declares that Roman Catholics have no really great universities. It strikes us that the Christian Guardian has, or is endeavoring to have, a freak monopoly. But the latest contributor is the victim we think either of environment or of youth and may outgrow the weakness of knowing things that ain't so. We can boast of some great universities -to be exact, of about sixty-five, before the Reformation period, and of a few others since that time. By the way, does our friend know that Luther declared that High schools were an invention of satan, and that, according to an historian, Hallam, the first preaching of the Reformation appealed to the ignorant. Did he ever read that the universities of Oxford, Cambridge, Padua, Paris, Bologna, etc., were founded by Catholics and fostered and blessed by Roman Pontiffs. Did he ever hear that the Jesuit educators conquered us, says Ranke's History of the Papacy, upon our own ground in our own homes. But it were tiresome to repeat this oft-told tale. The Christian Guardian has a very bad attack of Catholic-phobia. It should take some remedy-a small dose of history, for instance, and give over the pastime of preaching on the reasonable. ness of Atheistic measures. "Live with the wolves and you will learn to howl," but why howl at all? An editor has, we ween, something better to do than chronicling puerilities, slandering the religious of the Church and aiding and abetting the Christhunters of France.

DR. VAUGHAN TAKES SMART SET

SCORED UNSPARINGLY FOR SHIRKING THEIR HOME DUTIES.

London March 29.-Before a grea congregation which filled every part of his beautiful church in Farm street, Father Bernard Vaughan yesterday commenced a course of sermons dealing menced a course of sermons dearing further with the sins of smart society. Many people were unable to gain ad-mittance to the church at all, while the side aisles and chapels were througed with elaborately gowned women and immaculately groomed men, content to stand throughout the long service.

As the famous Jesuit Father, with a wealth of passionate eloquence, hurled his invectives against the fashionable evils of gambling, the locse holding of marriage vows, and the tendency of society women to avoid their marital responsibilities, women bowed their heads over their prayer books, and men gazed stolidly at nothing before

Taking as his theme the commence ment of the great atonement and the passion of our Lord, Father Vaughan took for his text the first two verses in the epistle of the day, beginning with the beautiful words of St. John: "My little children, these things write unto you that ye sin not."

DRAWS VIVID WORD PICTURE. Dramatically the preacher led up to his subject by a vivid word picture of the agony of Christ in the garden of Gethsemane. Then, with a sudden rise in his perfectly modulated voice, he brought the act of atonement to

Mayfair. He made this great act of conion! What has it done for May fair? All these conversations in the boudoir, in the club:rooms, in the drawing-rooms. He heard them, heard drawing-rooms. He heard them, neard every word, saw everything. That heart so pure, so tender, so sympathetic, to be racked by these spiteful words and thoughts. It is your work," in ringing tones; "you drove those nails into that bleeding heart."

"'What,' Christ might ask, 'is the good of My shedding My blood? Who cares?' And the reply to-day is: 'It happened so long ago. Are there not contradictory accounts? Was it true? Was it not merely a good man going through what he must go through,

whether he had sinned or not? SIN NOWADAYS EXPLAINED AWAY.

"If ever there was need for a people to study the agony of our Lord, it is we ourselves who need it. We live in a time when the world has discovered churches, in current literature, in drawing room conversations, in clubs —everywhere we are reminded that we have passed from the shadows of dogma

into the illumination of science.
"What we once thought was sin is nothing more than a nervous structure—nothing more, shall we say, than a growing pain, whilst conscience, which reproaches us with sin, is nothing more than a bad dream which should be east off in the blaze of the twentieth cen-

passion of Jesus Christ. It is not a subject treated of in fashionable

subject treated of in fashionable churches. Were it so these churches might become empty."

WOMEN TAKEN TO TASK.

In this characteristic way Father Vaughan turned from generalities to a definite sin, though, he added, many people in Mayfair would not like it classed as a sin.

'I t would be an injustice, many people might think, to say that purchasing things for which they do not intend to pay is a sin, or ordering

intend to pay is a sin, or ordering beautiful things and sending them back next day after having worn them the

previous evening.
"But I am not concerned with this

for the moment, I am concerned with greater evils. What of this vile comgreater evils. What of this vile com-petition with France for the lowest birthrate in Europe; this emulation of America to find excuses for throwing off marriages in order to enter better

financial positions ?"

The preacher paused for a moment, and a little rustle of intense feeling went round the thronged church. Then the biting voice rose again: "There are women here in Mayfair who forgetting nature's productive source, go to bottles to find concections to feed their young. That is one of the causes of the decrease in the number of children, of the terrible infant mortality in our midst. Can we wonder if our doomed country should receive the justice of God?"

Concluding, Father Vaughan vehem-ently warned his hearers against "dan cing down to hell." "I must tell you these things," he cried, his voice hoarse and tremulous with emotion "I must have your attention. You must pause and pull up before you reach that spiral staircase."

CERTAINTY IN RELIGION AS VIEWED BY A PAULIST FATHER.

Every rationalistic, freethinking, Every rationalistic, freethinking, intellectual man of the world, having a proper sense of the importance of the insistent questions which religion strives to answer, feels an eager curiosity to learn by what train of reasoning acute and honest intellects, professing any positive religious creed, justify their beliefs. Most agnostics would be deenly grateful to a teacher justify their beliefs. Most agnostics would be deeply grateful to a teacher that could convince their minds of the truth of any affirmative religious doctrine tending to solve the awful riddle of existence. The position of the agnostic is that of a baffled man who cannot see his way clear either to the-ism or to atheism, and who stands still, inviting such evidence as will direct him aright. The first principle of the agnostic is that the burden of proof is on the proponent of any positive or as Huxley calls it, agnostic creed: and the second is that all religions have failed to produce sufficient evidence to con-vince an open mind. Neither, according to the agnostics, have those who deny the existence of God made out their case, for they have failed as sig-

nally as their opponents to prove their thesis.

Theological works designed to establish the claims of this or that sect or church bring no illumination to the agnostic, for they assume the proposition which presents to him the chief difficulty; the proposition, namely, that God exists and that there must be one true Church. This is the reason why the writings of John Henry New man, one of the clearest, soundest and most learned of modern theologians, do not touch the agnostic's trouble. Newman wrote for Christians. His concern was not to fortify the foundations of religion, but to identify the one, true apostolic Church among the Christian sects. He accepted as premises the divinity of Christ and the authenticity and inspiration of the gospels—the very obstacles at which the agnostics balk.

Rev. Henry H. Wyman of the Paulist community in New York, has just published a brief but well planned book on "Certainty in Religion," in which he aims to meet the honest objectiors of those who have no religion. The Paulists are missionary priests whose particular work is to make converts to the ticular work is to make converts to the Catholic Church, and it was in further ance of this work that Father Wyman, whose intellectual attainments cannot he disputed, wrote his book. It is a strong presentation in popular form of the argument in support of revealed religion, and particularly of the claims of the Catholic Church. In view of the wide variations of belief among Christians, after nearly two thousand years of polemics, it would be idle to assert that Father Wyman has made out his case mith the convincing force of a mathematical demonstration; although his line of reasoning has seemed con-clusive to some of the profoundest and subtlest minds that have ever appeared among men.
"Agnostics, most likely will quarrel

with his demonstration of the divinity of Christ which he proves by tests from the gospels, and for this purpose assumes the authenticity and inspira-tion of the Scriptures upon the follow-

ing consideration:
_'' The opening book of the Bible is called Genesis, or beginning, and its contents show that this title belongs to to no other book, since it contains the only consecutive record we have of history from the beginning of the world

"If these books had at any time been without authority in the Church, or if they had been brought to light recently discovery amid ancient ruins, they might well be treated as archaeologists treat other ancient documents exhumed from the accumulated dust of past ages. But to take the Bible, one of the oldest written documents that exists, and one that always has been and is now an authoritative source of religious truth in a living human society, and to pre-tend to interpret it in a way different from the traditional way constantly adhered to by the living organization which originally received it, and to which originally received it, and to-day affirms its authority and teaching as unmistakably as when it was first written, is certainly to refuse it that consideration which it deserves; for it is now, as it always has been, a living

"We should, therefore, study the Bible in the light with which it has always been surrounded. If it had not always had its own living interpreter, the case would be different. As it is, however, when viewed from the stand point of the authority which claims it as its own, we behold in it and the Church which possesses it a phenomen on which may well be called a standing miracle. "It is beyond doubt that the tradi-

tional view of Holy Scripture, which has just been set forth, goes back con-tinuously to the time of its authorship, and this fact alone gives it an authen-ticity which can be claimed for no other book that has come down to us. What, for example, in secular history so clearly reveals the life of a nation as the code of laws which it has put into practice ever since its existence. Who can interpret the laws of a nation so well as its own judges and jurists? If this be true in a merely human society, how much more weight must this argument have in a society which claims to have been established by God himself for the enforcement of laws declared by the Divine Author to be as unchangeable as himself? "Father Wyman therefore concludes: 'On the whole, our contention is simply this whole, our contention is simply this, that Holy Scripture possesses such an incontestable authority that all historical certainty would be shattered if the truth of these documents could be

Agnostics, however-and here is the point of separation between them and all Christian believers—contend that the Scriptures must be criticized exactly as any historical work is criticised, and that, when so criticized, the Scriptures do not appear to justify the claims of those who pronounce them of divine authorship. They dispute Father Wyman's assertion that the Scriptures have always been received as of divine authorship, and assert that the vast majority of human beings, at any one time, have denied the divine inspiration of the Bible. The tradition in support of the claims of the Bible they say, is neither so ancient nor ac cepted by so many people as the tradition in support of the inspiration of the sacred books of the Hindoos. The issue, therefore, narrows down to question of fact.

QUEEN MARY'S ROSARY.

beautiful Queen Mary of Scotland. She says:
"Among the most highly treasured

ossessions of the Dake of Norfolk is the identical cruciax and rosary which belonged to the ill fated Mary Queen of Scots, and which she wore on the day of her execution at Fotheringay Castle in February, 1657. It is on historic record that when she ascended the scaffold she was attended by Jane Kennedy and Elizabeth Curle who assisted her to disrobe, and took he chain of gold, pomader, beads, and crucifix. This she handed to Sir Ancrucifix. This she handed to Sir Andrew Melville, the loyal and devote master of her household, and charged him to convey it to the Earl of Arande as a last token of affection for his (the earl's) father, Thomas, fourth Duke of Norfolk, who had befriended her during her long and severe imprison nent, and who had actually been afflanced to her in her captivity. This was construed as treason by Queen Elizabeth, who cut

Guarded safely as a sacred relic, the rosary remained in the possession of the successive Earls of Arundel and the successive Earls of Arundel and Dukes of the nineteenth century, when for some extraordinary reason or another it was presented by Charles XI. Duke of Norfolk to his kinsman, Henry Howard, of Corby Castle. For sixty years it remained at Corby Castle, but at length 1883, on the death of Philip Henry Howard, to one healt into the corby Castle, but at length 1883, on the death of Philip Henry Howard, the one healt into the corby Castle. Henry Howard, it came back into the possession of the present Duke of Nor-folk, who preserved it as his most treasured possession. The rosary measured fifty-three

inches in length and consists of the usual five series of ten beads, with a larger bead between two series. The beads are hollowed spheres of gold wrought each with a simple pattern, in the form of four leaves, with a in the form of four leaves, with a hatched background. They are connected by small gold rings. The cross, which also is of gold, has a quarter foil section, with delicate chasing of zig-zag and cable pattern on the edges. reverence and worship.

No reasonable man can be convinced that Newman, Manning, Faber, Allies would desert Protestantism and subscribe to the Catholic Church if she reging athelsts of France as "extreme" that should carry than a bad dream which should be cast off in the blaze of the twentieth centistory from the beginning of the world down to the time of the first patriarch of the Jews. The chief claim for the columns of The Christian Guardian, that looks upon the blasphemies of the scribe to the Catholic Church if she resignation was a shame to the illiterate Catholic. But it is hung with the beginning of the world down to the time of the first patriarch of the Jews. The chief claim for the columns of The Christian Guardian, that looks upon the blasphemies of the resignation was a shame to the illiterate Catholic. But it is hung with the beginning of the world down to the time of the first patriarch of the Jews. The chief claim for the columns of The Christian Guardian, that looks upon the blasphemies of the scatching voice from the pulpit continued, "we are told that there was no the claim for the columns of The Christian Guardian, that looks upon the blasphemies of the scatching voice from the pulpit continued, the crucific has traces of white enamel. Indeed, the crucific, as well as the chief claim for the columns of Christ has traces of white enamel. Indeed, the crucific, as well as the chief claim for the columns of Christ has traces of white enamel. Indeed, the crucific, as well as the chief claim for the columns of Christ has traces of white enamel. Indeed, the crucific has traces of white enamels and the third from the foot. The figure down to the times, and it was learned that recently she had been received the trace. Baroque pearshaped that recently she had been received the trace. The chief claim for the columns of the claim for the columns of the church. Here of the twentieth century.

Christian Church trace and the trace of the twentieth century.

Christian Church trace and the trace of the twent

We like to hear these things. The world indulging its sin is like a naughty boy who hopes there is no God. The world does not like the since they were written.

divinely inspired in all their parts so as tifully enameled. The partial destruction of the enamel is due to (the vandalistic zeal of a servant at Corby Castle. She took it into her head that Castle. She took it into her head that the Rosary ought to be cleaned, and, without saying a word to anyone, boiled it in hot water, and when taker out most of the enamel was off. I may add that a record of the rosary figures in Andrew Lang's work on the portraits and jewels of Mary, Queen of Scots."

SITE OF ST. PETER'S DEATH.

UNDER THE GREAT CATHEDRAL, SAYS PROF. MARUCCHI, AND NOT ON THE

A dispatch from Rome states that rof. Marucchi, the distinguished archeologist, who showed this year almost conclusively that the death of Si Peter took place in or near the Vatican and the great church that bear his name, and not, as later tradition affirmed, on the Janiculum, where the Church of San Pietro in Montorio stands, has given a lecture in the crypt of St. Peter's, the unquestionable site where the sarcophagus of the great apostle is to be found.

The professor pointed out that the present basilica stands on the very spot on which once stood the great villa of Nero. Many pagan tombs have been found there, proving that the grounds of the villa contained a bury-ing place for the use of Cæsar's household. If St. Peter were martyred there with the other Christians who perished in the persecution of Nero, it would be extremely probable that he would be interred in the tomb of one of of Cesar's servants, since the epistle to the Philippings proves that Christian to the Philippians proves that Chris-tians were to be found in the household of the emperor.

This would account for the fact that no Christian cemetery grew up around the remains of St. Peter, as often happened around the resting-place of an especially holy martyr. The surrounding pagan tombs would render this im-

Prof. Marucchi quoted authorities which show that from early in the second century there is a continuous and undoubted chain of witnesses to the tradition which makes it certain that the body of the great apostle was really to be found there. St. Gregory of Tours, who came to Rome as a pilgrim, describes how he descended and saw the sarcophagus. But after the ninth century the tomb was walled up, probably in fear of the Saracens, who were then sacking the country.

CATHOLIC NOTES.

After a lingering illness Right Rev. Mgr. Thomas P. Thorpe, one of Cleve-land's most prominent priests, passed away on Saturday, 17th March.

Mrs. Morgan-Morgan, a lady well known in Rome for the past seventeen or eighteen years, passed away the other day. She was a convert, and the wife of a Presbyterian minister.

Pere Monsabre, the famous French Dominican preacher, one of those who followed Lacordaire in the pulpit of Notre Dame, has just died at Le Havre in his eightieth year.

Rev. George A. Guertin was conse-Writing in The Tribune, the Marquise de Fontenoy tells a pretty Story of a rosary which belonged to mede Falconio, apostolic delegate, was the consecrating prelate.

It is officially announced that the Pope has accepted the invitation to be godfather to the expected child of King Alfonso and Queen Victoria of Spain. It is reported that the Pope has decided to send the Golden Rose to Queen Victoria on the occasion of the birth of her expected child.

After thanking the Lombard pilgrim-After thanking the Lombard pilgrimage on one of the last days of February for the generous contribution (\$40,000 franes) which it brought in aid of the French clergy, the Popesaid that prayer was still more available, and was necessary in order to obtain from the Most High peace for the troubled Church of France.

The Most Rev. Dr. Keys O'Doherty, The Most Rev. Dr. Keys O'Doherty, Bishop of Derry, who has been ailing a considerable time, died Feb. 25th. Although his death was not unexpected the announcement of it caused the deepest grief. The deceased prelate labored resolutely in the cause of education and temperance. When administration and temperance. istrator of Ardstraw East he built four new schools, one in Newtownsteward alone costing over £1,000, the expense of the bulk of the work being paid off without external help.

The Holy Office has issued a decree notifying the Catholics of France that the so-called Archbishop Vilatte is communicated, and that he can be reinstated only by the Pope himself, and French Catholics are warned to have no dealings with him. Decrees of ex-communication will also be issued against Vilatte's helpers. Fathers Ruelle, Roussin and Duhamai, all three already under censure of the Church for other reasons than the happenings of the moment.

Miss Grace Waring, who held a very responsible position in one of the federal courts of Omaha, Neb., has recently resigned her position that she might enter the Convent of Mercy for the purpose of consecrating her life in religion. Her resignation was a surprise to all her friends, and it was A STORY OF IRISH LIFE

BY VERY REV. CANON P. A. SHEEHAN, D.D. AUTHOR OF "MY NEW CURATE," "LUKI DELMEGE," "UNDER THE CEDARS AND THE STARS," "LOST ANGEL OF A RUINED PARADISE," ETC.

CHAPTER III.

THREADS OF DESTINY.

Just around the corner, as you turn oward Buttevant, lived the little roman whom I had so confidently rewoman whom I had so commended to the Yank as an amateur nurse. She was small of stature, and somewhat faded in beauty, both by reason of the transforming power of time and the more destructive agencies of trouble and want. Yet there was a strange, pensive look in her face, as of one who lived altogether in the past; and a tone of quiet resignation, as of one who had parted with the inas of one who had parted with the in-terests of life and was looking habitu-ally toward eternity. This feature, however, did not prevent her from being cheeful, and even happy; and one could suspect from th way in which she spoke that there was a deeper and holler feeling in her heart. You should come on her unawares to know that that steady gazing into the fire, or that abstracted look through her little shop-window, was that of one who saw all earthly things rounded in the circle of eternity. She was never the circle of eternity. She was never seen on the street, except in the early morning, when she was the first to take her place in an about her place in an obscure corner of the church to hear early Mass. Even then no one noticed her, as she glided through the street with her black shawl folded tightly around her and covering her head. She studiously avoided all village gossipers, and there-fore was never implicated in a quarrel. At first this was resented as a sign of exclusiveness and pride. Then it was unoticed or noticed only to be respected. She had two children—Teresa, or Tessie, the eldest, just breaking into woman hood; and so perfect a picture of her mother, as she had been in her youth, that friends who had not seen the m for a long time used to address her as "Nora,"—her mother's name. Her younger sister, Kathleen, was of a different type. For whereas Tessie different type. For whereas Tessie was grave, even to solemnity, and seemed to have inherited her mother's pensiveness with her beautiful features, Kathleen was so vivacious, so fond of being out of doors, and romping and playing, that her mother always spoke of her as "that Tomboy." Several times I was requisitioned to lecture her severely on these little indiscretions of youth, but somehow I always broad down in the attempt. Her look of demure gravity would disarm a more unrelenting Mentor; and besides, I knew relenting to the against me several but somehow I always broke she could quote against me several little lectures that I imprudently gave little lectures that I imprudently gave in school, to the effect that they should cram into their childhood years all the sunshine and happiness they could find; for that the skies would become grayer as they advanced in life and walked under shadows not of their own seeking. But they were both sweet children, as I told the Yank; and Tessie, who had passed through the usual curriculum of studies, was now learning such accomplishments as music, painting on glass and plaques, fancy needlework, etc. I have some needlework, etc. I have some ons on my own walls of her beau-

tiful handiwork. They were extremely poor. The blocked with packages of Colman's Mustard, Cadbury's Cocoa, etc., did not realize in its stock these splendid Avertisements. A few red hung from the ceiling, and a few strings of onions. There was a make believe of two or three gorgeous canisters, on which "Tea" was printed in crimson and gold letters. A few clay pipes and a dozen or two of candles completed its equipment. But they were never hungry. He Who feeds the ravens had concern also for His children; and He Who clothes the lilies wrapped these little ones from the cold. But it was pathetic to see how they strove to be always neatly clad. The efforts of the poor to conceal poverty are always pathetic. And it was only when you saw beneath the spotless pinafores the ally inserted patch on the blue, or the darn on the sleeve, or the carefully inserted patch serge, or the darn on the sleeve, or the slightly broken shoe, that you knew how gallantly these brave, simple souls fighting to keep up appearance under the perpetual friction and disin tegration of great poverty. And when sometimes I expressed my wonder that under such attenuated circumstances were able to survive, one wor always solved the puzzle to that good mother's mind, and that was—God!

I am sure it was out of pure sympathy that I proposed Nora Leonard as to the wealthy American. broached the matter also to herself, rather in a tentative way, and in the hope that the Yank might change his

"I was hoping to see my way lately to get something for you to do," I said to her, a day or two after my interview with the invalid.

"Well, then, Father," she said, "I would be very glad. The nuns wouldn't mind Tessie staying at home a few days to mind the shop."
"Oh," I said, "Tessie is getting

such a grand young lady now, with her long dress and her hair turned up, that we can't stand her at all."

Tessie was poring over a book on a desk near the window. She was bent down over it, so that the colls of her rich, auburn hair, so like her mother's
—but there were silver threads among the gold in the latter's—were plainly visible. She blushed scarlet, for girls are very sensitive just then when they are leaving behind them the irresponsibilities of childhood and assuming th

duties of the larger life.
"I'd just as soon," said her mother, "I'd just as soon," said her mother that she knew nothing of business. hope God has something better for her

in store.' Business," I thought, as I looked around the bare and desolate shop.
"'Tis a big sacrifice, indeed!"
"I tell you now," I said, "as I often told you before, that Kathleen will be a nun."

reverence?" said Mrs. Leonard, raising herself from the counter. "I promise you she has something in her head besides a convent. But you're spoiling that child, your reverence, out and out. You're taking such notice of her that we'll never get any good out of her."

"She's worth the whole box and dice "She's worth the whole box and dice of ye put together," I said. "Mark me, she'll have the veil on her yet."
"Wisha, thin," said Mrs. Leonard, "I'd make a present of her to any one of these nuns that do be coming here from Texas, or South Africa, or California. They're welcome to her, with my blessing."

I did not like this disparagement of

I did not like this disparagement of my little favorite at all, and I told the mother so roundly.

"She won't go to South Africa, nor to Texas, nor to California," I said, angrily. "We want our best little girls at home. And leave it to me! You may call me Davy, if I haven't that young lady, snug and safe, in one of our best Irish convents before many years."

"Well, God bless your reverence," said the grateful woman. "I'll leave her to you and God, and she'll be in good hands, I warrant. But what was the situation your reverence was going to get for me?"

"I wanted you to go to the hotel and nurse the strange American gentleman that's sick there." She started back in surprise and

Yerra, is it me to be a nurse, her? What do I know about nurs. Father?

ing?" she said.
"You know quite as much about it as "You know quite as much about it as any other woman," I said. "Every woman is, or ought to be, a nurse."
"Twould be well in me way, in deed," she said, with a little toss of her head, "to go fixing and bindin' and sootherin' a sick man. Maybe," she said, with a little stifled laugh, "he'd want to marky me in the end."

want to marry me in the end."
"He might do worse," I said, grave

"Well, thin," said she, "I'm not the voman for him. I got enough of that before.

And as the old, pensive look cam into her face, the melancholy retro spect of the unhappy past, the spirit of humor and bantering died away, and left her but a woman of sorrow.

"In any case, 'tis all over,' I replied. "He is on the way to recovery now, and will soon be off to America.

"I hope he'll take a good wife with him," she said. "Sure the people say

that's what he kem for." "And you won't go?" I said at part

ing.
She shook her head sadly.
"No wonder, poor thing! She had had some bitter experiences of life. If any one had told the young belle of If any one had told the young belle of the country-side, Nora Curtin, that she would wind up her days as a little shop-keeper or huckster on the side of the street in Doneraile, she would have deemed it an insult. And if any one had told her, on the morning of her marriage, that Hugh Leonard would lead her such a life that she would gladly pray for her own death, not his, she would have called them ravens of evil and prophets of misfortune. Alas! she would have called them ravens of evil and prophets of misfortune. Alasi it so turned out. Hugh Leonard was one of those worthless, heartless fellows that should be whipped at the cart tail as women of Marblehead flogged the scuttling Captain. It was pretty well nown that Nora Curtin did not care for him. It was whispered that her heart was elsewhere. But she married to please her father; and her young husband was so proud of his prize, that he vowed by all that was sacred in heaven or on earth to be kind to her beyond the hopes of woman. Alas! A wrong begets wrong; but then you few years and he tired of her, and all have statesmen, jurists, philosophers, was wreck and ruin. He spent his days political economists, conjecturing in the mountains coursing, and h nights on the river poaching. He would be a gentleman. Were not all He the Leonards gentlemen? He was told that he had "demaned" himself by that he had "demaned" himself by marrying a small farmer's daughter. He could not give up his gentlemanly habits. He was caught and fined heavily again and again. He laughed it off; and to show his independence, he appeared at every fair and market in the neighborhood in shooting-jacket and yellow gaiters. "Then, tweir little boy, their only son, died; and what more cared Hugh, when he could not leave his farm to a "Leonard?" He became reckless, bet heavily on race horses, and lost. And, at last, he sank down to the level of a sot, spending his days in the tap-room of a rural public days in the tap-room of a rural public house, pipe in mouth, the bottle by his side, and the blackened cards in his hands. He speedily won the reputation of being the best hand at "Forty-five" in the country, and he was proud of the distinction. Meanwhile, the inevitable dissolution was proceeding at home. Broken fences, repaired with a furze bush, gates hanging from the hinges, cart wheels minus their tires here and there in the yard, thatch rot ting on the roof, great rents in the slated roof of the out-offices-all told

after demand for rents overdue.
Leonard became indignant.
"How dared they? Evict a Leonard? Never, so long as powder and shot were

their tale. Meanwhile, in came demand

sold, etc., etc.

"Bad—to you, you spalpeen," said a candid friend, "you couldn't hit a hay-stack with thim hands of yours shaking like collywobbles. Give over the farm to your wife, you fool, as you can't manage it yourself."

Then, one day the end came. They were flung out into the world; and with their wrecked furniture had to seek shelter in a half-ruined laborer's old. etc., etc.

seek shelter in a half-ruined laborer cottage. Some months of misery elapsed, during which the snug old farm ran rapidly to ruin. And then Hugh Leonard was on his death-bed. At the Leonard was on his death-bed. At the last moment he consented to forego his pride and sell the farm. But even in these moments his pride came upper-most and forced him into an injustice from which his family were yet suffering. For a "friend" was allowed to his bed-side, who dinned into the ear of the dying man, that he should forget his devoted wife even in that solemn

your grave whin she'll pick up with the first gallivanter that comes acrass her. Tie up the money for your childhre, Hugh, so that she can't tetch it."

And so he did. The dit up with all the red-tape and scaled it with all the scaling-wax the law would allow. Then Hugh, "Gentleman Hugh," as he was called in scorn by his neighbors, died. And it was pitiable to see that poor woman divesting herself of every comfort to have Masses said for his soul. It was years before the truth dawned on her. It was only the pinch of on her. It was only the pinch of poverty that revealed it; as she found that the very interest on her children's money was unavailable for their support. Then the sadness of all her married life broke over her soul, like a

married life broke over her soni, like a torrent.
"Well, thin," she said to Tessie, when I bad gone, "that was a quare thing intirely to come into the priest's head. He knew enough of me and me sorrow to wish me dead, sooner than married agin."
""Twas his anxiety about re-

married agin."
"' Twas his anxiety about us,
mother," said the saintly girl. "We
must keep on praying, he says. Sooner
or later the clouds will lift."

or later the clouds will lift."

"And so this futile attempt to tie together the threads of these two lives that had fallen into my hands was doomed to failure. But in the attempt I pulled open the cabinets of history, so long locked that their hinges were rusty; and saw there the parchment scrolls of records that are now almost forgotten, and yet are are now almost forgotten, and yet are worthy to be revealed. And if here and there, there are gouts of blood upon them, I shall make them as pale as possible; and I shall try to smooth out the blisters left by human tears.

CHAPTER IV.

ASTRAEA AND HER TEMPLE. Gloom, deep sepulchral gloom, as of Phlegethon, hung down on the city of Cork, the evening of October 21, 1829. It was not only that skies were dark nd weeping, anticipating the rain an sombre aspects of the approaching November: but a heavy shadow was over the city, as of some great event transpiring, or some dread horror being enacted in its midst. And such was the case. In the dingy courthouse, dimly lighted with tallow candles in tin sconces, and heavy with the damp air and the heated breath of hundreds air and the heated breath of hundreds of human beings, an advocate of the Crown was putting forth all his powers of eloquence; and satisfying his em ployers, the greater part of his audi ence, and his own professional conscience, by driving into the jaws of death his first batch of victims, the form unbarry references. despairingly from behind the iron spikes of the dock. The voice of this spikes of the dock. The voice or man, clear, modulated, precise, em-phatic, was the only sound heard in that chamber of death. It rose and fell in waves of sound that see the doomed men like the undulations of the bell that was tolling for their execution. And there was a tone of triumph in it, that said plainly: "Death for you, my prisoners: and your corpses the stepping stones to the Bench for me!" It had all the fatal assurance of success in its ringing assurance of success in its ringing tones. There was no pause, no waver, no trembling—only the deep tone of the prison bell, marking the inevitable hour.

Those who heard it said: "No use in sending that case before a jury! It is a waste of time! These men are already convicted!"

And what was it all about? Well, it was the old, old story, with which we are all so familiar in Ireland—the story of injustice and revenge; cruelty and rapine, and consequent hate and reprisals. Men will never learn that Parliamentary sp folios the answer to the eternal riddle :

Whether is worst,
The child accurst,
Or else the cruel mother?
The mother worst!
The child accurst!
As bad the one as th' other!

It was the lesson of every Greek drama: but we have not yet learned it But how easy the transition! How swift and close the cause and con-

equence!
It was the time of the Whiteboy or It was the time of the Whiteboy or Rockite agitation. We, who barely remember hearing our fathers speak of it, retain but one dim, troubled memory. of that fearful time—a sudden thunder of tramping horses at midnight, a flash of white shirted riders are just the dask the andden but a against the dark, the sudden halt at some doomed house, the awful sum-mons to the sleepers, the flash and re port of pistols, the sudden order to close up; and again the tread and trample of the ghostly horsemen, as they flashed by on their errand of destruction through the night. When the morning dawned, a few peasants and laborers, here and there, leaned lazily on their spades, and stared in nocently and wonderingly at the yeomanry as they rattled by. Their deeds were atrocious, it is said: and the terrible vendetta was held in fear and horror by the people. (One of my teachers had in his possession until quite recently, a kettle, in which were placed amouldering sods of turf—the placed smouldering sods of turf—the "seed of fire"—which the farmers were compelled to place outside their were compelled to place outside their doors at night for the Whiteboys. Doors and windows had to be locked and shuttered, and no one dared look out, under pain of death. The kettle was to be found under a hedge in the morning when it had done its deadly work.) And yet these latter rather seek to excuse them. The tradition is, that the propole were wought to a

caust. Twenty-one corpses, dangling in the frosty air of a November mornseek to excuse them. The tradition is, that the people were wrought to a pitch of madness by the brutality exercised toward them. The English King had come; and the excitable people, in a paroxysm of loyalty and hope, had rushed deep into the sea at Kingstown to embrace his feet. The English King had gone; and sworn a solemn oath that he would lay down his crown and vacate his throne, sconer than grant them emancipation. In ing, will assuredly strike terror into the whole army of the disaffected It is quite true that these Dalys are is quite true that these Days are utterly disreputable ruffians, whose word or oath no man would believe. It is also true that Leary, with his burden of seventy years, paying £230 a year by sheer, honest labor to the landlord whose murder he was sworn to than grant them emancipation. In every farmyard in Ireland the tithe-proctor was busy, distraining from the poor for the support of an alien and hostile clergy. Martial law obtained throughout the land, and men were

roving bands of mercenaries and yeomanry. Here, in this parish, is shown the field where a poor woman hid a hunted rebel beneath a flock of sheep; hunted rebel beneath a flock of sheep; and here the tree where an innocent man was swung up by the troopers; and here, pointed out still in whispers, is the grave of an informer. (Quite close to this village, at the Cross of Brough, in the bed of Ske hanceh piers the balliffs at tithe ways. tons were killed. The perpetrators of the evil deed fled to America, disthe evil deed fied to America, dis-guised as women; but two respectable girls of the farming class, one of them, tradition says, a noble type of Irish womanhood, were arrested and hanged in Cork. The only evidence against them was that of two children, a boy and a girl, aged seven and eight years, who swore they saw these girls closing their doors, as the crowd swept by.) Very old people, on their deathbeds, speak of that disastrous period as the "bad times." It remains for some im-partial historian to apportion the blame equally between gentry and partial historian to apportion the blame equally between gentry and rebel, landlord and tithe-proctor and Whiteboy; yeomanry, who, under the protection of the law, wrought murder and havoe amongst the innocent; and outlaws, who, against the law, took a fearful and an appalling revenge. Between the two were the innocent, and law ablding and innfernive population. law abiding, and inoffensive population, who were victimized by both. These were the respectable, well-tc-do farmers, who tried to suffer injustice in ers, who tried to suffer injusted silence, and who, as in the case we are going to mention, were marked for vengeance by landlords and Whiteboys

If ever you come to Doneraile, and your journey should be from east to west, you will pass a white house on the left-hand side of the road, just beyond the ancient graveyard of Temple.

alike.

Ruadhan, and just above the ancient castle of Ballinamona. Here, Edmund Burke came to school when he resided with his relatives over there at Castletownroche; and here lived, at the time of which we write, a landlord and a magistrate, named George Bond Lowe. We know little of him, except that he was thoroughly hated by the peasantry around; an his life was sought more than once. He has left amongst the people the memory of a wanton libertine and a detested tyrant; amongst the gentry that of an intrepid and fearless magis trate. So history is written; and so it remains, and will ever remain, a rather dubious discredited art. You can hardly believe a Guelph about a Ghibelline; and take not the verdict of the Bianchi against the Neri. But about the fearlessness of George Bond Lowe there is no question. He was never fired at, but he pursued his enemies; and in nearly every case captured some would be assassin, and had him promptly executed. Once his horse was shot beneath him. He arose, leaped the hedge, was again fired at, fired in return, and shot one antagonist, pursued the other, and grappled with him and arrested him single-handed, and had him promptly hanged in Cork gaol. Not long after, the carriage of a Dr. Norcott was fired into at the bridge of Ballinamona, and his footman and groom severely wounded. His carriage was mistaken for that of obnoxious landlord, Admira another connectors landered, Admiras Evans of Oldtown. Clearly then something was wrong in this parish of Doneraile. It would never do that in the nineteenth century gentlemen annother than the control of the control go out to dine without a supper of balls and slugs from blunder busses. Some action must be taken, prompt and decisive. But how? We cannot go round in coats of mail and chain armour, or with a posse of special constables behind our carriages. Some-thing more expeditious must be sought; and it must be final and decisive, but above all, judicial. We are repre-sentatives of law and order; and our actions must bear the test of a strictly legal investigation. Nay, would it no

legal investigation. Nay, would it not be better to throw over the responsibility on Astraea herself? She hath the scales and the sword. Let her weigh in the balance and execute judgment. But on whom? These masked and white-clothed assassins elude our vigilance. We cannot see them by night. Somebody must mark the victims, and then—? That "somebody" is never long wanting in Ireland; and he was promptly forthcoming in this case. A certain Patrick Daly, with "me cousin" Owen, and some others, is quite ready to swear (for a consideration) to the existence of a foul conspirtion) to the existence of a foul conspir acy, having for its remote object the extermination of all Cromwellian landords : and for its immediate and press ing purpose, the removal of three marked men—Admiral Evans, George Bond Lowe and Michael Creagh. And how many might be implicated in this plot of Hecate? No less than twentyone, of whom the Catiline is one Leary, an old man of seventy years, and hither an old man of sevency years, and inter-tro of unblemished reputation. It is solemnly sworn before a senate of magistrates held in this very ro-where I am now writing, that "Leary was the captain, the leading conspirator; that in a tent, at the fair of Rathelare, he produced a paper, or agreement, for signature by all who sented to murder Admiral Evans Mr. Lowe and Mr. Creagh. Several signed the paper, and consented to shoot the three."

Here then was the whole affair in a nutshell. The conspirators are unearthed, twenty-one in all. The sleuth-hounds of the law are put on their track. It will be a Maccabean holo-

"If you can kill the nits you are safe from lice?" This, of course, only applied to bables—the spawn of rebels. But why may we, too, not extend it to parents and grandparents? Surely parents and grandparents? Surely the converse is equally true: "If we exterminate the lice, there is little to fear from nits ?" Allons, then ! As so, on this dull October afternoon

As so, on this duit occober attention, Doherty, Solicitor General, "a man of fine physique and gentlemanly presence," is bearing on his quarries with all the tact and determination of a sleuth hound of the law. This is a cause celebre, to be tried by a Special Commission, sent down by Dublin Commission, sent down by Dublic Castle. The panic-stricken gentry can not wait for the ordinary Assizes The case came before Judge Grady a The case came before Judge Grady at the last sittings in the summer; but his Lordship clearly did not believe in the prisoners' guilt, for he said, with much solemnity and significance, "that he perceived that seventeen persons were charged with having participated in this conspiracy. If bills in this case should go before the grand jury, and he was not certain they would, he besought that they should not be found without their havsnould not be found without their hav-ing received the weightiest considera-tion." And out of an immense jury panel of one hundred and thirty, alto-gether those of the county gentry, but thirty answered their names. And so, Judge Torrens and Judge Pennefather, duly commissioned, and clad in red Judge Torrens and Judge Pennetatner, duly commissioned, and clad in red silk, as a symbol of terror, and white ermine, symbolical of legal purity, are bending over their note books, and jotting down the excellent points the elequent and most gentlemanly advo eloquent and most gentlemanly advo-cate is making. Stenography was not then the fine art it is tc-day; but there exist reports of that famous speech, from which a few sentences are worthy of being culled: "Gentle-men, I am gratified at seeing such an array of the rank, property, and in-fluence of your great county, assembled together upon this occasion, rallying

fluence of your great county, assembled together upon this occasion, rallying around those laws which, no doubt, it is their bounden duty to support. . . . With respect to the finding of two grand inquests, even their decision will fail, unless the petty jury coincide; find when I see before me such a selection of the grand yeomanry of this county, I feel confident the subject will undergo the strictest scrutiny. will undergo the strictest scrutiny.

I will call your special attention to the case of Leary, who, removed from the temptation of poverty, remains aloof in comparative security,

sending out his less guilty emissaries to execute his bloody edicts. If the jury believe these facts, his is not a jury believe these facts, his increase that will excite the greatest sympathy. It is likely he will find many to speak for him as to character; but if the facts against him be proved, what will character avail? Of what what will character avail? Of what avail is it, that he be industrious in his pursuits, faithful in his contracts, and sober in his habits, if foul conspiracy and midnight murder can be laid to his charge, and traced to his suggestions? There is a reign of terror that coerces character. I do not anticipate that one such will display itself ipate that any such will display itself here—that the high-minded gentry, the impartial magistrates, or indepenyeomanry of the county will stoop to such a mode of conciliating a disgrace

ful and paltry popularity." "High-minded gentry!" "Impar-tial magistrates!" "Independent yeo tial magistrates!" 'Independent yeo-manry!" Where then were the pris-oners' peers? Where, but set aside, and rejected, as they always have been? The very walls of that courthouse, could they speak, would echo as their first articulate sound: "Stand by!"

Nay, in the whole vicinity, not a peasant or a laborer was to be seen. The gentry filled the jury room, overflowed into the benches of the court and out into the avenues. They thronged the steps, and stretched along the streets, where cavalry and yeo-manry patrolled in rank and file, sentinels of justice, and symbols of power. But the frieze coat of the peasant was nowhere to be seen; nor the long, deep-hooded cloaks that wrapped the mothers, or sisters, or wives of the men already doomed to death. Fear kept already doomed to death. Fear kept them apart from those they loved. It was the Red Terror again, transplanted from the Seine to the Lee. A look or a nod of recognition, and they, too, might be looking from between the spikes of that dreadful dock. And this terror originated in the panic of the landlord class whose dread drove them hither in crowds as if to seek mutual support. Fear is more fatal than hate. And hence they thirsted for this banquet of blood. It is all well here, for here are the cavalry and yeomanry, and here are our lusty selves, side by side. But what shall it be, if the accused go free, and we have to return to our isolated chateaux—to barred windows and loaded pistols there by the black mountain or the lonely river amongst the nests of Whiteboys and rapparees? No, there's but one thing clear—to secure a judgment that shall make the country white with terror from the Glen of Aherloe to the

And so, all day long on that eventful Wednesday and Thursday, approver after approver came upon the witnessafter approver came upon the witness-table and swore coherently and categorically to the guilt of these four men behind them. Why should they not? Were not £720 worth grasping even at the price of awful perjury? Are there not desert places away in unsurveyed America or in aboriginal Australia where their names shall never be heard, and Nemesis, the everpursuing, the allseeing, cannot find th

Two counsel were set apart by the judges for the prisoners. They were able men enough to argue out a breach of promise case, or get probate of a will refused in the Four Courts. Here, they were powerless as infants to deal with those rascals, hardened in iniquity and trained in their devilish vocation. and trained in their devilish vocation.
A practised lawyer would have seen through them at once. Chief Justice Grady at the last assizes warned the Grand Jury not to bring in bills against these prisoners on the mere evidence of the informers. But this is a Special Commission—and its specialty is to try—not to convict these unhappy men. McCarthy, leading counsel for the prisoners. The a wall-meaning but it

awed him; he had to address a jury of gentlemen, and there was a general conviction in the air all around that something must be done. Clearly, he must do his duty and no more, which generally means it is not done at all, for, why did he not produce the prisoners' witnesses? They flung it in his face from the dock, and told him plainly he had betrayed them. The junior counsel, Pigot was a learned man, an elocutionist, more or less of a dilettante but attitudinizing before a cheval-glass but attitudinizing before a cheval-glass in your library is not the best way to prepare for the arena. No man, not even the poet, needs to be dowered with the "scorn of scorn, the hate of hate," so much as an advocate plead-

between life and death. On Thursday night the case for the Crown closed; the case for the prisoners was never opened. But on prisoners was never opered. But on Friday morning, as the Solicitor Gen-eral had anticipated, witnesses were called as to character—the weakest de-ferce that can be made in a court of justice. Dr. O'Brien, parish Doneraile, who built the paris and convent yonder, testified to the good conduct of the four prisoners—to the special respectability of Leary, Mr. Harold Barry, a Catholic magnate and a sturdy, masculine character, gave similar evidence, was examined and cross examined by Doherty. Evidence cross examined by Doherty. Evidence invulnerable and positive—such a man could not be [guilty of such a crime. You appear sympathetic, friend. May it not be that you are in the conspiracy yourself? What if we should discover that you, Deputy Lieutenant of the Majesty, hold another commission. His Majesty, hold another commission as Captain of the Whiteboys? Harold-Barry turns scornfully on his heel, and leaves Doherty, "a gentlemanly man, of fine appearance," somewhat disconcerted. Others, witnesses as to character and conduct and general good repute, come on the witness-table— some, let it be said to their infinite nonor, landlords and magistrates, who broke through the iron regulations of caste and creed to testify against judicial murder. Lastly, an old man stepped on the table—Leary's land lord, and father of the Michael Creagh ford, and father of the Michael Creagn whose life, it was said, had been con-spired against. He was about the same age as the prisoner, Leary; and, as he mounted the steps, their eyes met. What shall it be? We, landlord and tenant, have stood side by side for fifty years, met our obligations nobly (witness these £230 annually paid by that man in the dock) coursed these mountains together, fished that river side by side, broke bread and ate salt in that whitewashed cottage above the Awbeg. Are we now to part? The traditions of his class, his love for his son, his own safety, pull one way. Honor and loyalty, the other. "I swear," he cried, lifting his hand to heaven, "that I believe these men guiltless of the charge against them. No evidence shall ever convince me that Leary had hand, act or part in any attempt on the life of my son." Noble words! and noble old man! If there had been a few more of your type the tragic history of Ireland would never have been written. What a ray of sunshine these words shot across the gloom of that wretched courthouse ! How the prisoners must have felt— Death now is easy after such a noble

vindication ! And it was death! Judge Torrens, a dark, sullen frown on his face, charged home against the prisoners. The jury did not even retire. After five minutes consultation they returned their verdic Guilty. Torrens assumed the black cap, and sentenced the four prisoners, Leary, Shine, Roche, Magrath to be executed on November 14th, following. As they left the dock, Leary cried "We are murdered! There is no justice here! There is nothing for us but revenge!" Quite so! Judicial murder! Revenge! Our corpses swinging here in the air of a wintry morning, and your brains blown out there under the black mountains of Limerick. A pretty cycle of events, is it not? Cause and effect; effect and cause, ad infinitum! So runs the whole ghastly genealogy of Irish his-

tory: Cromwell begat massacres and burn ing; and massacres and burning begat reprisals; and reprisals begat Penal Laws; and Penal Laws begat insurrection; and insurrection begat the Union; and the Union begat outlawry: and outlawry begat outlawry; and outlawry begat Whiteboyism; and Whiteboyism begat informers and judicial murders; and judicial murders begat revenge, et da capo. Surely Astraea hath left the earth. Not yet! She is called back peremptorily for just a little while; and by a voice she cannot dis-

TO BE CONTINUED.

obey.

TRIBUTES TO THE CATECHISM.

The famous—or infamous—Diderot, who in the latter part of the eighteenth century, displayed such furious hatred of religion, really esteemed it and could not refrain from glorifying it. This is clear from an incident related by M. Bauezee of the French

academy.
"I went one day to Diderot's home "I went one day to Diderot's home to chat with him about certain special articles that he wished me to contribute to the Encyclopedia. Entering his study without ceremony, I found him teaching the Catechism to his daughter. Having dismissed the child at the end of theilesson; he laughed at my surprise. 'Why after all,' he said, 'what better foundation can I give to my daughter's education in order to make her what she should be a respectful and gentle daughter, and order to make her what she should be
—a respectful and gentle daughter, and
later on, a worthy wife and good
mother? is there, at bottom—since
we are forced to acknowledge it—any
morality to compare with that inculcated by religion, any that reposes on
such powerful motives?'"

A similar tribute was paid by that
arch-infidel, Voltaire, himself. A lawyer of Besancon introducing his son to
the philosopher of Ferney, assured
him that the young man had read
all his works. "You would have done
better," replied Voltaire, "if you had

stoop and thin were shiny withis coat being thread-bare st trace of the strong feature the gray eye brows. Those toward the di dingy old man counting room glass. Thr medium the watchful eye saved sudden room. Those never knew the grim old ing or any ot hat busy co From the turned to t deserted. I He arose from and crossing turned back a small parce

w crackers

APRIL THE MILL

the paper a light rap a drew his a inclined to deceived hi again-rat. · Come in nothing sug peremptory A hand then the d was standingirl with pink frock. "How do ing vision. m I. thank afascinatir " Where I come glass under She laughe you was a self. You you?"
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" Ms lived it's

a learned man, an ar less of a dilettante pefore a cheval-glass not the best way to ens. No man, not seeds to be dowered a scorp, the bate of scorp, the bate of f scorn, the hate of an advocate pleaded death. ht the case for the

ed, witnesses were ter—the weakest de-made in a court of ien, parish priest of er, testified to the the four prisoners— pectability of Leary. , a Catholic magnate uline character, gave was examined and Doherty. Evidence positive—such a man ity of such a crime. athetic, friend. May are in the conspir-Whiteboys? Harold-fully on his heel, and a gentlemanly man, b," somewhat discon-witnesses as to charct and general good the witness-table— said to their infinite

and magistrates, who e iron regulations of t to testify against Lastly, an old man Lastly, an old man table—Leary's land of the Michael Creagh He was about the prisoner, Leary; and, the steps, their eyes I it be? We, landlord stood side by side for our obligations nobly 2230 annually paid by e dock) coursed these her, fished that river oke bread and ate salt hed cottage above the safety, pull one way.

alty, the other. "I
d, lifting his hand to
I believe these men
charge against them.

ball ever convince me nand, act or part in any life of my son." Noble ble old man! If there more of your type the

wretched courthouse ! asy after such a nob eath! Judge Torrens, a wm on his face, charged he prisoners. The jury lire. After five minutes? ey returned their verdict ns assumed the black need the four prisoners, Roche, Magrath to be ovember 14th, following. the dock, Leary cried: urdered! There is no There is nothing for us " Quite so! Judicial evenge! Our corpses

What a ray of

in the air of a wintry your brains blown out pretty cycle of events, use and effect; effect and finitum! So genealogy of Irish hisgat massacres and burnsacres and burning begat

reprisals begat Penal Penal Laws begat inand insurrection be-nion; and the Union awry; and outlawry oyism; and Whiteboyism ontlawry murders begat revenge, surely Astraea hath left Not yet! She is called torily for just a little

BE CONTINUED.

TO THE CATECHISM.

or infamous-Diderot, latter part of the eigh-ry, displayed such furious oligion, really esteemed it ot refrain from glorifying clear from an incident re-Bauezee of the French

ne day to Diderot's home him about certain special in wished me to contribinous properties. Encyclopedia. Entering without ceremony, I found ag the Catechism to his Having diamissed the child of the liesson; he laughed at e. 'Why after all,' he better foundation can I daughter's education in the her what she should be ul and gentle daughter, and ne day to Diderot's home a worthy wife and good there, at bottom—since ed to acknowledge it—any compare with that incul-ligion, any that reposes on ul motives?"

ul motives?'"
r tribute was paid by that
r voluting his son to
pher of Ferney, assured
he young man had read
ts. "You would have done
plied Voltaire, "if you had
the Calcalian","

ul motives?'

THE MILLIONAIRE'S CALLER.

He was a tall old man with a slight stoop and thin gray hair. His garments were shiny with wear, the sleeves of his coat being fairly slippery in their thread-bare state. But there was little trace of the infirmities of age in his strong features and the sharp glance of the gray eyes beneath the shaggy brows. Those sharp gray eyes turned brows. Those sharp gray eyos turned toward the dingy old clock over the dingy old mantel. It was just noon. dingy old mantel. It was just noon. There was a door that opened into the counting room, and its upper half was glass. Through this transparent medium the old man could keep a watchful eye on his employees. It saved sudden incursions into the outer room. Those clerks and book-keepers was of saves audus and book-keepers never knew when the sleepless eye of the grim old master was turned in their direction. There was no loitering or any other form of relaxation in that busy counting room.

From the clock the old man's gaze

from the clock the old man's gaze turned to the door. The desks were deserted. It was the luncheon hour. He arose from his creaky swivel chair and crossing the room pulled down a shade that covered the glass. Then he turned back to his desk and producing a mall parsel wrapped in a newspaper. a small parcel wrapped in a newspaper, opened it and disclored an apple and a few crackers. He spread them out on the paper and fell to munching them. the paper and fell to munching them. He was gnawing at the apple when a light rap at the counting-room door drew his attention. At first he was inclined to believe that his ears had deceived him. Then the rap came again—rat, tat, tat.

Come in," he cried, and there was oothing suggestive of hospitality in the peremptory tone. "Come in."

A hand fambled with the knob and

then the door swung open. A child was standing on the threshold, a little sunny curls and a dainty

"How do you do?" said the astonishing vision. "Are you pretty well? So am I, thank you." And she made him a little bobbing courtesy and threw him a fascinating smile.
"Where did you come from?"

"Where did you come from?"
growled the old man.
"I come from out here," replied the
little maid. "I peeked through the
glass under the curtain an' I saw you."
She laughed merrily. "An' I thought
you was a big ogre eatin' all by yourself. You don't eat little girls, do

He yielded for a moment to the witchery of her smile. "Not when they are good little girls," he gruffly

The child laughed merrily.

"You's a splendid ogre," she cried and clapped her hands. "Much better'n papa. What's you eatin'?"

He hastily pushed the crackers and the remains of the apple aside.

"My luncheon," he answered. "But you haven't told me where you came from."

He was surprised at himself for showing this interest in the child. ing this interest in the child. "I comed down to see papa," she answered. "Mamma brought me an' left me here 'cause she's goin' a shoppin', an' there's fierce crowds an' little girls might get hurt. An' I brought papa's lunch an' mamma will call for me. An' I'm to keep awful still, 'cause the man papa works for is very, very cross an' he can't bear to have children 'round."

'round."

The child laughed again. "Do it again," she cried. "I ain't a bit afraid of you. I know it's all just make Please can't I come in a wee

Come in if you want to," said the

old man a little ungraciously.

She smiled as she slowly advanced.

'I talways pays to be polite," she said.

'I That's what mamma tells me.

If I had said, can I come in, without If I had said, can I come in, without any please, you might have said we don't want no little girls around here to-day—they're such a nuisance. An' besides, I was a little tired of stayin' out there all alone. 'Cause, you see, 'papa had to go to the custom house but somethin' pertickler, an' I'm most sure I heard a big rat under the desk brushin' his whiskers."

She came quite close to him and leaned against the ancient haircloth self." She smiled at him in her besides." She smiled at him in her besides." 'I trust she hash to win 'We haven't bothered each other a bit," cried the child.

The old man shook his head.

"No," he answered, "not a bit."

She looked up at him with her eyes sparkling.

"I'd give most all of it to mamma and papa. But I'd keep a little mysour wife comes for the child tell her, please, that I want to have a little silence.

"I'd give most all of it to mamma and papa. But I'd keep a little mysour wife comes for the child tell her, of the man in the doorway." 'Fenton," he said, "when your wife comes for the child the child.

The old man shook his head.

"No," he answered, "not a bit." or ied the child.

Then he looked back to the man in the doorway. "Fenton," he said, "when your wife comes for the child the child.

The new and the child.

"No," he answered, "not a bit."

She looked up at him with her eyes sparkling.

"I'd give most all of it to mamma the doorway." She when we all the child.

"No," he answered the child.

"No," he answered.

"No," he answered.

chair that stood by his desk.
"Who is your father?" the old man

asked.
"My papa? He's Mister Fenton,
Do you know

Mister Russell Fenton. Do you know him? He's a very nice man." "Yes, I know him. And did he tell you to come in here and see me?"
"Mercy, no!" cried the child. "He
didn't say nothin' about you. He just
said I was to keep very quiet an' he
would be back as soon as he could.
An'I said, 'Ain't you goin' to eat your
lunch, papa?' An' he said no, he
didn't have time; an' I said it was a
shame to wasta such a nice lunch, an' shame to waste such a nice lunch, an' he laughed an' said, 'You eat it,' but after I heard that rat I didn't seem to feel hungry." She looked at him and her dark eyes sparkled. "Please will

her dark eyes sparkled. "Please will you watch through the door real close just a minute? If the rat sees you lookin' he won't come out. Just a minute," and she turned and trotted into the counting room. In a moment she was back again with a long pasteboard box. "Here's the lunch." She looked at him and half closed hereave. "Lat you and me eat it." she said.

looked at him and half closed her eyes, "Let you and me eat it," she said. He shook his head.
"Eat it yourself," he muttered.
"I can't eat it all," she oried. "I'm not a pig. It's very nice. Mamma took extremely pains with it. Let's divide. What's yours?" He hesitated. Then he pushed his apple and crackers into view. She looked at the display gravely.

"My papa had it once," she said.
"Had what?"

"Had what?"

"Dyspepsy. He couldn't eat hardly anythin, neither."

"I eat quite enough," the old man dryly remarked.

The child looked at him curiously.

crackers. I don't much care for crack-

erackers. I don't much care for crack-ers, but it will seem more fair."
She held the sandwich toward him. He hesitated again. A frosty smile stole across his wrinkled face. He gravely extended the two crackers and took the profiered sandwich. Then he bit a good segment from it.

"Very good," he said. "Mamma made 'em herself. Papa says she's a dabster at makin' sand-wiches. But then I guess mamma's always make things better than anybody el-e can. Don't you find it so?"

He paused with the remains of the sandwich uplifted. His face grew more

"I believe it's a fact that is generally admitted," he said. The child looked at him with a quick

The child looked at him with a quick laugh.

"That's just the way papa talks sometimes," she said, "an I don't understand a word he says. But ain't we'havin' a good time, jus' you an' me?"

"Why, yes," said the old man. "I think it must be a good time—although I'm afraid I'm a pretty poor judge."

The child regarded him critically.

"You do look pretty poor," she said.
"Have another sandwich. Oh, do! An' mercy, here's some cheese, an' a

"Have another sandwich. On, do:
An' mercy, here's some cheese, an'a
nice pickle. Yes, you must. Papa
says it isn't polite to refuse a lady.
That's when mamma offers him the
second cup of coffee." The old man took
the second sandwich, but he frowned

"Rather extravagant," he growled.
"That's just what papa says to
mamma sometimes," cried the child.
"An' mamma says she guesses he'd
have hard work to find anybody who could make a dollar go further than she can. We have to be awful careful, you know, There's clothes to buy, an' mamma says she's always afraid to loo the calendar in the face for fear ren day has come 'round again. Where do

you live?"
"I live in a house uptown," he answered.
"Can you swing a cat in it?"

"Swing a cat?"
"You can't in our rooms, you know.

They're the teeniest things. We're on the fifth floor—but the janitor's a real nice man. Heasked me to ask my papa if the'd trade me for two boys. An' papa said to tell him that he might do if the'd trade me for two boys. An' papa said to tell him that he might do it for the two boys an' a couple o' pounds o' radium to boot. An' I told the janitor, an' he said he guessed papa wasn't very anxious to trade. An' I told papa what Mr. Ryan said, an' he pulled one of my curis an' said he wouldn't trade me for all John Ramsey's millions twice over. That's the man papa works for. Do you know him?"

The old man had frowned and then suddenly smiled.

"Yes, I've met him," he replied.

"He's very rich, papa says, an' he lives all alone in a great big house an' he hasn't any little girl, an' he needs somebody to take care of him, an' all he thinks about is money, money! It's too bad to be as rich as that, isn't it?"

The old man looked hard at the child.

The old man looked hard at the child.
"Money is a pretty good thing, isn't

"I guess it is," the child replied. "I guess it is," the child replied.
"But mamma says it's only good for what it will buy. It's good for clothes and what you eat, an' the rent. Then it's good for nice things what you specially like, but not too many. Then it's good for helpin' those that need helpin,' like lame Joe, an' when people is sick. An' its good to have a little in the bank for a rainy day—though I don't see what difference the rain makes. Ain't this sponge cake good?"

"Money is very useful, then?"
"Tis sometimes. When mamma's

"Money is very useful, then ?"
"Tis sometimes. When mamma's mamma died 'way out in Kansas mamma couldn't go to the funeral 'cause papa was just gettin' over a fever an' all our cant. "The state of the state of the

and paps. But I deep a new base solis." She smiled at him in her be wildering way. "Guess you don't know what a lot of things you can buy for 50 cents! An' then I'd keep some for a chair—the kind you wheel around—for lame Joe. He's a little boy that lives near our house an' he can't never walk any more. An' he sits on the steps an' makes faces at us when we run by. An' mamma says it's too bad somebody who has the money to spare can't get him a chair like he needs, 'cause it would be such a happiness to him. An' mamma says maybe Mr. Ramsey would buy it, and papa laughed in such a funny way. Mr. Ramsey is the man he works for, you remember."

"I remember," said the old man.
"An' mamma said she guessed she'd come down some day an' tell Mr. Ramcome down some day an tell Mr. Ramsey about lame Joe, an' papa said real
quick he guessed she'd better not. An'
mamma said she was only joking.
Funny kind of joking, wasn't it?"
"It sounds that way to me," said
the old man day!"

the old man, dryly.
"Yes. I think so, too. When a
man's got as much money as Mr. Ram-

sey it wouldn't be any trouble at all for him to buy a chair for a little lame boy, would it?"

He did not answer her.

"How old are you?" he presently

asked.
"I'm six. And how old are you?"
He laughed in his unaccustomed way.
"I'm seventy—to-day."
The child gave a little scream of de-

light.

"Mercy! It's your birthday! Oh,
I wish I had known it! Mamma could
make you such a beautiful birthday
cake. Wouldn't it have to be a big one! Just 'magine seventy candles! We think a lot of birthdays at our

house. Do you get many presents?"

Not one."
She looked at him with startled eyes. "Why, that's too bad. Did your folks forget?"
"I haven't any folks."

The pity on her face deepened.
"I'm so sorry for you," she said.

Her little hand pushed the pasteboard box toward him. "You shall have the other piece of cake." Then her face brightened. "Couldn't you buy some presents for yourself?"

He shook his head.

"No." he answered. "I don't be lieve I could."

softly said.
"Yes," he answered, "I am too

bare suit. Maybe Mr. Ramsey would give you more wages."
He laughed again.
"He seems to think I'm worth only my board and clothes."
"Dear, dear! An' he's so very rich. We went by his house once—papa an' mamma an' me—an' it looked so big an' dark. Mamma said she'd just like to have the care of it for awhile. She'd let in the air an' the sunshine, an' drive out the dust an' the gloom an' she'd try to make life really worth livin' for the lonely old man. That's what mamma said. An' papa said he guessed

He suddenly laughed. "It might be an experiment worth trying," he said. Then he stared into the pasteboard box. "Why, look at this!" he cried; "the lunch has all disappeared! I'm sure I ate more than half of it. Come, now, how much do I

She'll be real pleased. An' how she ll laugh when I tell her you asked what

you owed me."
The old man put his hand deep in his

chair. Do you know anything about the price of these things?'
The child's eyes sparkled as she stared at the bill.

real substantial chair, too."

"Here's \$20," said the old man.
Get a good one, an' tell Joe it's a present from you. What's your name?"

" Elsie. He watched her with an amused smile as she quickly drew a tiny purse from the pocket in her frock and tucked the bill into it. Then, when

The old man flushed a little. "Just as you please," he said.
He stooped and she touched the
wrinkled cheek with her lips.
"You're a very nice man," she said.
Then she hesitated. "But didn't you

"I guess I can spare it," he an-

wered.
Then came an interruption. 'Elsie," a voice called from the

Well, Fenton?" " I trust she hasn't bothered you,

The eyes of the man in the doorway

couldn't conceal their wonderment. "I'll tell her. sir."

Yes, sir.

"You may leave the child here until the mother comes."—W. R. Rose, in The Cleveland Plain Dealer.

A PROTESTANT PROTEST.

peaking to Catholics, that I choose to now in the enjoyment of the property it has created as the human instrument through which it is working out its

through which it is working out its faith, would be no longer secure.

I speak, too, as an American, who, though irrevocably opposed to a church controlled State, is as irrevocably opposed to a State controlled religion. I speak as a man to whom breach of faith is none the less dious because it may emerge to whom breach of faith is none the less odious because it may emerge from high altitudes. And I speak as a believer, who sees in what is transpiring in France an organized movement against belief in God after any faith. Happily, what is transpiring there is not likely to transpire here. Republican America would not tolerate it. Protestant America would put itself against it. Liberty-loying America would overtestant America would put itself against it. Liberty-loving America would overwhelm it; or perish; for what France is doing to the Catholics of France, if accepted by the world as a thing rightly done, would be looked back to some day as the first great step toward the extinction, not merely of the faith of men in God, but of liberty for individual men. It is the right of the Catholics of France to hold that which they

have created that is on trial to-day. The whole cause of individual property is: on trial. Individual liberty of conscience is on trial. And on issues such as these, the attitude of America ought not to be in doubt.—Judge Grossup, of Chicago.

We spoke recently of Dr. Briggs' article in the North American Review, and dwelt on some of his statements. But as the article is a very remarkable one, and as on the one hand it con-cedes so much to the Catholic position on the Papacy, and on the other hand objects to so much in the Papacy as he conceives it to be now and to have been for some centuries past, we deem it well to consider further first, his concessions, which are certainly a new departure in Protestant theology, and second, his objections and the changes he thinks necessary to lead the way to Christian unity with the Papacy as its centre, or hub, around which the great Christian wheel revolves. We think his remarkable concessions make his subsequent objections and suggest-

od changes illogical and inconsistent.
But of that hereafter.
Dr. Briggs says, "The Papacy has a much firmer basis in a number of texts in the New Testament and in Christian history than most Protestants have been willing to recognize."

been willing to recognize."

While he thinks Catholic controversialists "have warped the meaning of several passages in the New Testament in the interests of the most exaggerated claims of the Papacy," he thinks on the other hand that "Protestant controversialists have minimized the

controversialists have minimized the importance of these texts and emptied them of their true meaning."
He continues: "Jesus, in His vision of His kingdom, when Peter recognized Him as the Messiah, said (Matt. xvi.,

17 19): 'Blessed art thou, Simon, son of For flesh and blood hath not revealed it unto thee.

But my Father which is in heaven;
And I say unto thee: Thou are

say unto thee: Thou art Peter.
And upon this rock I will build My And the gates of hell shall not pre-

And the gates of neil shall hot provail against it.

I will give unto thee the Keys of the Kingdom of God.

And whatsoever thou shalt bind on earth shall be bound also in heaven.

And whatsoever thou shalt loose on the shall be loosed in heaven.

earth shall be loosed in heaven."
"All attempts to explain the 'rock' "All a tempts to explain the 'rock' in any other way than as referring to Peter have ignominiously failed. St. Peter was thus made by the appointment of Jesus the rock on which the Church was built as a spiritual house or temple; and at the same time the porter of the Kingdom, whose privilege it is to open and shut its gates. The Church is here conceived, as a building, a house constituted of living stones, all built upon Peter, the first of these stones, or the primary rock foundation. It is also conceived as the City of God, into which men enter by the gates. These conceptions are the gates. These conceptions are familiar in the Old Testament, as well as in the New Testament. The signi-ficant thing here is the primacy of St.

Peter."

Here Dr. Briggs talks like a Catholic theologian. Many have been the attempts to explain the word "Rock" in the text quoted above, "thou art attempts to explain the word "Rock" in the text quoted above, "thou art Peter (a rock) and upon this rock I will build My Church," in some sense other than as referring to Peter. But Dr. Briggs very frankly affirms that they "have ignominiously failed." We say "frankly" because the doctor well knew when he affirmed it that he world win counter to the prevalent. would run counter to the prevalent opinion of a majority of his Protestant opinion of a majority of his Protestant brethren. He does not lack courage. He continues: "This saying of Jesus is confirmed by the history of the Apostolic age. Peter was certainly the chief of the Apostles, according to all the Gospels, during the earthly life of our Lord. The early chapters of 'Acts' represent him as the acknowledged chief of the Apostolic community down to the Council of Jerusalem. In fact the Council of Jerusalem.

of the Christian expediency of St. Peter, in all his subsequent life, as is evident from his own later Epistles and from the story of the companion of his travels."

travels."

Continuing in the same line of thought, Dr. Briggs goes on to say:

"It is evident that Jesus, in speaking to St. Peter, had the whole history of His kingdom in view. He sees conflict with the evil powers and victory over them. It is, therefore, vain to suppose that we must limit the commission to St. Peter. We could no more do that than we could limit the Apostolic commission of the Apostles. The commission of the primate, no less than the commission of the Twelve, includes their successors in all time to the end of the world. The natural to the end of the world. The natura to the end of the world. The hadra's interpretation of the passage, therefore, apart from all prejudice, gives the Papacy a basal authority, as it has always maintained. Therefore we must admit that there must be a sense in which the successors of St. Peter are the rock of the Church, and have the

unthority of the Keys in ecclesiastical government, discipline and determination of faith and morals."

We have emphasized the above as it directly and indirectly concedes all that Catholics claim in regard to the Papage, And we think it takes the Papacy. And we think it takes the ground from under all the objections the Doctor has raised, and from all reasons for the changes in the Papacy

which he suggests.

He continues: "Inasmuch, however, as the commission is given to the Twelve and their successors also as to the power of the Keys, it is necessary to take the several passages to gether, and conclude that the authority was given by Our Lord to the Apostles in a body, and that it was given to St. Peter as the executive head of the

From what we have already quoted from Dr. Briggs, it is clear that he recognizes in the commission of St. Peter an authority not given to any other apostle individually, or to all the apostles taken together. This idea he apostles taken together. This idea further impresses in the following:

further impresses in the following:

"There are two other passages upon which the Papacy builds its authority. The chief of these is John xxi., where Peter is singled out from the seven who were with Jesus on the shore of the Sea of Galilee after His resurrection and the the Sea of Galilee after His resurrec-tion, and the command was given to Peter to 'Feed the sheep.' Here Jesus appoints St. Peter to be the shepherd of the flock of Christ, which in accord-ance with the usage of the time with reference to the kings of David's line, and with reference to Christ Himself as the Good Shepherd, implies Govern-ment of the Church. It is all the more significant that this passage singles out and distinguishes Peter in the presence of the sons of Zobedee and others, the most prominent of the Twelve, and that the narrative is contained in the Gospel of John. Here again it cannot be supposed that this is a commission to Peter as an individual. He is given an office as the Chief Shepherd of the flock of Christ. If the flock continues, the Chief Shepherd must be the suc-cessor of St. Peter, to carry on his work as Shepherd. The third passage is given in Luke xxii, 31 32, mentioned above. None of these passages are in the Gospel of Mark, which represents the preaching of St. Peter as nearly as we can come to it; but in the other three Gospels, Matthew from Palestine or Syria, John from Asia Minor, and Luke a disciple of St. Paul. They may well, therefore, represent the concensus of the Apostolic Church. These three words of Jesus were all uttered on the most solemn and critical occasions in the life of Our Lord. They may be regarded, therefore, as visions of Our Lord, visions of His Kingdom and ideals of the Papacy."

These lengthy quotations will enable the reader to see Dr. Briggs' idea of the nature and divine origin of the

Papacy—his ideal Papacy. He next takes into consideration the real Papacy finds some faults in it—or thinks he does—and suggests some changes in it in order to have it correspond with his ideal. We will consider some of these faults and suggested changes.—N. Y. Freeman's Journal.

usalem decided for St. Peter, and St. Sin has many tools, but a Paul himself abandoned his earlier un-



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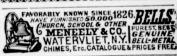
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"You're pretty thin," she said.
"You're pretty thin," she said.
"Maybe I'd be pretty thin, too, if I lived on apple an' crackers. An' now it's my turn. See this." And she whisked the cover off the box, and showed the neatly-packed contents.
"Now," she said, as she drew out a sandwich, "I'll trade you this for two

Her glance fell on the half-eaten THE PAPACY THE CENTRE OF apple and the crackers. "Perhaps you are too poor?" she

Her little heart was touched.
"Have you worked here long?" she

asked.
"Nearly fifty years."
"Mercy! that's a long time." Her quick glance traveled over his threadbare suit. Maybe Mr. Ramsey would

for the lonely old man. That's what mamma said. An' papa said he guessed mamma could do it if anybody could. You know Mr. Ramsey. What do you

owe you?"
"Mercy," cried the child, "you

"Mercy," cried the child, "you don't owe me anythin'! I couldn't eat it all, an' papa didn't have time. I hope you liked it."
"It was the best luncheon I have eaten for years," said the old man.
"I'll remember an' tell mamma that.

pocket and drew out an ancient leather wallet. From this he extracted a bill and smoothed it on his knee.

"There is a lame boy whose name is Joe" he slowly said. "He needs a

stared at the bill.

"Yes, yes!" she answered. "Mamma
went an' found out. You can get the
kind of chair Joe wants for \$15. An's

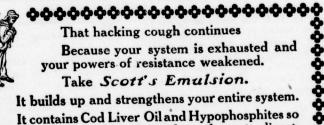
the little purse was restored to its place, she looked up at the old man.
"Now," she said, "if you please, I'm goin' to give you a kiss. I always give papa a kiss when he's particularly nice."

need that money for yourself?"
He shook his head.

doorway.

"It's papa," cried the child.
The old man looked around.
"Wall Fanton a"

It is not as a Catholic or a Protestant speaking to Catholics, that I choose to raise my voice, for whatever my voice is worth, against this invasion of the rights of the church; nor a Protest ant merely interested in seeing that the great sister church is not despoiled. I speak as a Protestant, and in the interests of Protestants: because if such things could be done outside of France, the great Protestant church to which I belong, secure now in the enjoyment of the property



prepared that it is easy to take and easy to digest.

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e insertion.

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orized to receive subscriptions and transall other business for THE CATHOLIC t for Newfoundland, Mr. James Power ent for district of Nipissing, Mrs. olds, New Liskeard.

a subscribers change their residence thank that the old as well as thenew be sent us. LETTERS OF RECOMMENDATION,

Apostolic Delegation. Ottawa. June 18th, 1905. To the Editor of the CATHOLIC RECORD,

London. Onb.

My Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbude with a strong Catholic spirit. It strenususly defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its sholecome influence reaches more Catholic Somes.

refore, earnestly recommend it to Cath

nilies.

my blessing on your work, and best for its continued success, Yours very sincerely in Christ,
DONATUS, Archbishop of Ephesus,
Apostolic Delegate.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900. To the Editor of THE CATHOLIC RECORD

London, Ont:

Dear Sir: For some time past I have read rour estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a taly Catholic spirit pervadesithe whole.

Therefore, with pleasure, I can recommend to the faithful.

Blessing you and wishing you success,

thful.
 Ing you and wishing you success,
 Believe me to remain,
 Yours fatthfully in Jesus Christ
 † D FALCONIO, Arch. of Larissa,
 Apost. Deleg.

LONDON, SATURDAY, APR. 6, 1907.

MEDICAL MISSIONS.

Amongst our non-Catholic people missionary societies are many and varied. Their name is legion. Their purpose is to pervert all Catholics and to convert a few Chinese. The amount of money they spend is in inverse proportion to their success. They direct their efforts in an under-hand way, now adays principally under cover of medicine and by the gentle method of nursing. The Rev. Dr. A. J. Hunter, superintendent of the Fenlon Hospital. is an example. It is a good thing to have two strings to a bow. If one breaks the other will stretch. If church work fails medical practice will most likely succeed. The manner in which they work together is charming. All that is needed to make the circle complete is the undertaker. It is all for the Church-to bring the gospel to the poor ignorant Catholics. This is exactly the old, worn-out charge of end justifying means. In order to be clearer upon the point we give a synopsis of a speech which Dr. Hunter delivered prayer. "I pray not for the world." Women's Home Missionary Society, held in Cooke's church, The zealous (?) doctor had labored for about five years amongst the Galicians in the North-West. He had approached them carefully, even stealthily. Not knowing how many heavy-armed Jesuits might be lurking around, he did not confront them boldly, or tell them they were sitting in darkness and that they were in danger of Romanism. He went to them as a

medicine-man.

"Teaching men the use of simples And the antidotes for poisons. And the cure of all diseases." Thus did the gallant doctor combine the corporeal with the spiritual, and link the drug-cart with the star of theology. It was, at least so he regards it, a happy thought; for, by medical nursing and educational work, he assures us, the Church could reach these people and make them accessible to religious work. The report does not say how far the plan succeeded. Most likely the Galicians were not accessible at least to the religious work which Dr. Hunter was introducing with his breadpills. Perhaps they were so healthy they did not need even the pills. The only way for the doctor to get along is to wait for some plague or epidemic. He acknowledges some good in them : they were not quite without the gospel and "there was much to commend in the piety of these Catholic people." The poor people are all right-full of faith and piety. They want neither medical attendance nor proselytizing missions. This Dr. Hunter knows ; for this is what his remarks imply. But the Missionary Society must have been crestfallen when it heard Catholic plety commended. There is hope, however, in the young. A number of Galicians are preparing themselves in the Manitoba College to preach Presbyter- | soul, are forbidden to be attached. The after suffering martyrdom, was interred

ianism amongst their people. They are organizing an Independent Greek Church. Let any thoughtful person imagine Presbyterianism and Greek Episcopacy cc-ordinating together. It would be far better to stick to medicine than to humbug a poor Woman's Missionary Society by such twaddle. This, it is further claimed, is a great movement centralizing in a Canadian province, heard of in Austria, extending to the Catholic Church and even reaching the United States. Before the whole wave has subsided they may get hold of the Pope. No explanation concerning either the extension towards, or the intention upon, the Catholic Church has been volunteered. Does Dr. Hunter propose to make the Church Presbyterian or Greek Inde pendent? Argument is useless where sentiment predominates. The difference between a Greek Bishop and a Presbyterian minister does not appeal to Dr. Hunter or a man in his position. No more does it appeal to a missionary society which meets in a church where the use of the organ was the centre of dispute for a generation. Men will have their sayit is bread and butter to them. And women will listen and contribute-contribute not to advance God's kingdom but to attack the Catholic Church. Galician piety may commend itself, their faith win praise, and their simplicity shield them from proselytism. The Church itself is the centre of attack and the trend of the whole movement. Let these people keep up their courage; and let the missionary society be generous. Men have been playing the same game and making for the same point these last three hundred and fifty years. And long before the time of Calvin, a far stronger opponent than Dr. Hunter, heresy under one form or another, but always impelled by the same power and ruled by the same spirit, kept hurling its shafts at Christ's temple of truth. Many a shaft struck, and many another fell short of the mark. They have never succeeded. The walls still stand-not to defy but to welcome and shelter all who seek refuge from the threatening storms. It was in the twelfth century the Greeks left. The sixteenth cen tury saw more go another away. Dr. Hunter may be the hero of the twentieth. But he comes in a strange guise and with sinister proposals. Then when he speaks of the Church reach ing these Galicians what Church does he mean? Neither he nor any other Protestant has a right to speak of "the Church." It is very doubtful whether he has the right to speak of the Presbyterian Church, so difficult is it to say which it is. Free or Established Kirk. He adds, that if this be done, then the Missionary Society can make them accessible to religious work." After lauding the piety of the Galicians such a remark is entirely out of place. More medicine, more nursing, less cant and sham-perhaps the doctor will be able to report more favorably at the next meeting.

WORLDLINESS. What must make people reflect from

time to time is that He Who came to

save the world excluded the world, or,

to be more exact, a world, from His God loved the world and delivered un His beloved Son for it. The Son came into the world, taught it truth and gave His life for it. Was it that He died for the same world for which He refused to pray? Most assuredly not. There are two worlds-the one made by God and redeemed by our blessed Saviour; the other kingdom which sinners have made, which was directly under the dominion of satan and which satan offered to Christ as the price of His adoration. These are not the physical universe which in its beauty and order rings the glory of God. The physical universe, with its countless well-springs of pleasure, is in itself good; for God bath made it. Gold and precious stones, shadows of starry night, air and heavens are not in themselves inducements to evil. It is only in so far as they, under the influence of sinful man and the malice of evil spirits, that these countless things are distorted from the sublime purpose for which they were intended. Beyond the physical nature lies the moral character proper to man. Whatever use man makes of the countless beings which he finds at his service will bear only upon his own soul. He cannot impart to lifeless metal or animated beast or aught else a moral quality which they do not possess. Yet they act with too destructive energy upon him who ought to be always their master and never their servant, but who, in fact, is always their steward. This wicked dangerous world which our Lord cursed and against which the Apostle warns us so strongly is due to man's perversity. And man's perversity is his pride, his sensuality and his selfishness. These are the world and the things which are in the world, to which

we, if we have love for our immortal

war is unremitting. There can be no truce or compromise. Worldly wisdom and worldly practice, proud temporal advaninsubordination, tage, grasping selfishness, degrading sensuality enshrined in fashion's splendors, concealed beneath the gilded trappings of society's lan guage, laws and customs-these things ensnare the innocent and enslave their votaries. Nor is it difficult to note the dark lineaments of this spectral world. They are in direct contrast to the characteristics of our Blessed Lord. He was filled with a love for God, with hatred for sin and with zeal for the souls of men. Indifference to all three characterize the world. When education ignores God and keeps Him out of the halls of learning, young people readily become indifferent, wrong theories warp the mind concern ing sin and the soul itself. Materialism has ridiculed the noble science of psychology until men are indifferent whether such subjects are treated or not. Jesus Christ tells us that the soul is the one thing necessary for us to gain. The world has no time for it, no room for its demands, no courage to restrain it. And as for sin, the world ecomes accustomed to it-so wont to its dismal form and leprous touch that it shuns and fears sin no more. The market-place is busy. The salons glare with dazzling light and pleasure. But the temples are closed or abandoned. Men forget God, and are indifferent to their own highest interests. We cannot be children of God and be so enchained by the world. It is not that God calls us to leave the world in the sense of entering convent or monastery. He does call upon us to resist the world, to keep a sanctuary and an altar for Him in our own heart, and there frequently make reparation for the indifference of the world in which we are by our position obliged to dwell. He calls upon us to confess Him before men, to make our religion practical, not a mere theory which cannot be allowed to intrude upon our daily conduct or the demands which worldly society makes upon us. It does not mean that we are each to be a recluse. Yow unworldly our Blessed Lord was. There was nothing like indifference when it was a question of His Father's glory. It was all to Him-His law, His meat and drink, His joy, the one thing He sought with devoring zeal, the fire of His Sacred Heart and generous soul. Yet we find Him going in and out amongst receiving sinners and eating men, with them. So in a limited sense may it be with us - and only in a limited sense, for the world has too many dangers that we can run its slippery paths at will. Indifference is a blight. If we would keep our soul fresh with the life or the true vine, then must we dread indifference. We must keep near the altar. We must love the things of God-the Incarnation, Christ's holy Church and the grace giving sacraments and the morning Sacrifices whose stream rejoices the city of God. Indifference is the danger of this time. Men are too much taken up with the world-too busy, too much occupied with temporal undertakings. Will things change? When the tide of prosperity ebbs and the works are more advanced, then may another generation come which will be less indifferent and more concerned about God and their soul. Concerning the other characteristics of

worldliness another time.

ST. PETER'S MARTYRDOM. Amongst the questions which have formed subjects for discussion and investigation touching St. Peter, the Prince of the Apostles, is the spot where he suffered martyrdom. Two points have at different times claimed the honor, the Janiculum and the Vatican. Tradition has varied. Its pendulum, which first swung towards the Vatican, began to oscillate in later centuries to the higher and more prominent hill of the Janiculum. Here, to commemorate the spot, a church, S. Pietro in Montorio, was built. After some time the pendulum swung back to the Vatican leaving the old Franciscan Church on the Janiculum more lonely than ever-and beatified with a circular building from Bramante's design, and affording from the neighboring piazza a magnificent view of the Eternal City. There had not been reasons enough to satisfy archaeologists that the Janiculum had been the place of execution. It was the very opposite with the Vatican. Not only was the tradition older, going back to the time of Constantine, but the locality had a more likely history. There was the circus of Nero. And there, upon the very spot where stands now in architecture undefiled the Basilica of St. Peter, stood once the villa of Nero. Around this villa was the burying place of Caesar's household. It is supposed that the Apostle,

in the tomb of one of the imperial servants. The epistle of St. Paul to the Philippians proves that the Christians were in the palace: "The saints salute you, especially they that are of Cæsar's household." Prof. Marucchi, at present the most distinguished archaeologist of Rome, is altogether in favor of the Vatican. The question has of late received special attention because of the desire of several critics to open the tomb of St. Peter. Quite sufficient evidence has been gathered from external circumstances and other traditions to convince those who are open to conviction that the confession of St. Peter was made where now his tomb is kept and his Basilica points its cross to the sky.

THE CIRCUMLOCUTIONISTS. Lord Roseberry would make an excellent Lord Decimus Tite Barnacle-Perhaps my Lord Roseberry is interested in Ireland. A great many English Lords are solicitous about the Emerald Isle-so far as it has relation to their pockets. The officials of the Circumlocution Office, as described in Little Dorrit." had a deep interest in the continuance of that institution, and the speech of Lord Roseberry reminds us of the deliverance of Lord Decimus Tite Barnacle, in the House of Lords, when defending its procedure, and praying for its continuance. Amongst other expedients he induced a certain number of members to cheer vociferously at certain declar ations in his address. Those who did the cheering were relations or connections of the Barnacles. The Barnacle family was a large one. The present day Barnacle family is also of goodly proportions. It comprises such men as Lord Roseberry, Lord Lansdowne, and hundreds of other titled landed proprietors in Ireland, as well as the deluded followers of William, many of whom are spooned at the doors of the Irish Circumlocution Office - Dublin Castle. A despatch from London states that my Lord Roseberry made a speech in which he said Great Britain would never tolerate a separate Irish

Parliament. " A system suitable for Canada and Australia," he added, "would be dif-ferent in a contiguous island which in its public declarations prided itself on

ts disloyalty." What has the noble Lord and his brother Barnacles ever done to make the Irish leval? The treatment the 'predominant partner' has meted out to Ireland has for centuries been the shame of England and the wonder of every other civilized nation in the world. But, somehow or other, the Barnacles always managed to delude the English electorate, and continued a system of government in Ireland, through Dublin Castle, which would not be tolerated in any other part of the universe. The story of the American colonies, and the story of the family compact in Canada are not unknown to my Lord Roseberry; the system of Government that prevailed in the present American Republic over century ago and that which prevailed in Canada in 1837 still exists in Ireland. The bull dog motto, "What we have we'll hold," is still inscribed on the banner of the Barnacle family, but times are changing rapidly. The eyes of the English people are being opened and Dublin Castle will have to go just in the same way as went the Circumlocution Office.

PRESIDENT ELIOT ON SECULAR UNIVERSITIES.

The American University Association held its annual meeting at the Canada Club's hall, in Montreal, toward the end of February, and from an educational point of view, the assemblage was a most representative one, being attended by numerous graduates of universities of all parts of the United States and Canada. Among those present were: President Eliot of Harvard University, Principal William Peterson of McGill, Judge Mathieu of Laval, Rev. James Barclay, M. A. and D. D., of Montreal, etc.

After a sumptuous dinner, the chairman. Mr. S. P. Stearns, introduced President Eliot, who gave a highly interesting and instructive discourse on 'the Training of Men." He traced the development of Harvard University from its beginning, as a modest college with three professors, to its present position as one of the most and perhaps the most scientific institution of Amer-

ica. He stated that Harvard was in the beginning a Puritan institution, but now religious exercises are entirely voluntary, and no student need attend religious exercises unless he desires to do so. The students, he says, belong to divers religious bodies and nationalities, namely, the Protestant denomina tions, the Catholics, Greek, Indian, Jewish and Chinese. He remarked that in Canada the members of the two religions and races do not associate as well as they should owing to the established educational systems.

On this point we feel bound to remark that Dr. Eliot does not appear to be fully aware of the relations existing between Catholics and Protestants. The Protestants of Quebec are as anxious to keep their Separate schools in operation as are the Catholies of Ontario. Both deem a religious education necessary for their children, and the most effectual way of doing this is by their education under a system whereby the two faiths do not interfere with each other. We understand that Dr. Elliot has

not himself a very decided Christian

belief. On this point we may not be correct, but whether this be the case or not, the people of Canada have decided views, and they should be at perfect liberty to give their children an education which includes the religious teaching to which they are attached. This is best secured by the school systems existing in Quebec and Ontario. And there need not be any quarrel between Cath olics and Protestants, or French and English-speaking people on this account. Both sections should be tolerant of each other; and though in former times there may have been less toleration than was desirable between the two religions and races, we believe that much of the friction which occurred on these two grounds has disappeared, as the sections of the population chiefly concerned in the matter have learned that they can exercise the virtue of toleration to their mutual advantage.

The learned gentleman states that the Catholic hierarchy in the United States were formerly opposed to the state of affairs in that country under which there are seven thousand Cathclic students in the secular universities, but that now they are sympathetic to it. We can assure him that the Catho lic hierarchy would prefer to see these Catholic students attending the Catho lie universities, but they must look facts in the face, and under the circumstances which they cannot fully control. they find that the best, and indeed the only thing they can do is to provide religious instruction and influences for the Catholic students at the institutions referred to.

President Eliot says there are more than three hundred and fifty Catholic students in Harvard at the present time : but these have a club and are well organized with a spiritual director who reports systematically to the director of the university.

This bears out what we have stated, that the Catholic hierarchy are anxious that the students attending such secular institutions should have Catholic influences about them; but it does not show that the hierarchy would not wish them to attend Catholic institu tions in preference.

AT THE BRINK OF THE ABYSS. At a meeting of Baptist ministers held in Toronto on Monday, 25th inst. the Rev. J. B. Kennedy, of the Memorial Church, reviewed a book issued by Dr. Jas. Orr on " Problems of the Old

Testament." and gave decisive atter ance to his belief that at the present day the higher critics and self-styled philosophers give utterance to views of the Christian religion altogether at variance with those taught by St. Paul The public have long been conscious

that such is the case, and there is no secret about the fact that in all the Protestant denominations a considerable section of the clergy, from whom the laity derive their knowledge of the Christian religion, are practically Unitarians or Deists who have discarded the fundamental mysteries of the Christian faith, and, in most instances, are allowed to continue in their official position, through the fear that, if they be brought to task, the public will lose confidence in the Church, and the Church be weakened when it hecomes known that such doctrines are promulgated under its protection and sanction.

home by the statement of one of the ministers present, to the effect that one of the clergymen, now engaged as a professor in McMaster university. makes light of the atonement for sin made by Christ in His sufferings and death upon the cross." The same professor, under the cover of higher criticism, throws doubt also, it is asserted, upon other teachings of the old and new Testament, showing a lack of conviction of the inspiration of the Bible. In the opinion of the minister who made these statements, the professor who had thus attached fundamental truths of religion should resign his position in the university as a teacher, for, as he said, it is clear that, when ministers of the Church, and especially those who are training the rising generation of ministers, have no belief in the inspiration of the Bible, the congregations will be corrupted in the faith, and, in fact, from this cause, even now these effects are seen in the number of workingmen who have given up their belief in the inspiration of God's word.

ciples of unbelief should take firm root among Baptists as among other denominations of Protestantism, for this is a necessary result of the primary principle on which Protestantism of every sort is founded, the principle enounced by Martin Luther that the only final tribunal before which the truth is to be judged is the private judgment of each individual; and thus, while it is true that the Baptists of Canada have withstood the enticements of the advocates of union with the three denominations. which during the last couple of years have almost agreed to unite into one new sect, we witnessed some years ago the retirement or secession of so prominent a minister as the late Dr. Spurgeon of London Temple, from the English Baptist union, because, as Mr. Spurgeon declared, the union had reached the down grade and was rapidly descending to the abyss of Infidelity. The Bartists of Canada, on the other hard, have refused the offer of union. because, to accept it would entail the denial of doctrines which that body has always held to be part of the revealed truth which the divine founder of Christianity commissioned His Apostles

have commanded you." It now remains to be seen whether it will be allowed by the Baptist body that a professor in its Canadian university will be permitted to attack with impunity such fundamental doctrines as the inspiration of the Bible, and the redemption of mankind through the sufferings and death of Christ. If these doctrines may be denied with impunity, the Baptist body may as well proclaim themselves Unitarians or Deists at

As a matter of fact, the only bulwark against Infidelity is the CatholicChurch, which maintains to-day, as firmly as she did in past ages, the unchangeable truth that the Holy Scripture is God's Word, which must be interpreted, not by private individuals, but by the infallible Church instituted by Christ.

HOME RULE PROSPECTS.

Mr. John Dillon, speaking at so Irish demonstration at Wolverhampton. England, on Monday, March 18, made reference to the situation in the Transvaal at the present moment. The occasion of the speech was the celebration of St. Patrick's day, which was being honored on Monday, as the day itself occurred on Sunday.

In the course of his address he pointed out that General Botha, who five years ago was fighting bravely for the independence of his country, is now the premier of that country, to which full autonomy has been granted by the British Government. It is a lesson to the people of Ireland, that if they persevere in demanding Home Rule it cannot be denied them. Let the young Irishmen. sit at the feet of Generals Botha and de La Rey, and they will gain the

liberty for Ireland which she demands. "The South African premier," Mr. Dillon said, "has conquered his conquerors, Botha being now a Minister of the Crown in his native province of the Transvaal. Irishmen of to-day may see the time when Mr. John Redmond, the leader of the Irish Parliamentary party shall be the Premier of Ireland. In my belief," he added, "the Irish have been fully vindicated in their demand for Home Rule, by the great victory which the Boers have achieved."

In view of the fact that Sir Henry Campbell-Baunerman has promised to introduce immediately into the British House of Commons a measure of Home Rule which is satisfactory to Mr. Redmond, it may be confidently said that Irelard's victory is on the point of being gained. Until this measure be actually brought before the House of Commons, it cannot be absolutely said that It will be satisfactory in every respect, but we fully believe that the The matter was brought very near Liberal Government will grant substantially all that Ireland requires in order to meet at least all her most pressing needs at the present moment and if further concessions are requisite they will be granted in due time. Mr. Campbell-Bannerman has shown that he fully appreciates the necessity of giving Ireland a satisfactory Home Rule measure, and it is our believe that the bill he will introduce will be of this character. But, to be satisfactory, it must give the Irish people the power to remedy the evils of having a minor ity of the people exercising an ascendancy over the nation, as is the case at

A very short time will now elapse before we shall know the character the bill the Premier of Great Britain intends to present. But the excitement which already exists among the advocates of ascendancy at the prospect that justice is to be done, is an assurance that a good practical measure of Home Rule will be offered. Nothing less than this can give satisfaction to the people of Ireland.

Occasionally we ha peculiar despatches fro week ago a correspon announcement that " Angle-Saxon " prel have presented to Pa State, Merry Del Val, setting forth the im ' Anglo Saxon " Catho pared with the remain elie world. It goes on to say th in the United States, and Great Britain num 45,000,000. On the the young man asserts sentation is asked f Saxons" in the Sacred believed that the ste "Anglo-Saxon" prelat erable effect. All of v not be true. It is alwa what the reporters c ticulars," when we re dated from Rome. 1 find the term "Anglo onsly used in the des be news to the prels try to be told the Saxons." Our friend to teach mankind, when He said to clared some time ago them : " Preach the Gospel to every ful research, he disc creature" and "Going teach all Angle-Saxons in Ame nations to observe all things which I Ferry, New York, Tombstone City, Ariz

> THE CATHOLIC REC Mr. R. D. Gunn, K. C appointment to the vacancy caused by late Judge O'Mears latter, by his learnin judicial temperament instincts, reflected position. His mantl one who is liberally same qualities. The not have made a bet action has been co hands. We trust Gun will be given administer the his office to which he ha another column we p his career.

THE REV. G. R. missionary in the very proud of the drawn into his conv Canadians of that ci this, he does not -perhaps he is no ten Protestants wer Catholic Church a Ottawa during the several others are

Grand Lodge of C \$400 was donated to verting" the Fre on the same day formed us that fo from Protestantism the Catholic Chui His Grace the Mo of St. Boniface.

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" ANGLO-SAXON."

Occasionally we have some very peculiar despatches from Rome. About week ago a correspondent cabled the announcement that the prominent "Angle-Saxon" prelates now there have presented to Papal Secretary of State, Merry Del Val, a memorandum setting forth the importance of the " Anglo Saxon " Catholic world, compared with the remainder of the Cath-

olic world.

It goes on to say that the Catholics in the United States, Canada, Ireland and Great Britain number in all about 45,000,000. On the strength of this the young man asserts that better representation is asked for the "Anglo-Saxons" in the Sacred College, and he believed that the step taken by the "Anglo-Saxon" prelates has had considerable effect. All of which may or may not be true. It is always well to wait for erable effect. All of which may or may not be true. It is always well to wait for what the reporters call "further particulars," when we receive despatches dated from Rome. But why do we find the term "Anglo Saxon" so generonally used in the despatch? It would be news to the prelates in this country to be told they are "Anglo-Saxons." Our friend Mr. Dooley declared some time ago, that, after careful research, he discovered only two Angle-Saxons in America—one in Bog's Ferry, New York, and the other in Tombstone City, Arizona. Tombstone City, Arizona.

THE CATHOLIC RECORD congratulates Mr. R. D. Gunn, K. C., of Orillia, on his appointment to the Bench, to fill the vacancy caused by the death of the late Judge O'Meara of Ottawa. The latter, by his learning, his fairness, his judicial temperament and gentlemanly instincts, reflected honor upon the position. His mantle has fallen upon one who is liberally endowed with the same qualities. The Government could not have made a better choice, and its action has been commended upon all hands. We trust His Honor Judge Gunn will be given length of years to administer the high and bonorable office to which he has been called. In another column we publish a sketch of his career.

Taker the camp-followers and hangers on who make the noise, and, as some one has pointedly said, if you place a few frogs in your fish pond, these few frogs will make more noise than all the fish put together. Not all statements made by men who call themselves scientists are really scientific, for, according to a recent scientific writer, in some of

THE REV. G. R. McFaul, Baptist missionary in the city of Ottawa, is very proud of the fact that he has drawn into his conventicle two French Canadians of that city. As an offset to this, he does not mention the fact, —perhaps he is not aware of it—that ten Protestants were received into the Catholic Church at the Cathedral of Ottawa during the year 1906, and that several others are on the way.—Anti-

At the last meeting of the Orange Grand Lodge of Ontario the sum of \$400 was donated to the work of " converting" the French Canadians, and on the same day press dispatches informed us that forty-three converts from Protestantism were received into the Catholic Church in Winnipeg by His Grace the Most Rev. Archbishop of St. Boniface.

READER, SMITH'S FALLS .- The person to whom you refer is an excommunipur upon the market brings him a goodly revenue. Our non-Catholic friends are well supplied by such characters with books heaping abuse upon the Church. There is always a ready sale for it and the weeds out of the Pope's garden keep the market very well supplied. cated priest. The literature he has keep the market very well supplied. As long as there are fools in the world there will also be knaves. Some people are so simple as to believe that every thing they see in print must be true.

SCIENCE AND DOGMA.

There are a great many men and women of our day who are bitterly opposed to the Catholic Church because they are convinced that it is opposed to science. Volumes without number can be found on the shelves of any non-Catholic library in which the so-called warfare of the Church against all scientific knowledge is loudly proclaimed to the world. Thus it is not surprising that the mass of mankind who accept state-ments second-hand firmly believe that religion has come forth humiliated and discredited from a protracted contest against triumphant science.

steady aim of the Church, so state all the "warfare of science books," has been to keep the human race in mental the "warfare of science books," has been to keep the human race in mental bondage, and thus preserve its own prestige. These bold assertions, it is true, are not now repeated quite so frequently nor so positively as they used to be. Men have learned by frequent experience that because an assertion is found in print it does not at all follow that it is true, and those who profess to be real students are now elamoring for proof, instead of mere assertion. But if we go a little farther in our search for the origin of all this opposition of many men and women to the Charch, we shall find that their attacks are not so much against certain adgmas of the Catholic Church as against Christianity itself; that is, against all revealed religion.

In fact, at the very threshold of Christianity we were met by two tremendous mysteries that must completely stagger human reason: that of the Holy Trinity, and that of the Incarnation. These truths we know only by divine revelation.

Any one who has followed the trend of religious thought in our country for the

THE FRENCH CURE.

belief in the virgin birth of Our Lord and Saviour has been denied in so called Christian pulpits. Moreover, men who still profess a belief in religion proclaim

that it must have no dogmas and no creed. Now, this unreasonable opposition to dogma and to creed is the more

tion to dogma and to creed is the more surprising as science has its definite dogmas and creeds, just as well as religion. The moment that scientific research gets beyond the stage of mere theory—that is, becomes real science—it, at the very same instant, becomes absolute in its dogmatism. Chemistry has its creed; electricity has its creed. And although nature is the willing

The cry that the Catholic Church is

opposed to science does not, we are happy to state, come from the great leaders of scientific thought. It is

rather the camp-followers and hangers-

our popular magazines assertions found under the head of "science" have

really strayed, by the mistake either of the printer or of the writer, into the

wrong department, and should be put back where they belong, under the head

The vast majority of the great scien-

name, was a fervent Catholic and a member of the Third Order of St.

member of the Third Order of St. Francis, Volta, whose name is recalled every time we hear or speak of the electrical "volt," was so earnest in his Catholicity that he taught catechism publicly to little children. Ampere, though he passed through a period of doubt, was a practical Catholic.

In all other fields of science, as well as in the domain of electricity, Catholics have won many of the highest

lies have won many of the highest honors, Father Peter Secchi, an Italian

Jesuit, has done more than any other scientist to compel the sun to come forth from its abode of dazzling light

forth from its abode of dazzing light and write its autobiography for our in struction. Anthony Lawrence Lavois-ier, a sincere Catholic, is rightly called the "Father of Modern Chemistry;" Andrew Caesalpinus, another Catholic,

of "fiction."

REMARKABLE PICTURE FROM A RE-CENT BOOK OF THE ROLE OF A PARISH PRIEST IN RURAL FRANCE.

In the course of a review of "Gray Mist," a novel of Brittany, in the North American Review of February 15, "Ex Attache," described as a man formerly in the diplomatic service and thoroughly versed in European politics, draws a beautiful and convincing service of the French cure as he is portrait of the French cure as he is portrait of the French cure as he is found in the hamlets and provincial towns of Brittany. Without knowing anything of the merits or character of the novel itself, it is evident from the

the novel itself, it is evident from the review that it must contain a sympathetic picture of those Catholic pertions of France which are remote from the present storm centers. Just now such a picture is very opportune.

"'Gray Mist,''' says the reviewer, "shows us the extent to which the whole life of the little community centers around the rectory. It is thither that the peasant and the fisherman turn their steps for advice and help in every perplexity and every difficulty. turn their steps for advice and neight a every perplexity and every difficulty. They have no secrets from their Cure. Often he has known them from childhood, and has endowed them with what ever education they possess. He has christened, confirmed and married them, the day ones, and not confirmed and married them. ne has buried their dear ones, and possesses the most intimate acquaintance with all their domestic affairs, their with all their domestic affairs, their material interests, their shortcomings, their virtues, their aspirations and fears. He is their chosen guide, and deservedly enjoying their whole-hearted confidence, wields over them an extraordinary influence. Nowhere is this of more advantage to the government than in the ancient Duchy of Brittany, where the recombinion entirely distinct will administer a very severe rebuke, punishing with instantaneous death the rash rejecter of its unbending creed. where the population—entirely distinct from that of the remainder of France nash rejecter of its unbending creed.
Mathematics and astronomy have also their unchangeable creeds. In the face of all these undeniable facts, it does seem strange that so called science should bustle up so unceremoniously against revealed religion because this same religion does just what science does, and refuses to modify a single jot or tittle of its once established truths. is characterized by all the violence of passion, and the fervency of religious belief, peculiar to the Celtic race. CURE AS HEALTH OFFICER.

"Abbe Kornog is not the hero of the Abbe Kornog is not the new of the book. But he is undoubtedly its most lovable character, and throughout its pages he plays a predominant and yet always sympathetic role. A reviewer whose knowledge of French conditions and literature is unrivalled in America, has pronounced him 'one of the finest creations ever found in fiction.' Indeed, the Abbe Kornog is even far more attractive than Ludovic Halevy's Abbe Constantin. For whereas the latter is a bland and gentle old man, who conveys a greater idea of saintliness than of strength, and whose lines, thanks to his rich American parishioners, are cast in pleasant places, the Cure of Kerma-rioker is a forceful and intensely human nature, the keystone of a poverty-stricken community, composed exclus ively of peasants and fisherfolk, whose hardships he shares, and whom, in spite of their suspicious, reserved spite of their suspicious, reserved and rebellious character, he dominates not alone by his sacred office, and by his brain, but also by his brawn. As an illustration of this we are told how he thrashed, and hurled head first on to a manurc-heap, the village bully, a burly innkeeper, when the latter, rendered almost insane with rage by the Abbe's action in wrenching a bottle of the vile potato brandy from a peasant and breaking it on the ground, had so far forgotten himself as to menace the priest with personal violence. It was during a terrible cholera epidemic at Kermarioker, and the worthy Father was on his way tific thinkers have seen no opposition between religion and science. Listen to what the distinguished scientist, Lord Kelvin, says about the theory of evolution "The fortuitous concurrence of atoms is not an inappropriate des cription of the formation of a crystal, but it is utterly absurd when applied to living things. Here scientific thought is compelled to accept the idea of crea-"Forty years ago," continues Lord Kelvin, "while strolling with Liebig in the country lanes, I asked him if he believed that the grasses and flowers around about us could grow by mere chemical forces. His answer was: 'No more do I believe that than I believe the worthy Father was on his way home after a night sad and weary spent ministering as a priest and as a physi cian to his dying friend. Herve Rouzik, whose soul had taken its flight for a better world just as day was breaking. His heart was very heavy. For he had known Rouzik, the foster-father of the hero of the book, from childhood. But when he saw a member more do I believe that than I believe that a book of botany, describing the nature of these same grasses and flow-ers, could grow by mere chemical forces." of his flock buying potato brandy, the sale of which he had forbidden while We might not inappropriately call our age the age of electricity, and it is to devout Catholics, firm believers in

> on the rocky, wreck-strewn coast of Brittany, there was no doctor within "" Not for miles and miles, and from the first minute when the scourge ap peared, the Cure "took hold"—as the sailors say—and governed the sick and the well alike, as no other could have done—almost with a rod of iron.'

TRUE REPRESENTATIVE OF PROVIDENCE "And thus it is in well nigh every village of that strange, primitive part of France known as Brittany, whenever visited by cholera or any other deadly epidemia. The Cure, besides administering the last rites to the dying, acts as physician and as purse to administering the last rites to the dying, acts as physician and as nurse to the sick, converting his rectory into a free dispensary. Thanks to his influence as a minister of the Church, he is able to exercise an authority in all sanitary matters of the village that no lay health officer could ever hope to will the brings consolution to the was the first to construct a system of botany, and the name of the Catholic Pasteur is on every one's lips. In fact, the catalogue of world famous Catholic scientists and the list of their writings wield. He brings consolation to the bereaved, acts as executor of the last wishes of the dead, is de facto guar-dian of the widows and young orphans, secures obedience to the laws of the land from a people impatient of secu-lar authority, and in one word, is a very human and, therefore, sympathetic representative of that Providence to Whom all turn in times of stress and whom all turn in times of stress and trouble—especially in Brittany. The Cure usually becomes so attached to his flock, that frequently, as in the case of Abbe Kornog, he declines preferment, in order to remain with those among whom he has labored so devoutedly, and with such unselfishness. For most of the meagre stipend of 800 francs (\$150) a year which the Breton Cures received until a few months ago from the state, went in charity, their parishioners being, as a rule, too poverty-stricken to contribute anything save an occasional catch of fish, or a basket of vegetables, to the maintenance of their

in other and less impoverished parts of France? Not only will the people suffer cruelly from the loss of the one mentor and friend to whom alone they accord their whole trust, and from whom they have derived so much moral and material support; but the govern-ment also will be subjected to no end of difficulty through the disappearance of their most useful agents for the main-tenance of order. When the Cure de parts, the restraining influence goes, and trouble is almost certain to result in this strange and romantic region, where less than a third of the population understand and speak French, in fact, only those of the lower classes who have served in the army, and et who have served in the army, and expecially in the navy. For Brittany is the latter's nursery, and furnishes far and wide the largest proportion of its sailors, the backbone indeed of the French fleet."

VATICAN MISREPRESENTED.

DOCUMENTS OF PAPAL NUNCIATURE PUB

The Osservatore Romano publishes the following note from the Vatican:
"In regard to the alleged revelations in the Paris Messidor on the subject of the documents taken from Mgr. Montagnini (the secretary of the Papal Nunciature, who was expelled from France), it can be stated that the latter have been misrepresented and used to make false statements especially against the ecclesiastics enjoying the

confidence of the Holy See.
"The manner in which the French
Government has behaved in the matter is clear. When the Church refused to accept the intolerable conditions set forth in M. Briand's circular, the Government replied with seizing the papers of Mgr. Montagnini and expelling him from France, and now that the Church refuses to accept the contracts for the lease of the churches, it is answered with violations of right, truth and diplomatic customs which are respected by all civilized govern-

The Vatican, in protesting against the valican, in protesting against
the misrepresentation of the meaning
of the seized documents, made the
following explanation later: "The
Papal Secretary of State, Cardinal
Merry del Val, did not express satis
faction at the disorders in France at
the time of the taking of the inventhe time of the taking of the inventories of Church property, but he did announce his approval of the action of announce his approval of the action of the Catholics in support of the Bishops. Mgr. Montagnini did not express himself in opposition to Mgr. Amiette or Mgr. Pechenard before they were respectively appointed Coadjutor Archbishop of Paris and Bishop of Soissons, but as is customary he did report to the Vatioan all the information received about the candidates for tion received about the candidates for

those offices."
Paris,—The facts revealed in the correspondence seized at the Papal Nunciature here, after the expulsion Nunciature here, after the expulsion of Mgr. Montagnini, Secretary of the Nunciature, and published in the Messidor, only pertains to documents used in the prosecution of the Abbe

Messidor, only pertains to documents used in the prosecution of the Abbe Jonin. Further publications are expected shortly.

The diplomatic archives of the Nunciature previous to the rupture between France and the Vatican, have been turned over to the Austro-Hungarian Embassy. No official verification of the documents was made, the Austrian Government declining to assume any responsibility in the the Austrian Government declining to assume any responsibility in the matter, and simply acting as an intermediary for the return of the documents to the Church. Cardinal Richard, the Archbishop of Paris, having declined to submit a new proposition regarding the contracts for the lease of the churches to the parish priests, there seems to be no prospect of a resumption of the negotiations, and the French Government has practically decided to carry out the policy it had previously mapped out.—Catholic Mirror.

A GLIMPSE OF THE SUPER-NATURAL.

Not many years ago, at least not so many as to be beyond the reach of some now living, a very extraordinary event came to pass in a small town of Ireland. As to whether or not the occurrence may be strictly called miracu-lous, the reader will be the arbiter.

lous, the reader will be the arbiter.

One of the priests of the town, a young man, had such a reputation for sanctity that he was commonly called "the holy priest," as he never was seen passing from church or school or cottage of the sick without his breviary in hand. On one occasion, and the last, he was on his way to visit the ill or dying when he suddenly stopped in great distress, and blood began to flow from his mouth. He fell, and was carried to a farmhouse nearby, and seemed from his mouth. He fell, and was carried to a farmhouse nearby, and seemed to be dying, as indeed he was. Another priest was sent for in the interval. If some of the crowd around the couch of the young man chanced to express pain or wonder at his untoward accident, they were promptly silenced by the more devout, who cried out, while crossing themselves, "Is it not well for him, God bless him, to be going straight to God and heaven, the holy well for him, God bless him, to be going straight to God and heaven, the holy priest that he is?" [[The priest who had been sent_for arrived in all haste, but found the

corpse of the young curate before him. The remains were interred in the usual way, after the Office and Mass, and a vast concourse attended the funeral to honor the burial of a saint. The obse-quies over and the darkness approach-ing the clergy and the people retired

About the middle of the night the par-ish priest awoke auddenly in a state of utter panic. An unseen hand had withdrawn the bed curtains, and he be-

In fact, at the very threshold of Christianity we were met by two tremendous mysteries that must completely stagger human reason: that of the Holy Trinity, and that of the Incarnation. These truths we know only by divine revelation.

Any one who has followed the trend of religious thought in our country for the past twenty-five years must stand aghast at the frequency with which

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lator-and the ideal skin tonic. fortunately, the medicinal principle of These are "Fruit-a-tives" the wonfruit occurs only in minute quantities. derful Liver Tablets you hear so much In order to consume enough fruit to about. "Fruit-a-tives" cure the most relieve Biliousness, one would also con-obstinate cases of non-action of the sume a large amount of woody fibre bowels, biliousness, headaches, sleeps

way to get around these difficulties.

He pressed the juice from apples, oranges, figs and prunes—and then forced one more atom of the bitter principle from the discarded orange peels, "Fruit-a-tives" and see that you get into the concentrated juices. This formed a new compound, having all postpaid, from Fruit-a-tives Limited, the curative effects of fresh fruit-and Ottawa.

Everyone knows how beneficial fruit in a highly intensified degree. Them is, when eaten regularly. Fruit is nature's laxative—the finest kidney regularly. Un- into tablets.

or pulp, which would upset the stom-ach and impair digestion. An Ottawa physician discovered a They are the greatest blood purifying

noticed that he carried a missal on his arm, and, having regained some little courage, I asked him why he did so. 'My greatest solace in Purgatory,' said he, 'is due to the care I took over night to prepare the reading of the daily Mass.' 'Then,' said I, 'how do I have the course of the same. It means in a word, the keeping of the lamp of faith burning always brilliantly.

The spirit of the world to day in the daily Mass.' 'Then,' said I, 'how do I know now but that this is all a dream?' 'By God's permission I will give you a proof.' He touched my arm and vanished. I shrieked with agony, and my servants rushed to my room on hearing the sound. I rose, lit my lamp to examine the arm, and a strange mark was apparent. I went back to bed, but not to sleep. I still thought to account for the vision by fancying that the broad daylight would show the wound to be something com-mon. When the sunlight streamed into my room I rose and again examined my arm. It was no dream; the flesh

was signed with no ordinary mark."

When he came down to the dining room those present saw that he looked like a spector, so pallid and ghastly was his face. In vain they inquired the cause. He soon gave up his parish and joined a religious order, and one of the curates, to whom, after long and many petitions, he communicated the facts just related, also joined the order founded by St. Ignatius, and it is to him I owe the marvelous facts I have chronicled.—The Irish Messenger.

KEEPING IN TOUCH WITH CATHOLIC INTEREST.

I want to say that our Catholic laity should at all times keep in touch with Catholic interests, which in the domain of faith and morals should be for them interests of paramount importance. — Most Revarchbishop Glennon, in his recent monthly sermon at the New Cathedral

try. In either case separation of interests is an unnatural condition. But such separation is quite improbable where there exists a right unatural condition. derstanding and a proper appreciation of the reciprocal duties that are im-

of the reciprocal duties that are im-plied in the respective relationships. Hence the wisdom in the timely and forceful admonition of His Grace the Archbishop. To keep in touch with Catholic interests means an in telligent affiliation with the Catholic

so far as it manifests itself towards the Church is but little different from the Church is but little different from what it has been at other periods. Though it may have assumed other forms, it is still antagonistic, a fact always well to bear in mind. Note how atheism, materialism, rationalism, commercialism, socialism and semi-paganism are constantly enticing men to selfish and base purposes. How they are instilling dangerous doctrines, beclouding truth, besmirching Christian sentiment and benumbing the conscience of man.

By keeping in touch, therefore,

By keeping in touch, therefore, with Catholic interests, the Catholic laity will keep itself free from the contamination of the insidious sophistries of the times. But how shall the laity, busied with the cares of life recognize in the conflict what are the Catholic interests? Whither shall they turn with safety for light shall they turn with safety for light and guidance?

Let a stronger and safer authority Let a stronger and safer authority than ourselves supply the answer. Listen again to the words of His Grace: "It is too much to expect that a press purely secular would in all instances give us the Catholic point of view, even though we Cath-olics are quite convinced that we olics are quite convinced that we have justice on our side. To do this a Catholic press is necessary." *

To keep in touch, therefore, with Catholic interests, keep in close and constant touch with the contents of the Catholic press. This is the solution.—Church Progress.

Not a "Good Protestant."

Archbishop Glennon, in his recent monthly sermon at the New Cathedral Chapel.

What Catholic does not recognize without reflection the wislom of this suggestion? Who does not see that failure in this grave duty begets indifference from which emanate almost all the evils which Church and people are called upon to combat? To this cause in large measure may be attributed the present troubles of the Church in France. And it is the same cause which threatens the stability of the Church in our own country.

The interests of the Church are essentially the interests of her children. More so even than the interests of the paper recently is as freethinker, I favor recently: I am a freethinker. I favor recently: I am a freethinker, I favor recently: I am a freethinker. I favor recently: I am



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ving a minor g an ascend s the case at ll now elapse character o reat Britain the excitets among the at the proe done, is an tical measure ed. Nothing

STEADFASTNESS. "Jesus saith to him; because thou hast seen Me, Thomas, thou hast believed; blessed are they that have not seen and have believed." (St. John xx. 29)

When our Lord appeared to the disciples and gave them the commission to lorgive sins, and thus instituted the holy sacrament of penance, St. Thomas was not present; and when the other disciples told him what had happened, and that He had shown them the wounds in His hands and in His feet, he refused to believe them; he declared he would not believe unless he himself should see them also. He said: "Unless I shall see the print of the nails, and put my fingers into the place of the nails, and put my hands into His side, I will not believe."

This disposition of St. Thomas was very wrong. He ought to have be lieved without hesitation. He had seen our Lord work miracles without number; he had seen Him give sight to the blind, even those blind from birth; make the deaf to hear and the dumb to make the deat to hear and the dumb to speak; he had seen Him raise the dead to life, raise Lazarus after being dead and buried already four days. He knew that our Lord had predicted His resurrection. He ought to have believed, and he sinned in not believing. He was obstinate in unbelief, refusing to credit the testimony of his compan-ions, whom he knew to be honest and

Our Lord in the kindness of His heart forgave him, and made him put his fingers into the print of the nails and into the would in His side to convince him, and also to convince us by His testimony of the reality of His resur-But at the same time He rebuked him, and taught us all a grand lesson. He said: "Because thou hast lesson. He said: "Because thou hast seen Me, Thomas, thou hast believed blessed are they who have not seen and yet have believed.'

We have the faith on the testimony of the apostles and disciples who recorded it in the gospels, and who sealed their testimony in their own blood.

We have the testimony of all the dis ciples who repeatedly saw our Lord after His resurrection, sometimes a number of them, over five hun-

We have the testimony of the Catho-lic Church; of all those millions on millions who have lived from that day to this; of the wonderful providence of God and His care of His Church until This ought to be enough. This now. This ought to be enough. This ought to be enough to make us say our act of faith, "O my God, I believe whatever Thy Holy Church proposes to to my belief, because Thou hast revealed it to her. Thou who caust neither deceive nor be deceived."

This is the see of unbelief. Very This is the age of unbelief. Very

great numbers of men are occupied in trying to undermine the faith. The newspapers are full of infidel objec-tions. The press is teeming with works written expressly to destroy the faith. The filmsiest reasons are brought forward with a bold face as if they were unanswerable. The very fact that the things of God and religion are so high and incomprehensible is brought for

ward as the principal reason why they are not to be believed.

We have believed once for all, on the truest and most solid evidence. Our business now is to "live by faith." To put in practice the precepts of our faith, and to follow the example of the Author and Finisher of our faith, our Lord Jesus Christ.

We are not of those who are to be "beat about by every wind of doc-trine." We are not to be moved by the vain babblings of men, who are wise in their own conceit and think they know everything, though they know very little after all. We will not imitate St. Thomas in his unbelief, and refuse to believe the wonderful things of God because they are so high and won lerful, but imitate him when in wonder and admiration he cried, " My Lord and my God." Believing in the testimony of God and His Church, and putting away all sceptical and imagina-tive doubts, we shall receive the blesspropounced by our Lord: are they that have not seen and yet

TALKS ON RELIGION.

CONFESSION-CONTINUED.

We now come to the disposition of the penitent, that his sins may be remitted by absolution. The conditions for pardon on his part are contrition, confession and satisfaction. Contrition means hearty sorrow for past sins. with a firm purpose of amendment. confession is to accuse ourselves of our confession is to accuse ourselves of our sins to the priest possessing jurisdiction. Satisfaction is doing the penance given us by the priest. There is, to be sure, a great deal to be said for the full explanation of these conditions.

The question is often asked: Why should confession be required before

should confession be required before we can receive pardon? Our sins are known to Almighty God a thousand times better than we know them ourselves, and it is from Him that the forgiveness really comes; why then should we declare them to the priest, who is

only His minister?
This object has really been answered in the foregoing paragraph. It may be well, however, to recall the words of our Lord: "Whose sins you shall forgive they shall be forgiven; whose sins you shall retain, they shall be retained." It is evident from this text that the Apostles and their successors were to exercise the power of forgiving sins as judges. Before a judge renders a ver-dict, he has to hear the case, and understand the circumstances and necessities of each case. His position and his commission necessarily carry with them authority to hear each case, and since the position of the priest is a judicial one, it is plain that penitents must lace before him the case on which his judgment is to be exercised, that is, they must confess their sins, and be their own accusers.

It is evident from the code prevail-

offended by ain. He has made confes-sion to his minister a necessary condi-tion for His forgiveness of the sinner, and were we to consider the offense and were we to consider the offense that sin is against God, we would recog-nize the fact that His yoke is sweet and His burden light. It is well for us to recall the words of the prophet: "Know thou, and see that it is an evil

"Know thou, and see that it is an evil and a bitter thing for thee to have left the Lord thy God." (Jer. ii. 19.) When we consider the offense, we should realize that the remedy that our Lord requires of the sinner is light indeed. It is for our Lord Himself to lay down the terms of fencioness recording to the terms of forgiveness according to His own good pleasure, and we have no

His own good pleasure, and we have no right to murmur.

There is in the Old Testament recorded a bit of history which is applicable very clearly to this objection. In the Fourth Book of Kings, we read of Naaman, who was a general of the army of the King of Assyria. He was brave and rich, but a leper. He had heard of the prophet of God, Eliseus, and he went on a journey to see the prophet, and he on a journey to see the prophet, and he carried with him "ten talents of silver, carried with him "ten talents of silver, six hundred pieces of gold, and ten changes of raiment, hoping to be miraculously cured of his leprosy. So Naaman came with his horses and chariots, and stood at the door of the house of Eliseus, and Eliseus sent a messenger to him saying, 'Go, and wash seven times in the Jordan, and thy flesh half heaviers health and thou shall be shall receive health, and thou shalt be clean.' Naaman was angry, and went away saying, 'I thought he would have came out to me, and, standing, would have invoked the name of the Lord his have invoked the name of the Lord his God, and touched with his hand the place of the leprosy, and healed me. Are not the Alabama, and the Pharphar rivers of Damascus, better than all the waters of Israel, that I may wash in them and be made clean?" So, as he turned, and was going away with indignation, servant came to him and said "Father, if the prophet had bid thee do some great thing, surely thou shouldst have done it; how much rather what he now hath said to thee, 'Wasland then shall be clean.' Then he and thou shalt be clean.' Then he went down and washed in the Jordan seven times, and according to the word of the man of God, his flesh was restored like the flesh of a little child and he was made clean." (IV Kings v, 1. We can understand that if Nasman had We can understand that if Naaman had gone away in his anger, and had refused to do as the prophet told him, he would have deserved to be a leper for the rest of his life, and no one, understanding the circumstances, would have pitied him. And what shall we say of those persons who, knowing the condition persons who, knowing the condition that God has prescribed for the forgiveness of sin—for the cleansing of the soul from spiritual leprosy, refuse to make use of the simple remedy prescribed for their purification and forgiveness? "If he had hid thee decrees giveness? "If he had bid thee do some great thing, surely thou shouldst have done it." Our Lord in the sacrament

DR. LLOY D'S APOLOGIA.

of penance does not require any very great thing from us.

NOTED DIVINE, AFTER TWENTY - FIVE YEARS IN ANGLICA ANGLICAN MINISTRY,

St. Louis Western Watchman The conversion of Dr. F. E. Lloyd to the Catholic faith after twenty-five years' ministry in the Episcopal Church, during which he was recognized as one of the leading men of that denomination, has given rise to a that denomination, has given rise to a good deal of comment and speculation. A year and a half ago, Dr. Lloyd was elected coadjutor Bishop of the diocese of Oregon and his declination of that honor, explained by his action now, considerably mystified his fellow churchmen at that time. Dr. Lloyd is at present with the Paulist Fathers of Chicago, with whom he exprests to work in giving with whom he expects to work in giving missions to non-Catholics. He has just issued the subjoined statement of his reasons for embracing the Catholic

Dr. Lloyd is forty-seven years of age Oxford University. His father is an Anglican clergyman and is at present rector of an Episcopal church, at Dunrector of an Episcopal church, at Dun-bar, Pa. Until his resignation, some weeks ago, Dr. Lloyd was rector of St. Peter's church, Uniontown, Pa., and was at one time rector of St. Mark's church, Cleveland. He was formally received into the Catholic Church at St. Mary's church, Chicago, by Rev. Father O Callaghan, who has been his intimate friend for many years. His wife, who was baptized in the Presbyterian Church and educated in a Catholic convent, was received with him. They have seven children, the oldest fourteen years of age, who will be ac-cepted into the Catholic Church with out further baptism, their father having

baptized each of them.
The following is Dr. Lloyd's official statement of why he became a Catho-

ic:
"I have always believed in Jesus Christ as He is represented by the New Testament; that He is the Way the Truth and the Life; that He has founded and speaks in a Living Church, the perpetuation of His incarnation.

I read that the same obedience is demanded by Him to the voice of this

Living Church as to Himself. This

Divine Master declares that if anyone will not hear that Church, he become as a heathen and a publican. It is the search of this Living Church that has

brought me where I am to day.
"Early in life an intense desire to save my soul took possession of me. No less intense was the ever-increas-ing conviction that God had made provision to that end in that world, and such that the honest seeker might surely find it. Honest seeking always finds, for God helps the seeker.

It has been so in my case. "My face was first turned toward Christ as Master at the blessed knees of a Catholic minded mother, and though as far as I know now, she did not teach it to me, it must have been due to no other than maternal influence that in my judgment is to be exercised, that is, than maternal influence that in my they must confess their sins, and be their own accusers.

It is evident from the code prevailing in society that the person effended has the right to lay down the terms conditional on his forgiveness. God is

helped homeward by the violent hatred of the Catholic Church of a North of Ireland Protestant minister, from whom I was forced to separate on the simple and only ground of accepting an introduction to a Catholic priest, "Ye shall be hated of all men for My Name's asks."

an introduction to a Catholic priest, "Ye shall be hated of all men for My Name's sake," rang in my ears, and for the first time there sprang into my life a deep love for the Catholic Church. "In the spring of 1879, while present at a gathering of Anglicans, rector and people, and still under the stress of a growing and despening conviction, for the first time the question of the validity of Anglican Orders came to me, and while looking at the lovable face of the Anglican rector, I found myself face to face with the awful thought that perhaps, after all Mr. B. was not truly a priest. The meeting over, I hurried to my room and wrote to John Henry, Cardinal Newman. I told him of my new-found dread and craved his guidance. He directed me to a Catholic priest. I obeyed him. I was duly prepared to be received, my eyes being set on the priesthood, when on submitting the whole matter to my father, I drew back in obedience to his wishes.

From that time hence to within a few months, I can truthfully state I tried with all my heart to be loyal to Anglicanism. I went into the Anglicanism.

tried with all my heart to be loyal to Anglicanism. I went into the Anglican ministry with the determination to be true. When doubts came I consoled myself with the reflection that at all events I was preaching Catholic all events I was preaching Catholic doctrine at least in part. Ritualist I never was, since in my opinion Ritualism was not worth fighting for. It also seemed to me that it was as often also seemed to me that it was as often prompted by Protestant motives as Catholic. I deemed it my highest duty as an Anglican to preach and teach the Catholic faith as I understood it, not Ritualism. It was easy to see that there was no authoritative statement for the beginning of the Ritualistic movement, and its existence to this movement, and its existence to this very day is in defiance to whatever semblance of authority there is. When attempts are made to justify it, appeal is made to a Church that extends beyond Anglicanism, and it is therefore, of course, defiant of the one authority its officials recognize.

" A living Church must have means of expressing itself, an authority that may be exercised and appealed to at any time. Who has the right to speak for the Anglican Church? When speak for the Anglican Church r when challenged, its appeal is always made to the unattainable, the impossible, something which Anglicanism is utterly unable to bring into being. A headless Church has no more authority than any chance combination of in dividuals. The dream of a future corporate reunion of Christianity can never displace the personal conscious-ness of a present responsibility to Jesus Christ. It is not for us to know or to say what the Spirit of God is going to do, much less to dictate and anticipate His sacred plans in sancti fying the world and bringing mankind into the unity of the faith. That honest though mistaken, men may be in-struments of God for the upbuilding of this Kingdom, no man can question; but that one who knows a larger truth can be loyal to himself or to God by remaining an official of a religion knows to be false is wicked beyond question. To believe with Father Francis Paul that God requires him to stay with those he believes to be in schism until he can bring them back together to the fold of Christ is like a man maintaining it to be his duty to break the commandments because by beginning to keep them he would lose influence with the rest of his family when he desires to sanctify when he desires to sanctify them all together. 'He that is not with Me,' declares our blessed Lord, 'is against Me, and he that gathereth not with Me, scattereth.' However wise we may be in our own con ceits, God's way of working demands constant and unqualified allegiance of each individual conscience. The end, however good it may be, can not justify a means which demands the violation of conscience in the smallest degree. must leave to God and His over ruling Providence the destinies of His Church. to the Light that enlighteneth every

man that cometh into the world. The wisdom of man is folly unto God.
"Much has been made of the question of Anglican Orders. It seems to me to be utterly impertment to the greater question of one's individual duty to false to Christ. Was not an apostic a betrayer? The Catholic Caurch, as I learned before, and know with certainty now, could wish that Anglican orders were valid; it would remove one of the were valid; it would remove one of the great difficulties in the way of reconciliation. There is no desire on the part of the Catholic Church to deny any fact; it is only that she is bound to recognize and state facts. The Greek Church agrees with the Roman Church in its opinion, of Anglican orders, as is proved by the recent ordination in New York of a former Anglican clergyman. It is plain that however complimentary Greek Bishops may be, they mentary Greek Bishops may be, they refuse to jeopardize their orders by admitting into communion with them an

Anglican without re-ordination.
"But if Anglican orders were valid, my duty would be the same. Oriental heresies, as a rule, had genuine Bishops and priests; but their crime of divid-ing the Body of Christ was not less peinous because of that, but more. vital question is one of obedience to

LIQUOR AND TOBACCO HABITS

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the Living Church. Where is that Church? How can it speak to me? He that heareth her heareth Christ, and he that despiseth her despiseth Christ. In Peter's ahip there is truth, there is safety; thus the Blessed Master preached to the aultitude on the sea-shore; thus He preaches ever; where Peter is there is the Church.

"Again, every Christian body, save the Catholic Church, is losing or has lost its reverence for the Bible, and those who made of the Bible a fetich, awakening now to the falsity of their understanding of it, have gone to the extreme of repudiation. The Church maintains her original position, holds it in profound reverence as of old and uses it more extensively than ever before.

fore.
"The Catholic Church has never deried her Lord, nor has her faith in the truth and perpetuity of the Gospel of Jesus Christ failed because she has based that faith not on chance opinions based that faith not on chance opinions of men, but on Christ, the Divine Teacher. The crowning absurdity of Protestantism is revealed by the recent assertion of President Eliot, of Harvard, that religion can be nothing better than a mere working hypothesis, and like science, be forever shifting its teachings according to the discoveries of the day. Such religion is not religion; it hardly deserves to be called ethics, for ethics claims to reach down to the fundamental laws of life.

"Finally, the conceit that the Angli-

"i Finally, the conceit that the Anglican Church can be brought back to the fold of Christ by individuals that see the light and try to hold it back rather than follow it is founded on an over appreciation of the part the indi-vidual must play in the divine economy of his Church. Christ could, if He chose, raise up the very stones to be sons of Abraham and He does not demand that any man should be more than what the Spirit of God shows him that he ought to be. Christ is competent to take care of His Church and has promised that the gates of hell shall not prevail against it.

"The dreams of broad churchmen "The dreams of broad churchmen that Anglicanism will be the rallying point of so-called liberals, the dream of the so-called Anglo-Catholics that it will be the rallying point of a dis-tracted Christendom are equally founded on an unwillingness to face facts as they are and to recognize the natural consequences of tendencies as inexorable as laws that make for death. The hope that has for so many years buoyed so large a number of Arglicans and made them allay persistent doubt has grown more vain and fleeting. The Rev. Dr. Hunting-ton, rector of Grace Church, New ton, rector of Grace Church, New York, the greatest product of Episco-palianism in the United States has reconfessed it in a letter to a young contessed it in a letter to a young Episcopal clergyman, recently pub-lished in the Living Church of Milwau-kee, and the Church Standard, of Philadelphia. He says: "I have labored for peace; and now in the very communion which some of us have fondly hoped might prove the rallying center, there come these ominous tokens of a possible disruption such as would make my dream that irridescent thing the critics have always insisted that it was.".

A PIOUS PRACTICE.

Archbishop Walsh of Dublin, takes occasion of his Lenten pastoral letter to make known to the faithful of his diocese that a marked spiritual favor has been conferred upon them by the Holy Father, as a reward for habitual public manifestation of their devotion to the Blessed Sacrament, and as an encouragement to persevere in it. "On being recently informed by us," says his Grace, "of the edifying practice that has long been widespread amongst the faithful of the diocese, in both town and country, of piously saluting Our Lord in the Blessed Sacrament by some external sign of reverence, when passing a church or oratory in which the Blessed Sacrament is reserved, his Holiness felt himself moved to express in some special way the satisfaction with which be the state of this and his desire to an A PIOUS PRACTICE. special way the satisfaction with which he has heard ofthis, and his desire to encourage our people to perseverance in so laudable a practice. He has now done so by issuing an extraordinary faculty authorizing us to grant in his name an indulgence of 100 days, to be gained by the faithful of this city or discase each time that in passing a question of one's individual duty to Christ and His Church. One who is truly a Bishop or truly a priest can be false to Christ. Was not an apostle a betrayer? The Catholic Canach. been their pious and edifying practice

to do."

The pious practice thus warmly approved and indulgenged by the Sovereign Pontiff is not confined, we are glad to say, to either Dublin or Ireland allarge. It prevails in many portions of this country and still more generally perhaps, in Canada notably in the the Province of Quebec. The practice it need not be said, is thoroughly congruous; is, indeed, merely a consist gruous: is, indeed, merely a consist ent recognition of the Real Presence on the part of those who profess their belief therein.—Ave Maria.

However far. off God may seem, yet prayer brings Him near. God rejoices when we perseyere in prayer; He en-courages us by His prophets to pray on.

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True devotion to Our Lady consists in nothing else than a conviction that dren to dwell in His presence, to conshe loves us and those whom we are sider Him as near at hand, conversing helping.

Our Heavenly Father loves His chilwith them.

APRIL 6, 1907.

CHATS WITH YO Meeting People Who Ca Young men often shrin people of prominence, they feel that they have r experience to converse because they think that know how to act in their

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CHATS WITH YOUNG MEN.

Meeting People Who Can Help You. Young men often shrink from meeting Young men often shrink from meeting people of prominence, either because they feel that they have not had enough experience to converse with them, or because they think that they would not

because they think that they would not know how to act in their presence.

This is a very short - sighted policy. If you would make the most of yourself, never miss a chance of meeting and talking with people who can help you. When Lincoln was a boy he had an exaggerated idea of the men who were making history in a large way. But he

When Lincoln was a boy he had an exaggerated idea of the men who were making history in a large way; but he said that, after meeting and talking with some of them, he was surprised to find that they did not differ materially from other people he knew, or from himself. They did not seem to him to have any particularly brilliant talents, and he saw no reason why he could not do as much as they had done.

If you are ambitions to get on, school yourself to meet, without fear or embarrassment, every person of importance you can, and try always to get something from them which will help you—some inspiration, encouragement, or idea. Scrutinize and study these great characters very carefully, and try to get at the secret of their success.

There is nothing which will add to one's culture and education, to one's personal appearance, more than the constant effort at self-improvement; and there is a good education in meeting people older and more experienced than yourself, especially if you approach them in a simple, receptive attitude; but, if you close up like a clam, and are afraid to say your soul is your proach them in a simple, receptive attitude; but, if you close up like a clam, and are afraid to say your soul is your own; if you show in your very manner that you think you are inferior to them, you will not be able to put yourself in a position to learn anything of value. While you should not be too bold, you must not be timid. You must hold your head up and believe in yourself. Others will not believe in you if you do not believe in yourself.

ence, and of helpfulness possible.

I know men in New York whose success is very largely due to their early determination to meet people and to lose no opportunity of extending their

Could Not Sacrifice His Smaller Ambitions.

There are many people who would like to do some splendid thing in the world, something which would be a real credit to their ability, something worth but for the terrible price put

It makes them sick at heart to think of all the delightful things they would like to do which they must put aside—the sacrifices they must make in order to do these things. They have the de sire, but they have have not the stam ina, the grit, or the determination to make the necessary sacrifice—to say no to the multitude of things which tempt

them from their aim.
"Why is it," they ask, "that such a terrible price is put upon all the great prizes of life? Why should it be necessary to set aside the thousand and sant things that allure us by the way? Why should not we be able to take them all in — always play when we feel like it, do the pleasantest thing, the most attractive thing as we go ong, and still be able to achieve some thing worth while?"

Think what it means to have reached middle life or later to feel that one has constantly sacrificed the greater for the less, that which is worth while for

that which is pleasant and easy!

The trouble with making a business or a profession, of following the easy, the pleasant, the desirable things, is that we never get anywhere in the pro-cess. We do not grow except as we do these things for recreation, necessary change and rest. When we make a business of pleasure the whole man de-teriorates, because he was made for work, was made to achieve something worth while, not to spand his life in worth while, not to spend his life in worth while, not to spend make a pusiness of pleasure, the pleasure loses its zest, its faucied sweetness, and the man begins to retrograde.

We must do the thing that is indicated

we must do the thing that is indicated in the blood, that is, stamped in our very constitution, or we must pay the penalty in going backwards. We can not advance unless we obey the laws of growth and advancement.

Many of us let the lesser crowd out the greater. We have not the stamina to sacrifice present comforts and pleasure and con the price for the perman-

sacrince present comforts and piear-sure and pay the price for the perman-ent and the more enduring. We would rather have the froth of pleasure, as we go along, than the clear wise of that which endures.

The great failure army to day is full The great failure army to day is full of people who wanted to succeed, to do something really worth while, but who were victims of the pleasures of the moment. They could not forego the comfort, the ease, could not make the little sacrifices of their pleasure, as they went along, in order to do that which would give them the more enduring, the stable achievement. They thought they must have their pleasure as they went along. They could not as they went along. They could not make the sacrifices for that which en-dures, for that which is worth while.—

How to Become Nobler and Stronger In the world you will have to watch ver yourself and to cleave steadily to In the world you will have to watch over yourself and to cleave steadily to the religious practices of which you have felt the happy fruits. If you are faithful to them, your character will become nobler and stronger. If you mend what faults you may commit, they will not bear the same evil results that they work in souls in whom God is not present and His influence is not felt. You will take advantage of whatever experiences life may bring you so as to draw ever nearer to Him in Whom you will always find light and strength and consolation.—Lacordaire.

The True Gentleman.

The true gentleman and never wearlower that many a grand-tather or grandmother can discern in the harshness and misery of their present lot a fitting retribution for the former lack of honor and respect shown their own parents when stricken with age.

"Honor thy fellow to make for him on mone of the hood, andlyet to make for him on mone of the hood, andlyet to make for him on lower allowances that we grant to the young, but rather to treat him as rigorously as if he were at his intellectual stro

compelled, never defends himself by a mere retort; he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. -Newman.

OUR BOYS AND GIRLS.

Our Guardian Angels. "I wish all Catholics thought more of their guardian angels," said the Rev. Father Langcake, S. J., in a recent discourse. "They are content with a little prayer said morning and evening. This is not enough. We should realize that our guardian angel is always with us. Each one of us has a guardian angel appointed by God at the beginning of our existence to a guardian angel appointed by God at the beginning of our existence to watch at our side from the moment we begin to breathe till we die and are judged at the judgment seat of Gcd. All our life he is near, at home, in the office, store, street, everywhere, night and day, but invisible. If we could see him, we would chat with him. see him, we would chat with him. Most of us like to chat. Why not chat with him when lonesome, when in bed sick at d very lonesome? Why not make a chum of him, and with eyes of faith look up to him, tell him anything we like and ask him to help us? God we like and ask him to help us? God appointed your guardian angel to take care of you in all your ways, and especially when you are lonely. He is at your right side. Why at the right side? Because it is the place of honor. The devil's place is at the left. Don't turn to the left when tempted. Your angel is at the right."

our nead up and believe in yourself.

Others will not believe in you do not believe in you from meeting people, push yourself, at every opportunity, into the company of those of a different and wider experience, and drink in every bit of knowledge and of helpfulness possible.

I know men in New York whose cess is very largely dreaming too bold, a herd-boy kept his sheep; and because his heart was joyous he sarg so loudly that the surrounding hills echoed back his song. One morning the king, who was on a hunting expedition, spoke to him and said, "Why are you so happy dear little one?"

"Why shall I not be?" he answered. "Unr king is not richer than I."

of your great the strength of your great the bit of your great the property of the your great the property of your great the property of your great the property of your great the your great they have you so happy dear little one?"

"Why are you so happy dear little one?"

"Why shall I not be?" he answered. I have you your great the your great the

of your great possessions."

The lad answered: "The sun in the bright, blue sky shines as brightly upon me as upon the king. The flowers upon the mountain and the grass in the valley grow and bloom to gladden my sight as well as his. I would not take \$100 000 for my hands; I would not take \$100,000 for my hands; my eyes are of more value than all the precious stones in the world; I have food and clothing, too. Am I not, therefore, as rich as the king?"

"You are right," said the king, with a laugh; "but your greatest treasure is a contented heart. Keep it so, and you will always be happy."

A Real Boy.

A Real Boy.

Josef Hofmann, who at the age of seven made his mark as a pianist, and who at ten began a concert tour of the United States, which was interrupted by the Society for the Prevention of Cruelty to Children, was by no means an unnatural, the boyish youth. With all his genius for work he loved play as the natural boy has loved it since boys were. The Criterion relates this anecdote of him:

During his stay at St. Petersburg,

During his stay at St. Petersburg, During his stay at St. Petersburg, several years ago, he was summoned to play before the ex-Empress, and the hour named was 3 in the afternoon. It was a glorious winter day. The Neva was a glistening sheet of ice, and skatirg was at its best. Immediately after luncheon Josef's father found him dressing in his best, as if he were making ready to go to the nalace.

making ready to go to the palace.
"Where are you going?" he de-

manded.
"To play before the Empress," replied Josef.
"But you are not to go until 3

o'clock."
"Three o'clock! Why if I wait till
"Three o'clock! go skating! then it will be too late to go skating! I'm going now."

He went. And it is not a surprise

to any one who knows Hofmann to learn that he played for the ex-Empress as soon as he reached the palace, and then went off and skated the rest of the afternoon.

A Disregarded Commandment.

One of the saddest and most pitiful sights in domestic life is the poor old grandfather surrounded by the disrespect and neglect and bitter upbraid-

spect and neglect and bitter upbraid-ings of grown-up sons and daughters. Nor is such a sight at all so rare as, for the honor of manhood and woman-hood, it ought to be. Downright physical cruelty to the old is not, per-haps, very common: but utter disrehaps, very common; but utter disre-gard of their advice, contemptuous ingard of their advice, contemptuous indifference to their likings, habitual im
patience with their foibles, angry retorts to their complaints—all this is of
daily occurrence in households of
every grade in the social scale; and to
the sensitiveness of old age a bitter
word or a sneering smile is ofttimes
more cruel than would be an actual
blow.

blow. That the old—and more especially That the old—and more especially the very old—are often enough a trial and vexation to their grown-up chil dren, is no doubt true; but it is equally true that, while we may and do, outgrow the obligation of obeying our parents, we never outgrow the duty of loving and respecting and honoring them; and love that merits the name at all is gentle and natient and forgiving. them; and love that merits the name at all is gentle and patient and forgiving. A common inconsistency is to say of an old man that he is in his second childhood, and yet to make for him none of the allowances that we grant to the young, but rather to treat him as rigorously as if he were at his intellectual strong-

In a sermon preached by Coadjutor Archbishop O'Connell, of Boston, at the dedication of St. Patrick's Church, in Lowell, Mass., there were some timely observations regarding growing unrest of the masses, the cause therefor and the remedies that must be applied to prevent threatened disorders.

Referring to the condition of things Referring to the condition of things as regards capital and labor, the Archishop declared that the Catholic Church is the great solvent of the problem. So long as her voice is heard harmony reigns. The employer and the employed are both her children. To the one she inculcates gentled to the control of the control of the control of the common mistake of all so called reformers. It is deeper than food or clothing; it is spiritual. It is not the body, but is the soul that is unhappy."

A Good Answer. erosity and justice, to the other pati-ence and forbearance; and she reminds both that the rich and poor alike shall be held responsible one day each according to his state of life to that God Who gives prosperity and blesses

poverty.

In later years, with the growth of industry, wealth has grown, and the evils concomitant upon new conditions have grown with it. The sturdy simple the study of the sturdy simple that the study simp have grown with it. The sturdy simplicity of those early days is fast passing. Industry has multiplied its temples, and the greed of money, whose
appetite grows with indulgence, is admittedly a danger to peace and order.
If with increased wealth, if with the
prosperity which flooded the land, as
if God were showering His blessings
upon the nation, hand in hand went
a corresponding gratitude to God, a
corresponding generous response to corresponding generous response to the higher duties imposed by better

left. Don't turn to the left when tempted. Your angel is at the right."

The Herd Boy's Riches.

German literature contains many beautiful pieces. Here is one:
In a flowery dell, a herd-boy kept his sheep; and because his heart was joyous he sarg so loudly that the surcare, will assume alarming proportions, are in reality nothing new; they are but the repetition of the evils of paganism which Christ came to heal.

"The Church has confronted them in the church has confronted them in the church has confronted them."

the past, and to day, if men will but hear her voice, she can restore health and tranquility in spite of threatened disorder. Out of the babel of voices, each clawning his own postum and paragraphs. claiming his own nostrum and pana each combating the principles of the others, and only succeeding in adding to the strife and increasing suspicion, distrust and even hatred, there is no hear of a true settlement of the special hope of a true settlement of the social

"It is easy to point out evils which all admit to exist; it is easier still to lay the blame all round the vicious circle of mutual distrust. It is harder to make each man realize that upon him in part lies some of the blame and him in part lies some of the blame and to persuade him to do his share in the righting of wrong conditions. That the Church alone can do, for she deals not only with the great masses arrayed on either side, but especially with the individual conscience, and by that tremendous moral force which turns the condition of the conditi nan's judgment in upon his own deeds forcing him, by the fear of just God, to make his actions tally with the eternal principles of God's justice, she brings order out of chaos. "She puts aside the lens which mag-

nifies the evils which others do, and in its place holds up the mirror before each man's own individual soul; for men forget that the complicated evils of society are but the massing up of irregu-larities and the sense of individuals.

"If each man in the State or city were absolutely faithful to his own in were absolutely faithful to his own in-dividual duty, to God, to himself and to his fellowman, there would be no wrongs clamoring to the nation for settlement, no national ills crying for legislative remedies; remedies which, after all, are mostly like the ointment upon a sore — purely eternal, not the true medicine which the Gospel of Christ alone ministers, attacking the evil at the very roots of the disease. Envy, jealousy, hatred, avarice, indolence, luxury—these are all more than visible sores upon the body corporate of society; they are deep-rooted spiritual diseases flowing from the invisible sources in the mind and heart of the

people. "The lessening of labor and the in-

CURES FOR UNREST OF MASSES. crease of wages will never in them selves settle the eternal unrest of humanity. Even the multi-millionaire if his greed and avarice are unquenched by his possessions, remains as restless and unsatisfied as the humblest laborer is not with any one class; the fault is general, and is daily growing. Prosperity will do little to appease the ravages of a spiritual disease. Indeed, it seems only the ravages of a spiritual disease.

> A Good Answer. The following bit of dialogue is re-

corded in a letter from an Indo-China missionary to our always interesting contemporary, the Lyons Missions Catholiques. During a persecution at Thanh Hoa, the Venerable Paul Moi, whose brother and sister are still living was arrested and brought before the mandarin. The latter, rather attracted by the appearance of the handsome boy (Paul was only eighteen years old,) endeavored to make him apostatize, and offered him a bar of silver if he would renounce his faith. "Great mandarin," said Paul, a bar of silver is not enough."—Well I'll make it a bar of gold."—"Not enough yet."—"Why how much do you want you young wretch?"—"Great mandarin," was the reply, if you wish me to apostatize you must give me enough to buy anmandarin. The latter, rather attracted you must give me enough to buy another soul with." The mandarin was impressed by the answer, but not con verted: a few days later, by his orders Paul was beheaded.—Ave Maria.

LEST WE FORGET.

As Catholics we should remember that in the Holy Sacrifice of the Mass we have not only a repetition of Christ's Passion while on earth but our Divine Lord Himself in the most Blessed Sacrament on our altar.

What, then, should be our attitude what, then, should be our attitude while assisting at this solemn ceremony? How deyout should we be in the presence of Him Who suffered and died for us and Whom we hope to welcome us when we have passed from this life as his devoted children. Let us try and remember the importance of ettending Holy Mass and curb ance of attending Holy Mass, and curb our wilful distractio

Again, in approaching the Blessed

The wandering tramp who

steals a night's lodging in your straw stack

may prove a very costly visitor if he

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How Can You Be Out a Penny

In using it, in giving it a chance? How can you go wrong in trying it, in testing it for 30 days, in letting the experience of thousands gaide you, when you don't pay a penny until it is proven, until you can say with gladness and gratitude "It is all right. It is the best thing I ever struck. It is an honest remedy." What risk do you run when we take positively and absolutely all the risk? How can you refuse when everything is in your take positively and absolutely all the risk? How can you refuse when everything is in your favor, when it is all one-sided (your side), when we must show you before we can see a favor, when it is all one-sided (your side), when we must show you before we can see a favor, when it does the work you will gladly pay for it. If it fails, we lose. You don't You cannot lose one way or another because you have not one single, solitary penny at stake. But you lose one way or another because you have not one single, solitary penny at stake. But you strength, vigor and comfort—Yes, even Life. No one can lose a single penny by trying it for thirty full days but thousands gain freedom from disease, from Stomach torture, from Kidney tyranny, from Bowel enslavement, from Heart-fear, from Rheumatic bonds. No one Kidney tyranny, from Bowel enslavement, from Heart-fear, from Rheumatic bonds. No one healthy, natural and normal men and women. How can you refuse, when here, right at your elbow, right within your reach, ready and waiting for you to turn and get it, is the thing that has set thousands right, yours for the mere asking. Read our thirty day trial offer, read what Vitæ-Ore is, and then act immediately.

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his pipe. If fire in straw stack gets a good start

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Eucharist in cur frequent Communion, let us forget all else save Him Who instituted this wonderful sacrament that we might live forever by partak-ing worthily of His Body and Blood, and thus keep ourselves in company with God .- True Voice.

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WHAT VITAE-ORE IS

AUGUSTIN BIRRELL ON CONVER-SION TO ROME.

Antigonish Casket. We have already quoted from The Via Media, one of the essays in the first series of "Obiter Dicta," but there are some other passages of the same essay which we should like to lay before our readers :

before our readers:

"It was common talk at one time to express astonishment at the extending influence of the Church of Rome and to wonder how people went about unaccompanied by keepers could submit their reason to the Papacy, with her open rupture with science and her svil historical reputation. From astonishment to contempt is but a step. We first open wide our eyes and then our mouths. It used to be thought a sufficient explanation to say either that the cient explanation to say either that the man was an ass or that it was all those Ritualists. But gradually it became apparent that the pervert was not always an ass, and that the Ritualists had nothing whatever to do with it.

"It is not the Roman ritual, however splendid, nor her ceremonial, however spiritually significant, nor her system of doctrine, as well arranged as Roman law and as subtle as Greek philosophy, that makes Romanists now-

"It is when a person of religious spirit and strong convictions as to the truth and importance of certain dogmas -few in number it may be; perhaps only one, the Being of God—first becomes fully alive to the tendency and direction of the most active opinions of the day; when, his alarm quickening his insight, he reads as it were between the lines of books, magazines, and newspersers, when struck with a andden the lines of books, magazines, and newspapers; when, struck with a sudden trepidation, he asks, 'Where is this to stop? how can I, to the extent of a poor ability, help to stem the tide of opinion which daily increases its volume and floods new territory?' then it is that the Church of Rome stretches out her arms and seems to say, 'Quarrel not with your destiny, which is to benot with your destiny, which is to become a Catholic. You may see difficulties and you may have doubts. They abound everywhere. You will never get rid of them. But I, and I alone, have never submitted my creeds to be overhauled by infidals. Join me, acknowledge my authority, and you need dread no side attack and fear no charge of inconsistency. Succeed finally I must, but even were I to fail, yours would be the satisfaction of knowing that you had never held an opinion, used an argument, or said a word, that could fairly have served the purpose of your triumphant enemy.'
"At such a crisis as this in a man's

life, he does not ask himself. How little can I believe? With how few miracles can I get off? - he demands sound armour, sharp weapons, and, above all, firm ground to stand on —a good footing for his faith — and these he is apt to fancy he can get from

Rome alone.

"No doubt he has to pay for them, but the charm of the Church of Rome is this: when you have paid her price you get your goods-a neat assortment of coherent, interpendent, logical opin-

"Mr. Matthew Arnold's friends, the Nonconformists, are, as a rule, nowa days, bad logicians. What Dr. New-man has said of the Tractarians is with a verbal alteration) also true of a great many Non-conformists : ' Moreover, there are those among them who have very little grasp of principle, even from the natural temper of their minds. They see this thing is beauti-ful, and that is in the Fathers, and a third is expedient, and a fourth pious; but of their connection one with another, their hidden essence and their life, and the bearing of external matters upon each and upon all, they have no perception or even suspicion. They do not look at things as part of a whole, and often will sacrifice the most important and precious portions of their creed, or make irremediable consimplicity and want of apprehension.

"We have heard of grown up Baptists asked to become, and actually becoming, godfathers and godmothers to Epislian habits! What terrible concopalian habits! What terrible con-fusion is here! A point is thought to be of sufficient importance to justify separation on account of it from the whole Christian Church, and yet not to be of importance enough to debar the separatist from taking part in a cere-mony whose sale significance is that it mony whose sole significance is that it the lie direct to the point of

But we, all of us-Churchmen and Dissenters alike—select our opinions far too much in the same fashion as ladies are reported, I dare say quite falsely, to do their afternoon's shopping thing because it is so pretty and this thing because it is so cheap. We pick and choose, take and leave, approbate and reprobate in a breath.
A familiar anecdote is never out of place: An English captain anxious to conciliate a savage king, sent him on shore, for his own royal wear, an entire dress suit. His majesty was graciously pleased to accept the gift, and as it never occurred to the royal mind that the could, by any possibility, wear all the things himself, with kingly gener-osity he distributed what he did not want amongst his Court. This done, he sent for the donor, to thank him in person. As the captain walked up the person. As the captain walked up the beach, his majesty advanced to meet him, looking every inch a king in the sober dignity of a dress-coat. The waist-coat imparted an air of pensive melancholy that mightily became the Prime Minister, whilst the Lord Chamberlain, as he shipped to and fro in his white gloves, looked a courtier indeed. subject of an unfortunate dispute, in the course of which they had sustained such injuries as to be hardly recog-The captain was convulsed

with laughter.

"But, in truth, the mental toilet of But, in truth, the mental toilet of the state of us is as defective and almost as risble as was that of his savage Court. We take on our opinions without paying heed to conclusions, and the result is absurd. Better be without any opinions at all. A naked savage is not necessarily an undignified object; but a savage in a drops-coat and

a mockery and a show. There is great relativity about a dress-suit. In the language of the logicians, the name of each article not only denotes that particular, but connotes all the rest. Hence it came about that that which, when worn in its entirety, is so dull and decorous, become so provocative of Homeric laughter when distributed

Homeric laughter when distributed amongst several wearers.

"No person with the least tincture of taste can ever weary of Dr. Newman, and no apology is therefore offered for another quotation from his pages. In his story, 'Loss and Gain,' he makes one of his characters, who has just become a Catholic, thus refer to the stock Anglican Divines, a class of writers who are, at all events, immensely superior to the Ellicotts, and Farrars of these latter days: 'I am embracing that creed which upholds the divinity of tradition and Laud, consent of Fathers with Beveridge, a visible Church with Bramholl, dogma with Bull, the authority of the Pope with Thorndyke, penance with Taylor, with Thorndyke, penance with Taylor, prayers for the dead with Ussher, celibacy, asceticism, ecclesiastical discipline with Bingham.' What is this to say but that, according to the Car-dinal, our great English divines have divided the Roman dress suit amongst

CENTENARY OF LONGFELLOW.

CATHOLIC TONE OF THE GREAT NEW ENGLAND POET'S WRITINGS DID MUCH TO OVERCOME PREJUDICE IN THE LAST CENTURY.

This week the centenary of the birth This week the centenary of the birth of the poet Longfellow was celebrated all over the United States. The celebration was especially notable in Portland, Maine, where the poet was born, Feb. 27, 1307 and Cambridge, Mass., where he lived while he was professor of Modern Languages and Literature in Harvard University, and where he passed away.

Many acclaim Longfellow as the greatest of American poets, says a writer in The Pilot. Still others set James Russell Lowell above him. would be an ungracious task to enter into the discussion. It is honor enough for any man to be the best beloved of his country's poets and of this title none can dispossess Long-

Our purpose here is rather to speak of the Catholic spirit which animates of the Catholic spirit which animacos on much of his poetry, and which had its share in dissipating anti-Catholic prejudice so strong in America at the outset of his career. Longfellow was of united Pilgrim and Poritan stock; and a graduate of Bowdoin College, in Brunarick Me. His employation Brunswick, Me. His emancipation from the prejudices of heredity and environment began with his two years abroad in France, Spain, Italy and Germany—1826-28—while he was qualifying for the chair of Foreign Lan-guages and Literature in his Alms guages and Literature in Mater; and was completed in successive tours of Europe, after he had at tained the higher place in Harvard University, and in his studies of medieval literature. It would be hard to exaggerate the

ignorance and bigotry prevailing in the United States but especially in New England, in regard to the Church, in the '40's, '50's, of the last century. But the people were earnest. They had not as many books as they have now; but they read more earnestly. They even read poetry; and a new volume from Longfellow was an event of public interest. Few went abroad then, whence many go to-day. Many were lettered, to a certain extent, but few were cultured. If a broad, liberal culture bring not a man into the Church, at least it emancipates him from false and vulgar notions about her. He cannot be a great literary scholar without seeing her beauty, and to see it is to love it. Consequently, Longfellow found many of his most congenial themes in Catholic history and legend, and because he was their own and their beloved, his compatriots listened and thought it over, and in sensibly became most just to the Church, which was still small and poor but destined to a great develop which was still small and

ment among them. Note the kindness with which they took to "Evangeline"—whose undimtook to "Evangeline"—whose undiminished popularity after sixty years is a sore trial to British Protestants in the maritime provinces of Canada. Yet "Evangeline" is the story of the oure and peaceful lives of the peasants of Acadia, of Father Felician's wise guardianship of bis little flock, of the ideal of Christian womanhood, on wished by the Sacraments and inconvisible by the Sacraments and inconvision of the sacraments and inconvision of the sacraments and inconvision of the sacraments and inconvincents. nourished by the Sacraments and in-tent on good works Evangeline is always lovely.

But a celestial brightness—a more ethereal beauty—

This to men and women who had been taught to believe that confession

was an invention of anti-ohrist!

"Kavanaugh," a prose story, hit at
the political as well as the religious
prejudices of old New England; for it
took its name from the first Catholic governor-and the last, thus far, since he was, in a manner, an accident—of the State of Maine, who was not only a Catholic, but of Irish blood. The Kavanagh School in the Cathedral parish, Portland, is named for him.

We are not surprised that like the English Wordsworth, his poetic soul was enraptured with the vision of the Blessed among women. Perhaps nothing that he has written is more fami-liar to Catholics than Prince Henry's soliloguy on entering Italy:

This is indeed the Blessed Mary's land, Virgin and Mother of our dear Redeem

with the exquisitely expressed and perfectly accurate appreciation of the place of the Virgin Mother in the Church.

It is more striking to note his grasp of the ascetic and mystical element in the life of the Church as in the story of the Sultan's converted daughany opinions at all. A naked savage ter; and her religious vocation, as it is "common me the gentleman to the constraint of the savage in a dress-coat and pothing else is, and must ever remain, the Minnesinger, Walter Von Vogel-work of the devil.

weid. How her father thwarted the dream of innocent love, and how she fled to the cloister rather than marry another, is tenderly told. Then

This happened many years ago.
I left my father's home to come
Like Katherine to her martyrdom,
For blindly I esteemed it so.
And when I heard the convent door
Behind me close, to ope no more,
I felt it smite me like a blow.
Through all my limbs a shudder ran,
And on my bruised spirit fell
The dampness of my narrow cell
As night air on a wounded man,
Giving intolerable pain

But now a better life began,
I felt the agony decrease
By slow degrees, then wholly cease,
Eading in perfect rest and peace!
It was not apathy nor dulness
That weighed and presed upon my brain,
But the same passion I had given
To earth before, now turned to Heaven
With all its overflowing fulness.

How should a non-Catholic understand these things, or write of the House of God and the Mass as Long-fellow writes in the introduction to his translation of the Divina Comme-

dia?

Longfellow's poems of home and the affections are tender and pure; and have an enduring place in our literature, "The Building of the Ship," with its magnificent closing invocation, may stand with Lowell's "Commemoration Ode" among the greatest of American poems of patriotism. He has left an enduring memorial to the American Indian—and incidentally to the Catholic missionary—in "Hia watha." watha."

Honor and love were the portion of the poet's declining days; and grati-tude, too, from his Catholic compatriots, who look on his work as a great factor in the reconstruction of the non Catholic American mind in regard to the Old Church. Sometimes question arises, how could be seen see the light so clearly and not follow it all the way? It is among the mys-teries kept for the long leisure of the

DR. TORREY AND THE BIBLE.

At one of his Convention Hall meet At one of his Convention Hall meet-ings Dr. Torrey, revivalist, let him self loose on the bible. Among other things he said, referring to the scriptures: "The devils hates the book! During the Dark Ages he got it out of the hands of the common people and the hierarchy of the Catholic Church interpreted it for them."

The Convention Hall apostle evi-

dently has occupied his time so con-stantly with study of the scriptures that he has entirely overlooked history. He, no doubt, imagines that during the so-called Dark Ages the original Methodist Book Concern was turning out bibles by the ton and the mammoth presses of the yellow journals were grinding out their sensational grist by the carload. However, when this learned theologian addresses an audience of even medium intelligence he should bear in mind that there are

those present who know that printing was not invented until the fifteenth century; they know, too, that had it not been for the devotion of the "lazy monks," adepts at the pen, the bible would, possibly, have been lost to posterity. It was only after the bible came to be generally circulated that the devil got hold of it. Then satan said, "Those doctors who have made a life study of the word of God are fakers; they know nothing of the meaning of the book. Interpret it for yourselves; you know as much as they."

Whereupon at the behest of his satanic majesty, every man who felt like it put his own understanding on this passage or on that, and the word of God was torn and mutilated, words were changed, portions expunged. Sectarianism began to appear, and since the days of Martin Luther, has gone on. The Protestant plan of individual interpretation gives to any one the privilege of announcing to the world, "I am the only one who knows; all others are wrong."

In proof of this we have a statement made by the evangelist himself at this particular meeting. He said: "A Catholic woman who attended

my church in Chicago came and wanted to join my church. 'But I want you to hear my confession,' said she. No, I told her, I could not do that; she must go right straight to headquarters. She must go to Jesus."
Supposing a Catholic woman had

said to Torrey, "I want you to hear my confession," which is not in the least probable, if he considers himself an apostle why did he not hear it? By what authority has he removed from the bible the impressive words of that same Jesus to whom he urged the woman to go? Is it not recorded in beauty—
Shone on her face and encirled her form, when, after confession, the Women and serently she walked with God's benediction upon her.
When she had passed, it seemed like the ceasing—of exquisite music.

Whose sins ye shall forgive they are forgiven them: and whose sins you shall retain, they are retained?" Did Whose sins ye shall forgive they are forgiven them: and whose sins you shall retain, they are retained?" Did our Lord say that just for fun, or did He wish to convey a meaning not to be found in the words? Perchance Dr. Torrey reads it that when the last of the original apostles should be called to his reward he was to carry our Saviour's words with him to heaven, and there-after they should be as "sounding

brass."
While our divine Lord intended that there should be but one shepherd and one sheepfold, the devil, always in conflict, has filled the hearts of men with self-consciousness and they have gone on and established human religions hundreds of them-not one of which will stand the test of apostolicity,

Catholicity or perpetuity.

But did our Saviour intend the bible to be the "common man's book," as Dr. Torrey claims? Is it all there is to religion? Is every man to be his own interpreter? We are not given so to understand by the book itself. Our blessed Lord once did tell the people to search the scriptures. So the Cath to search the scriptures. They have done so, and there is no true Catholic who does not know quite as much about this "common man's book" as does the gentleman who intimates that Christ's Church in early days did the

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Notice the clear, amber color in the cup and the delightful fragrance when poured from the teapot.

rsons is a clear article of divine

lation. One will prove from the holy book that Jesus Christ is not God.

book that Jesus Christ is not God.
Of ra will appeal to the same text to
at at His divinity. One denomination
will assert on the authority of the
scripture that infant baptism is not
necessary to salvation, while others
will hold that it is. Some Christians,
with bible in hand, will teach that
there are no sacraments. Others will
out there are but two. Some will de-

say there are but two. Some will de-clare that the inspired word does not

teach the eternity of punishment. Others will say that the bible distinctly

No, no, Dr. Torrey, the bible is not

No, no, Dr. Torrey, the blole is not clear as a rule of faith. Everyone should read it, we admit, but when doubt appears, the reader should go to the priest, as the litigant goes to the lawyer or the sick man seeks the doctor,

and have the rough places made smooth; go, as the people were urged to do under the old law, "to the priests of

the Levitical law. . . . and do whatsoever they shall say."—Catholic

THE POPE PLAYED DOCTOR.

EO XIII. SOMETIMES TURNED TABLES

weeks ago, was chief physician to the Pope, is one of an occasion upon which Leo XIII. turned the tables on him.

Lapponi was a strict disciplinarian in medical matters, and Leo was a diffi-cult patient. He often complained of the restraints Lapponi placed on him and sometimes insisted on having his

little box with several tablets in it, im-ploring him to take one whenever the

symptoms of the cold became distressing.
The doctor further took up a position
in the audience chamber, half hidden be-

hind a tapestry, where he could watch his patient closely and jump to his support if he should show any signs of

As the audience proceeded the Pope forgot all about the box of tablets—at

least Lapponi failed to see him take

and he coughed rather loudly so as to attract the Pope's attention, and when

he caught his eye made a gesture sug-gestive of taking a tablet from the box

of his secretaries standing near by.

"Call the doctor to me," said he.
Lapponi sprang to his side.

"Doctor," said the Pope, "I notice
you have a very severe cough. I am
greatly grieved at it. But I have here

some tablets"—and he produced the box from the fold in his robes—"which I am told are splendid for a cold. Let me prescribe one for you. You will do me the pleasure of taking it at once."

What could Lapponi do but take his

what could Lapponi do but take his medicine. The whole gathering, how-ever, understood the situation, and for once a papal audience was inter-rupted by a burst of laughter.

A POPULAR APPOINTMENT.

and swallowing it.

The Pope instantly turned to

collapse.

ON LAPPONI. Among the many stories told of Dr. Lapponi, who, until his death a few

indicates the dogma.'

Union and Times.

Will you try a package to-day? Ask your grocer to send you one!

Private interpretation, as taught by THE SOVEREIGN BANK Dr. Torrey, has brought about a condi-tion which is aptly described by Cardinal Gibbons: "One body of Christians will prove from the bible that there is but one person in God, while the rest will prove from the same source that a trinity of

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Isaac Brock and who fell with his leader on the fatal heights. "Blood will tell" is an aphorism which finds a telling exponent in Judge Gunn, for not even to his illustrious relative does he yield in the zeal and loyalty to Mother Church, allways taking a most active interest and holding the most important offices in church and school; yet it is in his humility in accepting and faithfulness in performing the lesser duties, that our young men find an example. Mr. Gunn possesses a unique personality, combining handsome physique to than "Majestas Personae" which by consent we associate with judicial dignity and which sail his familiar cognomen, "Judge Gunn. The Catholics of Outario are proud that such a representative as R. D. Gunn was found in the "roll call." and confidently look forward to a speedy promotion to the "supreme bench, where, considering he nature of his duties, his "clan cry "is peculiarily appropriate." Dh'ain cleon co theireadhe."—Toront Register. clan cry "is peculiarily appropriate, " leon co theireadh'e."—Toronto Register

DIED. MOONEY —At Alameda Sask, on Feb. 7th, 1907, of tuberculosis, John F. Mooney, aged twenty-four, son of Mr. and Mrs. Michael Mooney, Greenvale, Kings Co., P. E. I. R. I. P.

MURRAY—In Weston, Ont. on March 17th, Mrs. Catharine Murray only daughter of Mrs. John Whelan, aged forty-two years. May her soul rest in peace! and sometimes insisted on having his own way, says an exchange.

One day when the Pope was suffering from a very severe cold, he insisted on holding a prolonged and important reception, despite Lapponi's protests. When it became plain that the Pope's determination could not be shaken, the doctor as a last resort, handed him a little how with several tablets in im-MCLHARGY—At Port Arthur, on March 15th, in the thirty-seventh year of his age, Joseph Napoleon McIlhargy, a native of Clandeboye, Ont. May his soul rest in peace!

Graduation Exercises

Graduation Exercises.

Graduation exercises were held at St. Joseph's hospital, Chatham, Oat, on Tuesday, March 19th, on which occasion diplomas and medals ware received by Miss Lillie E. Burns, Amherstburg, Oat., and Miss Florence F. Darling, Chatham.

The lecture room was decorated in yellow and white, the colors of the school, and a profusion of flowers. An interesting programme of vocal and instrumental music was rendered. Rev. Father James, O. S. F., who presided as chairman, and Drs. Charteris, R. V. Bray and Sullivan gave suitable addresses.

The graduates were the recipients of many choice bouquets from their numerous friends.

"Essentials and Non Essentials of the Catholic Religion," by Rev. H. G. Hughes. The Ave Maria Press, Notre Dame, Indiana, Price 75 cents. any of them. Presently Lapponi thought the Pope was becoming hoarse,

"Homes, Healthful and Beautiful."
Under the above cap ion, the Alabastine Co, Limited, of Paris, Ontario, have put out, probably one of the handsomest booklets on home decoration ever issued in Canada. While designed primarily as a catalogue, the book is handsomely illustrated with numerous cuts of the interiors of rooms in colors, and, as well as containing complete ioform stion on wall decorations, is filled with many valuable suggestions both pictoral and otherwise on tastoful home furnishing. It is a book which needs only to be seen to be appreciated.
"Homes Healthful and Beautiful," is gotten out in the form of an edition de luxe, and is too expensive a book to distribute promiscuously to every one who might write for it merely out of idle curiosity. The Alabastine Co. are therefore making a charge of ten cents for it, which amount, while not nearly covering the cost of the book, is intended to discourage those who would write for it merely to gratify an idle whim.

It is well worth reading, copy will be mailed to any address on receipt of 10 cents. " Homes, Healthful and Reantiful."

THE DECORATION OF OUR CHURCHES

A POPULAR APPOINTMENT.

Many and sincere are the congratulations extended during the past week to Mr. R. D. Gunn, K. C., on his appointment to the judiciary, not only from his immediate neighborhood, but from all over the province. The wires here have been busy conveying the "best wishes" from men prominent in Church, State and Bar. Mr. Gunn was born in the town of Barrie in 1863, received his education at private schools and the Collegiate Institute there, and is also a graduate of the La Salle. Toronto. Ha commenced the study of law under Mr. H. H. Strathy, K. C., and later was called to the late Justice Lounn. He was called to the Bar in 1889, and in partnership with Mr. John McOssh, commenced practice in Orillia. The partnership dissolved after four years. In his professional capacity he has, been connected with all the important cases of litigation in the district. In accepting the present promotion, he sacrifices an immense practice, extending through all the northern counties. He was created "King's Counsel" by the late Sir Oliver Mowat, in 1902. Mr. Gunn is prominent in social circles, taking an active interest in tha Knights of Columbus, the C. M. B. A., C. O. F., and Sons of Scotland. Mr. Gunn has always been a consistent Liberal and for years has done work in the cause of Liberal reform, He was the shandard-bearer in the late Dominion election, and though, like his predecessors unsuccessful, the contest served to still further emphasize those qualities which have gained for the subject of this sketch the respect and confidence of the electorate, irrespective of creed or politics. Judge Gunn is a direct descendant of the "Clan Ranald McDonald," hence the name Ranald—a family noted for the many famous sons it has given to the Church, State and army. The illustrious statesman, the Right Rev. Archbishop McDonald of historic fame, was a grand uncle, as also the famous Capain father. Another grand uncle directly connected with Canaddan history was Attorney-General A. J. McDonald, alde-de-camp to Sir This is a topic on which a great deal of interest and instructive matter might be written. The time is surely ripe in Canada for some one of experience to lay down a few guiding principles to prevent, if possible, the spoiling of so many churches at the hands of the so-called decorator.

ing of so many churches at the hands of the socalled decorator.

The Church should be a place of special attractiveness. The side altars scarcely less beautiful, and the body of the church should be a
painted and decorated with an intelligent appreciation of the effect as a whole. We have
all had cause to deplore the inappropriate
coloring of many church interiors with their
ornamentation devoid of ecclesiastical feeling.
Correct work of the kind is not necessarily
correct work of the kind is not

spiration.

Too often do we find the very opposite to all this hence the good fortune in having in our midst a firm in every way capable of carrying out intelligently the decoration of church interiors. It is known as "The Church Decorators, Toronto." The work executed by this Company during the past year speaks volumns for their ability in this special line. They do nothing burchurch work and, making it their exclusive study, are in a position superior to any others in Canada to carry out churches in any part of the country, whether they be simple parish churches or costly oathedrals. Their designs have been accepted for the elaborate decorations for the Church of Our Lady, Guelph, the largest contract of the kind ever awarded in Canada.

During recent months they have decorated St. Mary's Church, Toronto; St. Francis', Toronto; St. Joseph's, Toronto, and St. Patrick's, Galt, and it is with every assurance that we can speak of them as a firm to be depended on for enduring and beautiful work. Their office is 86 Wellington St. West, Toronto,

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WANTED A CATHOLIC TEACHER (male or female) fully qualified to teach and speak French and English, for R. C. S. S. B. Malden, and Colworth. For the term be ginning at once or let of May, 1977. Applicants will please state salary and experience Address, Daniel A. Oullette, Sec. Treas. Vereker, Ont.

Cathoilc Order of Foresters

Ald. Chas. S. O. Boudreault, Chief Ranger of St. Jean Baptiste Court, Ottawa, and Benjamin J. Asselin, Recording Secretary of St. Bazil's Court, Brantford, have been appointed Organizers for the Ontario Jurisdiction, and are at work at present, in the interest of Catholic Forestry. If Recording Secretaries in the Province think they deserve the attention of a Provincial Court Organizer, their wishes will be considered, when application is made to the Provincial Secretary or to the Provincial Chief Ranger.

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LONDON, SATE OPINION OF

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" That in th divinity devot bling away th of agnosticism anvils, there i Church that to age: that rock of its con to the waver the serene an authority." NO

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