The Catholic Record

LONDON, SATURDAY, MAY 18, 1907.

A CAUSE FOR WONDER.

Man, according to Carlyle, is somewhat of an owl. We opined that Thomas was not far wrong the night we watched the "representative citizens" trooping into a theatre to see a drama that exploited misery and discontent and disease inherited from a putrescent ancestry and other things that are usually found in a chamber of horrors. The play on the boards that evening was a rehash of an old storyto be specific, the story of lust. Not indeed the sordid out-of-elbows lust of the pavement, but gowned beautifully and portrayed artistically. The heroine was not of the underworld, but of circles which talk grammatically, dine luxuriously, dote on affinities, and are adepts in the use of epigrams of double meaning. And so when the heroine waxed hysterical and beckoned the prurient to abysmal depths, there was much applause. Sweet things anent art fluttered from the lips of matrons. The citizen beamed joyously upon the scene and chuckled whenever the hero-an individual, by the way, who invariably chooses another man's wife as his affinity-deluged the husband with a flood of rhetoric.

When we are again in the clean air that frees us from the mephitic odor of that charnel house of a theatre we wonder why people pay to see such dirty messes. We wonder why they crowd their souls with pictures that obstruct the view of the beautiful and chaste. We wonder why they take pleasure in seeing in how many and divers ways the commandments can be battered into pieces. Very narrowminded this, according to the critics. But dirt is dirt despite gowns and declamation and perfume. The critic may hunger for its odors, but that the substantial citizen should do likewise passes our comprehension. But they seem to like it, and by their example at least, encourage their children to be of those who approve the drama of the cesspool. We believe, however, that Archbishop Bruchesi's condemnation of a play presented recently in the Theatre des Nouveautes, (Montreal), was very pleasant to the ears of the people who have no "high-falutin" terms for dirt.

A REMINDER. "In her justifiable rigour," he said,

some time ago, " conscience condemns everything on the stage that is a menace to pure morals, while in theory it may be allowed to consider theatrical representations as matters indifferent in their nature, in reality, even the best theatres are fields prepared for the easy spronting of all the seductions; of luxury, of falsehood, of pride, of sensuality. Actors and actresses cast outrage and discredit upon all that is most sacred and most worthy of our respect -Christian virtues, divine and human laws, the austerity of religious life, the sanctity and indissolubility of marriage, the majesty of paternal authority. May it not be asked with a feeling of dread what can possibly take place in the souls of those who witness these plays. A well-ordered stage can be a powerful educator. And we can have such a stage wherever we are resolute in condemning the art that panders to the worst passions. We can always attack the manager in his most vulnerable part-his pocket-and force him to provide us with recreation that is healthful and stimulating. The stage that is the handmaid of truth and morality need fear no condemnation. The Christian muses have given us the miracle and morality plays like "Everyman." St. Gregory provided, in the fourth century, an antidote to the unclean stage in the shape of representations that amused and enlightened the people. The Jesuits have achieved success in the field of dramatic writing. They, however, who realise that this life is but a preparation for another and more glorious one, and live their lives in the light of a future destiny, will not be among the supporters of the drama of corruption. The noble life that leaves the fibre of it interwoven for ever in the work of the world is not upbuilt by the flesh and the devil."

WORDS OF CAUTION.

With regard to the spectacular attractions which excite the imagination and disturb the innocence of the heart of the child, Archbishop Bruchesi says :

pronounced such a terrible anathema on whomsoever scandalizes the least of these little ones: in the name of your most sacred interests even here below: in the name and the honor of your future families, we advise you, Christian parents, from becoming the ac-complice of those deadly tastes in your children, and of taking them yourselves to the theatres, to protect them against all such dangerous resorts: be you their lawmakers in absolutely forbidding them to go there.'

REASONABLE MEASURES.

The French atheists are pursuing their policy of "extreme but reasonable measures." Denunciation of religion, spoliation of religious, blasp hemies that trickle from the mouth of the infidel, are certainly extreme measures; but that they are reasonable is held only by The Christian Guardian. Strange indeed that a paper pledged to the interests of religion should regard Viviani's frenetic blasphemy as 'a not very sensible remark " and should belabor the religious and the Church in France with charges that have not, so far as we know, been used by French officials. It has outrivalled even the professional Christhunters. Another of these " reasonable measures" which evoke the plaudits of our contemporary was the denial of the consolations of religion to the wounded Catholics of the Toulon disaster. To the protest of Abbe Gayrand against this violation of the liberty of conscience, the Minister of the Navy made the following reply: "The priest was admitted to all who asked for him according to the regu-lations—but he was denied to those who were unable to ask for him, how-ever much they might need him."

VALUABLE PAMPHLETS.

" The Catholic Confessional and the Sacrament of Penance." by the Rev. Albert McKeon, S. T. L. Some weeks ago we reviewed this lucid and instructive pamphlet. We are glad to note that the second Canadian edition is on the market. We recommend Father McKeon's work to our readers, and have no hesitation in saying that reverend pastors will find it an exceedingly useful book for distribution at missions. Simple and direct, based on Scripture and appealing to right reason, it must remove many a mistreason, it must remove many a mistreason. conception respecting the confessional. It is just the kind of book that will be welcomed by the non-Catholic.

" How Christ said the First Mass or the Lord's Last Supper," by Rev. James Meagher: New York, Christian Press Association Publishing Co. Net \$1.00. Postage 12 cents extra. Bishop Gabriels, of Ogdensburg, wishes this volume the greatest success and finds it very exhaustive and interesting. Founded, as the details are, on Scripture, History, Tradition, some of it legendary, but throw a great light on the figures and reality of the great sacrifice of the New Law.

The Ave Maria tells us that Dr. Charles S. Moody, who spent some years among the Indians in the wilds of the West, declares in the American Journal of Clinical Medicine that "the Indians under the care of Catholic missionaries are more self-sustaining than any other of our Indians and less likely to drift back to savagery.' Years before him, Dr. Livingstone asked: "Can our wise men tell us why the Catholic mission stations were self-supporting, rich and flourishing as pioneers of civilization and agriculture from which we even now reap benefits, while the Protestant mission stations are mere pauper establishments with out that permanence or that ability to be self-supporting." (Travels in South Africa, p. 117.)

INDULGENCED EJACULATIONS.

Pope Pius X. granted on May 27, 1905, to all the faithful who recite daily the ejaculation, "Sacred Heart of Jesus, I put my trust in you," an indulgence of 300 days overy day, and a plenary indulgence every day, and a plenary indulgence every month provided they go to con-fession and communion, and pray for the conversion of sinners. The decree was published by the Sacred Congregation of Indulgence on Aug. 19, 1905. At the request of the Bishop of the diocese of St. Thomas, Meliapor, India, the indulgence of 200 days on the light of the Sacrey diocese of St. Thomas, Meliapor, India, the indulgence of 300 days once a day granted formerly to those who recited the ejaculation, "Jesus, meek and humble of heart make my heart like to Thine!" may now be gained every time it is recited. The Bishop asked the favor of the Pope that the Divine Heart of Jesus might be held in ever greater honor and that our Saviour might be imitated in the practice of the virtues dear to His Heart. The Pope ad disturb the innocence of the heart the child, Archbishop Bruchesi says:

"By the Sacred Heart of Jesus Who"

"By the Sacred Heart of Je

POPE.

N. Y. Freeman's Journal Some weeks ago our Methodist con-temporary, The North-Western Chris-tian Advocate, stated that "the Roman Catholic Church is more dependent upon 'private judgment' and less on the Bible than are Protestants. In its case the 'private judgment' is the private judgment of one man-the Pope-which

'In its (the church's) case the private judgment is the private judgment of one man—the Pope—which every Roman

The origin of the Church and her one man—the Pope—which every Roman Catholic is required to substitute for his own.' The Advocate here misapprehands the Catholic doctrine. It is questioning. Do you not see the difference? It is a difference that our system of Government in this republic from the bench, or ex-cathedra, is binding in law, and every American citizen must comply with it. This same difference exists with regard to the Pope. But you do not seem to have discerned it."

The Advance "We confirm that the result of t

The Advocate: "We confess that we do not see the difference."

That is a very humble confession which confesses the lack of a faculty which most men possess. Then you see no difference between an official proclamation issued by Theodore Roosevelt as President of the United States, and a statement made by him in a privand a statement made by him in a private letter to a friend expressing his preference for stewed oysters to baked clams. You can see no difference, because it is the same person that acts in both control of the same person that acts in both cases; no difference between an official utterance of a Supreme Court judge on the bench, and a casual remark of the same judge at dinner as to the probability of rain to morrow. If

acts, whether privately or officially, it is the same individual, expressing his

personal judgment."

The Pope's personal or private judgment may coincide with his official utterances on faith and morals, as the successor of St. Peter and supreme head of the Cturch of Christ, but coincidence does not constitute identity. In his official capacity his voice is the voice of the infallible Church; in his private capacity his voice is his own. The teaching Church must have an instrument of utterance, and that instrument is the head, just as it is in the individual. In the case of the Church built by our Lord on Peter, the head is the successor of Peter the first divinely appointed head. In his capacity as head and as successor of Peter his voice on questions of faith and morals is the voice of the whole Church, just as the voice issuing from the head of the editor of the Advocate is the voice of his whole personality. The living Church is one and indivisible, the head from the members, just as the living editor's head is from the editor's self.
The Church instituted and commis
sioned by our Lord to teach His truth
for all time is infallible, for He said: ne is infallible, for He said : "He that heareth you heareth Me," and we assume that the Advocate be-lieves that the divine Utterer of these words is infallible and capable of making His teaching agent, the Church, infallible also, in all those things inintature also, in all those things included by Him in the divine commission, "Go teach all nations all things whatsoever I have commanded you. I will be with you all days. He that hears you hears Me."

The Church of Christic is the offers in

The Church of Christ is therefore in fallible, and being infallib'e, it follows necessarily that her head that voices her teaching must be infallible also, in the field of her commissioned functions. As the fallibility of the Advocate editor is the fallibility of his head, so the infallibility of the Church is the in fallibility of her head. There are not two infallibilities-that of the Church and that of her head-for the Church and her head are one teaching agent, whose infallibility is one, an agent on whom Our Lord said: "He that will not hear the Church, let him be to thee as the heathen and the publican.'

Advocate: "There is a vast difference between the Pope and the Supreme Court."

Yes, a very vast difference. there is analogy between the relation there is analogy between the relation of the supreme judge in the Church to her members, and the relation of the Supreme Court to the American citizens. And disputes between members of the Church concerning faith and morals are ended by the decision of the Church as voiced by her supreme judge; and all disputes between American citizens concerning law and conican citizens concerning law and con-stitutional rights are ended by the decision of the Government as voiced by the Supreme Court, the mouthpiece of the Government on questions involving the interpretation of the the decisions of the Supreme Court are words.—Boston Pilot.

Court there is no authority in the Republic to which litigant citizens may appeal, nothing but revolution. In like manner, beyond the decision of the Church on questions of faith and morals, as voiced by the supreme judge in the Church, there is no authority to which disputing members may appeal.

The physical content of the supreme factors are an expected by the supreme factors are an expected by the supreme factors are another than the legislative enactments are, or are not, in harmony with the Court itself, for there is no appeal beyond its decisions are, therefore, the strong-moral transfer of the suprementation in the suprementation of the court itself, for there is no appeal beyond its decisions are, therefore, the strong-moral transfer of the court itself, for there is no appeal beyond its decisions are, therefore, the strong-moral transfer of the court itself, for there is no appeal beyond its decisions are, therefore, the strong-moral transfer of the court itself, for there is no appeal beyond its decisions are, therefore, the strong-moral transfer of the suprementation in the suprementation of the court itself, for there is no appeal beyond its decisions are, therefore, the strong-moral transfer of the suprementation in the suprementation in the suprementation of the court itself, for there is no appeal beyond its decisions are, therefore, the strong-moral transfer of the suprementation in the suprementation of the court itself, for the court it no:hing but revolution in the shape of heresy or schism. Such is the analogy between the Sur-

every Roman Catholic is required to substitute for his own."

On this the Freeman's Journal made some comments from which the North-Western quotes as follows: "Our contemporary errs egregiously the State, like the State itself, was eswhen he says, 'The Roman Catholic Church is more dependent on private from the people all the authority they judgment and less on the Bible than are Protestants. The Catholic Church depends on her own official judgment they did not possess it. But in place which is guaranteed by the divine com-mission to teach all nations in the name they made it the court of last resort, and by the authority and protection of Christ her Founder. That is the Catholic position. But, urges the Advocate, was the best they could do. Had they

supreme court is vastly different. She was established by the Incarnate Son of God, to be the authoritative teacher of heathens, that He would be with her ministry to the end of the world, that tem of Government in this reputation is recognizes very emphatically in the private and the official judgment of a Supreme Court judge. In his private capacity his judgment is valued by the esteem in which he is held. In his official capacity his judgment, delivered the steem the here here are recathed as in fallible, therefore she must be; He is the here here are recathed as is required to the world, the subject to the end of the world to the world the subject to the end of the world the subject to the end of the world the omnipotent, could give her infallibility, therefore He did, else her voice would

> citizens are obliged to submit, or be as rebels, and the infallible supreme court of the Church of Christ, to which all must submit, or be considered heathens, according to the injunction of the divine Founder of the Church.

The Advocate's statement that Catholics are required to substitute the Pope's private judgment for their own, is one of those erroneous conceptions which the Protestant mind seems incapwhich the Protestant mind seems incap-able of getting rid of. Catholics prc-fer the official judgment of the Head of the Church to their own private judg ment, the infallible to the fallible. Their private judgment dictates that they should hear the teaching agent to whom Christ said, "He that hears you hears Me." hears Me.

The Advocate: "The Pope is an ecclesiastical autocrat, to whom, according to the teaching of the Roman Catholic Church, every baptized person is

He is no more an autocrat because his official, ex cathedra, decisions are decisive and ultimate than the Sapreme Court of the United States is an autocourt of the United States is a factoriat because its decisions are decisive and ultimate. As the Successor of St. Peter, and head and voice of the Church in matters of faith and morals, the Pope is the judge of last resort as to what is and what is not revealed the sense of it. If that latest Pope is or was an autocr autocrat is one who rules by his own power, an absolute ruler, not the agent of another. The Catholic Church claims no such power for her head, bases his authority on no such principle. She teaches that she, and per conse quence her head, is an agent, holding authority through a divine commission from Jesus Christ Himself, Who created from Jesus Christ Himsell, who created her and gave her a head. In His name and by His authority the Church teaches all things whatsoever He com-manded and commissioned her to teach. To call her or her head an autocrat is a misuse or an abuse of the term.
Call her divine Founder an autocrat if
you will, for He, being God, rules by
His own power, and commissions any
agent whom He wills, to teach in His

name and by His authority the revealed truths He wills mankind to know. The Advocate: "Courts are subject to laws, and their decisions must be in harmony with the laws of the land."

That is a strange saying from one who has grown up under, and is sup posed to be familiar with the principles of our political system. The Supreme Court is the scle judge of what is a law and what is not, that is, what legisla tive enactments are Constitutional and what are not; it being understood that an anconstitutional enactment, whether by National or State legislatures, is

not and cannot be a law while our political system lasts. The Supreme Court has frequently passed judgment on legislative enact ents and declared them to be unconstitutional, that is not laws at all. The Court is not, nor is any one else, ubject to "the laws of the land

if those laws have not the implied or ctual indicial sanction of the Supreme Court, for such so-called laws lacking court, for such so-called laws lacking that sanction are not laws at all, and therefore impose no obligation of obe dience. Nor is there any authority in the legislative or executive branches of our Government that has the right to enforce obedience to laws that have been branded by the Court as unconstitutional. Yet you tell us that this august tribunal must obey the laws, meaning all legislative enactments; and not only that, but its decisions must be in harmony with the laws of

THE PRIVATE JUDGMENT OF THE fundamental laws. Beyond the Supreme in harmony or not with the laws of the land? The Court, or you, or who? In our system of Government there is no judge of that but the Court itself, for

not, in harmony with the Constitution. Our system of Government does not tolerate the application of your Pro-testant principle of private judgment to the decisions of the Supreme Court. It compels obedience to those decisions in utter disregard of your private judg ent : it will have none of it, it hear no appeal from that Court. When therefore, you say the Court's decisions must be in harmony with the laws of the land you utter a vague flatulent generality that serves no useful pur

The Advocate: "But even judges, within certain limits, exercise their private judgment in the interpretation and applications of laws."

Then you have found limits to private

judgment. That is something, though you do not tell us what they are. But that aside; the Sapreme Court is one entity having but one authoritative voice. With the internal movements of its individual components that end prenents the Catholic doctrine. It is the official teaching of the Pope acting as the supreme head of the Church and volcing her teaching that the Catholic doctrine are response to the Church and volcing her teaching that the Catholic doctrine are response to the control of the Church and volcing her teaching that the Catholic doctrine. It is as the supreme head of the Church and voicing her teaching that the Catholic recognizes as the authority to which he is ready to yield assent without further questioning. Do you not see the differ was commissioned to teach. He declared that the gates of hell should not prevail against her, that those who heard her not were to be considered as heathens, that He would be with her or by an unanimous vote has no bear ing on the subject. It is the decision, arrived at in either way, that counts, and from which there is no appeal.

FOR THE REUNION OF CHRIST-ENDOM,

During Easter week all Rome was invited to the venerable Church of St. Marcello al Corso, in charge of the Servite Fathers, to assist at a solemn triduum in honor of the Seven Dolours for the reunion of Christendom.

The "Invito Sacro" or circular announcing this triduum read as fol-

lows: "Jesus Christ, the word of God made flesh, in order to accomplish the end of his mission on earth—the temporal and eternal health and happiness of all mankind—founded his Church and fashioned it in a manner like unto

a sheep-fold under one true Shepherd.
"Thus it should be, for as God is one, and as Christ is one, faith should also be one, and one also the Church, which alone, by this one faith, has

being and life.

"Invisibly guided by the Spirit of God under the visible rule of the Vicar of Christ Himself, the Pope of Rome, the one only lawful successor of St. Peter, the Church is commissioned to make conquest of all peoples and to unite them in one great and peaceful family. It is almost twenty centuries since Christ sent His first disciples to secomplish this new and marvellous work. The world has been filled with work. The world has been mice with amazement at the magnitude of the work performed by the poor and simple followers of the meek and humble Nazareen, but all are not yet con-verted to the faith. At least twoto what is and what is not revealed truth, and the sense of it. If that makes the Pope an autocrat then St. Peter, his first predecessor, was an autocrat. But neither the first nor the letter bear in the passion and the spirit of darkness have strength and natural energy of the Church by bringing into her bosom dis cord and disunion.

ord and disunion.

"Schism and heresy, the sad and venomous offsprings of vice and error, weaken Christianity, fetter its steps, hinder its movements, retard its trium-phal march and thus at least indirectly but always most effectually favor the preservation of the two natural enemies of Christianity, Mohammedanism and Paganism.

"To-day there are in the world about 120 million schismatics, 170 million Protestants, 390 million Catholics. Therefore the followers of Christ form an army of 600 million, which if firmly united and if loving one another as true brethren, could easily with the powerful means God gives, spread the light of the Christian faith and overcome the resistance of the millions of Mohammedans and Pagans who inhabit the greater part of the earth.

"Therefore we pray that this happy union soon come to bind as formerly, the minds and hearts of all believers so that we may have in Christianity the fulfilment of the words of Christ: There shall be one Sheep fold and one Shepherd. This will be Jesus Christ's hour of triumph and all the world will become His.

rules are:
1st. To recite daily Seven Hail

of our Immaculate Mother Mary. 3rd. Firmly to resolve to be most exact and diligent in the practice and mmandments of God and the precepts of the Church, and resolutely to avoid every grievious sin especially of impurity and profane

CATHOLIC NOTES.

One of the ablest of French publicists is Abbe Felix Klein. He has accepted an invitation from the University of Chicago and will revisit America in July to deliver three lectures upon the burch question in France.

"Socialism and discontent will never gain any influence if the people who re able will only perform acts of char-ty and sympathy toward those less fornate," was Archbishop Ryan's declar-ion before the annual meeting of the iiladelphia Branch of the Conference of St. Vincent de Paul.

On Thursday of last week Madame Lilia White, a daughter of the late John White, of New York, died of preumonia at the age of sixty one years. More than thirty years in religion, she had been a teacher for the past eleven years at the Arch street convent of the

A movement, it seems, is being made to erect a shrine, dedicated to "Our Lady of the Cataract," in one of the churches at Niagara Falls. As so many of the visitors to the Falls are devout clients of the Blessed Virgin, such a shrine would be an object of special de votion to them.

Right Rev. Msgr. Bernard O'Reilly, the biographer of Popes Leo XIII. and Pius IX., passed away last Saturday at St. Vincent's on the Hudson, near New Rochelle, N. Y. Msgr. O'Reilly cele-brated his ninety fifth birthday last Sentember and was the oldest prelate

on this side of the Atlantic. It has been discovered that the Cathedral of Mexico city, one of the largest and most famous churches in the world, was cracked from top to bottom by the recent earthquake. The fissure is an eighth of an inch wide. An engineer has been appointed to examine the building. The cathedral is centuries old.

The Westminster Cathedral, which echoed to the singing of centuries old Irish hymns a few weeks ago, has lately added to its interior beauty by the setting up of a life-size crucifx in the entrance porch. This noble work is of Irish gypsum, moulded and east by Irish hands in the studios of the Irish Art Companions.

All the Catholic parishes of the district of Delemont and Franche-Montagnes, Switzerland, which were suppressed in consequence of the schism of the Old Catholics and of the schism of the Old Catholies and of the Kulturkampf have been re-established on the old lines. The Catholies of Switzerland now number 1,379,664, out of a total population of less than three millions.

The Rev. John W. Cavanaugh, C.S. C., President of Notre Dame University, Indiana, has been invited to give two addresses on conditions in France at Purdue University, in that State. It is a pleasant sign of the times that a prominent university of notably strong Protestant evangelical traditions should ask a Catholic priest to state the French question for its professors.

At Penon, Mexico, a suburb of Mexico City may be seen what is perhaps the smallest church in the world. It nestles under the shadow of a small volcano. The church is about ten feet volcano. The church is about ten feet high and twelve feet wide. Whenever a couple is married at the little altar of the church there is barely room for the bride and bridgegroom to turn around at the same time.

At daylight on May 4th fifty mounted the Ursulines in Nantes, France, and when the Sisters relused to open the doors they were battered in. The Sisters were found assembled at prayers in the chapel, but after the Mother Superior had read a protest against action taken by the authorities the officiating priest removed the Holy Sacrament, and the Sisters withdrew. In the meanwhile an excited crowd gathered outside the convent, shouting naledictions on the soldiers. A num ber of persons were arrested, including a lieutenant of the 25th Dragoons.

Oa Good Shepherd Sunday (April 14) over five thousand children gathered in Westminster Cathedral, London, for the purpose of presenting to the Archbishop the amounts of the collections made by them during the year on behalf of the incorporated Society of the Crusade of Rescue. The ceremony was very touching in many respects especially as one observed the pride and joy with which the little ones tendered well filled purses to their chief pastor. Subsequently the Archbishop entered the pulpit and delivered a short address in the course of which he said that to carry on the work of the crusade it was necessary to collect £14,000 a year.

union of Christendom, under the patronage of Our Lady of Sprows, is canonically erected in the Church of St. Marcello in Rome, Italy, and a branch of this association has been established in the Servite Church of the Assumption, in Chicago, Illinois. Its years old, Dwight gave much reflection to the matter, and after a consultation with his spiritual adviser, the Rev. Thomas I. Gassor, S. J., president of Boston College, he announced his inconversion of bad Catholics.

2nd. To call to mind at least twice daily, morning and evening, that mortal sin causes the total ruin of the soul, renews the painful passion and death of Christ and the conversion of the soul, renews the painful passion and death of Christ and the conversion of the con ento Mori." Young Dwight was form-erly a student at Tecnology, but left the institute before the completion of his course to enter the employ of Houghton, Millin & Co., with whom he remained a year. A severe illness com-pelled him to give up his place, and on his recovery he decided to devote his life to religion.

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den. Mgr.

GIENANAAR

A SIORY 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 AND THE STARS," "LOST ANGEL OF A RUINED PARADISE," ETC.

CHAPTER XV.

THE OLD ORDER CHANGETH. During that eventul year Owen onnors and his sister lest the old ome at Glenanaar—the former, to take ip a situation in Limerick, and the latter to become companion to a maiden aunt, who was also ner godmother, and whom great things were expected as it was supposed sne had "lashing of money." The great snow had dis appeared, reluctantly enough, as even far into the month of May white patches still could be seen, nestling in ditches and deep down in ravines, where the sun could not pierce. But the roads and byways were open; and the spring work progressed gaily, the ground being softened and warmed for the plough and harrow by the genial influence of the snow. Except for the departure of Owen and his sister there was very little to trouble the peace that always siept over that cottage at Glenanaar; and even this sundering of ties, as close as life itself, was accepted with that mute resignation, so closely resembling the aspects of fatalism, which has always been a chacteristic of

Donal's marriage took place a few weeks before Advent. It has been de-terred for many reasons; for a little difference about business details in Ireland is often the occasion of the breaking off" of a match, or at least of considerable delay. And the Hegartys were always notorious for drivg a hard bargain. The families had et at fairs in Kildorrey, Kilfinane, and elsewhere; had spent hours in public-houses, arranging, debating, changing and setting the details of the marriage contract. At length it was decided, according to the singular but universal custom, that the old t universal custom, that the old ople should surrender the farm, and people should surrender son, Donal; that they should receive in neu thereof the Hegartys the sum that they should have the right to room in the house, and their mainten-ance; and in lieu thereof, should there be any difficulty about deciding what ant by "proper maintenance," should have each £15 a year they should have each £15 a and finally, the grass of three This kind of arrangement is the univer-sal custom. Sometimes it works well. More frequently it is the occasion of much heart burning. But there seems no other way of settling so complex a question. At last, after coming to an nderstanding on these knotty points, the great question about future was discussed. It was at a famous fair, held in Kilmailock on the eve of All Saints' Day, and known as Snap Apple Fair, from the ancient customs and amusements connected with All Hallows' Eve from time immemorial in Ireland. There were present cld Edmond Connors, now grown feeble enough : Donal ; and the father and mother of Nano Hegarty. They met in an upstairs parlor of a public house, kept by a "friend," who mag house, kept by a "friend," who mag-nanimously kept away all the other who were unable to find nstairs. The usual rather room downstairs. The usual rather squalid fencing and sparring that goes on, on these occasions, gave way be-fore the calm, dignified attitude of old Edmond Connors, who simply made one quiet, determined statement, and no

" Av she was wan of yere own flesh and blood, we wouldn't mind," Mrs. Hegarty, referring to Nodlag, "altho' it is usual to give up the clear on these occasions. But a thucka, who ame from no wan knows where, and who was got by no wan knows who—begor, 'tis the quare business intirely.' gor, 'tis the quare business intirely.''
There's isn't much use in argyin'
the matther,'' said Edmond Connors. said Edmond Connors. As I said at the fair at Kildorrery, Nodlag must remain, and be thrate like wan of oursels.

"Can't you lave her as a servant girl?" said old Hegarty. "We'll put her on good wages, an' you'll have nothin' to complain about. Come now, Ned, 'tis only a thrifle of a misondhertnaing," he said, in a wheedling tone.
"Twould be the quare thing, out and out, an' aithegither, that such a thescaun should stand atween us. Spake

Dona!! Av she was to remain as a servantgirl, there 'ud be nothin' to prevint those who are comin' in'' (this was the delicate way Donal referred to his future wite), "to give a month's notice at anny time, and turn her on

the wurruld."

"Oyth! shure now, you're jokin',
Donal," said Mrs. Hegarty. "The
idee of Nano doin' annything that you
wouldn't like; and she so fond of you!"

"Didn't she say, Kate," said her
husband, "when the Begleys wor
comin' around matchmakin', that she'd
have Donal (happars and no one cleaning) have Donal Connors and no one else in the wide wurruld; and that she'd rather beg the whole wurruld wid him

than wear silks and satins wid others?"
"Indeed 'n' she did," said Mrs.
Hegarty. "An' more'n that. She Hegarty. "An' more'n that. She often said to meself, sez she, that she'd marry Donal, or no wan; and shure now here he is turning his back upon her, as if she wor the blackest

shtranger. I'm not turnin' me back upon ' said Donal, uneasy under the tion, " but nayther me father, Nano. accusation, "but nayther me father, nor I, will do a wrong thing to an orfin for anny wan."

said Mrs. Hegarty, seizing on d. "Sure, they say her father orfin?" said and mother, bad scran to them, are safe and sound in America."

And she screwed her eyes into the face of old Edmond Connors as she

spoke. "How can they say that," he replied, "whin nobody but the grate God knows who her father and mother

Av coorse, av coorse," said old Hegarty. "But people will say the quarest things: but shure, av 'twas thrue, you'd be the last man in Ireland

to keep sich a wan under an honest roof."
Donal fidgeted a little; and his
father grew white beneath the eyes.
But in all other outer appearances he
remained perfectly composed.
"I never mind what people do be
sayin'," he said. "They'll let no
wan pass. But what do they say, Mrs.
Hegarty; for 'tis better to have the
thruth out, than keep it in?"
"Tell him, Kate!" urged Hegarty.
"Twill kum better from a 'uman!"
Kate couldn't see this at all. She Kate couldn't see this at all.

could not perceive where the feminine element came into the matter. "Wisha, betther let it alone," she

said, pulling up the hood of her black cloak. "Let there be an ind to the

matther, as we cannot agree."
Then her husband assumed an attitude of great determination, as of one about to make a tremendous sacrifice. "Come, Ned," he said, "I'll tell you what I'll do. I'll give you an' the ould 'uman the grass of anither sheep, an' a new feather-bed that was never slep' on, av you sind away that—" here he was about to use an opprobrious expression but a glanca from the kash pression, but a glance from the keen blue eye of the old man stopped him, and he added—" gorlach."

Edmond Connors rose up, a signal that negotiations were at an end, when Hegarty seized him, and put him back in the chair.

'Wisha, thin, Ned Connors, you're the divil intirely at dhrivin' a bargain. We'll give in to you here. But," he said solemnly, raising his floger and emphasizing his words, " av anny harrum comes av it, the blame be yours, not mine!"

No harrum can kum," said Donal "excep' to those who wish harrum.
An' let thim beware !"
So then it is decided by the Fates So then it is decided by the Fates that Nodlag shall not be cast upon the world to beg her daily bread, or otherwise degenerate; but shall get shelter, and clothes, and food, not as a menial, but as a legitimate member of a family. For herself, poor child, now bursting from childhood into girlhood, with all the deeps assistations and ambittons. its dreams, aspirations, and ambitions, she knew nothing of all that men were conjecturing about her mysterious past, or plotting about her uncertain future. or picting about her uncertain future. But she wept somewhat when Owen and his sister, amid many kisses and tears, and other signs of love, crossed the threshold of the old home, which they should never re-pass but as strangers and then went about her daily avoca and then went about her daily avoca-tions as usual—took up the scd of turf, and her well-worn books every morning, and hied her to where the old hedge school was hidden near the bridge that school was midden near the bridge that crossed the Own an aar, and connect over her Voster, and her Carpenter's spelling-book, and won the admiration of the old schoolmaster for her chedience and intelligence; and got back in the evening to her humble dinner of potatoes and milk, and the warmth of the beloved fireside, where every day she became dearer and dearer. And sometimes the old listening habit would come upon her, and she would stop at bridge to hear the far-off voice Or, in the middle of her lesson about the bad boy that used to say, care," she would suddenly pause, and put her hand to her ear, and listen; and the old man, who had heard some thing of her history, would look at her compassionately, and her companions would nudge one another. "There's the Fairy Child agin listening for the

At home, she was queen and mistres by virtue of her right and faculty of loving. One thing troubled her these latter days. She often found Donal watching her intently; and she vaguely conjectured, by that curious instinct or presentiment such sensitive minds possess, that the advent of the new would mean in some way or mistress other a disruption of the blessed p household. The feeling was shared, in great measure, by old Mrs. Connors, who felt that, the moment the deed assigning the farm to Donal and his future wife was attested, her supremacy

they come, and fetch her away?"

was over—her long reign of nearly fifty years was at an end. "There'll be changes, alanna," she used to say, drawing out and combing carefully Nodlag's yellow tresses, "an" they won't be good for you nor me. But all the same, we'll be together, an' sure that's a great matther. bate me, granny ?" the

child would zek.

'No, alanna. She won't, because won't lave her. But there's many a way of killing, besides chokin' with

butther, agragal!"
"Wisha, don't be makin' the child lonesome wid that kind o' talk," the old man would put in. "We'll be all together, Nodlag, till death us do part, the Catechiz says. What did you

larn to-day, alannay?"
And Nodlag should go over her whole lesson, line by line, the old man nodding his head, and putting in a word here and there.

Then in the early winter, the fatal day came. A stranger crossed the threshold of Glenanaar as its mistress; and the old people sank down into the condition of dependents. Clearly, Donal's heart was not altogether in the matter. He went about his work, but with none of that light-heartedness and enthusiasm one would expect from a newly-married man, who had found the desire of a lifetime. His wife, cautiously, but firmly, took up the management of the little house hold agement of the little house not agement of the little house not and quietly, but unaggressively, assumed absolute control. The old people cowered by the fire side; took their meals in silence; and submitted patiently to their lot. But one could see how the sense of her dethronement and subjection was telling on the old woman. Once or twice, through sheer force of habit, she gave little orders through the house, she gave little orders through the house, which were at once silentiy, but firmly, countermanded by the young mistress. Then she appealed to the filial affection Donal to support her. But he

through a sense of justice, and possibly to avoid a chronic condition of hostility between the old order and the new, "Better let Nano manage, Mother! She understands the matther betther." And the old woman bowed her head said:

in a resignation that broke her heart.

It was pitiful to see her going around the old familiar places, as if she were not only a stranger, but an intruder; to watch her face when another voice than hers gave orders to Peggy or Larry; to hear her pitiful appeal even to the beggars that thronged the door:

"I have nothin' for you now, honest man. I am as poor as yourself."

"I have nothin' for you now, honest man. I am as poor as yourself."

It is true the bonds between her husband and Nodlag and herself grew closer after her abdication and consequent humiliation; but every one that knows the imperious and arbitrary manner with which these grand old "Irish mothers" reigned and ruled over their households will easily understand how the new order cut into the very heart of this good old Christian mother. The old fires gradually died out; the spirit waned; a general listle-sness super-vened over the former restless activity; and before the autumn came again, or rather in its earliest days, she fulfilled her own prophecy:
"Ye'll be berryin' me at the fall of

the lafe. the late."

There were fewer friends left therefore to Nodlag; but these were fast and true. She was everything now to and true. She was everything now to old Edmond Connors; and Donal, forever watching her with those keen, sorrowful eyes, was cautiously kind. His wife, bitterly hostile as she was, refrained from any open demonstrations of dislike. But gradually as a clever, vindicative woman might, she reduced Nodiag even below the level of a menial. The girl was taken from school and put to hard work. The servants, imitating their mistress, and cognizant of the secret that was no longer a secret, for the whole parish knew it, treated her with contumely. By de treated her with contumely. By de grees, and under one excuse or another grees, and under one excuse or another she was quietly kept away from the family meals, and even the servants would not eat with her. And all was arranged, quietly and without offence. Donal was not blind to this. He saw through his wife's manceuvres clearly; but he had no encortantly of interfering. but he had no opportunity of interfering. He swallowed his wrath in silence, and went about his work, moody and distracted. But he took every opportunity of consoling the lonely girl for her hard fate. Whenever he want to hard fate. Whenever he went to fair or market, he brought home a fairin or market, he brought home a fairin to Nodlag, sometimes a cheap brooch, or a hair-comb to keep back her rich hair; sometimes it was a Book of Fate, found by Napoleon in the Pyramids of

Egypt, sometimes the Key of Heaven, or the Garden of the Soul; but in or the Garden or an about the rapidly disappeared, leaving Nodlag disconsolate. Once in a fit of fury, the new mistress mote the girl across the face, and her smote the girl across the face, cheek and eye were swollen. asked what had happened. world not tell. Then he called his wife into his bedroom. He was one of

those quiet men, who give way some times to paroxysms of rage.
"Nano," he said with a white ter rible face, "you struck Nodlag. If ever you shtrike her agin, you'll re-mimber it to the day of your death!"

CHAPTER XVI. WHAT OF THE FATES ?

This did not smooth matters much for the poor girl. Her life very soon be-came a misery and a martyrdom. As her intelligence developed with her physical strength she began to perceive, at first dimly and reluctantly, then swiftly and certainly that her lot then swiftly and certainty that her lot in life was a peculiar one. She had become faintly conscious of this at school, where she was isolated from the farmers daughter's around, who would have made her school-life a burden, were it not for the friendship the master originals and respectively. ter evidently entertained for her. But

etimes an awkward question would be put by some stupid fellow : "Why do they call you Nodlag? That's a quare name. An' what's yere The significance of the fact that she had no name beyond a kind of nick-name gave her the first inkling of her isolation from her kind. She made one or two inquiries which were answered evasively; and then with the ease of youth and perfect health she forgot all about it. Now, it all came back with tenfold force; and as she gradually under stood that she had no family name, no family connections, no relations, no friends, in the usual sense of the word, her peculiar position gave her many hard, bitter hours of sombre and melancholy reflection. For now she sprang into womanhood with that swiftharacteristic of highly nervous an ness, cnaracteristic of nighty nervous and sensitive organizations. She grew swiftly tall; and without a trace of weakness or delicacy she became a jealous contrast to the coarse, heavy, lumbering figures of the farm yard She was, in the became a tall. fact, in her sixteenth year, a tall, handsome mountain girl, who could leap the Ownanaar at full flood, and jump lightly from the ground on the back of the tallest horse in the yard. And as her thick hair deepened in hue and became an auburn color, her long, straight features, slightly browned and freckled, took on a delicacy and reaned tone that was specially ting to those with whom she was brought into daily contact. But all this superiority, unnoticed by the this superiority, unnoticed by the modest girl, did not tend to relieve her from the ever-painful feelings of her loneliness and isolation; and once of twice at school, and more frequently n the farm yard and fields, she herself called by a name, the oppro-brium of which she took long years to brium of which she took long years to realize. Once or twice she approached Donal with a question; but then shrank from the dread of the revela-tion. She felt that she could not bear tion. She felt that she could not bear to be told of some secret shame, or mis-fortune, that would blight all her afterlife. In her ignorance, she had at least the consolation of knowing that she did love and was beloved. Why she could not say; but at least it was a salve for the ever-present fore, that whatever secret was kept in the arch-ives which she feared to open, at least t could not estrange her affection she prized above all things else on earth. The suspicion that a revelation, even to herself, of that secret might force her into a conscientious disruption of those sweet ties that made all the happiness of the secret might made all the happiness of the secret might force her into a conscientious disruption of those sweet ties that made all the happiness of the secret might force her into a conscientious disruption of those sweet ties that made all the happiness of the secret might force her into a conscientious disruption of those sweet ties that made all the happiness of the secret might force her into a conscientious disruption of those sweet ties that made all the happiness of the secret might began to dawn.

"Me father," he said at length, secret him, and sews for him, and sews for him, and sews for him; that is," he said, after the secret might force her into a conscientious disruption of those sweet ties that made all the happiness of the secret might force her into a consciention of the secret might force her into a consciention of those sweet ties that made all the happiness of the secret might began to dawn.

"Me father," he said at length, fused."

Comment on this would be like pain ingularingly; and a great light began to dawn.

"Me father," he said at length, fused."

Comment on this would be like pain ingularingly; and a great light began to dawn.

"Me father," he said at length, fused."

Comment on this would be like pain ingularingly; and a great light began to dawn.

"Me father," he said at length, fused."

Comment on this would be like pain ingularingly; and a great light began to dawn.

"Me father," he said at length, fused."

by her superiors."
"There's somethin' in that, surely,"
said Redmond. "But your father, Doual, is binding

life prevented her from seeking a knowledge that might be fraught with evil. So she determined to remain silent, and accept the uncertainty with all its present rewards. For she could not be insensible to her own personal attractions. Instinct told her that she had great advantages, not only over these poor girls who slaved in the farm yard, but even over their mistress herself; and modest and humble though she might be, she could not be insensible to facts that left an evergrowing impression on her imagination. Then, sometimes, she felt that, with all the coldness and aversion with which she had been treated, and was still treated, even by neighboring families.

whin they git jealouslike."
"Thrue for ye, Red," said Donal treated, even by neighboring families there was somehow blent a note of with a smile of me there was somehow blent a note of admiration; and it was not altogether

with a smile of meaning playing around his mouth; "but if Nodlag is no longer a child at Glenanaar, she wouldn't be a child ayther down here."

Redmond coughed again violently, until his face was as red as his hair.

"I know what you mane, Donal," he said. "But—" here he stopped sud denly, as if to gather his faculties to gethar. Then he continued, "But I wouldn't ask her to come here, onless I had a right." admiration; and it was not altogether a maiden's fancies, or mere vanity, that made her feel that the eyes of people rested on her face and figure, going to or coming from Mass; and there was sometimes a little feeling of exultation, which died away again into despondency, when she had to pas through an avenue of cars and carts

and was ungreeted, save by the col stare of silent admiration. "That manes only wan thing," said Donal, reflectively.
"Only wan thing," said the smith. If you and your father consint, I'm satisfied to make Nodlag my wife!"
"But tare an' 'ouns, man," said Donal, highly delighted, "what about Nodlag herself? Have you spoken to her, or is it all arranged betune ye?"
"Never a word on the matther passed my lips," said Redmond. "Tis you, Donal, must do the good turn for me!"
"Begor, I will with a heart and a She became dimly conscious, how ever, that besides her friends at Glenanaar, now reduced to Edmond and Donal, there was one other spot where her presence was greeted like a sun beam. This was at the forge, down near the bridge. There was always a welcome and a warm corner for her near old Mrs. Casey, as she sat by the

kitchen fire; and there was no taking the cheery salutation: "Mile failte, alannav! mile failte! What a stranger you're becoming! We didn't see you sin' Sunday. Did we, Reddy?"

" No. Mother! Nodlag is getting so big now, she has too much to do, be-side comin' to see us!"

side comin' to see us !'

Here was a note of impatience that meant much. But it was very sweet, nevertheless, to the lonely girl, who made the humble cabin almost her home, not so much in the way of residence, as by a kind of proprietary right she assumed in arranging and managing Mrs. Casey's humble belongings. For ever since she was a child it was Nodlag's invariable custom, whenever she came to the forge, to fing aside the particoloured shawl which served as a snood; and letting her long hair fall parti-coloured shawl which served as a snood; and letting her long hair fall down, she would move around the little kitchen and bedroom, setting all things to rights, cleaning there and tidying there, until everything came to look spick and span under her dainty touch. And the old mother would bless her

from her sugan chair, and say:
"If God 'ud only sind us a daughter like you!" And the young smith, with his grimy

shirt open, revealing his strong chest, would lean on his sledge with blackened arms, knotted and gnarled with huge muscles, and sigh and think:

"If that purty picture could remain what a blessed life would be mine!" But now Nodlag had grown to woman-hood; and the jest and the laugh had died away from the young smith's lips. A deeper feeling than his cheerful child-affection had taken hold of him; and he became silent and shy and reserved. A new life had entered his veins. The A new life had entered great transformation had taken place great transformation had taken place. To the unconscious Nodiag the change was alarming. She could not interpret it. Old Mrs. Casey was as kind, as loving, as solicitous as ever. Her welcome to the forge was unstinted its warmth. But the attitude of the young smith was a purelle. Instead of young smith was a puzzle. Instead of the broad, deep gaze into her blue the broad, deep gaze into her blue eyes, he looked at her in a shy, furtive nanner; answered rather shortly, and never now performed the chivalric courtesy, to which she had been ac-customed from childhood, of lifting her, or helping her, into the saddle. concluded, after a good deal of reflec-tion, that Redmond's mind was also poisoned against her; that the deep secret of her life had averted his face from her forever. She little knew how deep a hold she had of that strong, manly heart. She little deemed that a hundred times a day a very smutty, but not unhandsome face, crowned by a mass of rusty hair, fairly well dyed with soot, stared through the little square window of the forge up along the wind-ing road that led to Glenanaar; and ing road that led to Glenanaar; and that his honest heart leaped with pride when he saw her well known, shapely figure come swaying down the white road, or bending with every movement of the white or bay horse she was bringing to his forge. Why didn't someone ing to his forge. Why didn't someone tell her the boy's mighty secret? Or why didn't Redmond himself speak and solve the riddle of his future happi

ess forever? Well, he did; but not to Nodlag. He took Donal into his confidence in

his shy, reluctant way.
"I think," he said to Donal one day as they smoked together leisurely after the horses had been shod, "Nodlag is not lookin" as well as we'd wish her." "I didn't notice," said Donal, somewhat alarmed. "Do ye think she's looking badly?"

Maybe 'tis the way she's growin',' said Redmond, " she's runnin' up very

'I'm afeared she's not as continted as she ought to be," said Donal, sadly.
"Thim that ought to be a mother to
the lonely girl are more inclined to be

a stepmother.
"'Twould be aisy enough to betther
that, begor," said Redmond. "What do ye mane? How?" asked

Donal, sharply. would be the happy pair, if Nodlag could make her home here, and lave where she isn't welcome !"

where she isn't welcome!"
"That's dacent of you, Red," said
Donal. "An'l suppose you know all
—I mane all that the people does be
sayin'?" he corrected himself hastily. "I do, and perhaps more," said Redmond. neen for all that the gossips can say agin her. There's not a girl like her in the County Cork or Limerick."

Donal looked at him inquiringly; and

pause of shame, " whin she's allowed

a good deal, and wakening, since your mother's death; and if anythin' should happen to him, what would become of Nodiag?"

"Thin I should take care of her,

"Av coorse, av coorse," said Red-mond, coughing violently, for the smoke had gone the wrong way, he said. "But you know Nodlag now is no child; an' we know what wimmen are, whin they git iealouslike."

e of meaning playing around "but if Nodlag is no longer

had a right."
"That manes only wan thing," said

"Begor, I will with a heart and a half," said Donal, "tho' 'twould come much betther from yerself. But have you thought, Red, of what it all manes?"

"Have I?" said Redmond. "Was "Have I?" said Redmond. "Was there anny other thought in my mind for the past twelve months but what I'm spakin' now? God forgive me! Manny's the time it came uppermost in me prayers, and even at Mass!"

"And do you think 'twill serve your bisness?" said Donal.

"Twill, and it 'twon't," said Redmond. "If there could do widner me.

they could do widout me, they might. But you know there's not another blacksmith within all miles! Donal thought long and deeply.

You know," he said at length,
that Nodlag has nothin' but what's

on her!"
"An' did I ask for anythin'?" Red-

and the last for anythin reduction money, or annything else, Donal Connors?' he continued. "Come now, as man to man did I?"
"No," said Donal. "Red, you are a brave, good man, and if Nodlag likes you, me father and me will be the happy couple."
"Thin, you'll snake to Nodlag?"

Thin, you'll spake to Nodlag?" said Redmond, anxiously, "and lave me know her answer as soon as you

"I will," said Donal, drawing his horse's reins over his shoulder; an' 'twon't be my fault if she doesn't say

'God bless you, Donal," said Redmond, fervently; "and may it come to my turn yet to do as good a turn to

you!"
Here, then, was the solution of a good many difficulties, if Time and Fatz would allow. A fair vista of an honored life stretched smilingly before the feet of the lonely girl. It was only the little Yes, to be enlarged and emphasized in to the more solemn I will, and all would be right forevermore. But here come the Fates, and Chance, and Evil; and, io! down rush the clouds and rain, and blot out the sunshine and the glory,

apparently forever.

But Donal's heart was singing with delight, as he trudged lazily up the hill; and he often smiled as he imagined the surprise and the delight of Nodlag when he broke the matter to her. He urned over in hi in which he would make the solemn c nunication with most effect. Would he broach the matter in the comic and bantering style so usual in Ireland; or would he speak to her seriously, as father to a child? Or would he put i enigmatically, or by way of parable, pretending that it was a piece of match making going on in another parish, and with no reference to herself until she gave her opinion? He de cided, at last, that this was the parior plan; " and he arranged his story as neatly as possible towards a

And the young smith swung to his work with redoubled efforts, for now that he had cast the die he was anxious for the result. A thousand times he told himself that he would be contumeliously rejected; and he often regretted his smutty face and sooty hair. No girl could see beneath such a grimy appearance the pulsations of a strong brave, loyal heart. And then, again brave, loyal neart. And then, sgain, hope revived. Donal's eloquence, and her own loneliness and dependence, would do all. And, as he rang his small hammer on the anvil in short, quick strokes, he knew that the musical steel echoed the word that was in his heart : Nodlag ! Nodlag ! and Nodlag TO BE CONTINUED.

None Dares Defend Him.

Every newspaper, has had its experi-ence of the delinquent subscriber. The Catholic paper is no exception. Every Catholic publication has had its troubles with the man who will not pay for what he has received. A Western aditor, whose soul has evidently been seared by sorry experience with this sort of subscriber, unburdens himself as follows :

"A man may use the mole on the back of his neck for a collar button; he may ride a freight to save three cents a mile; he may light the lamp with a splinter to save matches he may stop his watch at night to save wear; use a period for a semicolon to save ink, and pasture his grandmother's grave to save hay: but a man of this kind is a scholar and a gentleman com-pared to a man who will take a news-paper and when asked to pay for it put it back in the post office marked 're-fused.'"

Comment on this would be like paint-

IN THE SHADOWY GLEN.

The night was calm, and long shadows from the rising moon fell over quiet from the rising moon fell over quiet Glenna night. It was May-time and the odor of blossoming shrubs filled the air, the peculiar, haunting scent of the

air, the peculiar, haunting scent of the hawthorn predominating. Seen over the far hills, through the moist atmosphere, the moon looked startlingly large. A poet would have likened its majestic and glowing face to the burring disc of Cuchulain's brazen shield.

The Suir flowing near by was at full tide, its murmurless waters lapping the verdure of the banks. Amid the groves a belated and querulous blackbird broke into intermittent song. The white-walled villages framed with dark white-walled villages framed with dark and heavy foliage were suggestive of peace and contentment; but the pasons of men were astir.

Gillkiernan, gun in hand, left the high road and went forward through the fields. In the shadowy moonlight his tall form loomed giant-like, and there was a suggestion of relentless purpose in the onward swing of his quiet shoulders. A chance wayfarer gazing on his face as the light struck it would have been appalled at the tumult of passion there depicted—the mad fire that gleamed in his eyes. Gillkiernan's mind went over the events of the part few days. He saw his home, which he had given the best years of his man-hood to redeem and hold, surrounded by the armed forces of the Urown. He remembered his futile and desperate attempts to ward off the dreaded eviction. How he had abased himself, began it has been in his eyes for a little tion. How he had abased himself, begging with tears in his eyes for a little time in which te make up the balance of the rent! How he had pleaded the sickness of his wife. Alleen, lying on what proved to be her deathbed! But the landlord, the Earl of Holon, was inexerable, and bade the cruel work to go on. This heartless nobleman attended in parson, and seemed to take go on. This heartless nobleman at-tended in person, and seemed to take a diabolical pleasure in the sordid and pitiful details. A dull pain throbbed in Gillkiernan's brain as he recalled the pale face of his sick wife where she lay by the roadside in the bitter wind and rain. His Aileen of the sweet and rain. His Aileen of the sweet voice!—the shock has proven too much, and her gentle, uncomplaining spirit had fied, ere the night, to a fairer land where there are no such words as rent

and evictions.

To Gillkiernan the whole thing seemed a monstrous and revolting crime, and that it was abetted by the law and the forces of the Crown did not lessen its malignity; for the law seemed to him a resistless machine formed for the purpose of crushing the poor and of exalting the rich. It appeared to him that justice should be done on his enemy, and, since the law would not do it, he had sworn a deep oath that he himself would be the

avenger.

By stealthy inquiry he had become acquainted with the fact that the Earl was dining this evening with a neighbor and would return home late. ing squire, and would return home late at night by the park entrance to his mansion. There and then would the mansion. There and then would the sated volutuary meethis doom! Never more would he grind the faces of the poor. Swift and sure death would leap poor. apon him from the darkness, and his naked and frightened soul naked and irightened soul would be swept into the presence of the Judge. The guarding soldiery of a hated and hostile Government could not save him

in that hour of need.

Although the night was so and still throbbing noises and still throbbing noises surged through Gillkierpan's brain, and a world of whispers seemed to come to him from the tremulous trees and tremulous trees and

All his life he had been a stranger All his life he had been a stranger to the fearful passions that now possessed him. He acknowledged to himself with a shudder that the Evil One was exulting in the anticipated deed, but there was no idea of faltering in his purpose. Crossing a narrow belt of wood he came suddenly upon the ruins of an ancient abbey, and full through its time worn chancel the solemn moon stared him in the face. The startled eyes of Gillkiernan a blood red band surrounded its disk! Incredulously he passed his hand across his eyes and looked again. The blood-red mark had disappeared. A huge night bird darkened the face of the luminary for a second with his dusky wings, and vanishing the second with the second ished through the trees with a harsh

discordant cry.

A laugh, strained and unnatural, died on Gillkiernan's lips.

"This will never do," he muttered.
"I must keep my head and hand steady

to-night."
With a grim smile he took a firmer grip of his weapon, skirted the ivy-covered walls, and came to the hedge that bordered the park road. Along this he strode cautionsly till he came to a small strne stile some few perches from the demesne entrance. With deadly deliberation he seated himself on one of the steps, placed his gun on top, commanding the roadway, and waited.

The long minutes dragged by an hour passed, and Gillkiernan remained motionless at his fearsome vigil. Meanwhile his brain was busy with many thoughts and fancies. He saw all the consequences of his dread act—how he would become a hunted outlaw; capture and the shameful death of gallows would be his. But these things, terrible though they were, affected him not a par-

The dead face of Aileen was before him, and his distorted imagination pic-tured upon it an appeal—not for mercy but for vengeance. Yes, come what might, she would be avenged. The blood of the guilty would be but par-tial payment for the blood of the inno-cent. But the night wore on, and still no carriage wheels grated on the road-way. Would his victim never come? Had he returned by another way and way. Would his victim never and Had he returned by another way and

cheated fate?
A little breeze came up and stirred a thousand blossoms round about the silent watcher. A sweet odor filled the air, and strangely stirred him in the

depths of his being.
What was this odor? And why its subtle effect upon him, that for the first time he half forgot his dread mis-

sion.

Laboriously unclogging themselves

the wheels of his memo through the years. Ab, the scent of hawthorn i it was the perfume of was May itself—the mo Mary, and all that it me lt brought back vis It brought back who with other innocent one ered flowers for the Mother. How delightful evenings of the "Mwhen he had sung with and girls of his age in the God and His Blessed Mo so near him at the hallo the Benediction that thrilled to the rustl

wings. The lights of the alt the fragrant incense—h it had all seemed to h and what holy raptures stinctively a prayer ro us now!"-and as he p purpose melted like ice A horror of the deed h commit took possession he, who was once so it loved of God's Mother, this;—a murderer wit Cain upon his brow? No, thank God! then -he would not commit there came at that mo

expected sound of carr the devil seemed to sh "Ha! Ha! it is too lat gone too far! Whe enemy's bestial face y to fire. Think of Aile roadside!—think!" A was going on in the sor His great chest heave his frame, but once grace he prayed:
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Then he got his streng
do it," he cried, an do it," he cried, an Just then the Thi reins were dragging a feet and the moon she Earl's upturned face. face of a dead man! Gillkiernan could no Black, livid and dist already to have upon

God's reprobation.
With a weight of s apon him, Gillkiernar gered homeward thro lens, and as he wen his childhood rose to forted him. A shock of horro the countryside when

next morning that thad been stricken wi way home from the fe night, and that his fa carried back a blacke There was only o closely forestalled man.—The Rev. Jan Donahoe's Magazine

THE DISGRACE I Mr. Andrew Car credited with having But the real origina Ruskin. In his le (see Crown of Wild ivered more than the Mr. Carnegie's oracu John Ruskin said: one great principle unfailing—that whe principal object of l or nation, it is both ill: and does harm l and spending; but or principal object, it will be well got, and here is the test, whether money is with him or not. enough to live upo and having well e well spend it, and poor, as I came int not principal with enough to live in his character and to make more, and himself italicizes th money is the princi and becomes a cu generally to those him. For you kno some day; the only the man who make for the maker to

know best its val a man does not cl his money, he mus lend it, and the generally do is to are nearly always with lent money th done, and all un Thus Ruskin sugg dea that a man or but Ruskin, being noble views, give dangerous love of the possessor the principal object i in accord with the that the love of mevil, while Carne ist, whose whole popularity, gives grace that will at rich when he coul best calculated to Of course, both lare wrong. Wes are wrong. Wea erations without it, and there is n dying rich, provi used his money Catholics, who h between all extre erty and great! their Master did

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the wheels of his memory went back through the years. Ab, yes! It was the scent of hawthorn and primroses. It was the perfume of May time. It was May itself—the month of Blessed Mary, and all that it meant to his in-

nocent youth.

It brought back visions of long, bright, happy days when in company with other innocent ones he had gath ered flowers for the altar of God's long, and the second statement of the seco ered flowers for the altar of God's Mother. How delightful those beautiful evenings of the "May devotions," when he had sung with the other boys and girls of his age in the village choir! God and His Blessed Mother had been so near him at the hallowed moment of the Benediction that he had often thrilled to the rustling of angels'

wings.

The lights of the altar, the flowers, the fragrant incense—how like heaven it had all seemed to his sinless soul, and what holy raptures were his! Instinctively a prayer rose to his lips: "Holy Mary, Mother of God, pray for us now!"—and as he prayed his stern purpose melted like ice before a furnace. A horror of the deed he was about to purpose melted like ice before a furnace. A horror of the deed he was about to commit took possession of him. What he, who was once so innocent and beloved of God's Mother, had he come to this;—a murderer with the brand of Cain upon his brow?

No, thank God! there was yet time. But

No, thank God! there was yet time—he would not commit this crime. But there came at that moment the long-expected sound of carriage wheels and the devil seemed to shout to his soul.

"Ha! Ha! it is too late now—you have gone too far! When you see your enemy's bestial face you will be forced to fire. Think of Alleen dead by the roadside!—think!" A dreadful struggle was going on in the soul of Gillkiernan. His great chest heaved and sobs shook his frame, but once more by God's grace he prayed: "Holy Mary, Mother of God, pray for us now—'Then he got his strength. "I will not do it," he cried, and flung his gun far behind him into the underbrush.

Just then the Thing passed. The

far behind him into the underbrush. Just then the Thing passed. The reins were dragging about the horse's feet and the moon shone full upon the Earl's upturned face. God! it was the face of a dead man! And such a face! Gillkiernan could never again face it. Black, livid and distorted, it seemed already to have upon it the stamp of

God's reprobation.

With a weight of sickness and fear with a weight of steaders and rear upon him, Gillkiernan turned and stag-gered homeward through the shadowy glens, and as he went the prayers of his childhood rose to his lips and com

A shock of horror went over all the countryside when it became known next morning that the Earl of Holton had been stricken with apoplexy on his way home from the feast of the previous

way home from the feast of the previous night, and that his faithful horse had carried back a blackening corpse.

There was only one, however, who knew that the justice of God had but closely forestalled the vengeance of man.—The Rev. James R. Dollard in Donahoe's Magazine.

THE DISGRACE IN DYING RICH.

Mr. Andrew Carnegie is generally credited with having originated the idea that the man who dies rich is disgraced. But the real originator of that idea is Ruskin. In his lecture on "Work" (see Crown of Wild Olive, par. 34), department than thirty wears before described more than thirty years before Mr.Carnegie's oracular pronouncement, John Ruskin said: "Remember this forth no claim over civic affairs or civic furth no claim over civic affairs or civic livered more than thirty years before Mr.Carnegie's oracular pronouncement, John Ruskin said: "Remember this himself italicizes this word) "rich, then money is the principal object with him, and becomes a curse to himself, and generally to those who spend it after him. For you know it must be spent some day; the only question is whether the man who makes it shall spend it, or some one else; and generally it is better for the maker to spend it, for he will know best its value and use. And it a man does not choose thus to spend his money, he must either hoard it or lend it, and the worst thing he can lend it, and the worst thing he can generally do is to lend it; for borrowers senerally do is to lend u; for borrowers are nearly always ill spenders, and it is with lent money that all evil is mainly done, and all unjust war protracted. Thus Ruskin suggested to Carnegie the Thus Ruskin suggested to Carnegie the idea that a man ought not to die rich; but Ruskin, being a man of high and noble views, gives as his reason the dangerous love of money which induces the possessor thereof to make it his principal object in life, which is quite in accord with the saying of St. Paul that the love of money is the root of all evil, while Carnegie, being a material-ist, whose whole aim in life is to win popularity, gives as his views the dis-grace that will attach to a man dying rich when he could distribute his wealth as Carnegie is now doing in the way the best calculated to perpetuate his fame. Of course, both Ruskin and Carnegie are wrong. Wealth may be and has been transmitted through several generations without any notable abuse of it, and there is no disgrace at all in dying rich, provided the rich man has used his money as a steward of God. Catholics, who hold the balance true between all extreme ideas, praise poverty and greatly distrust wealth, as their Mastor did; but they recognize that in themselves poverty and wealth are indifferent things, capable of be-

coming evil or good according as they are ill or well used. But Ruskin's mistake is merely an exaggeration of the

deliberate attempt to mislead the publie and cover up his own tracks. Rus-kin honestly strove all his life to put kin honestly strove all his life to put into practice what he taught. He had inherited from his father an honestly earned fortune of nearly a million dollars, and he spent it in various schemes for the betterment of his fellowmen, so that during his last years he had no income but that derived from the sale of his books. Mr. Carnegie, on the contrary, did not begin to distribute his wealth till his old age and till his wealth had begun to grow so fast that it is impossible for him to distribute faster than it grows. He will never die poor.—Central Catholic.

THE PAPACY AND CHRISTENDOM.

ARCHBISHOP IRELAND GIVES LUCID

ARCHBISHOP IRELAND GIVES LUCID
REPLY TO DR. BRIGGS.

In the North American Review of April 5, Archbishop Ireland has a comprehensive article, discussing the question, "Is the Papacy an Obstacle to the Reunion of Christendom?" being an answer to Professor Charles A Briggs' article in February number of the same periodical. Professor Briggs' idea that the Papacy through its own fault, through ambition and lust of domination, compels believers of the Gospel to hold themselves aloof from it, is ably dissected by the Archbishop, who uses the facts of history to prove that such is not the case

Archbishop Ireland thanks Professor Briggs for his convincing presentation, from Scripture and early Christian history, of the divine institution of the

Briggs for his convincing presentation, from Scripture and early Christian history, of the divine institution of the Papacy; but when the Professor fails to grasp the full meaning of the texts of Scripture which he quotes, he parts ways with the Archbishop. Professor Briggs, he says, must widen his "ideal Papacy;" he must do so on his own principles of loyalty to the Papacy of Scripture and of tradition. And as he widens his "ideal Papacy" he narrows down, by so much, the compass of faults, and pretentions which, he thinks, distingure the modern Papacy, and which alone, he avers, hold him outside the Communion of the Bishop of Rome.

"The claims of the Papacy to jurisdiction in civil affairs and to dominion over civic governments"—to those the Professor will not listen. To such claims, fortunately, he is not asked to listen. No claims of the kind are made; the Papacy has no right to make such

the Papacy has no right to make such claims, and does not dream of making them. The two spheres, the temporal them. The two spheres, the temporal and the spiritual, are distinct from each other. In its sphere, the civic government is as independent as is the Papacy in its own. Of course, there may be times when the civic government violates the laws of good morals or of religion, and the Papacy must raise its voice in protest. This, however, is not an encroachment upon the civil or teman encroachment upon the civil or tem-poral sphere: the Papacy remains within the range of the spiritual, perwithin the range of the spiritual, performing one of its direct and immediate duties. Perhaps the Professor has in mind the days of Gregory VII., Alexander III., Innocent III., when a united Christendom saw in the reigning Pope the Supreme Arbiter of peoples and of monarchs, and willingly invoked his intervention, all the more readily that often, in those days, as the professor himself admits, naught else than Papal intervention was able to arrest direct evils "threatening humanity and even Christianity itself." But those days are past: other international laws and customs hold sway: the Papacy puts forth no claim over civic affairs or civic rulers.

But a very limited territory, such as the American District of Columbis, would be amply sufficient for that purpose." This and nothing more, is desired by the reigning Pontifi.

Is the Papacy an obstacle to the reunion of Christendom? asks Archbishop Ireland in conclusion. Is there sufficient justification for Professor Briggs, holding as he does, as he must, in loyalty to Scripture and tradition, to an "Ideal Papacy," to remain aloof from the "real Papacy," to remain aloof from the "real Papacy," in all its principles, is the Papacy," in all its principles, is the Papacy of Scripture and tradition, the "ideal Papacy;" and seen in action, yesterday and today stripped of clouds gathered over its brow by prejudice and misconception, it looms up in Christendom still the "ideal Papacy," so far as the ideal can be realized themselved by the selection of the content of the selection Christendom still the "Ideal Fapacy, so far as the ideal can be realized through human elements. Christ did not, in instituting it, promise to manifest Himself in its every word, in its ifest Himself in its every word, in its every measure. He appointed men to be His Vicars: and while in the interest of truth, He guards their official utterances He does not guarantee supreme wisdom in all their administrative acts. Yet, even in the human work of the Papacy, along its many centuries of life, so much wisdom is noticeable that men wonder at its grand uer, and easily confess that, through its human elements, there shines a supernatural radiance, a reflection from the divinity of its inner soul, which is Christ, the Founder of the

Church. Whatever can be done to bring about Whatever can be done to bring about reunion, the Papacy is most willing to do. It will not change the vital principles of its being. The Professor will not, on second thought, ask it to do this. For then it were not the Papacy, as instituted by Christ; and the Professor, assuredly, covets none other. The Papacy must maintain that primacy means supremacy. that primacy means supremacy, since supremacy was the Lord's appointment; it must maintain that the

Supreme Ruler; it cannot in its Councils put on the same level priests and Bishops, however validly ordsined, who persist in schism, thought it may invite them to argument and explanation, as Leo invited the Orientals to the Vatican Council, as Clement VII. and Paul III. invited the Lutherans of Germany to the Tridentine; it cannot Germany to the Tridentine; it cannot a few hours to live, he did so. Germany to the Tridentine; it cannot repudiate as non-occumenical those Councils which were held since the Greek Schism, or the Protestant "Reformation"—these Councils were

Greek Schism, or the Protestant "Reformation"—these Councils were valid Councils of the Church; the Church, after the separation as before, lived with fulness of power and authority, with rights unimpaired. Nor is the dream, apparently the most dear to the Professor, to be realized — that a constitution be framed defining and limiting the authority of the Papacy, adjoining to it with independent powers a representative Council of Bishops to whom should belong all legislative functions, and another body, equally independent, that should take to itself judicial functions. Christ, once for all, gave a constitution to the Papacy—that it be supreme; the constitution given by Christ no Pope, no body of Bishops can alter. Counsellors the Pope will gather around him; vicars and delegates he will have, to divide with him the labor of his office; but the Supreme Master, in last resort, but the Supreme Master, in last resort, he will ever remain. The claims of the Papacy to be what

The claims of the Papacy to be what Christ made it will not be an obstacle to reunion for those who sincerely seek to know the Papacy, as Christ established it. Other obstacles, enumerated by the Professor, have no existence in fact, or at best, refer to trifling questions of mere human expediency, to which no serious mind will pay attention when the great duty is remembertion when the great duty is re ed to withdraw from schism and seek shelter within the fold where the Master's prayer is fulfilled that "they be one" — "one fold and one shep-

AT THE LAST HOUR

The following incident really hap-pened in a certain state of our Union. It shows how a young girl was miracul-ously saved from eternal damnation. God takes compassion on us and leads us back to Himself in a miraculous manner, as He did this soul, whose history I am about to relate.

cheerful and seemed even calm and serene. The priest heard her confession, gave her the Holy Viaticum and extreme unction; all of which she seemed to receive with fervor and devotion. He prayed quite a while with her, was very much edified by her piety and resignation, feeling confident that she was well prepared to meet her Divine Judge, and that on account of her virtues and resignation she showed in giving up her young life into His hands her judgment would be mild and her stay in purgatory of short duration.

The priest could not account for the The priest could not account for the incident, but as long as it had happened he thought it best to go in once more, making some excuse, for he felt really embarrassed to explain his return. When he entered the sick girl's room he found her alone. So he related his story at once, telling her that he did not know what to make of it, because the horse had never acted that way be-fore, and asking if there was perhaps

The poor girl burst into tears and said: "Father I have made a bad confession for the last few years and even this my last confession was sacrilegious again. When I was about seventeen again. When I was about seventeen years old, I committed a sin of impurity and false shame and pride caused me to conceal it in confession. I prayed daily to the Blessed Virgin and begred her to help me to confess my sin. But the devil has had such a strong hold of me I concealed it every time that I went me I concealed it every time that I went to confession. Still I kept on praying to our dear Lord, to all the Saints, bu especially to our dear Blessed Mothe not to let me die in my sins. And when to day again I had the great mis fortune to make an unworthy confession and received the Holy Viaticum sacrilegiously I almost despaired. During the time that you, Father, were admin-istering the holy Sacraments to me I prayed continually to our Holy Reer not to cast me away from Him. I really do not know how it was, that I did not confess the sin for it was always my firm intention but it seemed as if some one kept it back by force. Oh! it was a terrible struggle and I cannot nderstand how on the point of death, I could be so wicked. You were scarcely gone when again I had recourse to the Blessed Virgin, the Refuge of Sinners: I implored her to take comtake is merely an exaggeration of the truth, due to the fact that he was three parts genius and one part madman, while Carnegie's false teaching is a since supremacy was the Lords spiners: I implored her to take compassion on me once more, and ask God the parts genius and one part madman, while Carnegie's false teaching is a Church, since he is from Christ the promise to God, that I would ask my

was plainly to be seen that she had only a few hours to live, he did so.

She was very penitent and told the priest to tell her story as a warning to others not to conceal any sin in confession. She said she felt, that if the Blessed Virgin had not interceded for her she never would have obtained this

undeserved grace, at the last.

She died about four hours later and her last words were "Mary my Mother, I thank you. My Jesus, have

mercy!"
This sad, yet consoling story, should teach us to beware of the power of the devil. And if we ever have this mis-fortune to fall into a mortal sin, confess it at once, for it is not said that God will work a miracle in our behalf, be-cause He did so for this child of Mary. No doubt her otherwise exemplary life and her love for the Blessed Virgin obtained her this great grace.—Timoth-eus in The Christian Family.

"PATRON SAINTS."

In the second volume of "Patron Saints for Catholic Youth" we find short, instructive and interesting lives of Saints Bernard, Martin of Tours, Blase, Michael, Cecilia, Helena, Mon-ica and Bridget. The gifted author, Mary E. Mannix, after telling her readers about the beautiful life of St. Bridget, makes the following very sen

we salute our benefactress.

Notwithstanding the many beautiful associations connected with St. Bridget, her wonderful sanctity, the fame of her angelic life, which spread over every civilized country long before our every civilized country long before our burn was discovered, it cannot be deep the same than the burney of the same than own was discovered, it cannot be de-nied that in America particularly, a certain obloquy has been attached to the name, principally on account of the ignorance and prejudice of those who belittle it. Irish fathers and mothers who bestow it upon their daugh-ters are few and far between. This should not be so. Unfortunately this

God takes compassion on us and leads us back to Himself in a miraculous manner, as He did this soul, whose history I am about to relate.

Ten or twelve years ago a certain priest in one of the northern Central States was called to the sickbed of one of his parishioners, a young girl about twenty three years of age. He had known her for many years and looked upon her as a model Catholic.

That fatal hereditary disease, consumption, was bringing her young life to an early close. She lay on her bed of cruel suffering, wasting away almost visibly. But yet she was patient and seemed even calm and serene. The priest heard her confession, gave her the Holy Viaticum and extreme unction; fall of which she seemed to receive with fervor and devosement of the daughter of the Puritans beneath whose roof it had been her fate to cast her lot. Her sweetness and injections. whose roof it had been her fate to east her lot. Her sweetness and gentleness, however, so won her mistress that she resolved to take her for her maid, feeling confident that she could soon learn to fulfil perfectly the duties required of her. One morning the summoned the girl and said:

she summoned the girl and said:

"Bridget, my maid, Aurelie, is about to leave me, to be married. She has served me well, but I feel that in a little while you will be able to fill her

tress. "Biddy is a most discontinuous able name."
"My name is not 'Biddy,' but Bridget," said the girl. "But if had to change at all, I wouldn't mind 'Biddy' as much as Delia!"

"Think about it my dear. You may change your mind."

It is no use ma'am, Once and for all, I can not change my name."
"Not when you consider that your circumstances will be greatly im proved? Your work lighter and more pleasant, and your wages higher !"
"No, ma'am."
"Go back to the kitchen, then, and

help the cook," said her mistress, angrily. "That is where you belong." Bridget bent her head respectfully and left the room. Six months later her employer sent for Bridget again and made her the same offer, under the same conditions. But the girl was in movable.

"Why are you so stubborn?" asked

"It would seem like denying my country and my faith," answered this brave hero ne of seventeen.

suffering died. When her will was opened it contained the following bequest:
"I bequesth the sum of \$5,000 to my maid, Bridget Costigan, in considera-tion of her faithful service to me, and

as a mark of my appreciation of her de-votion to her country and her faith."

Those who heard or saw this provision Those who heard or saw this provision did not understand, as the girl had never made any great display either of patriotism or piety, but Bridget knew, and a prayer of gratitude mingled with the tears of regret she shed for her dead uistress. When everything was settled she returned with har legacy to

settled she returned with her legacy to her own country and the dear old mother whom she had left behind. Published by Benziger Bros., New York. Price 60 cts.

OUR MOTHER'S MONTH.

The fragrant breath of May pro-nounces the gracious character of our nounces the gracious character of our heavenly Queen, whose crown is be jeweled with stars, whose footstool is embroidered with spring's first buds. We think of the Virgin, as the wild birds' orchestra thrills with ecstacy the beflowered woodland. We pray to her as the children's voices chorus her praise, and as her altar glows and gleams with light and lily. And thinking thus, and praying so, we fashion ing thus, and praying so, we fashion our chaplet as an humble offering, not for the brow but for the foot of One whose trailing robes have been more than once heard by the generations, as she swept on bearing her bounty, summoned by some poor heart-broken Kyrie. With the birds and the flowers and the children, with the organ and the pulpit and the altar and the angel, we salute our benefactress.

eloquent as the mute homage given by the angel's worshipping eye. It spoke as well as looked. Memory is even now as well as looked. Memory is even now fascinated by the reverence of it all. That the ambassader from the courts of glory should so venerate with all his soul lustrous in his eye the shy little virgin, suggests the knowledge heaven entertained of the majesty of the New But it proves at the same time the terrible power of the devil and that if we do not resist his wicked influence at once, he will get such hold of us, that conversion will be impossible unless God takes compassion on us and leads God from the heavenly wing and, above all, from Mary's royal benignity. Here we learned for the first time from the we learned for the first time from the paint on a canvas the full sense of "Hail Mary!" and often since we felt humble in the thought that the painter's color should say more than our

living lip could dare.

In the scriptural accounts of the Blessed Virgin, particularly at the marriage feast, there is suggested by the easy confidence of Mary the readiness of our Lord to hear her prayer; and at the came time there is expressly spoken. the same time there is expressly spoken the loving solicitude of the mother in holding out to her Divine Son our needs with hands to which He, the God needs with hands to which He, the God of glory, owes the sacred care of His helpless infancy. All this gives us a better confidence in Mary, and it brings our Lord nearer to us by taking away the dread of His majesty in the yery tenderness of His help mother. very tenderness of His holy mother. In a word, it makes us love Mary much for her own sake, and Christ the more for sanctioning her intercession in granting her request.

cession in granting her request.

Why should we be devoted to the Blessed Virgin? The answer is embodied in this proposition; Mary is the greatest of God's creatures; and the greatest of God's creatures has the greatest influence with the Creator, herefore we should enlist Mary's influence in our own behalf. Mary is the greatest of God's creatures. The scriptures say little of

her, but tradition, containing all truth comes freighted with ideas of her glory. The little said in Holy Writ A touching story in this author's best is so full of wealth of meaning that it leaves no doubt as to Mary's endow-ments, greater and better than ever decked a child of humanity. An arch-angel eulogizes her; God in the As-sumption singularly glorifies her, the Church, in the dogma of the Immacu-late Conception, declares her sinless in the first breathings of her more than infant soul. So Mary is the greatest of all creatures. The greatest of God's creatures wields the greatest influence; Joshua prayed and the sun stood still; St. Peter's shadow healed the sick; St. Vincent Ferrer, the St. Paul of modern times, converted thousands of the people of India and Japau. Now, what shall we say of her who is the mother of Him who heard Joshua's prayer, gave St. Peter power and St. Vincent Ferrer zeal? Surely her in fluence is greater, for the mother is nearer to the Son than the adopted the desired and these great ones are only child, and these great ones are only the children of adoption.

Therefore, then, we should pray to Mary, who will delight in offering our prayers to her glorious Son who has in his Blessed Mother the best mem ory of the miserable earth from which we pray.—Catholic Union and Times.

"Then call yourself what you please," was the reply. "But I want you to take the position I offered you."

For five years Bridget served her mistress faithfully. Then the old lady fell ill, and after several months of

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tents: 1, Human Nature and Property;

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LETTERS OF RECOMMENDATION.

Apostolic Delegation.

Mr. Thomas Coffey:

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 subject of the subject of the subject of the construction of the subject of the construction of the subject of the construction of the subject of the control of the subject of th

University of Ottawa. Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey:
Dar Sir: For some time past I have read
your 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 truly Catholic spirit
are both good; and a Therefore, with pleas
pervades the whole. Therefore, with pleas
pervades the whole. Therefore, with pleas
me, I can recommend it to the faithful
Blessing you and wishing you success, believe
me to remain. Ain,
Yours faithfully in Jesus Christ
† D FALCONIO, Arch. of Larissa.
Apost. Deleg.

for ignorance: "When the priest LONDON, SATURDAY, MAY 18, 1907. carries away the Pyx or Tabernacle which contains the bon Dieu or God THE CANADIAN BAPTIST. as he does in refusing to subscribe to It is useless to expect charity from the 'Law of Associations' or submit quarters never given to courtesy. Nor to have an inventory made of Church may much refinement be looked for furniture, the Government is charged where ignorance prevails. In matters with 'driving out God,' and yet it is Catholic we ask no quarter from the the priest who carries away the box Canadian Baptist. All that we askdieu or God." Special pleading is and it is not much—is that they avoid poor law. To compare a religious cerblasphemy in their criticism and irrevmony with a refusal to agree with the erence in their ridicule. Neither law of associations is special pleading of charity, courtesy nor refinement should the worst kind. Catholic service debe asked, for none can give what they pends not upon individuals but upon do not possess. To mock at language the whole ecclesiastical fabric. The directly referring to God, to sneer at Church is not a mere collection of men, French Catholics because they speak of omen and children who happen to bon dieu, is blasphemy and irreverence, think one way upon certain subjects. not discourtesy. Mark the lower case. It is Christ's mystical body, the pleni-The Canadian Baptist could not rise to tude of His teaching, His praise and the upper case. In its issue of April worship, His propitiation and atone 11, upon "Driving out God," the ment. His sanctifying sacraments, His Canadian Baptist undertakes to en jurisdiction and power over the nalighten its readers on the Church in tions through definite representatives France, denying that by the "law of There is nothing more simple than associations or the disestablishment of this immortal unfailing teacher with the Church of Rome in Old France the whom Christ forever abides in fulness people are said to have driven out of truth as le bon Dieu. Now let The disestablishment of the Church and the law of associations are this parade of ignorant abuse and mistwo different laws. If the Associations were compatible with the hierarchical constitution of the Church the trouble in France would soon terminate. Supposing the Church were disestablished in England, and a further law enacted which would require all Anglicans wishing to have service to rent their churches and chapels from non-Conformist trustees, what answer would the Archbishop of Canterbury make? By Bible in the vernacular, and the what authority, by what right are right to read, reason and apply its sacchurches held under a law of public red teachings." That is refre meetings? Not only has the French How simple indeed is the Gospel com-Government disestablished the Church pared with the law of associations by the law of separation-it has con-How simple the salvation compared fiscated the church property. The law to the driving out of God by an of associations, as it was intended to atheistic Government! Why should do, simply makes religious worship an the Baptists talk in such a strain? It impossibility. It is a law enacted for believes in one sacrament. It has no the purpose of driving out God. The Canadian Baptist observes : " If they and the Real Presence. The same diare astray in their thinking, loose in vine Teacher Who bade man be born their morals and irreligious in their lives, the Church is not altogether blameless." There are two ways in which blame may be attached to the Church-either because she proclaimed a law at all or because she did not proclaim it with sufficient terror and energy. The Church is like her Divine Spouse. She is set for the rise and fall of many. Our Lord Himself might as well be blamed for the canting of the Pharisees and the deicide of His executioners, as blame the Church for those children who leave her Fold, be they boasting atheists or unfrocked friars. It is not in the exercise of right reason, but in the application of false principle, nor is it and other doubtful privileges may be in right living, but in riotous self-indulgence, refined and unrefined, it is in the desecration of all the Church regards as holy, ideal and sanctifying that these men drive out God and win the encouragement of The Canadian Baptist and its ilk. Wherein is the Church to blame? But this is not the point we are aiming at. The point is that the main portion of the article in question makes a mockery of the French expression Bon Dicu as applied to the Blessed Eucharist, which term it blasphemously translates by "Wafer-God." If the Canadian Baptist studiously sought what would hurt the religious sensitiveness of French people most and at the same time display best its own coarseness, it could not have selected any better doctrine than Transubstantiation or any more expressive of a couple of the more imfor a mement. No two words so fully selves to-day with the table of con- poser. He it was who composed an Surely the regular soldiers stationed in

combine to thrill the heart or please 2. Lavdania; 3, The recent results the ear as bon Dieu. They cannot be psychical Research; 4, Is the modern satisfactorily translated into English. Spirit anti-religious; 5, Lisheen (con-Good God is harsh where bon Dieu is tinued); 6, Some victims of the great sweet, harmonious, inspiring. God is French Revolution; 7, The France of good-and what is that but saying that Rene Bazin; 8, The Flying Wheel; He is love, refuge and consolation? Yet the adjective and the noun joined 9, The old Roman Chant, New Books, together, bon Dieu, becomes still more Current Events. expressive because it assumes what the judgment asserts. There is a whole mine, a perfect treasure of meditation upon the divine attributes in bon Dieu.

It appeals to the intelligence and

carries captive the will and charms

the straying heart. Nowhere else is

He so truly le bon Dieu as in the

stoops the dearer He becomes—the

more is He bon, "good" in Himself.

"good" to us-the more is He Dieu in the

exercise of His love and the vast sweep

of His power. Ever near He is in a

way, with Bethlehem and Calvary re-

newed nearer on the altar and in the

tabernacle, than had He not established

the perpetual memorial of His life and

death. And because we believe the

unfailing word of le bon Dieu and

acknowledge His Real Presence, then

are we held up to scorn as idolaters.

Seeing the source from which this

ridicule springs we do mind it. We

prefer the doctrine and accept the

insult as a surer mark of the dogma

being true than if it had been praised

by the Canadian Baptist. Again let

our Catholic readers dwell on this

reason for rejecting Transubstantiation

again of water and the Holy Ghost,

with the same emphasis made it oblig-

atory upon His disciples to eat His

flesh and drink His Blood if they

wished to have life everlasting. There

is no more reason for rejecting our

Lord's word in the one case than in

the other. And who has given the

Baptist the right to reason about

Christ's sacred teachings? Reason

has no voice in Christ's most holy

Temple. In one breath the Canadian

Baptist talks about salvation through

faith and the right to reason about

Self-righteousness, unctious blessings,

the inheritance of the pharisees and

their descendants. They are welcome

to them. Ours be le bon Dieu - the

wonderful abiding Presence and the

contempt the world is too often inclined

to put upon us. When, however, a jour-

nal like the Canadian Baptist under-

without mockery or irreverence.

THE CATHOLIC WORLD.

the sacred teachings of the Bible.

Blessed Sacrament. The lower

THOUGHTS UPON WILLS. Nothing ought to teach man so earnest lessons on his stewardship as death-not only the reality but also the very thought. Man may all his life go through the world as though he were complete master. His rights to property and the fruit of his own skill there was no one to dispute. Society respected these rights and promised to guard them after he had quitted the scenes of his activity. Only one bade him drop what he could not retain and return the talent with which he had trafficked in the marts of the world. It was death. What to do with his property? If he was only steward, for whom was he acting? For God and for his family. Both should appear in his will. He owes so much to God as Creator, Conserver, Redeemer, that the little material return will only inadequately express the gratitude of a life-time. Then there is the thought of having been in business many years. Even supposing the transactions were all just and honest, were they all and each according to the golden rule of charity? Were those bargains exactly as they would be now with death's dark shadow falling fast? But God's cause surely should be our cause. How are we going to appear before God when we have forgotten, and what is worse, neglected, His interests? We can do so much for Him. It is His own sweet way with us-that He puts His own most sacred interests into our hands, and looks to us to take care of them. God does not require impossibilities. Far from it. He expects from us only very little, and that what we can easily do. What can be easier than to give some of what we cannot longer keep? We do not mind the State taking a portion. In the same way we should lay aside something for God-for His poor, for the propagation of the faith in pagan lands, for the sacred infancy, for the better guardianship of the holy places, for the education of young men for the holy priest hood, and so many other noble purposes, each one God's interest, and each one blessing him that gives and him who receives. The other day we read of a devout Methodist who left his entire estate to the propagation of us turn to the sanctimonious closing of the gospel. It was in the neighboring town of Strathroy. What an example! interpretation: "In the light of all We may indeed go and do likewise with this, how simple the Gospel is, salvaprofit to ourselves, with advantage .o tion by grace through faith. Salvation the Church and with glory to God which not by religious magic, but through insuch generosity seeks and obtains. dividual regeneration by God the Holy But if we cannot in justice to our Spirit through the Word. In dealing kindred imitate fully such a wholewith our Roman Catholic fellow-citisouled giver, we can and should have zens, let us ever keep in mind our God in our will; for a will, says Cardifference in training and the undinal Manning, in which God is not speakable advantage of the Holy

mentioned is not a Christian will. THE MESSENGER.

The Messenger for May is to hand, and as usual full of interesting matter. It opens with a clear article upon the religious persecution in France by De Mun: "The law of separation was only a fiction or polite deception. In reality it pretended to give to the Church the legal organization of establishing it without regard to the Pope, who is its head, or to the Catholic hierarchy, which is its base, and making it depend entirely on the law of the legislators." This was the funda mental vice. But there was a more serious fault still. It was the wish of Clemenceau to free the Catholics from the yoke of Rome, to laicize the Church, to place religious services, exercise of worship, sermons, instruc tions, education of the clergy-in a word, everything belonging to the domain of ecclesiastical authority, under the control and direction of central board of cultual associations. The Government hoped for schism. The Pope spake. And the Government saw facing it a solid phalanx. Then followed the charge that the Pope was inciting his French subjects to rebellion. Calumny failed again. "The Catholic Church," said M. Briand" is not in rebellion against the law." Nor must it be imagined that this separation is the result of an ethical evolution. It is the culmination of a campaign definitely takes to instruct its readers upon Catholic doctrine and practices it pursued for nearly thirty years by the enemies of Catholicity, with the avowed would not be a bad idea to show less object of compassing its annihilation ignorance and treat serious subjects by a series of destructive attacks. Amongst the other subjects we have an excellent account of Riply Castle and its martyred son, Father Ingleby. This excellent periodical for May There is also a short biographical comes to us with subjects varying from sketch of Charles Stanton Dwas, whose property to church chant, and from sudden and untimely death robbed the phantasms of the dead to a poem on Church in England of a devoted conthe Flying wheel of Time. Reserving yert and deep thinker. The other for next issue a longer notice articles are on Chaumonot and Sir Edward Elgar, the great English comportant articles we content our-

oratorio upon Cardinal Newman's Dream of Gerontius. His latest undertaking is a trilogy of oratorios intended to present the foundation and establishment of the Church.

ST. JOHN'S QUARTERLY.

We have received the April number of St. John's Quarterly, an interesting and entertaining periodical edited and published by the Rev. Father Mullany, of St. John the Baptist's church Syracuse, N. Y. It is far more than parochial in the scope of its matter, and far more than a news register in the character of its subjects. In fact its parochial feature is limited to its source and name. Its contributions are high class both in selections and in mode of treatment. The fact that it is edited by Dr. Mullany, the able brother of the late distinguished Brother Azarias, is evidence that the work is well done It contains much reading of a high order. One point, however, we hardly understand and scarcely appreciate. When articles are appropriated from the weeklies, we see that sometime credit is given, and sometimes not Our article on Good Friday appears without a sign or token of its source We have no doubt it is an oversight. The contents are: 1. The guilds of China; 2. Copernicus and His Times; 3. The Story of Courage; 4. Nation's Shame; 5. Down in Dixle (Po:m); 6. Literature and the Church; . The Word of God; 8. The Crusaders ; 9. Gleanings from American History : 10. Editorial, etc., etc. We perceive that this number is the first of the fourth volume. We wish St. John's Quarterly continued and renewed success-that it may grow from more to more, that the fields which it waters may expand with each succeeding year, and that it may, like its patron, fill up the valleys and make

HOME RULE COMING.

straight the paths of Catholic truth

and wisdom.

We say "Home Rule," but it is only an instalment of that very much-desired and much-needed act of justice towards the Emerald Isle. We can quite understand why the new bill is termed the "Irish Council bill," instead of the "Home Rule bill." The Unionist party, born in petted and pampered Ulster, and buttressed by the Orange lodges, succeeded in tricking the English people into the belief that "Home meant "Rome Rule," which Rule" would eventually bring about a total sundering of the tie which binds Ireland to England. There are not wanting, too, a party in England who had what they called "vested rights," but which Gladstone termed vested wrongs," in Ireland. We mean the land owners and those who hold mortgages on Irish estates. These two classes, being under the impression that a new order of things would depreciate the value of their holding, raised the " Union " cry, not for patriotic, but for revenue purposes for a selfish, miserable lot are these landlords, who act on the unlovely motto "What we have we'll hold," regardless entirely of the claims of justice introduced into the House of Commons this new measure of partial self government for Ireland. It provides for the

On the 8th of this month Mr. Birrell establishment of functions of an administrative council to sit at Dublin-the Council to control the local government board, department of agriculture, congested district board, public works, education, inspectors of reformatory and industrial schools and registrar general. The supreme court, judicature, Royal Irish constabulary, Dublin Metropolitan police, land com mission and prison board to remain under imperial control. Council to consist of eighty-two elected and twenty-four nominative members. Under secretary to lord lieutenant to be ex-officio member. Council to be elected for three years. Eight departments for financial purposes under control of council. Council has no power to levy taxes, but has full power to disburse fund to be provided for Irish affairs by Imperial Parliament annu-

ally. No doubt as the years go by and the English people will note how successful the new measure will prove to be, they will feel in the mood for granting some thing that will resemble more closely the Grattan Parliament. The retention of the Irish constabulary, as a body to be directly controlled by the Imperial Parliament, is, we think, a serious error. The "Peelers" reemble to a great extent a small army of occupation in a conquered country. and the people have much cause for looking upon the institution with aversion. Not a few times have some of its members been convicted of committing outrages and arresting innocent people therefor, the purpose being to gain promotion. A notable case of this kind was a few years ago referred to in a debate in the House of Commons.

make easy the minds of the people of England in case anything savoring of sure and befitting the case, should be rebellion were attempted. It were difficult, however, to account for any sensible man holding that such were either possible or probable. For the preservation of the peace the system which prevails in Canada, namely, a police force under the control of each municipality, would be found quite enfficient.

We publish in another part of this issue an associated press despatch referring to the debate, which will be read with interest.

YELLOW JOURNALISM.

We fear our esteemed contemporary. the Toronto Globe, the managing editor of which paper is usually very careful, has been victimized by some scamp who is engaged to write press despatches. Sometimes these penny a-liners, when news is scarce, bring their inventive powers into play. A despatch from St. Petersburg, dated April 18:h, states that on that morning

A Sister of Mercy, a gentle and lovable nurse in the Children's Hospital for Contagious Diseases, was found dead on her cot, a half-filled glass of poison on her cot, a half-filled glass of poison by her side. Her rooms were closed up and the police were notified, merely as a matter of form. It was thought to be a love tragedy. It was remem-bered that a young man had been com-ing to see Sister Sobovna of late, and every time he went away her face was sad and she was alow to go and amuse sad and she was slow to go and amuse the convalescing children, as was her duty and had been her pleasure in outy and had been her pleasure in other days. But when the police came and opened her trunk quite another state of affairs was revealed, one, indeed, which has given the population a thoughtful moment. The trunk was filled with hombs of the most reversed. a thoughtul moment. The truth was filled with bombs of the most perfected description, and the boxlike bed upon which the dead nurse lay was found stuffed with canisters of nitro-glycerine and other explosives of the most po and other explosives of the most power-ful description. It is estimated by the police experts that there was enough dynamite in the little room where the children loved to come to be amused by their favorite nurse to blow up all the public buildings in Russia.

Some twenty years ago a young man employed on one of the New York papers, finding a dearth of news items, purchased a giant firecracker, went on board one of the ocean liners and set fire to the fuse in one of the cabins. There was, of course, great commotion and the paper for which he worked contained next morning a full report of the desperate attempt on the part of some miscreant to destroy the steamship. Many there were who held the Fenians responsible for the occurrence. It was some time before the real facts came to light. The "Sister of Mercy" story from St. Petersburg bears all the ear marks of the yellow journalist's work.

A PEN PICTURE.

Many a time has Dublin Castle been referred to in speeches in the House of Commons in England, in addresses by public men elsewhere, and in magazine and newspaper literature, but we doubt if there has ever been given such a perfect pen picture of the institution, in a few lines, as that given by Mr. Birrell, M. P., on the occasion of the introduction of the Irish Bill. A press report states that he rose to an oratorical height when he described the present system of Irish administration. Referring to Dublin Castle he said:

"There it stands, remote, without a friend, and melancholy, while the cur-rent of Irish life sweeps past. No Governor had entered the gloomy portals of Dublin Castle without a sinking of the heart almost equivalent to ndoning hope."

This is the institution that has for generations governed Ireland—this is the institution by which the landlord and Orange factions have been enabled to live in clover whilst the mass of the people became impoverished, and large sections of the country called to mind Goldsmith's "Deserted Village."

TO BE SUPPRESSED.

Information comes to us from Pennylvania that there is now a determined purpose to uproot the infamous organization entitled the "Black Hand." The membership is confined almost exclusively to Italians of the criminal and revolutionary character who emigrated to the United States some years ago. It is to be regretted that these murderous, inhuman wretches have brought a stain upon the name of Italy. The vast majority of the Italian residents of the United States are a law abiding and exemporary class and have made excelient citizens. Right Rev. Bishop Hoban, of Scranton, has called a meeting of twelve Italian priests. This move of the Bishop is the result of the belief that the time is now ripe for the extermination of the Black Hand organization in that region. The threats made to blow up St. Lucie's Church and convent on Chestnut street prompted him in taking this decisive action.

We have no doubt the authorities will give energetic support to Bishop Hoban in this movement, and that

Ireland would be quite sufficient to the members of the execrable organization referred to. Punishment, swift, meted out to them.

OPINIONS.

Various are the views expressed in regard to Mr. Birrell's Irish Bill. 'The Irish people," says the Dublin Freeman's Journal, "will give the most careful consideration to the proposals with the desire to find in them 2 measure of usefulness." The Irish Independent claims that "the measure gives Ireland but the minimum of what she should accept as administrative reform." The Unionist or Orange papers, as might be expected, bitterly oppose the Bill. The Irish Times says it "violates every principle of common sense, and that its adoption would be followed by separation as surely as night followed day." The Daily Express, another Dublin Orange organ. says: " The council will be a stand ing committee of the separatist party. and the loyal minority will be wiped out. The checks provided are entirely illusory."

No one will be surprised that such opinions are expressed by the mouthpieces of the little faction who for generations have been ruling and ruining the country. The sentiment of Orangeism in Canada was well expressed by Mr. John Hewitt, the prominent Toronto Orangeman.

Mr. John Hewitt began by saying Scotland has just as much right to ask for Home Rule as Ireland: In speaking thus it were difficult to really know just what Mr. John Hewitt meant, because no one, we venture to assert, will deny Scotland a measure of Home Rule if that is the wish of the Scotch people. There would, however, we dare say, be found in Scotland as in Ireland, a small clique who would, were such a movement set on foot, raise the Unionist cry because their interests would be in the direction of leaving things as they are. Having made the pronouncement about Scotland Mr. John Hewitt continued in this wise :

" Even if the Orangemen were dominant in Ireland, it would never do to give the island Home Rule. The only way to satisfy this element which is clamoring for Home Rule continually is oring for Home Rule continually is to give them their freedom. How long would they have it? You can't make a part a whole. I am opposed to all or any Home Rule measure."

In this deliverance Mr. John Hewitt was splendidly Orange. His opinion is compound of ignorance and bigotry labeled: "Croppie Lie Down." Of co rse Mr. John Hewitt knows very well that his sentiments will lift him a sten higher on the Orange ladder, and that is all he wants.

SUNDAY OBSERVANCE.

A press despatch to the Globe from

Fort William states that the Rev. Mr.

Flatt, a member of the Lord's Day

Alllance, has made the declaration that some of the people in that town evidently made up their minds to defy the new Lord's Day act. He had reference to the way in which the Canadian Pacific and Empire Elevator people are observing the Lord's Day, On the 5th of May," the reverend gentleman adds, "the C. P. R. had a big gang at work in the freight sheds, although they did not attempt to unload any vessels." "It was the busiest Sunday," the reverend gentleman declares, " since the act has gone into force." We do not here desire to enter into a discussion as to the proper method of keeping the Sabbath. It is not necessary, as the attitude of the Catholic Church is so very well known. We may say, however, that we have no sympathy for the Sabbath breaker, nor, on the other hand, have we any liking for that class who would hang a cat on Monday for killing a mouse on Sunday. The point to which we desire to draw special attention is the fact that the Lord's Day Alliance—the ruling spirits in which are the ministers of the different Protestant denominations - have taken upon themselves the responsibility of enforcing the Lord's Day Act, or, rather, of bringing about prosecutions in cases where it has been infringed upon. We do not call in question their right to do this; but let us suppose for a moment that all the Catholic priests in the province of Ontario were engaged in a similar crusade. What would be the result? Public meetings would be held - the Orange lodges would be heard from-the Worshipful Grand Masters in every section of the Province would denounce such actionwould declare that we were about to be priest ridden-would express the conviction that our civil liberty was in danger-and that we should be up and doing to ward off the thraldom of Rome. In short, the Protestant ministers may do many things in this province which a Catholic priest dare not do. There is, however, a distinction to be noted. In matters where faith and morals are concerned the priest is all powerful when he undertakes a particular line of every means will be taken to discover action. The ministers of the different decominations of our se ren have not the same preaching of private int left them with an influ but a mere shadow.

MAY 18, 1907.

WHAT WILL THE .

There is not a little public mind both in Gr the colonies as to the ca of Lords will pursue Mr. Birrell's Irish Bill its passing the House Mr. W. T. Stead, in th address to the Canadia treal, gave it as his o House of Lords would would never be passed He further stated that ! the matter with Mr. B left England, and the that the bill was at t leaders of the Unionis House of Lords behind

The trouble is, said Ireland is ruled by the as England is by the mons. There is a we viction in the public r privileged body refus sanction to the Irish taken either to men institution for which t and especially the In cause to entertain be gard.

" AS TO MIS

The Sacred Heart H Why will zealous gelists waste time and which, at its best, coals to Newcastle, Christians of Catholi ti: ns already; and who only increasin; the n -for the "converts' olicism by Protestan as a rule, pretty phumanity?" In most cases the

purely for revenue p often the "missions" men whose hatred of Catholic neighbors obliterates their lo denomination, the \$25,000 yearly for the French Canad noted that the Fren verts" are never fo porting. And the s Protestant sects ar pose of keeping th Church of their y them in the ranks o

In the course of delivered by hi Manitoba, on the s fice, the Rev. S. P. minister, in referri the Sisters of Mer leper colony, paid Sistert oods of the the priests of Ron Dr. Rose, "object that church as 3 right to do, but le ence say aught ag of that church. T in Montreal are d better work for t other organization

MGR. VAUGHA

" Can a Catho that is, can a per good standing an Socialist? is months past haby corresponden papers on the ottic. One would the one be a Cati tion easy to anseever, depending ever, depending definition of There are Social speak, and how d in reference to Sufficient inform ment on this po Monsignor John (recently on a States) in a le Times (London) a corresponden "whitewash So Mgr. Vaughan

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his wise :

decominations of our separated brethren have not the same power. The preaching of private interpretation has

the matter with Mr. Balfour before he left England, and the latter had said that the bill was at the mercy of the leaders of the Unionists, who had the House of Lords behind them.

The trouble is, said Mr. Stead, that Ireland is ruled by the House of Lords as England is by the House of Commons. There is a well grounded conviction in the public mind that if the privileged body refuses to give its sanction to the Irish Bill steps will be taken either to mend or to end an institution for which the British people and especially the Irish people have cause to entertain but very slight re gard.

" AS TO MISSIONS."

The Sacred Heart Review asks:

"Why will zealous Protestant evan gelists waste time and money in a work gelists waste time and money in a work which, at its best, is only carrying coals to Newcastle, that is, making Christians of Catholics who are Christians already; and which at its worst is only increasin; the number of atheists?—for the "converts" made from Catholicism by Protestant evangelists are, as a rule, pretty poor specimens of humanity?"

In most cases the work is carried on purely for revenue purposes, and very often the "missions" are carried on by men whose hatred of the faith of their Catholic neighbors almost entirely obliterates their love of God. One denomination, the Presbyterian, gives \$25,000 yearly for the "missions" to the French Canadians. It will be noted that the French Canadian " converts" are never found to be self-supporting. And the sums donated by the Protestant sects are used for the purpose of keeping them away from the Church of their youth and retaining them in the ranks of the strayed sheep.

In the course of a sermon recently delivered by him at Winnipeg, Manitoba, on the subject of self-sacrifice, the Rev. S. P. Rose, a Methodist minister, in referring to the request of the Sisters of Mercy to be sent to a leper colony, paid a tribute to the Sistertoods of the Church. "Criticize the priests of Rome if you will," said Dr. Rose, "object to the doctrines of that church as you have a perfect right to do, but let no man in my pres

"Can a Catholic be a Socialist?"
that is, can a person be a Catholic in
good standing and at the same time be
a Socialist? is a question which for
months past has been in discussion
by correspondents in some Catholic
papers on the other side of the Atlantic. One would or ought to think, if
the one be a Catholic, that it is a question easy to answer; the answer, however, depending altogether on the
definition of the word Socialist.
There are Socialists and Socialists, but
what is the official Socialist, so to
speak, and how do his principles stand
in reference to the Catholic Church?
Sufficient information and enlighten
ment on this point is given briefly by
Monsignor John S. Canon Vaughan
(recently on a visit to the United Monsignor John S. Canon Vaugnan (recently on a visit to the United States) in a letter to the Catholic Times (London) noticing the effort of a correspondent in that paper to "whitewash Socialism," as to which Mgr. Vaughan thus presents the Catholic nestion.

Mgr. Vaughan thus presents the Catholic position:

"No doubt there are individuals, tealling themselves Socialists, who are good and sincere Christians But the term, when employed by itself, and without any qualifying adjective covers a movement which no true Catholic can tolerate or approve. We have 'Christian Socialists,' 'State Socialists,' 'Utopian Socialists,' and others; but when the word 'Socialist' is used without any qualifying term, it can only mean what its leaders and recognized advocates declare. Here are a few quotations from its foremost representatives: Karl Marx writes: 'The abolition of religion is a necessary condition for the true happiness of the people.' Engel writes: 'Necessity will force working men to abandon the romai permission from its foremost representatives: Karl Marx writes: "The abolition for religion is a necessary condition for the true happiness of the people.' Eagel writes: 'Necessity will force working men to abandon the notion and more clearly perceived not resigned to their late.' George of late with signatures; one of resigned to their late.' George of the International Socialist Party, writes: 'Christianity to-day stands for what is lowest and basest in life. To take on Christianity would be for Socialism to to take Judas to its bosom.' Emile Vanderveide, the Socialist members are some of the social stands of the social sta

ber of the Belgian Chamber of Deputies, writing for the Social Democrat, January 1983, said: "Can a sincere believer follow the Charch's teachings January 1983, said: "Can a sincere preacting of private interpretation has left them with an influence which is but a mere shadow.

WHAT WILL THE LORDS DO?

There is not a little anxiety in the public mind both in Great Britain and the colonies as to the course the House of Lords will pursue in reference to lits passing the House of Commons. Mr. W. T. Stead, in the course of an address to the Canadian Club of Montreal, gave it as his opinion that the House of Lords would see that the Bill would never be passed by that body. He further stated that he had discussed the matter with Mr. Balfour before he had the controversy.—

January 1983, said: "Can a sincere to Chroch's teachings advance himself. First time I saw advance himself. First time I saw advance himself. First time I saw him, some time ago, I was waiting at a station for a train, and he approached me, with the courtesy of his race, and so the course of similar declara to the colonies as to the course the House of Lords will pursue in reference to life. Bill in the advent of its passing the House of Commons. Mr. W. T. Stead, in the course of an address to the Canadian Club of Montreal, gave it as his opinion that the House of Lords would see that the Bill would never be passed by that body. He further stated that he had discussed the matter with Mr. Balfour before he leaves to the correspondent in the controversy.—

Balfour before he charch's teachings advance himself. First time I saw davance himself. First time I saw him, some time ago, I was waiting at a station for a train, and he approached me, with the courtesy of his race, and said: 'Is it true, we are to have a chaple of our own, in this woods country?' And I told him, 'Yes, if God is under the controversy in the courtesy of his race, and said: 'Is it true, we are to have a chaple of our own, in this woods country?' And I told him, 'Yes, if God is the him the courtesy of his race, and said: 'Is it true, we are to have a chaple of our own, in this woods our true, 'Socialists' If one or all told hi

"FLY ROD'S" FRIENDS HELP HER IN THE BUILDING OF A CHURCH.

THE FIRST SPORTSWOMAN OF MAINE IS RAISING FUNDS FOR A CHAPEL IN THE RANGELEY COUNTRY.

Miss Cornelia Thurza Crosby, known to thousands as "Fiy Rod," the first woman to hunt, fish and stalk game in the lake regions of Maine, is a philosopher as well as a sportswoman. "All we take out of this world is the good things we do for others and the friend-ships we make here," she says.

Great grand-daughter of Ezkiel Porter, first selectman of Farmington, who was a personal friend of George Washing-ton and a colonel in the revolutionary ton and a colonel in the revolutionary war, she was born in Phillips in the little cottage where she still lives, under the shadow of trees which her father planted when a young man. She grew up with an inborn love of forests and the woods life. She loves the woods, and instead of flowers one finds about her rooms bits of pine, branches of sederand of fig. fragrant and clean. of cedar and of fir, fragrant and clean.

When still young her health broke down, and she took to the forest life in self-preservation, adding to necessity a love of sport and adventure. Her ad love of sport and adventure. Her aventures in wood and along stream have been the theme of many a writer; her own stories, written over the signature of "Fly Rod," are familiar as nursery tales in many a family; and her personality is well known to thought of people who have seen her a her personality is well known to her a sands of people who have seen her a sands of people who have seen her a welcome guest at summer hotel or

welcome guest at summer hotel or campfire or city home.

Many women to-day shoot and fish and camp with their husbands and brothers in the woods of Maine. But Fly Rod was the first to make the way easy and safe. Her rifle was the first to echo in the lake country of her own Sa'e, and her skill and personality soon won her wide attention. Her fishing tackle, her rifles, her hunting costumes, most of them gifts from wealthy friends, are familiar to the public. Her work in establishing a Maine exhibit in the New York Sportsmen's Exhibition has done more to admen's Exhibition has done more to advertise Maine as a hunters' paradise than any one single method of its

advertising.

Some years ago she met with an accident that curtailed her freedom, and for long periods she went from home to hospital, and from hospital to home to hospital, and from hospital to home through months of trouble and pain. The long tramps, the patient waiting in thicket or by stream for the game which she never failed to lure to capture became memories. And home life, often in pain and often in loneli-ness, marked the limits of her daily

During her illness she became a con-

than herself the deprivations of the Catholic people who are by circumstances placed in this wilderness region. "So," said Miss Crosby, "the thought came to me that this country needs a Catholic chapel. And I went to my friend, Archbishop O'Connell, and placed before him the proposition to solicit funds for the erection of a chapel in the Rangeley regions. I shall never forget the interest he took in the plans, nor the graziousness with the plans, nor the graciousness with which he said: "You have not only

which he said: "'You have not chly
my approval, my child, but you have
my blessing. Go back to the Rangeleys and see what can be done, and report to me again."

It was decided that Oquossac offered
the best advantages, being midway between the big lakes, the terminal cotween the big lakes, the terminal cothe railroads and within access of the hotels and camps thereabout.

*Last month I stood on the spot

"Last month I stood on the spot where the chapel will be erected," said Miss Crosby, "and thought of my first visit to that place, in years gone by, when it was in an unbroken wilderness, reached only by a spotted tree trail through the forest, and I pondered long upon the changes which come to people and to conditions.
"But to go back to the chapel. Formal permission from the Archbishop was soon sent. And then Judge J. B.

write English evenings; and now is scaler in the camp, the highest place to which the average lumberman can advance himself. First time I saw

land has been cleared, by a richard has been cleared, by a richard lumber man who was delighted to do the work, saving me all responsibility of that, and also the \$100 which the work would have cost otherwise. There is \$400 in the bank, and more than that sum pledged and unpaid and more coming every day. Had not there been a change of Bishops recently the plans would have been drawn and details decided upon, by this time. Bishop Walsh is as much interested in the work as was Archbishop O Connell, and assures me that the active work will be taken up again very soon.

"A lady in Boston has promised me a complete set of vestments. I received a letter from New Jersey this week which says that a priest there

week which says that a priest there has ordered from abroad four sets of vestments for the chapel. An old friend has given me a magnificent set of candlesticks brought from Damasous for use on the altar. And thus dona

for use on the altar. And thus dona-tions, ever welcome, come from all sorts of unexpected sources.

"Personally, I intend to give the corner-stone for the chapel, and hope to be able to name it St. Anthony's Chapel, he being my patron saint. I am eagerly hoping that some one in-terested may give a memorial window terested may give a memorial window of St. Anthony, and I have faith that the window will come when it is required."

The chapel, when erected, will be close to Oquossac station, on a spot where formerly wilderness and blazed trails existed. The nearest Catholic Church is forty-four miles away, and the next is seventy-five miles distant in an opposite direction. the next is seventy five miles distant in an opposite direction. Although thus far from other churches, it will be in the Rumford Falls parish, and easy of access by rail and by steamer, Oquossac is the terminal of the Port-land and Rumford Falls railroad, and parlor cars direct from Boston reach

parlor cars direct from Boston reach there each day.

The modest little home to which Miss Crosby welcomes har friends is rich with treasures from every country. The latch-string is always out, and no six people in town have as many callers as Miss Crosby. The generous old great-grandfather who barbecued a whole ox and furnished a hogshead of Jamaica rum for the enterhogshead of Jamaica rum for the enter-tainment of his friends and neighbors after his return from the wars has nitted his hospitality to his de scendants.

In the dining room is a tall, old-fashioned sideboard, whose rippled glass windows inclose china, rare and very old. The plate rail about the room is burdened with a weight of very old. The plate rail about the room is burdened with a weight of china from the Orient, from England, Germany, from Quebec, from South America, all of it given to her by travellers or handed down by ancestors, and the pitchers include specimens even of Aztec work. She serves salad in a plate from Jerusalem, pours tea from an old pot brought from Japan, and in cups two hundred years old, with spoons handed down from her great grandmother. great-grandmother.

ence say aught against the Sisterhoods of that church. The Sisters of the Poor in Montreal are doing more work and better work for the relief of the poor and distressed in that city than any other organization."

MGR. VAUGHAN ON SOCIALISM.

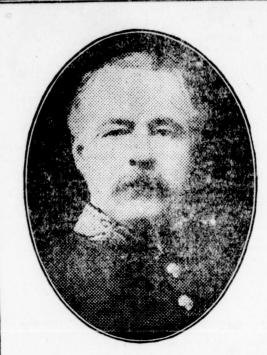
""Can a Catholic be a Socialist?" that is, can a person be a Catholic in good standing and at the same time be a Socialist? as question which for months past has been in discussion by correspondents in some Catholic papers on the other side of the Atlantic. One would or ought to think, if arched doorway is thick with treasures; a deer head supports on its antiers an old sword dug up on the Plains of Abraham, in Quebec; fish are mounted and hung here; an eagle's qr'l, picked up on some far away plain, is threaded through the meshes of net; a stone arrowhead from Oklahoma, known to be over saventy, five years and is there be over seventy-five years old, is there, besides gray squirrel, fox and mink skins, all shot by the lady herself.

At the west end of the room is Miss Crosby's desk, and here are grouped her choicest treasures. The big cari bou head looks down from the wall, and gun and fishing tackle lean close by. The shelf at the right is loaded with gun and using tackle lean close by. The shelf at the right is loaded with pictures of friends and with bric-abrac. The desk shelf bears a crucifix of clive wood, brought from Mt. Olivet before which a candle burns continually. Here is a rosary, brought from Jerusalem, and another from Rome, with a third that Pope Leo had blessed and next it a case containing a medal brought to Miss Crosby by Archbishop O'Connell from the present Pope, with his blessing.

Above the caribou's head, on a little shelf, is the silver loving cup which the Sportsmen's Association of New York presented "to their friend, Fly Rod." The fittings of the desk are of silver, or of carved wood, deers hoofs and antlers being included. Cartains in this room are looped back on antlers

and antiers being included. Cartains in this room are looped back on antiers instead of knobs; and the air is fragrant with pine and fir.

Suspended in the arched doorway is a sword made from Japanese coins, presented to Fly Rod by Chinese friends at a dinner given her in New York. At that time was given her the dainty Japanese tea cosy that rests over in



232 Cooper St., Jan. 8th, 1906.

You know what fearful trouble I have had all my life time from constipation. I have been a dreadful sufferer from chronic constipation for over thirty years and I have been treated by many physicians and I have taken many kinds of proprietary medicines without any benefit whatever. I took a pill for a long time which was prescribed by the late Dr. C. R. Church, of Ottawa. Also for many months I took a pill prescribed by Dr. A. F. Rogers, of Ottawa. Nothing seemed to do me any good. Finally I was advised by Dr. Rogers to try "Fruit-a-tives", and after taking them for a few months I feel I am completely well from this horrible complaint. I have had no trouble with this complaint now for a long time, and I can certainly state that "Fruit-a-tives" is the only medicine I ever took that did me any positive good for constipation. I can conscientiously recommend "Fruit-a-tives" to the public as, in my opinion, it is the finest medicine ever produced.

(Signed) JOHN COSTIGAN.

N THREE MONTHS "Fruit-a-tives" did what Doctors and drugs failed to do in THIRTY YEARS.

"Fruit-a-tives" cured the Hon. John Costigan of the worst case of chronic Constipation that the leading physicians of Ottawa ever saw. "Fruita-tives" gave this famous statesman what he had not had for 30 yearsperfect health.

Mr. Costigan gives the credit where credit is due-to "FRUIT-A-TIVES" -the one remedy that can, and does, cure Constipation.

are the only remedy in the world really made of fruit. Juices of fresh Apples, Oranges, Figs and Prunes are so combined that the well known medicinal action of the fruit is increased many times. Tonics are added, and the whole pressed into fruit liver tablets.

"Fruit-a-tives" owe their wonderful power, and their wonderful success, to the fact that they are made of fruitthat they ARE fruit, INTENSIFIED.

It is the medicinal principles of fruit that can restore the great eliminating organs— the Kidneys, Bowels and Skin—to their normal condition. That is why "Fruit-a-tives"—made of fruit—cure Constipation and cause the bowels to move naturally—correct all Stomach, Liver, Kidney and Skin Troubles—and build up the entire system.

If you are suffering as the Hon. John Costigan did—CURE YOURSELF as he did -with "Fruit-a-tives."

50c. a box—or 6 boxes for \$2.50. Sent on receipt of price if your druggist does not handle them.

Fruit-a-tives Limited - Ottawa.

hunt, pictures of friends, and a gay spot of color made by a brilliantly striped jacket brought from Turkey, given Miss Crosby for her use when in

hospital. Among these treasures, and hundreds more, Miss Crosby lives, but not alone. Such wealth of personal remembrance all about precludes isolation. Whereever the eye falls, it meets some per sonal message from the great and the sonal message from the great and the notable. Every day brings some message, often a souvenir or a contribution for the chapel. Miss Crosby is soon going to make a round of visits to the lumber camps for additional funds for this new chapel. To these men, more than to all others, the Church brings a special meaning—as much or more than special meaning—as much or more than to the scores of wealthy Catholics who frequent the lake region during the sporting season, who will assume their share of the financial burden, this coming summer.—Boston Sunday Herald.

CLARION WORDS.

ARCHBI HOP O'CONNELL'S CALL TO THE spect.

It is the cankerworm of modern methods which is eating into the very vitals of Christianity itself, gnawing at the roots of every plant destined by God to bring forth beautiful blossoms, fragrant with the odor of fraternal love. Not practical, because not selfish; not practical, because ideal. Do they for get that in such heartless analysis every holy sentiment is reduced to ashes? It is this deification of the practical that is turning human hearts ashes? It is this deflication of the practical that is turning human hearts to stone. It is this destruction of the ideal which has become a blight in human life, which, as it progresses outward from the individual, attacks the ward from the individual, attacks the firstly according to the control of the life. and even religion itself; withering the very heart of man, and drying up in its progress friendship, love, patriotism, and devotion—for all these, subjected to the alchemy of selfishness, must appear unpractical, unprofitable and therefore useless. We have but to look around us in our daily walk through the streets of a busy city to see the marks around us in our daily walk through the streets of a busy city to see the marks which this devotion to the so-called practical leaves on every side. Read it in the hardened face of the tight fisted merchant whose thought never reaches beyond himself! Read it in the rottenness and corruption which food whole nations where the ideals of citizenship are fast disappearing! Read it in the riotous tumult of the poor to whom its gospels has been preached! Read it in the empty churches where its doctrines have resounded. sounded.

In this higher sense, in this nobler valuation of all which constitutes our best life, it would be easy to prove that in the end the so-called practical man is the most unpractical of all. When

capacity for enjoyment, multiplied again and again by the number of those to whom he brings help and happiness. That the tendency of the world around us, especially in the commercial life of a country like ours, is toward self, is recognized by all. It is undoubted, I think, that where the business instinct is uncurbed, the colder and keener

think, that where the business instinct is uncurbed, the colder and keener faculties of the mind prevail; and the only force that is curbing and bridling this merciless instinct is the idealism of religion. To the dictates of a heartless spirit of barter, whose motto is "Get all that you can that you may less spirit of barter, whose motto is "Get all that you can that you may live," religion answers, "When you have gotten all that you can you shall if the motto of commercialism were true, the eternal getting could only give a life absolutely unworth having give a life absolutely unworth having.

And it is so true that those who have And it is so true that those who have tried it have at last fully realized it, and often too late repudiate the selfish philosophy which brought them only dross, and robbed them of all that makes life worthy—the love and gratitude of fellow-man, the respect of those around them, and their own self-respect.

NAPOLEON'S LAST DAYS.

DEATH OF HIS LITTLE PLAYMATE AT ST. HELENA.

of an old man, nor of a worn-out man-He was very strong up to his terrible ailment—a cancer of the stomach (py-lorus). It was a disease of his family; his father and mother both died of it.

his father and mother both died of it.

"As you know, the Emperor died a Christian. In the last period of his life he had become very religious, and scrupulously fulfilled has duties as a Catholic. One thing struck me. He very often repeated a phrase about Marie Louise, whose abandonment of him was very rainful to him: "Ah, my good Josephine would not have left me like that." Yes, I can still hear him saying that!"—Catholic Universe.

'A Pretty Custom

One of the prettiest religious customs in all the world provails in Mexico. No matter what may be the station or wealth of individual members of a parish, all are dressed alike when they attend church. Women may, and do, possess Parisian gowns, but they are not for vulgar display in the house of God. All women must dress for church in plain black gowns, with black mantillas for the head. Thus do the priests of Mexico impress on their people that, not withstanding early disparity, all are equal in the sight of God.—Newark Monitor.

A READER-The person to whom your refer had been at one time a priest, Pride, instability and worldliness were the causes of his fall. It is but another case of the weeds from the Pope's garden finding their way into that of one of the sects.

Contains more muscle-making, brain-building material than corn or oats, and is more easily digested, being made digestible by steam cooking, shredding and baking.

Always pure. BISCUIT for Breakfast. TRISCUIT for Luncheon.

FIVE-MINUTE SERMONS.

Pentecost, or Whitsunday.

THE HOLY SPIRIT. "I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever." (3t. John xiv, 16)

Ten days ago the Church celebrated Ten days ago the Church clears the Ascension of our Lord. For forty days after His resurrection from the dead, He had been with His Blessed Mother and the Apostles, and the Apostles, and the Apostles, and the Apostles, and the Apostles are the Apostles. had instructed them in the things of the kingdom of God. At the end of the kingdom of God. At the end of that time, He weat up into heaven to the throne of God where, as St. Paul says: He ever liveth to make intercession for those whom He has left behind. Before He left this world, He told His disclared that they were some to be disciples that they were soon to be separated from Him, that the time was coming when they should see Him no more. Strange to say, His departure more. Strange to say, His departure was to be no loss to them, but on the contrary to be an advantage. "I tell you the truth: it is expedient, it is profitable to you that I go." Painful though the separation might be, their spiritual good and that of the world required it. Why? Our Lord Himself gives the answer: "If I go not, the Paraclete will not come to you: but if I go, I will send Him unto you."
Therefore, according to our Lord's

Therefore, according to our Lord's own words, it is better for us Christians to be deprived of His own visible tians to be deprived of His own visible presence, no longer to see Him, no longer to hear Him, because His visible presence stands in the way of a yet greater gift. This greater gift is the Holy Ghost, the descent of whom upon the Apostles, in the form of tongues of free we calcheste to day.

fre, we celebrate to day.

How true our Lord's words were How true our Lord's words were appears clearly from what happened to the Apostles themselves. Before the descent of the Holy Ghost they were, while our Lord was with them, very blind to spiritual and religious traths, and very cowardly, running away in the time of danger, going to sleep when they should have watched and prayed, seeking for the most part their own advancement, very jealous of each other, and often unkind to poor people. After the descent of the Holy Ghost what do we find? No sconer did He come down upon them than all their darkness of mind disappeared, and they began speaking with such and they began speaking with such power and effect that, on this very day of Pentecost, three thousand souls were added to the Church. So great dded to the Church. So great was the flervor of their converts that it overcame even the love of worldly goods which is still supreme in the

They sold their possessions and goods and divided them to all according as they had need. The Apostles themselves, formerly so timid, now rejoiced that they were accounted worthy to suffer reproach for the name of Jesus. We hear no more of jealousies and envyings; no longer did they seek for nd esteem, no longer did they treat the poor with coldness and unkindness, their delight now was to give up their lives to the service of others, to spend and be spent in ministering to the wants of slaves and bar barians and the outcasts of this world, making themselves all things to all men that they might gain all. Instead men that they might gain all. Instead of seeking each one his own, in honor they preferred one another. All this and much more resulted from the coming down of the Holy Ghost into their hearts and minds. This great change was effected by Him. In this our Lord's words were shown to be true-" it is expedient for you that

And now, dear friends, for ourselves And now, dear friends, for case too can it be said with truth that we have profited by the departure of our Lord? That it has been better for us that He went away? I am afraid that to many said that our Lord has gone, and that the Holy Ghost has not yet value to this great gift, that we have not opened our hearts wide to receive Him. And yet if He does visit us, if He does not come down into our heart and change them, everything else is in vain. The words of the most elequent preachers will not move us, the ex amples and the prayers of our dearest friends will have no effect. We shall go on in our sinful ways, in our dark-ness and blindness till the end. But if He comes, and in the degree and mea sure in which we admit Hum, all will be well: for He will show us our sins and give us true sorrow and repentance. He will bring light, for He is the spirit f truth, and will teach us all truth. He will comfort and console us in our He will comfort and console us in our trials; for He is, as our Lord says, the Comforter. He will even bring joy; for where there is love there is joy, and the "charity of God is poured forth in our hearts by the Holy Ghost Who is given to us." the Holy Ghost Who is given to us. Pray, therefore, during this week especially in the words of the Church, for the gift of the Holy Spirit. Say with all your hearts: "Come, Holy with all your hearts: "Come, Holy Ghost, our souls inspire and lighten with celestial fire."

Will Enter Convent.

The more exclusive social circles of aristocratic Philadelphia are agog over the announcement that Miss Katherine Bour, one of its most popular belles, will enter the convent of the Sacred Heart at Kenwood this week. article in The Philadelphia Balletin says of this :

Miss Bour, who is one of the four sisters, is the daughter of Mrs. Philip sisters, is the daughter of Mrs. Philip Andre Bour. She is twenty-two years old and one of the most popular girls of the younger set in West Philadelphia. She has been educated under the care of the religious of the Sacred Heart since childhood; first at Eden Hall, Torresdale, near this city, and for over Torresdale, near this city, and for over two years at the Convent Du Sacre Coeur, Pierre, Belgium. She is a beautiful brunette, with dark piercing eyes, and vivacious manner. She is a amateur actress of no mean ability. As a merchan of the Pierres city has a merchant of the Pierres city has a me a member of the Players club she appeared as the star in their noteworthy production of "Soldiers of Fortune" at St. James' hall last year, and her performance was the acknowledged hit them.

CONFESSION'S INVIOLABILITY. GENERALLY CONCEDED THAT IT PRO MOTES JUSTICE. RATHER THAN HAMPERS

The confessional and the witness box The confessional and the witness box is the subject of an interesting discusion now going on in the London press, says the Catholic Transcript. The question was raised, apropos of the refusal of an Anglican minister to disclose the confession of a woman charged with theft. On examination the clergy man stood pat and was sentenced to seven days' imprisonment for contemp

of court.
England is more drastic in this re-England is more drastic in this respect than certain of the commonwealth of this country. The law of several States, including New York, Missouri and Wisconsin, prescribes that "no minister of religion, or priest of any denomination whatever, shall be allowed to disclose any confession made to him in his professional character, in the course of the discipline enjoined by the rules and practices of said denomination. the rules and practices of said denomi

It has been urged that such exemp It has been urged that such exemp-tion will work to the prejudice of justice. But nothing can be wider of the mark. The fact that a confessor is privy to the guilt of a penitent adds nothing to the evil done. It would be barbarous and inhuman to de-prive an offender of the consolation and counsel to be found in confession. and counsel to be found in contession.

Moreover, the chief reason for making a confession at all is the hope of gaining pardon; and this cannot be had without a readiness, on the part of the offender to repair, as far as possible the consequences of the wrong of Make the confessor liable to dis that confidence reposed in him and you put an end to confession. The strength of the confessional consists in no small of the confessional consists in no smain measure in the absolute conviction shared by all who frequent it that there will be no disclosure and that their secret, however appalling, is sacred—as secure as if buried in mid-

The obligation to secrecy of the Catholic confessor has been well set forth in the present controversy by the

Rev. Sidney Smythe. He says:
"Priests of the Catholic Church cannot, with clear conscience, break the seal of the confessional whether in the witness box or elsewhere, and whether they be asked to tell what they learnt in the confessional itself, or what they have learnt previously or subsequently but with a view to it or as a conse-quence of it. In short, it is the con-fessor's duty to keep himself altogether on the safe side, and divulge nothing which could by any chance enable a clever questioner to infer what had been said in the confessional. This is his duty, and it is our consolation to know that it would be indeed difficult to discover instances where a Catholic priest had failed in his duty. Of the cases cited in the various law reports in two only—the two already referred namely, the Dunboyne case and R. V. Hay—was a Catholic priest put to the test, and in both they respectfully and without any blustering, refused to speak, and submitted to an inprison-ment for contempt. In both, it is pleasant to acknowledge, a pretext for releasing them was quickly discovered and it may be that they foresaw that it would be so.
"Still, if the penalty had been that

of life long imprisonment or death, they would have been bound in coascience to face it, and we may confidently trust, would have done so. Such case are on record and though I forgot where to find it there was one during where to find it there was one during the last century of a Polish priest whose housekeeper was found murdered. The murderer, to draw off the scent from himself, had gone at once to the priest, and in a bad confession told him of his crime; on his departure, leaving helping him traces which wantd leaving behind him traces which would and that the Holy Ghost has not yes come to dwell in their souls and bodies. I am sure that of all of us it must be said that we have attached too little and sent into exile in Siberia, whence he only returned many years later, the murderer on his deathbed having publicly acknowledged his own guilt.

" The Catholic priesthood will have

the respect, if not the sympathy, of most Englishmen for its fidelity to this conception of duty. But are there not, it will be asked, exceptional cases in which he must feel that he really ought to be tray the secrets of the penitent culprit? Ought he not when by so do ing he could save an innocent person rom an unjust conviction and punish ment? No, not even then. The secre of the con'essional according to the doctrine of the Catholic Church, is en joined by a divine law from which neither judge, nor king, nor Pope has power to dispense; and hence for a con-fessor to dispense himself from its observance even to save the innocent would be to do evil that good might Or if it were known that such come. Or if it were known that such exceptions could be made, would the guilty be likely to confess their crime? And so no advantage would accrue to the innocent from the priest's liberty to aid them in this manner. other hand, the present absolute invic-liability of this seal does tend to afford substantial protection to the innocent. The culprit, whose only inducement to confess to his priest, is that he may obtain the divine pardon for a sin of which he has repented, may have arwhich he has repeated as a stocast suspicion on the innocent. In that case the confessor's duty is to tell him that he has no chance of divine pardon unless he will effectually undo this injustice to another."

There have been martyrs to the seal of the confessional. But the days have happily gone by when priests in civilized communities are required to speak of things confided in the secrecy confessional. The social value of this tribunal is greater than most men are able to realize. There is no more potent factor making for the moral uplifting of the race than this same tribunal. Every blow aimed at it aimed at society itself. is a blow aimed Catholic Mirror.

AN "OUTSIDE SISTER OF CHARITY."

WHAT ONE WOMAN HAS DONE TOWARD MAVING THE WEAK AND RESCUING THE FALLEN.

Not every Sister of Charity wears the nun's garb, says the Union and Times. Buffalo has one who, like the policeman in plain clothes that spots a criminal when the man in uniform fails, souls whom the sight of a nun's habit would frighten beyond reach. Miss Rose Smith, Buffalo's good angel, has not a prototype in many American cities. Catholic women are shy of doing slum work. Rose Hawthorne Lathrop did it in New York, and Mrs. Lake, the great woman apostle of temperance, does it in St. Louis, and they stand out alone. The working woman, whose heart is touched to pity by the stories which reach her in the business world, has not the time to go into the missionary field, while the man of leisure with an equally compaswhom the sight of a nun's habit man of leisure with an equally compas-sionate heart, is held back by the iron

chains of conventionality. Rose Smith's labors among the poor, the sick and the fallen, extend back fifteen or more years, but it is only within the last three years that her services to abandoned humanity have become identified with the social reform campaign waged in Buffalo. Her's is not pleasant work—attending sun rise court and having to greet, kindly and hopefully, groups of young women with flushed faces, bedraggled dresses and whose breaths tell of orgies with bottle and eigarette, women who have been arrested in a midnight raid and in consequence are sentenced to serve a term at the Convent of the Good shepard.

Committing women offenders without the option of paying a fine to the care of the Sisters, is one of the many good offices indirectly performed for Buffalo by this Catholic missionary. So often had Miss Smith seen the very persons who were the cause of an unfortunate woman's arrest on hand to pay her fine and take her back to the old life, that she never rested until she brought about the present condition of affairs in the gravies court. And when the in the sunrise court. And when the time arrives for their release from the the Convent of the Good Shepard, Miss Smith endeavors to place them where they can earn a respectable living; she meanwhile tries to keep a watchful,

encouraging eye upon them.

Many a soul has been saved at the eleventh hour through Rose Smith.

Even when all her time was not given up, as now, to mission work, she was at the call of these unfortunate women day or night, as a doctor might, and she never failed them. Time and again she has been instrumental in having a priest brought to administer the last sacraments to some dying Magdalen. Miss Smith's success lies in her tact, judgment and fearlessness. She does not preach to an empty stomach, nor ask a woman to walk ten blocks to work when five cents will furnish car fare. Her pocket, though not as large as her heart, is always open to the needy. Above all, she is essentially feminine. Winsome of voice and manner, refined of taste and stylish in dress, her personality is a big factor in aghting the battle of righteousness

I hope I shall never grow old of eart," said this out-door Sister of Charity, "for then I should lose my ability to win the confidence of the poor unfortunates whom I wish to help. I make no headway until I gain their confidence, and to get that one must appreciate their weakness and tempta tions," and looking at the bright, smiling face I understood her success in the Master's vineyard .- The True

A Reporter's Error.

The daily paper is very often unconsciously funny when it gets to reporting anything connected with the Church. Last Monday one of Boston's enterprising sheets had the following: "Rev. Joseph Rathner, by his pres-ence of mind at 7:30 Mass last Sun day in St. Francis' church, Trenton, N. J., averted a panic by throwing a blazing sacristy, set fire by a candle, out of the church before the flames

spread." Now a sacristy, according to the Standard Dictionary, is "a room attached to a church or religious house in which the sacred vessels and vest ments are kept and in which the clergy robe." Hence it will be seen that the reporter who saw the priest throw a "blazing sacristy" out of the church must have been "seeing things at night."—Sacred Heart Review.

ST. PATRICK.

At a recent Synod of the Protestant hurch in Ireland a member moved that in the opinion of the Synod, St. Patrick's Day should be observed as a day of prayer for the Green Isle." In supporting this motion he asked "What would a stranger visiting the country on St. Patrick's Day see?" and answered that, "he would see answered that, "he would see crowds going to the Roman Catholic chapels and all the Protestant churches

The fact thus stated furnishes an interesting and instructive commentary on the claim sometimes boldly made by champions of the three hundred year old Protestant church in Ireland that St. Patrick who lived fifteen hundred years ago was a Pootestant.—N. Y. Freeman's

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto, Canada References as to Dr. McTaggart's profession standing and personal integrity permitted

Sir W. R. Meredith, Chief Justice. Hon. G. W. Ross. ex-Premier of Outario. Rev. John Potts. D. D., Victoria College Rev. Father Teefy, President of St. Michael's Jollege, Toronto.

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CATHOLIC FAITH AND CATHOLIC

were few and instruction scanty, they, who had behind them in the old land the tradition of centuries of oppression borne for the sake of Catholic faith, were not to be swerved in the new land by the hostility of the sneering des-cendants of people whose forefathers had been Christianized and civilized by Irish monks and missionaries. The faith implanted in the hearts of those Irish pioneers was a sturdy tree which destroyed by any tempest of bitterness or bigotry. All in vain was the open, sour faced scowl of the unfriendly native (sc-called), or the secret machinations of those who, being but recent immigrants themselves, brought with them the hatred of past generations for the very name of Catholic and

discredited. Except in very remote and God-for saken corners of the coun-try the Catholic citizen is respected by his non-Catholic neighbor. But all enemies of the Catholic faith are not dead. They are merely quiescent. They have changed their tactics. Sel-dom is the Catholic Church openly at tacked in these days, but in sly, subtle-insidious ways, fundamental principles of Catholic faith and morality, are daily and hourly attacked in the papers, magazines and books which pour from the press. And the pity of it is that comparatively few Catholics are aware of the fact that they are imbibing the most subtle moral and mental poisons concealed in the charming essays, stor-

son is the Catholic paper, in which Catholic principles are not only enuncatonic principles are not only enun-ciated constantly but are applied to the many questions which come up in the daily life of the world. The Catholic paper gives not only correct Catholic teaching on matters which are of faith but it gives the Catholic view-poirt on hundreds of questions which are not strictly questions of faith at all, and which do not affect Catholic teaching at all, but which are made to appear by non Catholic writers as matters of sup reme importance—matters by which the Church must stand or fall.

The Catholic mind which saturates the Catholic mind which saturates itself with the daily paper, and the thousand and one publications which are issued by non-Catholics—the Catholic mind which does not have recourse the satisfact for the prison which it to the antidote for the poison which it constantly imbibes must without the shadow of a doubt eventually come to grief. Yet we know there are many Catholic families into which a Catholic Catholic families into which a Catholic paper, a Catholic magazine, a Catholic book never enters. Catholic reading seems to be entirely barred out from such households, although cheap secular magazines and yellow journals and vari colored Sunday supplements fill the house from cellar to attic.

So important is this question of Catholic reading that priests and hishops in this country have urge upon their people again and again to support Catholic papers, to subscribe for and read them. Scarcely a conven-tion of Catholic societies of any kind is held that resolutions are not passed with acclamation recommending that Catholic papers be supported. And yet there are all too many Catholic homes where the children never see a Cath

olic paper.

One of the best and most earnes: words we have seen on this matter is from a recent pastoral by Bishop Gallagher of Goulburn, Australia. This Australasian Bishop says:

No Catholic family, even in the re-motest corner of the bush, should be without some one or other of our well-written and well-conducted Catholic written and well-conducted Catalons
papers. Speaking for ourselves as we
journey on our tours of visitation
through the diocese, we feel that something is wanting; that there is a loneliness and void; that we are not al-together at home, no matter how kind together at nome, no matter now kind and Catholic in every other respect the home may be, if we can not have a "read" of the Catholic paper of a Saturday afternoon when the labors of the day are done. The Catholic press has an apostolate. Let us help it—by any now proper by any every means in our power, by en-couragement, by patronage, by contri-buting original matter—to do well the duties of the apostolate — to correct error, to spread the truth, to illustrate the beneficent influence of our holy religion in every age—for the advance-ment of learning, for lessening the ills that life is heir to, for the elevation of the masses, for the safeguarding of well-balanced freedom, for the instruction, enlightenment and salvation of

This is a work that the laity can most readily participate in. Every Catholic—particularly every head of a Catholic family — should feel called upon especially to aid in this apostolate of the press. It is a sowing of seed which is absolutely needed to-day, if the coming generation is to grow up possessing that some sturdy faith which sustained their forefathers amid

The Catholic family without a Catholic paper is not, under present conditions, a family that promises much of Catholic virtue for the future. Time was when Catholic traditions were strong, and when the avowed hostility of those outside the faith only awakened in those within a sort of martyrspirit which bade defiance to all errors and heresies. A Catholic in those days belonged to a class apart, and he felt constrained, by the very code which cut him off, to show to all and every class that he was what he was,

which cut him on, to show to an and every class that he was what he was, unashamed and unafraid.

There were surely great and good exemplars of the faith in those days, and heresy took but little hold upon them. Though churches and priests were formed instruction sensor these

Nowadays, however, the Catholic Church is enjoying in this country plping times of peace." The native-American patriot and his Orange hued foreign brother have been thoroughly

ies, or articles that are spread so allur-ingly before them.

Now the natural antidote to this poi-

mankind.

the unfriendliness and bigotry of by-gone days.—Sacred Heart Review.

Economy is the source of independence and of liberality. — E. Souvestre,



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confining its business to the Dominion of Canada and Newfoundland, noted for the most healthy climates in the world. Its expense rate is the LOWEST OF ALL CANADIAN COMPANIES, being only 16.34% of total income for 1906, a reduction of 1.46% over 1905.

A member of the Royal Insurance Commission when examining a Montreal Company, said, referring to the Mutual Life of Canada, "that it was one of the very best Companies they had examined," and again "that its management was of a high standard." The Royal Commissioners found no flaw in the armor of **Canada's Big Mutual.**HEAD OFFICE, WATERLOO, ONT.

THE FAITH OF OUR FATHERS.

How many the converts who have been led into the Church by the writ-ings of Cardinal Gibbons. Here is an nteresting news note from distant

"Rev. Sebastian d'Ollveira Xavie has received into the Church(at Cochin) Mrs. Verini, the wife of the agent of the Madras Bank. Mrs. Verini is a lit-erary lady, and while in England edited a magazine, while since coming to Cochin she has been contributing fre-quently to some of the English papers. The following letter from Mrs. Verini to the Rev. Fr. Sebastian was communicated to the Cochin Argus for public

6 Please take my sincere thanks for your help, guidance and patience. I am most happy and grateful to be received

CONVERSION IN INDIA TRHOUGH into the Church that my reason now as sures me is the first and one and only Church instituted by our Saviour. The books that have chiefly helped me to arrive at this decision are "The Faith of Our Fathers" and "Catholic Belief," by Cardinal Gibbons, and a comparison of the Gospels and Epistles with the carved records and pictures in the catacombs at Rome. Remember me sometimes when you pray, that I may be content to do the will of God and live humbly before Him.'''

Where doing right is concerned, it is a lie for the same lips to say, "I can not," and, "I believe in the Holy Ghost."—Dr. Montagu Butler.



"No Alum or Acid there" "I saw, in an official

port, that 70% (over 3) of the baking powders sold in Canada, contain alum and acid phosphates. "It seems to me that folk ought to be

nighty careful what baking powder they use.' "I know, if I baked my own cake and pastry, that there is only one baking powder I would buy.

St. George's Baking Powder

It is a genuine Cream of Tartar Baking Powder-free of alum, acids, lime, ammonia and phosphates. ST. GEORGE'S is healthful—and makes Biscuits,

Cake, Pies, etc., that are not only deliciously light and inviting, but wholesome as well.

Our Cook Book tells how to prepare a number of nevel dishes—and to present old favorites in new guises. Write for a free copy to the NATIONAL DRUG & CHEMICAL CO. OF CANADA, Limited, Montreal.

MAY 18, 1907.

CHATS WITH YO

Whether we live, we Lord; whether we die, Lord; whether we live, Lord; whether we live,
die, I am the Lord;
words with which Ro
poet, Jesuit, priest,
death on the scaffold aland, in the early part of
the had some to the
lite's hopes, death
death for the cause

As a recent biographe
"He was never withe
And of the And of the the very outset, the absorbing was that Towards this crowning there possessed him, it ward, a sort of passio Everywhere traces of letters to his friends arises notes. It was private notes. It was ambition. In the sa other boy might drea other boy might the tinction as a soldier, of crave for recognition lover might long to love, so Southwell henor and glory of a This desire gives th

What is the "key our lives to day, and lives of our young me desire for mar yrdon sire "a passionate at youthful souls? Is up to heaven from hearts, this cry:
hearts, this cry:
m the Lord's?"
sm the Lord's?" thought now: "Stin class, in college ness, in family life; high place:— how ing for such thing ong those who are the good men of cleave all for Chris Christ —to lay dow grievous pains, for young men among u When Jesus Chi

He came to the poor and to be counted Christ's followers, had not where to we, His followers, died on a counter to died on a cross for forsaken; and we honors. Neverthel an example that His steps. The the Mother and and martyrs; the since Christianity that the Church and martyrs some for Christ because yond all. When and tortured, and was love that won turning looked up not seem to see to selves, that look Then, after the l one question of Lovest thou Me Me more than the broken penitent's Lord, Thou know Here is the great loyal love to young man like love, to raise th for mere riches and to make the neath their fee and the devil. from any appro integrity, men in the arena of

of the Cross .-Self-improv

Education is small your sala valuable infor every bit of g make yourself man, will also have known very hard for more for their spare time, the proving their i work they di insignificant growth of min

I know a young from bound from because of his ed to be to m This young the possibili one on in th It did not time away, h him away fing, for he h future. He little, small much surpi

ment; but every bit spending t trying to he ing to educ of self-impr Everywh though th were nev themselves thing. The Men who

small pe —not ma and educa cature, o

ing for such things, is it not? even among those whe are technically called

the good men of our day! But to leave all for Christ —to lose all for

Christ—to lay down life itself, and in grievous pains, for Christ, how many young men among us crave such things

When Jesus Christ came to earth,

mere riches and worldly success,

and to make them trample down be-neath their feet the world, the fiesh and the devil. Such love for Christ will make them strong and chaste, free from any approach to blasphemy or censoriousness or evil speaking, men of integrity, men above represent, athletes

make them trample down be-

Those who worked with him were very much surprised at his rapid advancement; but there was a good reason for every bit of it. While they were spending their evenings and money trying to have a good time, he was trying to educate himself by a rigid course of self-improvement.

of self-improvement.

me" as he walked away towards the

Dick was not sure that he'd ever see his dollar again, but he had been touched by the misery of the old man when the latter found out that Father

your money. The old man to whem you gave it told me. He is dead. He was feeling that he would not live long and

is worth about \$3,000 to \$4,000. He willed it to you and made me your

"And you are to come to live with me and next September you are to go

guardian."
"O Father!" exclaimed the boy.

to college."
"O Father!" exclaimed the boy.

himself next year.—Exchange.

Her Compensation.

"If I dinna see"—and she spoke as if this were a matter of doubt and she

if this were a matter of doubt and she were making a concession for argument's sake—"there's naebody in the Glen can hear like me. There's no a footstep of a Drumtochty man comes to the door but I ken his name, and there's no voice oot on the road that I canna tell.

The head sing wageter to me than to

voice oot on the road that I canna tell.

The birds sing sweeter to me than to anybody else, and I can hear them cheeping to one another in the bushes, before they go to sleep. And the flowers sme I sweeter to me—the roses and the carnations and the bonny moss are any all index that the cartashe and

rose—and I judge that the oat cake and milk taste the richer because I dinna

be the condition, within a decade, we like to hope.—The Ave Maria.

at interest."

tion:

RIO.

good life

its attend-

AIKIE.

one and only Saviour. The helped me to re "The Faith atholic Belief," d a comparison istles with the ires in the catanber me some hat I may be f God and live

s concerned, it ips to say,

CO. PUREST BI



r-free of

Biscuits, usly light

ployee because his mind is totally un-CHATS WITH YOUNG MEN.

Whether we live, we live unto the Lord; whether we live, or whether we die, I am the Lord's." Such were the words with which Robert Southwell, poet, Jesuit, priest, martyr, faced death on the scaffold at Tyburn, England, in the early part of the year 1955 land, in the early part of the year 1956 land, in the early part of the year 1956 land, in the early part of the year 1956 land, in the carly part of the year 1956 land, in the early part of the year 1956 land, in the carly part of the year 1956 land, in the carly part of the year 1956 land, in the carly part of the year 1956 land, in the carly part of the year 1956 land, in the carly part of the year 1956 land, in the carly part of the year 1956 land, in the carly part of the year 1956 land, in the carly part of the year 1956 land, in the carly part of the year 1956 land, in the carly part of the year 1956 land, in the carly part of the year 1956 land, in the carly part of the year 1956 land, in the carly part of the year 1956 land, in the carly part of the year 1956 land, in the carly part of the year 1956 land, in the carly part of the year 1956 land, in the carly part of the year 1956 land, in the carly part of the year 1956 land, in the carly part of the year 1956 land, in the carly part of the year 1956 land, in the carly part of the year 1956 land, in the carly part of the year 1956 land, in the carly part of the year 1956 land, in the year 1956 land, in the carly part of the year 1956 land, in the year 1956 land, in the carly part of the year 1956 land, in the year 1956 land, in the carly part of the year 1956 land, in has laid upon us obligations which he had laid on no other person. The child may fill the office that the father filled, he may live in the home in which the father lived, but the father's place is empty still. The son fills his own place in the world, and that alone. Each man stands alone before God. Each must do his own duty and fill his own sphere, and when he dies the world has lost one centre of power, one source of good. His place is for ever empty, except in so far as it is filled by the influence that he has left behind.

You may put two bodies in one grave death for the cause of Jesus Christ.

As a recent biographer says of him:

"He was never without his dreams.

And of these visions, from the very outset, the fairest and most absorbing was that of martyrdom. Towards this crowning gift of heaven there possessed him, from boyhood on ward, a sort of passionate attraction.

Exercise the cause of it appear, in

You may put two bodies in one grave but no two souls in the same space. ward, a sort of passionate attraction.
Everywhere traces of it appear, in letters to his friends as well as in his private notes. It was his one personal ambition. In the same way that an other boy might dream of earning distinction as a soldier, or a painter might erave for recognition in his art, or a lover might long to win back love for love, so Southwell thirsted for the honer and glory of a martyr's death. One may carry on the work of his predecessor, but his predecessor's voice is not there, his hand is absent, his encouragement wanting. His place is empty and will forever be. Instead of two there is now but one. There is no filling of another man's place in this world. We fill our own place and that

henor and glory of a martyr's death.

This desire gives the keynote to his Our conduct cannot be chargeable to another. For the things we do we alone must answer; and when we pass away the world will be just so much What is the "keynote" of most of our lives to day, and especially of the lives of our young men? Is it often a desire for margydom? Has this desire 'a passionate attraction" for their contient and 2. Is their care singular. richer or so much poorer according as our lives have been a blessing or a curse. Filling another's place is all a delusion. You cannot do it. sire "a passionate attraction" for their youthful souls? Is their cry, ringing up to heaven from loyal and mighty hearts, this cry: "Living or dying, I am the Lord's?" Or is the great thought now: "Success"? Success in class, in college debates, in business, in family life; riches, ease, power, high place:— how greedy is the cravity (or anch things is it not? even

The Cross. The Man Who Sings at His Work. The Man Who Sings at His Work.

Give us, O give us, the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in the silent-sullenness. He will do more in the same time — he will do it better — he will persevere longer. One is scarcely sensible to fatigue while he marches to music. The very stars are said to make harmony as they revolve said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its power of endurance. Efforts, to be permanently useful, must be uniformly joyous—a spirit all sunshine—graceful from gladness—beautiful because bright.— Carlyle.—Catholic Home Companion. When Jesus Christ came to earth, He came to the poor, to live with them and to be counted one of them, yet we, Christ's followers, choose riches. He had not where to lay His head; and we, His followers, choose ease. He died on a cross for us, an outcast and forsaken; and we choose fame and honors. Nevertheless, He has left us an example that we should follow in His steps. The Catholic Church is the Mother and Queen of the saints and martyrs; there is never an era,

OUR BOYS AND GIRLS.

Dick's Dollar

Dick was an orphan boy fourteen years old, who worked for Mrs. Lane on her farm. He had plenty to do, but got for his labors only his board and clothes. Frequently he was scolded, sometimes he was slapped. Affections to himself the greatest want he had the Mother and Queen of the saints and martyrs; there is never an era, since Christianity dawned on earth, that the Church has not bad saints and martyrs somewhere, giving up all for Christ because they loved Him beyond all. When Christ was betrayed and tortured, and Peter denied Him, it was love that won the day. "The Lord turning looked upon Peter:—" can we not seem to see that look cast on ourselves, that look of pleading love? Then, after the Resurrection, it is the one question of Christ to Peter, "Lovest thou Me? yea — lovest thou Me more than these?" And the heart-broken penitent's reply is this: "Yea, Lord, Thou knowest that I love Thee." Here is the great thing that our young men need to day.—that warm personal loyal love to Jesus Christ, once a young man like them. They need this love, to raise them above the craving for mere riches and worldly success, and to make them trample down beate himself, the greatest want he had

Was love. When Father John went to that When Father John went to that neighborhood to say Mass once a month Dick was his devoted slave. He met him at the station, carried his heavy missionary satchel to the house, waited on him, and, finally served his Mass.

Father John loved the boy and appropriated his sayrings.

One time, after Dick had been unusually attentive and self-denying, Father John, as he was going away and the train was starting, put a silver dollar into the boy's hard and said:

"That's for yourself, Dick. I want you to spend it. Good-bye."

"Good-bye, Father," said the boy, "and thank you very much."

The train was off before he could get over his surprise or say another word. preciated his services.

One time, after Dick had been un

over his surprise or say another word.
A dollar! A whole dollar! And his
own to do with as he chose!

Self-improvement as an iAsset.

Education is power. No matter how small your salary may be, every bit of valuable information you pick up, every bit of good reading or thinking you do, in fact everything you do to make yourself a larger and completer man, will also help you to advance. I have known boys who were working very hard for very little money to do more for their advancement in their apare time, their half-holidsys, by improving their minds, than by the actual work they did. Their salaries were insignificant in comparison with their I know a sum of the salaries were growth of mind.

A Home Thrust.

A Home Thrust.

**Father Bernard Vaughan can deliver trenchant truths to the French Republic as well as to London's smart soloking in the window, Will Hartford came up to him. "Hello, Dick," said he, "don't you want a trade?" "What is it?" asked Dick. "I'what is it?" asked Dick. "I'must have some money to go on an excursion next week. I'll sell my sled, my fishing pole and my pen knife for a dollar."

That was a bargain—four dollars worth for a dollar! "I've a mind to take 'em." said Dick. "Why, have "" said Dick." "I've a mind to take 'em." said Dick. "" why, have "" said Dick." "" why have "" said Dick." "" why have "" said Dick." "" why have "" said Dick."

Proud of the Church."

And not until she has learned the Belgian and the Irish lessons will there be much hope of Catholic France's so marshalling her forces at the polls that the Chamber of Deputies will contain a clear majority of Catholics over all other members combined. That ought to be the condition now; that it will be the condition, within a decade, we

insignificant in comparison with their growth of mind.

I know a young man who jumped in one bound from a salary of five thousand to ten thousand dollars, largely because of his insatiable effort at self-improvement. His great passion seemed to be to make the largest and completest man possible.

This young man is a good example of the possibility of reputation to help one on in the world. Everybody who knew him, knew that he was determined to make something of himself. It did not make any difference if his fellow employees wanted to throw their time away, he didn't. They soon found that it was of no use to try to tease him away from his reading or studying, for he had set his mind toward the future. He had no idea of belog a little, small, picayune man. He had a passion for enlargement, for growth.

that it was of no use to try to tease him away from his reading or study-ing, for he had set his mind toward the future. He had no idea of being a little, small, picayune man. He had a passion for enlargement, for growth. Those who worked with him were very

dog, lest other purchasers should be before him. As he drew near the church he saw an old man trying the sacristy door. Dick went up to him.
"What do you want there?" he

"What do you want there?" he asked.
"I want to see Father John."
"He left half an hour ago on the train for Mainville."
"O that's too bad," said the old man.
"I expected to see him here and I walked twenty miles to get here."
"You can take the next train at 11:10 o'clock," said the boy. "Father John will be in Mainville till after Mass tomerrow."
"I can't go," said the old man. "I've no money. And I did so want to see him."

of self-improvement.

Everywhere we see young mentied to very ordinary positions all their lives simply because, though they had good brains, they were never cultivated, never developed. They never tried to improve themselves, did not care to read anything. Their salaries on a Saturday night, and a good time, are about all they see; and the result, the narrow, the contracted, the pinched career. Men who have utilized only a very small percentage of their ability—not made it available by discipline and education—always work at a great dissadvantage. A man capable by nature, of being an employer, is often consented.

"O that's too bad," said the old man. "I vee walked twenty miles to get here." walked twenty miles to get here." You can take the next train at 11:10 o'clock," said the old man. "I've walked twenty miles to get here." John will be in Mainville till after Jone will be in Mainville till after Jone will be in Mainville till after Jone will can't go," said the old man. "I've walked twenty miles to get here." John will be in Mainville till after Jone will be in

CARDINAL MORAN

NOT ONLY A LEADER IN RELIGIOUS, BUT IN SECULAR MATTERS — ONE OF THE FEW MEN IN AUSTRALIA WHO HAVE A CORRECT GRASP OF THE

what a disap

sorrow and suffering appealed to his
loving heart and he was prompt to

make sacrifices.

He went back to the house and told

Mrs. Lane. She was furious with him.

"You wasted your money," she said,
"you gave it to a worthless tramp;
you're a good-for nothing boy!"

A month later Father John came
back to say Mass again. When he met
Dick he said:

"You need not tell me how you spent
ave it told me. He is
solving heart and he was prompt to
the Cardinal the Australian Solving Irishmen, Cardinal Moran, a Churchman, a nhistorian, and a patriot. His
influence in the Southern Hemisphere is
immeasurable. It is felt in every
walk of life. I believe the future historian will bear me out that only for
the Cardinal the Australian Solving Solving

began in real earnest, and the Cardinal
was the center figure. Sir Henry had not been to his duties for nearly twenty years. You can see that he must have been anxious to find a priest. He died at peace with God. He had no relatives. He owned a run down farm about twenty miles from here. It is worth about \$3,000 to \$4,000. He Parges, an enemy of Catholics, acknow ledged in the House of Parliament the greatness of his Eminence's services, and the late federal Prime Minister, Sir Edmund Barton, declared that history would award the honor of the achievement to the great prelate.

HIS PEOPLE LOOK TO HIM FOR GUID-

ANCE ON ALL QUESTIONS. The Cardinal is not only a leader in religious, but in secular matters. His people look to him for guidance on all questions. The minister of works has often acknowledged, that, next to the Cardinal is the greatest. "Yes, God has rewarded you in this life for the sacrifice of your dollar, a thing that He does not always do, and State, the Cardinal is the greatest builder and the largest employer of labor in Australia. The commissioners now you must put your new talent out of education recently said that his Eminence is one of the few men in Dick did not understand the last part Dick did not understand the last part of that sentence, but so long as Father John said it it must be all right.

It was a happy boy that took a look at Jim's pupples that afternoon and bade good by to Mrs. Lane next morning, going on the train with Father John to Mainville, and the next day to his acr borns in Harrick. Australia who have a correct grasp of Australia who have a correct grasp of the educational requirements of the people. He gives a lead to the State authorities, and at the last St. Patrick's day celebration he achieved a "great triumph by a schools' industrial exhibition of huge dimensions and workmanship in the arts and crafts. John to Mainville, and the next day to his new home in Herrick.

In September the farm was sold and Dick was sent to college. He completed the course in six years and then he went to a seminary, where he now is, expecting to be ordained a priest himself next war.—Exchange. ship in the arts and crafts.

CULTIVATION OF IRISH PATRIOFISM THE AIM OF HIS LIFE.

The Cardinal realized that the fact of the Irish people not having an oppor-tunity to learn trades in the past was one of their great drawbacks, and that A beautiful lesson is touchingly conveyed by one of Ian Maclaren's Drumtochty characters, a blind girl who addresses these words to one who had spoken pityingly of her condition: we live in the age of skilled labor. So he has brought technical education into the schools. Cultivation of Irish

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all the Irish celebrations the children are given the place of honor. At the St. Patrick's day celebration in Syd-ney his year he had over six thousand

ney 'his year he had over six thousand children formed into a living shamrock on the grounds, each waving a green flag and singing national songs.

He has organized a Home Rule tribute, proposing that by a systematic collection the Irish Party should be subsidized to the extent of \$100.000 a rear and of that he guarantees \$10,000. year, and of that he guarantees \$10,000. The Cardinal is now in his seventysixth year, but he is as vigorous and straight as a man of forty.—N. Y. Freeman's Journal.



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Catholic Record, CANADA " A ENDERSON PROPERTY OF THE PARTY OF THE PA

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vder

THE POPE ON DIVORCE.

MOLY FATHER SENDS LETTER TO SOCIETY WOMEN OF NEW YORK.

Pope Pius X. has issued a call to society women of New York to aid in preventing the spread of the divorce

ovii.

The Pope's letter was written to Miss Eliza O'B. Lummis, founder of the Daughters of Faith, and was read by her at a meeting of the organization on April 17, presided over by Msgr. Lavelle and addressed by Archishop Farley.

In his letter the Popa lays down rules governing the duties of society women in connection with divorce.

in connection with divorce.

He says:

"Among these duties we mention
"Among these duties we mention "Among these duties we mention particularly that of protecting Christian marriage against the disgraceful stain of divorce; of providing for proper education within the domestic walls as well as within the domestic walls as well as within the schools; of checking those pests of society, namely, the shameless license of spectacular representations and immoral books, of idle and wanton conversation. idle and wanton conversation and gatherings and the shameful extravag-

The Daughters of Faith was founded by Miss Lummis, with the approval of Pope Pius, with a view to bringing women of high social position into the movement to check the divorce evil and to wage war against frivolity and license.

RAIL WAYS NEEDED.

TRANSPORTATION DIFFICULTIES IN THE CHINESE EMPIRE ARE ENORMOUS.

The lack of railways is one of the shief difficulties which China has to face in her struggle towards the progressive civilization of the western world. Transportation is laborious, slow and uncertain, and while the Government of the building of ornment is encouraging the building of railways, it naturally will be many years before the whole of that vast employed the results of the re years before the whole of that vast empire will be readily accessible to world trade. For example, missionaries going to inland China must be towed up the Yang Tae for hundreds of miles, a procedure which usually takes three months. A piano sent out from Toronto to Miss I abel McIntosh at Wei Maria Proping and this cost of thing Hwei Fu underwent this sort of thing, and must have been hardled somewhat roughly at times. Once it got wet and it arrived at the mission station with the pedals rusted and with blisters on the pedals rusted and with blisters on the varnish of the lid. Yet when Miss McIntosh opened it, she found that it was in perfect tune. It is hardly necessary to explain that the instrument was a Gourlay, manufactured by Messrs, Gourlay, Winter and Leeming. That place has already won a reputation for care in manufacture and general durability, which this incident simply confirms. Miss McIntosh, writing to the firm, says: "The piano dried out without injury and gives me much pleasure. I am very proud of our Capadian piano. There are now live pianos in our mission and the Gourlay is the favorite." No wonder. There are many planes in Canada and in spite of them all, the Geurlay is the favorite in this country.

Following Mary thou strayest not thinking of her thou errest not; asking of her thou needest never despair; elinging to her thou wilt never fall .-St. Bernard.

HOME RULE DEBATE.

London, May 7—The Government to day presented its long-awalted Lish bill to the House of Commons and the country. The bill is designed to meet the demands for Irish Home dule. It was presented by the Chief Scoretary for Ireland Mr., Birrell, to a crowded house. Prior to the appearance of this measure is was popularly termed a "devolution bill," but to-day it is referred to as the "Irish Council Bill," or even the "Irish Bill." Compared with the Home Rule bills of 1886 and 1996 the measure of to-day confers little self-government upon Ireland, merely giving to the Council control of the eight departments now managed by Government boards. The Council is to be appointed by the Crows and while he Lord Lieutenant of Ireland is given power to nullify its measure, the Crows and while he Lord Lieutenant of Ireland is given power to nullify its measure, the Crows and while he Lord Lieutenant of Ireland is given power to nullify its measure, the Crows and while he Lord Lieutenant of Ireland is given power to nullify its measure, the Crows and while he Lord Lieutenant of Ireland is given power to nullify its measure, the Crows and while he Lord Lieutenant of Ireland is given power is nullify its measure, the Crows and while he Lord Lieutenant of Ireland is given power is nullify its measure, the Crows and while he Lord Lieutenant of Ireland is given power is well before the specied that the half-way measure is wholly pleasing to no political party.

The Control of this branch has always been a thorn in the flesh of the Irish people. It is natural and quite to be a specied that the half-way measure is wholly pleasing to no political party.

The Control of this pranch has a seep toward

matural and quite to be expected that the half-way measure is wholly pleasing to no political party.

The Unionists regard it as a step toward them expected that the half-way measure is wholly pleasing to no political party.

The Unionists regard it as a step toward them expected to many departments of local affairs while the Irish members of the House of Commons retain the right to legislate in similar affairs for England and Scotland. They criticize also the vian of Government by a Council through eight committees as complicated and cumbersome. The dadicals are disappointed that the measure falls so far also the control of the actual Home Rule, and the Irish members are even more disappointed with it. The Irish leaders, however, are maintaining a diplomatic stitude until they have time to study the provisions of the bill and learn the sentiment of he people.

Authorities to convention will be held in Dublin soon to decide upon the polecy of the Irish party. The laborites will support the measure because they are all Home Rulers.

After the bill had been presented and explained by Mr. Birrell. It was criticized and ridiculed by A. J. Balfour on behalf of the Opposition. John E. Redmond then delivered as brilliant speech, noteworthy principally for the dignified and forceful; expessition of Ireland, beginning and forceful; expessition of Ireland selating for complete home rule.

The audience was worthy the historical and parliamentary occupied seate on the from benches. Mr. Balfour on behalf of the Tomber of peers, the visiting colonial premiers, notably Alfred Deakin, Premier of Auturalia and several bishops, Members of the PEBERENT SYSTEM USELESS.

Under the proposed new scheme the Irish eat at Westmisster in undilutable domains.

Under the proposed new scheme the Irish members of Parliament would continue to sit at Westmisster in undiminished numbers, but he hoped hereafter to find a more profit able channel for their inquisitiveness, in manying local affairs at home. It was the inable channel for their inquisitiveness, in man-pairing local affairs at home. It was the in-tention of the Bill to establish a representa-tive administrative council consisting of an elected and twenty-four nominated mem-pers, the latter to be nominated the first year ty the King, and thereafter by the Lord Lieutenant of Ireland. Elected members would bel elected on the local Government locard franchise. The under secretary would have complete control of the powers vested in the department to be handed over to its care. PRESIDENT TO BE ELECTED.

land commission and the prison board would remain under the control of the imperial authorities.

Mr. Birrell went on to explain that the Council being elected on a local Government board franchise, peers and women could vote. For the financial purposes of the cight departments a certain annual sum to be fixed by Parliament every five years would be charged to the consolidated fund and paid to a s-rarate Irish fund. The present cost of the cight departments was estimated at a little over \$10,000 yearly, the Government proposed to hand over in addition the sum of \$3,250,000 yearly, of which \$1,500,000 must be devoted to public works and the general development of the country, including other statutory payments. An Irish fund therefore to the amount of a little over \$2,000,000 annually would be special Irish treasury to be created by an order-in-council and having an Irish treasure at its head. The Council would have the power to appoint or remove the officers of the eight departments mentioned above, but the rights of the existing efficers would be preserved.

NO RELIGIOUS PREFERENCE

NO RELIGIOUS PREFERENCE
Under the bill any British subject would be
able to hold the (file of Lord Lieutenant without preference for any religious belief, A
clause was also included providing that no
preference whatever shall be shown to any religious denomination in appointments. and
that any resulting from such preference shall
be valid.

ingious denomination in appointments, and that any resulting from such preference shall be valid.

In conclusion, Mr. Birrell said:

"The Government has been told that the bill paved the way for Home Rule. If the bill passed and the new Council is a success, then I dare say it might pave the way. If, on the other hand, it is a failure, it might present considerable obstacles, butsurely the Unionists will not refuse Ireland an opportunity for training her people to acquire say right they cught to possess because if the measure proves successful one of the difficulties in the way of Home Rule will have been removed."

Mr. Balfour, the Opposition leader, characterized the bill as grossiy unfair, as the Irish members of Parliament were still able to interfere in English and Scotch affairs, while the House of Commons would be unable to say a word in the analogous business-about to be transferred to the new Council. The measure would not legitimately relieve the aspirations of the Irish, and would only cause confusion in Scotland and England.

John Redmond, Indeanue, the leader, said that until he significant of the bill and elicit Irish public opinion in regard to it no one could expect him to give either a deliberate or a final judgment of the property of the relation of the relation of the relation of the same as trained to the same as a single stroke. On the contrary, as Mr. Birrell explained, the Government's measure is but a stepping stone, it is at least some measure of, self rule for Ireland complete self rule at a single stroke. On the contrary, as Mr. Birrell explained, the Government's measure is not a strong stroke of the season of the bill and complete self rule at a single stroke. On the contrary, as Mr. Birrell explained, the Government's measure is not a strong stroke. On the contrary, as Mr. Birrell explained, the Government in presenting the bill to day, but it remains to be seen whether Ireland or the Irish leaders will accept the measure of the bill was to associate the soil.

iand or the Irish leaders will accept the measures as a sufficient realization of their hopes for Home Rule.

At the outset Mr. Birrell explained that the object of the bill was to associate the sentiment of the Irish people as a whole with the administration, the statutes and the regulations which directed the conduct of purely Irish affairs. It did not contain any trace of new legislative power. It would not authorize the levying of a sirgle tax or rate.

The bill provides "for the establishment of functions of an Administrative Council" for Irish secretary and those in his confidence kept their secret well, with the result that the political curiosity was keen to learn the precise details of the scheme which is likely to create a prolonged controversy. The main features of this latest effort to bestow some measure of Home Rule upon Ireland, and which the promoters are hopeful if adopted, will, also bring better Government to the country are as follows:

The departments coming under the control of the proposed Irish Council would be the local Governmeat Board, the Department of Agriculture, the Congested Districts Boards, the Commissioners for Public Works, and National Education, the Inspectors of the Reformatory, and Industrial schools and the Registrar of neral.

The Supreme Court Judicature, the Royal Irish Coustabulary, the Dublin Metrooilian police, the Land Commission, and the Prisons Board would remain under the control of the Imperial authorities.

police, the Land Commission, and the Prisons Board would remain under the control of the Imperial authorities.

THE COUNCIL

A Representative Administrative Council consisting of \$2 elected. 21 nominated members would be established. The latter would be nominated for the first year by the King, and thereafter by the Lord Lieutenant of Ireland, The elected members would be elected on a local Government Board franchise. The under Secretary or the Lord Lieutenant of Ireland would be an excificio member of the Council, which would have complete control of the powers vested in the departments to be handed over to its care. The President of the Council would be appointed by the Council it elf and the Chief Secretary would have the right to attend the meetings. If the exist ing efficers of the department were retired by the Council and the Supremacy of the Imperial Parliament will be controlled by resolutions of the Council and the Supremacy of the Imperial Parliament will be afte guarded by the power given to the Lord Lieutenant of Ireland to reserve his consent to any resolution of the Council.

The Council will be elected for three years, and we decentary deucation department fresh council. The Council will be elected for three years, Financhal Martrages.

For financial purposes, eight departments would be created.

A certain annual sum to be fixed by Parliament every year would be charged to the consolidated fund, and paid into a separate Irish fund.

A second on yearly would be charged to the consolidated fund, and paid into a separate Irish fund.

A special Irish fund to amount to a little over \$20,000 000 yearly would be created.

The Irish fund would be paid into a special treasury to be created by an order-in-council and naving an Irish Treasurer at its head.

The religious disability feature would be removed from the office of Lord Lieutenant of Ireland.

Include.

The Council would have the power to appoint and remove officers from the eight departments above mentioned.

To prevent the first reading of the bill bring deferred until to-morrow, and while Waiter Hulme Long was still speaking, Mr. Birrell moved the closure. Then amid a great uproar and protests and shouts of "Gag" the closure was carried by 417 to 121 votes, and the bill passed its first reading by 416 votes to 121.

ARCHDIOCESE OF TORONTO. PRESENTATION AND ADDRESS

PRESENTATION AND ADDRESS.

A large and representative gathering of the parishioners of Beaverton, Brock and Georgina assembled at the residence of Rev. M. Cline, P. P. Vroemanton, Thursday, May 2nd, to say farewell to him, and to convey to him in a well worded address (which was beautifully engrossed) their sincere regrets at having to part with a pastor, who during the seven years he had been with them had won their affection and esteem by his many kind acts of heart and hand. At the same time he was presented with a purse of gold, a giff from the parishioners of the parish over which he has presided. The address was read by Mr. T. J. Overend.

During the reading of the address, men and women bowed their heads in sorrow. All were vieibly affected and many a tear was shed at the thought of the separation which was about to take place.

Father Cline, in a few well chosen words thanked those present for the sentiments contained in the address as well as for their munificent gift.

He said in brief: "Your love for the priesthood and your keen appredation of all that is done in the name and power of the priesthood, no doubt inspired the beautiful sentiments expressed, and accounted for the warm and elequent language in which you told me indirectly, what, as your pastor I should be, rather than what I resulty felt I was. Seven years

live administrative council consisting of an elected and twenty-four nominated members, the latter to be nominated the first year toy the King, and thereafter by the Lord Leutenant of Ireland. Elected members would be elected on the local Government to be handed over to its care appearance to the council itself and the Chief the Council would be appearance to the council itself and the Chief the cretary would have the right to attend the council itself and the Chief the cretary would have the right to attend the council would be appearance to the existing officers of the department is were retired by the Council they make the cretary would have the right to attend the council will be appearance to the council they make the council they are the council they make the council they were my first charge, you were full the make the council they mak

DIOCESE OF LONDON

Oa Sunday, 5th of May, His Lordship the Bishop of Lordon paid a visit to the parish of Sesforth, of which Rev. P. Corcoran is pastor. His Lordship administered the sacraments of First Communion and Confirmation to a class of forty. Before doirg so he preached a sermon appropriate to the occasion.

to a class of forty. Before doirg so he preached a sermon appropriate to the occasion.

His Lordship also visited the parish of St. Columban, of which Rev. Abert McKeon is pastor. Here also the Bishop administered the same sacraments to a large class and likewise delivered an instructive discourse.

On Holy Thursday, May 9 His Lordship proceeded to the parish of Ashfield, of which Rev. Father McCormack is pastor, and here too, administered the sacraments of First Communion and confirmation to a large number of children. In the course of the sermon the Bishop preached on the occasion, be congratulated the magnificent new church.

On Sunday, May 12, His Lordship paid an episcopal visit to 3t. Mary's parish, of which Rev. P. Brennan is pastor, and administered the sacraments of First Communion and confirmation to a large class. He also delivered an appropriate sermon.

At all the above parishes the Bishop gave the usual total abstinence piedge to each communicant. His visits were looked forward to with pleasurable anticipation and a hearty welcome was accorded him by both priest and people in each parish.

TRENTON BAZAAR.

The following is a list of the prize winners at the grand drawing in aid of St. Peter's school. Trenton, Ont.:

A McGEE MONUMENT.

Quebec Telegraph.

We are glad to see that the movement in favor of the erection on the Parliament grounds at Ottawa, of a suitable monument to the memory of the late Hon. Thos D'Arcy McGee, is now assured of success at an early day, Almost forty years have sped since the briliant Irish orator, poet and statesman, who contributed so much to the establishment of Confederation, was laid low by an assassin's hand and it is certainly not to the credit of Canada or of the men with whom he was so closely associated at the time in the Government of this country, that nearly the entire generation who knew McGee should have been allowed to pass away without paying this public tribute to the memory of a man, who rif sted as much lustre upon the new Dominion and who labored so hard to unite and harmonize the elements, of which its population is composed. Indeed, it is not amiss to recall that in the very night preceding his cruel murder, he delivered one of the grandest and noblest specches ever heard within the walls of a Canadian Parliament, on the subject of connecting the then lately formed union of the provinces by bonds of mutual kindness and good-will. As one of the Scotch Canadian poets of the time, lamenting his sad fate, said of him, "Wha so proud as he to ca' ow Canada his name!" Quebec Telegraph.

"The gentle maple weens an' waves Aboon our patriot statesman's beed But if we prize the licht he gave. We'll bury feuds of race and creed;

For this he wrocht, for this he died, An' for the luve we bear his name Let's live as brithers, side by side, In Canada, our hame."

Among the most ardent and energetic of the promoters of the Modee monument movement at Ottawa has been our old friend and former feilow citizen, Mr. M. F. Walsh, and it is cheering to see that his persistent efforts in the good cause, are about to bear fruit at last. For years he has kept the question from being relegated to cibiron by his communications on the subject to the Ottawa Press and the other day, when the decision of the Laurier Gevernment was announced to erect monuments to the memory of the late Sr Hypolite

other day, when the decision of the Laurier Gevernment was announced to erect monuments to the memory of the late Sir Hypolite Lefontaine and Hon. Robert Baldwin, as the great champions of Responsible Government, as we er joy it to-day, he lost no time in cetting his friend, Dr. Chisholm, of East Huron, to query the Government regarding the proposed monument to Hon. Thomas D'Arcy McGee, one of the most illustrious of the fathers of Confederation. The result was reported as follows in the Ottawa papers.

Hor. W. S. Fielding told Mr. Chisholm of Huron'that while there was no provision in this year's estimates for a monument to the memory of the late Thomas D'Arcy M Gee the Government realized that his sevices were entitled to recognition and at a future session a vote for that purpose would undouttedly be proposed.

This is, altogether satisfactory and may be accepted as assuming the erection of the proposed.

This is, altogether satisfactory and may be accepted as assuming the erection of the proposed memorial at no very distant day, thanks, in no small degree, to the perseverance of our old friend, Mr. Waish, who has not forgotten that it was the St. Patrick's L terary Institute of Quebec, of which he was one of the founders and for years a prominent efficer which had the honor of first inviting McGee to visit Canada in the early aftices and of b inging him into Canadian notice through the lectures which he delivered in the Institutes old hall in rear of St. Patrick's Church here.

CHURCH DECORATIONS

CHURCH DECORATIONS

We are gratified to note that at least one Canadian firm—the Thornton Smith Company—is thoroughly fitted for the execution of Church Decorating of the highest degree.

Though inaugurated but little more than three years ago, this Company has united in it a group of individuals of sterling experience in their several lines. The department for Church Decoration—the Company's specialty—has at its head, three remarkably capable men, two of whom, have for years, successfully carried out the decoration of Canadian Churches; the third being at the commencement of a carrer which bids fair to reach true greatness. This artist, whose services the Company have been fortunate in securing, has siready made a name for himself in the Old World after a thorough education in ecclesiastical art. enhanced incalculably by a period of study in Rome and various other European centres, and has now come to make a still greater reputation in the New World. It is earnesly hoped that he will receive the support of all who have at heart the progress of Canadian Art, especially that branch of it connected with Churches.

It is good to know that in the Thornton-Smith Company he will find congenial co warkers and will have at his command the finest staff of artisans on this side of the line.

DIED. NASH -In Ottawa, on May 2nd, Annie M. Nash. May her soul rest in peace!





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Red Rose Tea combines strength with that rich, fruity flavor which has made it famous.

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children or where the family have grown up
one of them would be at present good company
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Without distinction, any one, between the ages of eighteen and forty five years and who is a practical Catholic may join the Order. Information furnished by applying to the undersigned.

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THE SOVEREIGN BANK

OF CANADA

NOTICE IS HEREBY given that a dividend of one and one-half per cent. $(1\frac{1}{2}\%)$ for the current quarter, being at the rate of six per cent. (6%) per annum on the capital stock of this bank, has been declared, and that the same will be payable at the head office and at the branches on and after Thursday the 16th day of May next.

The transfer books will be closed from the 1st to the

15th May, both days inclusive. By order of the Board,

Toronto, 30th March, 1907. D. M. STEWART, Gen. Mgr. London Branch-Opposite City Hall, F. E. KARN, Manager. London East Branch-635 Dundas St., W. J. HILL, Manager.

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References Given. Ask for Designs and Estimates for your requirements. Our services at your dispresal.

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60 DAYS' FREE TRIAL! THE COMPANY'S GUARANTEE:

An EVANS VACUUM CAP will be sent you for sixty days' free trial. If you do not see a gradual development of a new growth of hair, and are not convinced that the Cap will completly restore your hair, you are at liberty to return the Cap with no expense whatever to yourself. It is requested, as an evidence of good faith, that the price of the Cap be deposited with the Chancery Lane Safe Deposit Company of London, the largest financial and business institution of the kind in the world, who will issue a receipt guaranteeing that the money will be returned in full, on demand without questions or comment, at any time during the trial neriod.

Trie eminent Dr. I. N. LOVE, in his address to the Medical Board on the subject of Alopaecia [loss of hair] stated that if a means could be de devised to bring nutrition to the hair follicles [hair roots], without resorting to any irritating process, the problem of hair growth would be solved. Later on, when the EVANS VACUUM CAP was submitted to him for inspection, he remarked that the Cap would fulfil and confirm in practice the observations he had previously made before the Medical Board. Dr. W. Moore, referring to the invention says that the principle upon which the Evans Vacuum Cap is founded is absolutely correct and indisputable.

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The HOME BANK of Canada

(Dividend No. 3.) Notice is hereby given that a Dividend at the rate of Six per cent. per annum upon the paid-up capital stock of this Bank has been declared for the half-year ending 31st of May, 1907, and the same will be payable at the Head Office and Branches, on and after Saturday, the 1st day of June next. The Transfer Books will be closed from the 17th to the 31st of May, both days inclusive.

By order of the Board,
Toronto, 24th April, 1907.

JAMES MASON, Gen. Mgr.

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