

The Catholic Record.

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

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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 story—to be specific, the story of Ibsen. 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 affluence, and are adepts in the use of epigrams of double meaning. And so when the heroine waxed hysterical and beckoned the prurient to abyssal depths, there was much applause. Sweet things afloat in the air from the lips of matrons. The citizen beamed jovially 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 narrow-minded 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 Brochelet's condemnation of a play presented recently in the Theatre des Nouveautés (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 sprouting 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 mimes 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 Brochelet says: "By the Sacred Heart of Jesus Who

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 accomplice 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 law-makers 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, blasphemies 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 out-rivalled even the professional Christian-hunters. 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 regulations—but he was denied to those who were unable to ask for him, however 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 misconception 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 given for what it is worth, they 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 wisest 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 paper establishments without 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 every day, and a plenary indulgence every month provided they go to confession and communion, and pray for the conversion of sinners. The decree was published by the Sacred Congregation of Indulgences on Aug. 19, 1905. At the request of the Bishop of the diocese of St. Thomas, Melapor, 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 granted the favor on Sept. 13, and the decree was published by the Sacred Congregation on Sept. 15.

THE PRIVATE JUDGMENT OF THE POPE.

N. Y. Freeman's Journal.

Some weeks ago our Methodist contemporary, the North-Western Christian 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 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 when he says, 'The Roman Catholic Church is more dependent on private judgment and less on the Bible than are Protestants.' The Catholic Church depends on her own official judgment which is guaranteed by the divine commission to teach all nations in the name and by the authority and protection of Christ her Founder. That is the Catholic position. But, argues the Advocate, 'In it (the church's) case the private judgment is the private judgment of one man—the Pope—which every Roman Catholic is required to substitute for his own.' The Advocate here misrepresents the Catholic doctrine. It is the official teaching of the Pope acting as the supreme head of the Church and recognizing the infallibility of his teaching. But, argues the Advocate, '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 ministry to the end of the world, that those who heard her ministry heard Him, and those who despised her (that is, rejected her authority) despised Him. Her voice was His voice—' He that hears you hears Me.' He is infallible therefore who hears Me; he is infallible, therefore, could give her infallibility, therefore He did, else her voice would not be His infallible voice."

This is the difference between the fallible State Supreme Court, to which 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 incapable of getting rid of. Catholics prefer the official judgment of the Head of the Church to their own private judgment, the infallible to the fallible. The private judgment dictates that they should hear the teaching agent to whom Christ said, "He that hears you 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 subject."

He is no more an autocrat because his official ex cathedra, decisions are decisive and ultimate than the Supreme Court of the United States is an autocrat 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 truth, and the sent of an autocrat then St. Peter, his first predecessor, was an autocrat. But neither the first nor the latest Pope is or was an autocrat. An 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 consequence her head, is an agent, holding authority through a divine commission from Jesus Christ Himself, who created her and gave her a head. In His name and by His authority the Church teaches all things whatsoever He commanded 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 private agent if you will, for He, being God, rules by His own power, and commissions any agents 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 supposed to be familiar with the principles of our political system. The Supreme Court is not a judge of what is a law and what is not, that is, what legislative enactments are Constitutional and what are not; it being understood that an unconstitutional enactment, whether by the 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 enactments and declared them to be unconstitutional, that is not laws at all. The Court is not, nor is any one else, subject to "the laws of the land" if those laws have not the implied or actual judicial sanction of the Supreme Court, for such so-called laws lacking that sanction are not laws at all, and therefore impose no obligation of obedience. Nor is there any authority in the legislative or executive branches 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 land."

Pray, who is to determine whether the decisions of the Supreme Court are

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 its decisions are, therefore, the strongest possible evidence we can have that the legislative enactments are, or are not, in harmony with the Constitution.

Our system of Government does not tolerate the application of your Protestant principle of private judgment to the decisions of the Supreme Court. It compels obedience to those decisions in utter disregard of your private judgment; it will have none of it, it will 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 flutulent generality that serves no useful purpose.

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 Supreme Court is one entity having but one authoritative voice. With the internal movements of its individual components that end in the Court's official, ex-cathedra utterance, we have no concern. It is the voice or utterance of that one entity called the Court that is of interest to the citizen, and this Court has no private judgment, its judgment is official or it is nothing. The fact that its decision is manifested by a majority, or by an unanimous vote has no bearing on the subject. It is the decision, arrived at in either way, that counts, and from which there is no appeal.

fundamental laws. Beyond the Supreme 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, nothing but revolution in the shape of heresy or schism.

Such is the analogy between the Supreme Court of the State and the supreme court of the Church. The difference between the two is found in the origin of their authority to utter the decisive word. The Supreme Court of the State, like the State itself, was established by the people, and received from the people all the authority they themselves possessed and could give. They could not give infallibility since they did not possess it. But in place of that, and to prevent endless discord, they made it the court of last resort, beyond which there is no appeal, thus giving it a certain infallibility. It was the gates of hell could do, Had they been able to make the fiction a fact they would doubtless have done so.

The origin of the Church and her supreme court is vastly different. She was established by the Incarnate Son of God, to be the authoritative teacher of His revealed truth without danger of error, or misleading those whom she was commissioned to teach. Its decisions 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 ministry to the end of the world, that those who heard her ministry heard Him, and those who despised her (that is, rejected her authority) despised Him. Her voice was His voice—' He that hears you hears Me.' He is infallible therefore who hears Me; he is infallible, therefore, could give her infallibility, therefore He did, else her voice would not be His infallible voice."

FOR THE REUNION OF CHRISTIENDOM.

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 follows: "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 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 accomplish this new and marvellous work. The world has been filled with amazement at the magnitude and simplicity of the task performed by the meek and humble Nazarene, but all are not yet converted to the faith. At least two-thirds of the human race do not recognize Jesus Christ, their God and Redeemer. Not only that, but human passion and the spirit of darkness have attempted to enteeble the original strength and natural energy of the Church by bringing into her bosom discord and disunion. The result is a venomous offspring of vice and error, weaken Christianity, fetter its steps, hinder its movements, retard its triumph march and thus at least indirectly but always most effectively 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, 300 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 fulfillment 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.'"

An Association of Prayer for the reunion of Christendom, under the patronage of Our Lady of Sorrows, 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 rules are:

- 1st. To recite daily Seven Hall Marys in honor of the seven Dolours of the Virgin Mary, and to assist at the reunion of Christendom and the conversion 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 cruel dolours of our Immaculate Mother Mary.
- 3rd. To resolve to be most exact and diligent in the practice and observance of the Ten Commandments of God and the precepts of the Church, and resolutely to avoid every grievous sin especially of impurity and profane words.—Boston Pilot.

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 Church question in France.

"Socialism and discontent will never gain any influence if the people who are able will only perform acts of charity and sympathy toward those less fortunate," was Archbishop Ryan's declaration before the annual meeting of the Philadelphia 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 pneumonia 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 Sacred Heart, Philadelphia.

A movement, it seems, is being made to erect a shrine, dedicated to the "Lady of the Cataracts," 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 devotion 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 celebrated his ninety-fifth birthday last September and was the oldest priest 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 centurias-old Irish hymns a few weeks ago, has lately added to its interior beauty by the setting up of a life-size crucifix in the entrance porch. This noble work is of Irish gypsum, moulded and cast 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 Kulturkampf have been re-established on the old lines. The Catholics of Switzerland now number 1,370,000, 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 Ponon, 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 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 bridegroom to turn around at the same time.

At daylight on May 14 fifty mounted gendarmes surrounded the Convent of the Ursulines in Nantes, France, and when the Sisters refused 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 the officiating priest removed the Holy Sacrament, and the Sisters withdrew. In the meanwhile an excited crowd gathered outside the convent, shouting maledictions on the soldiers. A number of persons were arrested, including a lieutenant of the 25th Dragoons.

Our 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 their well-earned purses to their chief pastor. Subsequently the Archbishop ordered 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.

Cambridge, Mass., April 12.—Tired of the pleasures of life, Joseph Dwight, son of Prof. Thomas Dwight, of the Harvard medical college, has become a monk and has entered the Trappist Monastery of Our Lady of the Valley at Londale, R. I. Although only twenty-one 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 intention. His decision did not meet with any opposition from his parents. His life at the monastery will be that of a recluse. Silence is mandatory among the Trappists, with the exception of the morning salutation, "Memoriam Mori." Young Dwight was formerly a student at Tufts college, but left the institute before the completion of his course to enter the employ of Houghton, Mifflin & Co., with whom he remained a year. A severe illness compelled him to give up his place, and on his recovery he decided to devote his life to religion.

THE CATHOLIC RECORD.

GIENANAAR

A STORY OF IRISH LIFE

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

CHAPTER XV.

THE OLD ORDER CHANGETH.

During that eventful year Owen Connors and his sister left the old home at Gienanaar—the former, to take up a situation in Limerick, and the latter to become companion to a maiden aunt, who was also her godmother, and from whom great things were expected, as it was supposed she had "lashings of money."

Then her husband assumed an attitude of great determination, as if of one to make a tremendous sacrifice, about to make a tremendous sacrifice.

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

Wish, then, Ned Connors, you're the devil intirely at dhrivin' a bargain. We'll give in to you here. But," he said solemnly, raising his finger and emphasizing his words, "av anny harum comes av it, the blame be yours, not mine!"

"No harum can kum," said Donal, "except to those who wish harum. An' let them beware!"

So then it is decided by the Fates that Nodlag shall not be cast upon the world to beg his daily bread, or other wise degenerate, but shall get shelter, and clothes, and food, not as a mendicant, but as a legitimate member of a family.

to keep such a wan under an honest roof." Donal adged 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 me wan pass. But what do they say, Mrs. Hegarty; for 'tis better to have the truth out, than keep it in?"

"Tell him, Kate!" urged Hegarty. "Twill kum better from a 'uman'!"

Kate couldn't see this at all. She could not perceive where the feminine element came into the matter.

"Wisha, bether let it alone," she said, pulling up the hood of her black cloak. "Let there be an ind to the matter, as we cannot agree."

Then her husband assumed an attitude of great determination, as if of one to make a tremendous sacrifice, about to make a tremendous sacrifice.

"Come, Ned," he said, "I'll tell you what I'll give you an' the 'ould 'uman' the grass of another sheep, an' a new feather-bed that was never slop' on, av you mind away that—"

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

in a resignation that broke her heart. It was pitiful to see her going round the old familiar places, as if she were not only a stranger, but an intruder; to watch her face below 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."

It is true the bonds between her husband and Nodlag and herself grew closer after her abdication and consequent humiliation; but every one that knew 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 listlessness supervened 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 leaf."

There were fewer friends left therefore to Nodlag; but these were fast 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, vindictive woman might, she redressed Nodlag even to the level of a mendicant. 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 contempt.

By degrees, and under one excuse or another she was quietly kept away from the family meals, and even the servants would not eat with her.

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 ever-growing 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, there was somehow blent a note of 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 and from Mass; and there was sometimes a little feeling of exultation, which died away again into despondency, when she had to pass through an avenue of cars and carts, and was unregarded, save by the cold stare of silent admiration.

She became dimly conscious, however, that besides her friends at Gienanaar, now reduced to Edmond and Donal, there was one other spot where her presence was greeted like a sun 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 mistaking the cheery salutation:

"Mile failte, alannav! mile failte! What a stranger you're comin'! We didn't see you sin' Sunday. Did we, Reddy?"

"No, Mother! Nodlag is getting so big now, she has too much to do, beside 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, so 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 fling aside the parti-colored shawl which served as a curtain, and letting her long hair fall smooth; and 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 wigan chair, and say:

"If God 'ud only send us a daughter like you!"

And the young smith, with his grimy shirt open, revealing his strong chest, would lean on his anvil 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 womanhood; and the jest and the laugh had died away from the young smith's lips. A deeper feeling than his cheerful child-affectation had taken hold of him; and he became silent and shy and reserved.

A new life had entered his veins. The great transformation had taken place. To the unconscious Nodlag the change was alarming. A fair vista of an honored life stretched before her feet, and she felt that she was to be enlarged and emphasized in so the more solemn I will, and all would be right forevermore. But here came the Fates, and Chance, and Evil; and, lo! 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 turned over in his mind the hundred ways in which he would make the solemn communication 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 a father to a child? Or would he put it originally, or by way of parody, pretending that it was a piece of match-making going on in another parish, and with no reference to herself, when she gave her opinion? He decided, at last, that this was the "superior plan;" and he arranged his story as neatly as possible towards a successful issue.

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 contemptuously 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, 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.

IN THE SHADOWY GLEN.

The night was calm, and long shadows from the rising moon fell over quiet Gienanaigh. It was May-time and the odor of the peculiar shrubs filled 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 burning 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 and heavy foliage were suggestive of peace and contentment; but the passions 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 glared in his eyes. Gillkiernan's mind went over the events of the past few days. He saw his home, which he had given the best years of his manhood to redeem and hold, surrounded by the armed forces of the Crown. He remembered his futile and desperate attempts to ward off the dreaded eviction. How he had abused himself, begging with tears in his eyes for a little time in which to make up the balance of the rent! How he had pleaded the sickness of his wife, Aileen, lying on what proved to be her deathbed! But the landlord, the Earl of Holon, was inexorable, and bade the cruel work to go on. This heartless nobleman attacked in person, and seemed to take a diabolical pleasure in the sordid and pitiful details. A dull pain throbbled 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. A fair vista of an honored life stretched before her feet, and she felt that she was to be enlarged and emphasized in so the more solemn I will, and all would be right forevermore. But here came the Fates, and Chance, and Evil; and, lo! 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 turned over in his mind the hundred ways in which he would make the solemn communication 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 a father to a child? Or would he put it originally, or by way of parody, pretending that it was a piece of match-making going on in another parish, and with no reference to herself, when she gave her opinion? He decided, at last, that this was the "superior plan;" and he arranged his story as neatly as possible towards a successful issue.

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 contemptuously 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, 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 experience of the delinquent subscriber. The Catholic paper is no exception. Every Catholic publication has had its troubles, what he has received. A Western editor, 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 the 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 compared to a man who will take a newspaper and when asked to pay for it put it back in the post office marked 'refused.'"

Comment on this would be like painting the lily.—Sacred Heart Review.

Mr. Andrew Carnegie is credited with having said that the man who dies but the real originator of the Carnegie system is the man who lives. In his local newspaper, the Glasgow Herald, Mr. Carnegie's oratorical genius is said to have been put to a severe test. One great principle of Carnegie's system is that when principal object of an oration, it is both ill; and does harm by principal object, it will be well got, and here is the test, whether money is to be given with him or not. Carnegie's system is to make more and more money is to be given with him or not. Carnegie's system is to make more and more money is to be given with him or not.

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The Catholic Record

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Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 18th, 1905.

Mr. Thomas Coffey: My Dear Sir, - Since coming to Canada I have been a reader of your paper.

Dear 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.

LONDON, SATURDAY, MAY 18, 1907.

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combine to thrill the heart or please the ear as bon Dieu. They cannot be satisfactorily translated into English.

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.

HOME RULE COMING. 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.

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.

SUNDAY OBSERVANCE.

A press despatch to the Globe from Fort William states that the Rev. Mr. Platt, a member of the Lord's Day Alliance, 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.

TO BE SUPPRESSED.

Information comes to us from Pennsylvania that there is now a determined purpose to uproot the infamous organization entitled the "Black Hand."

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ST. JOHN'S QUARTERLY.

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derogations of our separated brethren have not the same power. The preaching 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 Mr. Birell's Irish Bill in the advent of its passing the House of Commons.

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 regard.

AS TO MISSIONS.

The Sacred Heart Review asks: "Why will zealous Protestant evangelists 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 Christian already; and which at its worst is only increasing the number of atheists?"

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.

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? This is a question which for months past has been in discussion by correspondents in some Catholic papers on the other side of the Atlantic.

ber of the Belgian Chamber of Deputies, writing for the Social Democrat, January 1893, said: "Can a sincere believer follow the Church's teachings and be a Socialist? We are bound to admit that both in philosophy and in politics, there must be a wide distance between the Catholic Church and Socialism as an epitome of their teaching. I might add scores of similar declarations from noted Socialists. If one or another Socialist may be quoted in an opposite sense, it does not alter the general situation; it makes it only more important to differentiate between Socialists pure and simple and the handful of Christian Socialists whose creed, and methods and plan of campaign are diametrically opposite to the vast majority, who call themselves just simply 'Socialists.'"

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 RANGELY COUNTRY. Miss Cornelia Thuzza Crosby, known to thousands as "Fly Rod," the first woman to hunt, fish and stalk game in the lake regions of Maine, is a philosopher as well as a sportswoman.

Great-grand-daughter of Ezekiel Porter, first selectman of Farmington, who was a personal friend of George Washington 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.

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 State, and her skill and personality soon won her wide attention.

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 through months of trouble and pain. The long tramps, the patient waiting in thickets or by streams for the game which she never failed to lure to capture became memories. And home life, often in pain and often in loneliness, marked the limits of her daily existence.

During her illness she became a convert to Roman Catholicism. She says the first Catholic priest she ever knew was Father Moran of Calais, and the miles he travelled, the work he did, the sacrifices he made for the lumbermen in camps within his jurisdiction made an indelible impression upon her. Archbishop O'Connell, then Bishop of Portland, confirmed her in his private chapel in Portland, and gave her an amethyst rosary, which she always wears on her wrist.

And now Miss Crosby is working to extend the work of the Catholic Church into the Rangely region, so far as she is able. No one knows better 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 Rangely region. I shall never forget the interest he took in never forgetting the graciousness with which he said: 'You have not only my approval, my child, but you have my blessing. Go back to the Rangelys and see what can be done, and report to me again.'"

It was decided that Quonassac offered the best advantages, being midway between the big lakes, the terminal of the railroads and within access of the hotels and camps thereabout. "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 trail through the forest, and I pondered long upon the changes which come to people and to conditions."

write English evenings; and now is soiler in the camp, the highest place to which the average lumberman can advance himself. First Anne 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 chapel of our own, in this woods country?' And I told him, 'Yes, if God is willing.' And then and there he paid me a sum of money and brought me several lumbermen working near at hand who each contributed their mite, and his name is on this paper to day. That is the spirit which is greeting my enterprise, every day.

"What has actually been accomplished, to date? The lot has been bought and paid for, at a cost of \$300; the land has been cleared, by a French lumberman 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 \$100 in the bank, and more than that is 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 has ordered from abroad four sets of vestments for the chapel. An old friend has given me a magnificent set of candlesticks brought from Damascus for use on the altar. And thus donations, ever welcome, come from all sorts of unexpected sources."

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

The modest little home to which Miss Crosby welcomes her 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 barbed a whole ox and furnished a hog-head of Jamaica rum for the entertainment of his friends and neighbors after his return from the wars transmitted his hospitality to his descendants.

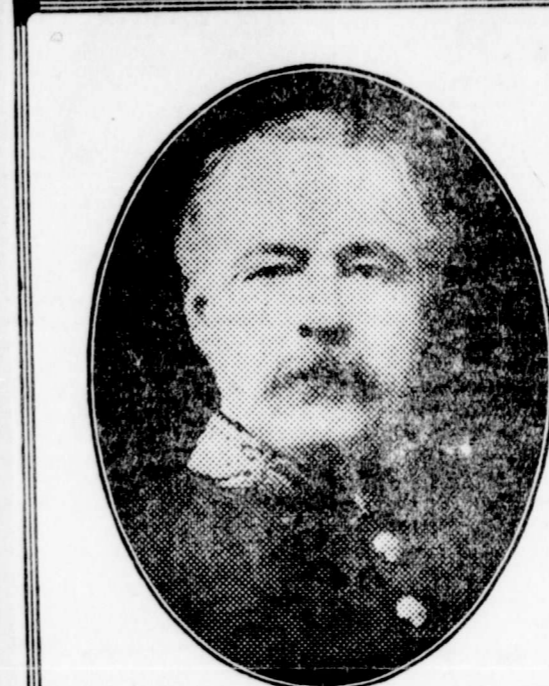
In the dining room is a tall, old-fashioned sideboard, whose rippled glass windows inclose china, rare and very old. The plate rail about the room is burdened with a weight of china from the Orient, from England, Germany, from Quebec, from South America, all of it given to her by travellers or handed down by ancestors, and the pitchers include specimens of even of Aztec work. She serves salad from 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.

The floor of the den, a little room off the sitting room, is spread with deer skins and a centre rug of caribou skin. Miss Crosby being the only woman in Maine who has shot a caribou. The walls are softly tinted with green, and draped with fish nets, and hung with curiosities from all over the globe. A large couch, with a deer skin for a foot robe, is covered with a quilt which Miss Crosby's great-grandmother wove. The big wall facing the arched doorway is thick with treasures; a deer head supports on its antlers an old sword dug up on the Plains of Abraham, in Quebec; fish are mounted and hung here; an eagle's quill, picked through the meshes of a net, is a stone arrowhead from Oklahoma, known to her as a 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 caribou head looks down from the wall, and gun and fishing tackle lean close by. The shelf at the right is loaded with pictures of friends and with bric-a-brac. The desk itself bears a crucifix of olive 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 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, deer horns and antlers being included. Curtains in this room are looped back on antlers 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 for her in New York. At that time was given her the dainty Japanese tea caddy that rests over in the corner with some baskets of Indian workmanship from friends among the various Maine tribes. Here are big Indian boxes of birch bark, with deer and moose scratched on their surfaces. As a contrast to these there is in the same corner a work basket lined with pink and daintily fitted out, made and presented by the Shakers of Poland. On the east wall are trophies of the



OTTAWA, ONT. 252 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.

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IN 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. "Fruit-a-tives" gave this famous statesman what he had not had for 30 years—perfect health.



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 fruit—that 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. Wherever the eye falls, it meets some personal 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 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.

ARCHBISHOP O'CONNELL'S CALL TO THE IDEAL.

Not practical—that is the word so often misused to stifle every aspiration for the ideal. That is the very doctrine which takes the soul out of all that is best and noblest in human life. It is the cancerwork 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 not ideal. Do they for that in such heartless analysis every holy sentiment is reduced to ashes? Is it this deification 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 family, associations, friendships, society 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 marked 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.

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 you can prove that those who possess the most enjoy most what they possess, then you may conclude that selfishness is practical. But just so long as the greatest joys of life come from the moral satisfaction begotten of the service we render to others—to our friends, and to those who have no friends, to our family, to society, by deeds of kindness which lift us out of ourselves into the atmosphere of universal brotherhood in Christ, the world of Christian ideals, just so long will it be true that in all that constitutes the best of life, the unselfish man is the richest. Rich first of all in his

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 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 live," religion answers, "When you have gotten all that you can you shall give a life absolutely unworthy having."

"The Emperor did not have the look of an old man, nor of a worn-out man. He was very strong up to his terrible ailment—a cancer of the stomach (pylorus). It was a disease of his family; 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 his duties as a Catholic. One thing struck me. He very often repeated a phrase about Marie Louise, whose abandonment of him was very painful 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 prevails 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, notwithstanding early disparity, all are equal in the sight of God.—Newark Monitor.

A READER—The person to whom you 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.

Wanted women to take orders for our Tailored Skirts in their community.

Send for free samples and terms. Central Skirt Co., London, Canada.

THE IDEALLY PERFECT CEREAL FOOD IS SHREDDED WHEAT 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. All Grocers—13c. a carton; or, 2 for 25c.

Church Decorating By a highly-skilled staff of Artists and specially-trained artisans. Colored sketches and designs submitted free of charge. A member of the firm will be sent to any place in the Dominion to discuss preliminaries and give estimates. The Thornton-Smith Co., 11 King St. w., Toronto

FIVE-MINUTE SERMONS.

Pentecost, or Whitensunday. THE HOLY SPIRIT. "I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever."

Ten days ago the Church celebrated 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 had instructed them in the things of the kingdom of God.

Therefore, according to our Lord's own words, it is better for us Christians 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.

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 truths, 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 the people.

They sold their possessions and goods and divided them out 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.

And now, dear friends, for ourselves 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 it may be said that our Lord has gone, and that the Holy Ghost has not yet come to dwell in their souls and bodies.

He will bring light, for He is the spirit of truth, and will teach us all truth. He will comfort and console us in our trials; for He is, as our Lord says, the Comforter. He will ever bring joy; for where there is "charity of God is poured forth in our hearts by the Holy Ghost Who is given to us."

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.

Miss Bour, who is one of the four 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.

CONFESSION'S INVIOABILITY.

GENERALLY CONCEDED THAT IT PROMOTES RATHER THAN HAMPERS JUSTICE.

The confessional and the witness box is the subject of an interesting discussion 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.

It has been urged that such exemption 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 deprive an offender of the consolation and counsel to be found in confession.

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 are 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 consequence of it.

"Still, if the penalty had been that of life long imprisonment or death, they would have been bound in conscience to face it, and we may confidently trust, would have done so. Such cases were rare, and though I forgot the date of the last century, 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 behind him traces which would direct suspicion against the priest.

The latter was accordingly convicted 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 betray the secrets of the penitent culprit? Ought he not when by so doing he could save an innocent person from an unjust conviction and punishment? No, not even then. The secret of the confessional according to the doctrine of the Catholic Church, is on joined by a divine law from which neither judge, nor king, nor Pope has power to dispense; and hence for a confessor to dispense himself from its observance even to save the innocent, would be to do evil that good might come.

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 of this tribunal is greater than most men are able to realize.

We must all make allowance for a neighbor's faults, and must not be at all put out when we come across any of them.

AN "OUTSIDE SISTER OF CHARITY."

WHAT ONE WOMAN HAS DONE TOWARD RAISING 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, in up-to-date feminine attire rescues souls whom the sight of a nun's habit would frighten beyond reach.

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.

Committing women offenders without the option of paying a fine to the care of the Sisters, is one of the many good ideas directly performed for Buffalo by this Catholic missionary.

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, she never failed them.

"I hope I shall never grow old of heart," 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, I must appreciate their weakness and temptations, and looking at the bright, smiling face I understood her success in the Master's vineyard.—The True Voice.

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 presidency in St. Francis church, Trenton, N.J., averted a panic by throwing a blazing sarcist, set fire by a candle, out of the church before the flames spread."

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

ST. PATRICK.

At a recent Synod of the Protestant church 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 crowds going to the Roman Catholic chapels and all the Protestant churches closed."

The fact thus stated furnishes an interesting and instructive commentary on the claim sometimes boldly made by reporters who saw the Green Isle.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M.D., C.M. 25 Yonge Street, Toronto, Canada. References as to Dr. McTaggart's professional standing and personal integrity permitted by Sir W. R. Meredith, Chief Justice of Ontario. Rev. John Peets, D.D., Victoria College. Rev. Father Teaff, President of St. Michael's College, Toronto. Right Rev. A. Sweetman, Bishop of Toronto. Rev. Wm. McLaren, D.D., Principal Knox College, Toronto. Hon. Thomas Coffey, Senator, CATHOLIC RECORD, London.

CATHOLIC FAITH AND CATHOLIC READING.

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 martyr-spirit which bade defiance to all errors and heresies.

Nowadays, however, the Catholic Church is enjoying in this country the piping times of peace. The native-American patriot and his Orange hood foreign brother have been thoroughly discredited. Except in very remote and God-for-saken corners of the country the Catholic citizen is respected by his non-Catholic neighbor.

Now the natural antidote to this poison is the Catholic paper, in which Catholic principles are not only enunciated 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-point 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 supreme importance—matters by which the Church must stand or fall.

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 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 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.

One of the best and most earnest workers 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 remotest corner of the bush, should be without some one or other of our well-written and well-conducted Catholic 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 all together and void; no matter how 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 every means in our power, by encouragement, by patronage, by contributing original matter—to do well the duties of the apostolate—to correct errors, to spread the truth, to illustrate the beneficent influence of our holy religion in every age—for the advancement 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 mankind.

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 sturdy faith which sustained their forefathers amid the unkindness and bigotry of bygone days.—Sacred Heart Review.

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

Galt "Classik" Ceilings advertisement with illustration of a room and text describing the product's benefits.

A Good Tonic advertisement featuring a map of North America and text describing the insurance policy.

NORTH AMERICAN LIFE ASSURANCE COMPANY advertisement with contact information for Toronto, Ont.

Mutual Life OF CANADA advertisement with logo and text describing the company's sound and progressive policies.

CONVERSION IN INDIA THROUGH "THE FAITH OF OUR FATHERS." advertisement with text about religious conversion and contact information.

"No Alum or Acid there" and St. George's Baking Powder advertisement with illustration of a man and text describing the product's quality.

Vertical text on the far right edge of the page, including "CHATS WITH YOU" and "Young Men And" with various snippets of text.

CHATS WITH YOUNG MEN.

Young Men And Success.

Whether we live, we live unto the Lord; whether we die, we die 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 1595. He had come to the fulfilment of his life's hopes, death by martyrdom, 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, 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 artist might dream of earning distinction as a soldier, or a painter might crave for recognition in his art, or a lover might long to win back love for love, so Southwell thirsted for the honor and glory of a martyr's death. This desire gives the keynote to his life."

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 martyrdom? Has this desire "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 it not evening for such things—who 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 pain, for Christ, how many young men among us crave such things now?

When Jesus Christ came to earth, He came to the poor, to live with them and to be counted one of them, yet He, Christ's followers, choose riches; He had not where to lay His head; and He, His followers, had 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, since Christianity dawned on earth, that the Church has not had down to us 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?" yes—lovest thou Me more than these? And the heart-broken penitent's reply is this: "Yes, 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 beneath their feet the love of the flesh 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 reproach, athletes in the arena of life under the standard of the Cross.—Sacred Heart Review.

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. Afectionate himself, the greatest want he had was love. When Father John went to the neighborhood to say Mass once a month and 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 appreciated his services. One time, after Dick had been unusually attentive and self-denying, Father John, as he was going away and the dollar into the boy's hand 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. A dollar! A whole dollar! And his own to do with as he chose! Dick went up the road with a light heart. He came to a store. There were many things in it he would like to buy—a clock, a baseball and bat, a pair of skates, etc. While he was looking in the window, Will Hartford came up to him. "Hello, Dick," said he, "don't you want a trade?" "What's that?" 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."

Education is power. No matter how small your salary may be, every bit of valuable information you pick up, every bit of good reasoning or thinking you do, in fact enriches you and makes you a larger and completer man. It 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 spare time, their half-holidays, by improving their minds, than by the actual work they did. Their salaries were 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 care to try to tease him away from his reading or studying. He had set his mind toward the future. He had no idea of being a little, small, picaresque man. He had a passion for enlargement, for growth. 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 consecrate himself by a rigid course of self-improvement.

Everywhere we see young men tied 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 are about all night, and a good time, on a Saturday night, and the result, the narrow, 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 disadvantage. A man capable by nature, of being an employer, is often called to be a very ordinary employ-

CHATS WITH YOUNG MEN.

Each Has His Place.

We have our own place to fill in this world and there is no one else who can fill it. We have our own duty to do and there is no one else who can do it. God has laid upon us obligations which he had laid upon 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 forever 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 but no two souls in the same space. 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. There is no 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 alone.

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 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.—The Cross.

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-sunfulness. 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 sings; what he does not always do, and now you must put your own talent out at interest." Dick did not understand the last part of that sentence, but so long as Father John said it must be all right. It was a happy boy that took a look at Jim's puppies that afternoon and made good by to Mrs. Lane next morning, going on the train with Father John to Mainville, and the next day to his home in Herick. 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 year.—Exchange.

HER COMPENSATION.

A beautiful lesson is touchingly conveyed by one of Mrs. Maclaren's Drumtochty characters, a blind girl who addresses these words to one who has spoken pityingly of her condition: "If I dinna see"—and she spoke as 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 nae foot-cane door but I ken his name, and there's no voice out 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 smell sweeter to me—the roses and the carnations and the bonny moss and rose—and I judge that the oat-cake and milk taste the richer because I dinna see them. Na, na, ye're no to think that I've been ill-treated by my God, if He dinna give me all things, He gave me many things instead. And mind ye, it's no as if I'd seen once and lost my sight; that might ha' been a trial, and my faith mitch ha' failed, I've lost naething; my life has been all getting."—Catholic Columbian.

A HOME THRUST.

Father Bernard Vaughan can deliver trenchant truths to the French Republic as well as to London's smart set. He recently declared: "France, it is to be hoped, will still learn from Catholic Belgium, and teach the workingman how to live up to his religion; she will learn from the Catholics of Germany to marshal her forces; and from Ireland how to attend to her sacraments, her clergy, and her 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 like to hope.—The Ave Maria.

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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 EDUCATIONAL REQUIREMENTS—CULTIVATION OF IRISH PATRIOTISM ONE OF THE AIMS OF HIS LIFE.

A member of the Australian Parliament, J. Meagher of Sydney, was recently in London on a visit and said: "I suppose we may claim to have in Australia the most illustrious of living Irishmen, Cardinal Moran, a Churchman, a historian, 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 States would not be federated today."

When federation was purely a debating society question, a conference was held in Bathurst. The Cardinal attended, and he delivered a speech which thrilled the federal movement. From that hour the Cardinal began in earnest, and the Cardinal was the center figure. Sir Henry Pargès, an enemy of Catholics, acknowledged 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 GUIDANCE 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 State, the Cardinal is the greatest builder and the largest employer of labor in Australia. The commissioners of education recently said that his Eminence is one of the few men in 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.

CULTIVATION OF IRISH PATRIOTISM THE AIM OF HIS LIFE. The Cardinal realized that the fact of the Irish people not having an opportunity to learn trades in the past was one of their great drawbacks, and that we live in the age of skilled labor. So he has brought technical education into the schools. Cultivation of Irish patriotism in the schools is another of the aims of the Cardinal's life, and in

all the Irish celebrations the children are given the place of honor. At the St. Patrick's day celebration in Sydney this 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 year, and of that he guarantees \$10,000. The Cardinal is now in his seventy-sixth year, but he is as vigorous and straight as a man of forty.—N. Y. Freeman's Journal.

WHEN YOU ASK FOR

SURPRISE A PURE HARD SOAP.

INSIST ON RECEIVING IT.

all the Irish celebrations the children are given the place of honor. At the St. Patrick's day celebration in Sydney this 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 year, and of that he guarantees \$10,000. The Cardinal is now in his seventy-sixth year, but he is as vigorous and straight as a man of forty.—N. Y. Freeman's Journal.

Clothes Cost Money Time is Money The New Century Washer saves both—nothing else so quick, so safe to operate it, and a tubful of clothes may be thoroughly cleaned in five minutes. You cannot make a more profitable investment—the profits direct and incidental cannot be estimated. Local dealers sell it at \$25. Ask your dealer for it. If he cannot show you the machine write us for booklet. THE DOWNSWELL MANUFACTURING CO. LIMITED HAMILTON, CANADA

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Get This Gold Pair Free

SPECTACLE WEARERS! Listen! I want to prove to you beyond the shadow of a doubt that the Dr. Haux famous Perfect Vision Spectacles are really and truly ever so much better than you have ever used before—and that's the reason why I am making the following very extraordinary but honest proposition, whereby you can get a handsome pair of Rolled Gold Spectacles absolutely free of charge.

HERE IS MY SPECIAL ADVERTISING OFFER: SEND ME YOUR NAME AND ADDRESS AND I WILL MAIL YOU MY PERFECT HOME EYE TESTER, FREE. Then when you return me the Eye Tester with your test, I will send you a complete five dollar family set of the Dr. Haux famous Perfect Vision Spectacles for only \$1, and this will include a handsome pair of Rolled Gold Spectacles absolutely free of charge.

With these famous Perfect Vision Spectacles of mine you will be able to read the finest print just as easy as you ever did in your life.

—and I will return you your dollar willingly if you yourself don't find them to be the most perfect-fitting, clearest and best you have ever bought anywhere, at any price.

Send for my free Eye Tester today and address my company as follows:— DR. HAUX SPECTACLE COMPANY, Haux Building, St. Louis, Mo.

I Want Agents Also

And any one can easily earn as high as \$100 weekly, fitting spectacles with my Improved Eye Tester. My agents need no license anywhere in the country, as I furnish necessary documents with agent's outfit.

When you ask for SURPRISE A PURE HARD SOAP. INSIST ON RECEIVING IT.

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O'KEEFE'S Liquid Extract of Malt Is made by a Canadian House, from Canadian Barley Malt, for Canadians. It is the best Liquid Extract of Malt made, and all Leading Doctors in Canada will tell you so.

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Fabiola A Tale of the Catacombs By Cardinal Wiseman Paper, 30c.; Cloth, 60c., post-paid

Callista A Sketch of the Third Century By Cardinal Newman Paper, 30c., post-paid

History of the Reformation in England and Ireland (in a series of letters) By William Cobbett Price, 85c., post-paid

Catholic Record, LONDON, CANADA

THE POPE ON DIVORCE.

SOLEMN 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 evil.

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 Messrs. Lavelle and addressed by Archbishop Farley.

In his letter the Pope lays down rules governing the duties of society women in connection with divorce. He says: "Among these duties we mention particularly that of protecting Christian marriage against the disgraceful stain of divorce."

RAILWAYS NEEDED.

TRANSPORTATION DIFFICULTIES IN THE CHINESE EMPIRE ARE ENORMOUS. The lack of railways is one of the chief difficulties which China has to face in her struggle towards the progressive civilization of the western world.

constabulary, Dublin Metropolitan police, the 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 eight departments a certain annual sum to be fixed by Parliament every five years would be charged to the consolidated fund and paid to a separate Irish fund.

As a whole the bill does not give complete relief, nor has it been the purpose of the Government to grant Ireland complete self-government in a single stroke.

DIOCESE OF LONDON.

On Sunday, 5th of May, His Lordship the Bishop of London paid a visit to the parish of St. Mary's, which Rev. P. Corcoran is the incumbent. His Lordship presided at the meetings of First Communion and Confirmation to a class of forty.

On Sunday, May 12, His Lordship paid an episcopal visit to St. Mary's parish, of which Rev. P. Corcoran is incumbent and administered the sacraments of First Communion and Confirmation to a large class.

On Sunday, May 13, His Lordship paid an episcopal visit to St. Mary's parish, of which Rev. P. Corcoran is incumbent and administered the sacraments of First Communion and Confirmation to a large class.

TRENTON BAZAAR.

The following is a list of the prizes winners at the grand drawing in aid of St. Peter's school, Trenton, Ont. Series L. No. 2025, Miss F. Courtney, \$500.

NOT SO MUCH. Please do not put quite so much Red Rose Tea in the tea pot as you do of other kinds. If you do the Tea will be too strong. Red Rose Tea combines strength with that rich, fruity flavor which has made it famous.

The Little Mail-Fit Man. Will present free to every reader of this paper who places an order for one of our celebrated Mail-Fit Suits, two of the best premiums ever offered to the Canadian public. WE WILL GIVE FREE: One extra pair of Pants (made to measure), and A strong, serviceable Suit Case.

THE SOVEREIGN BANK OF CANADA. NOTICE IS HEREBY given that a dividend of one and one-half per cent. (1 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.

Catholic Order of Foresters. The largest and one of the best Catholic Fraternal Organizations on the American Continent. In existence twenty-four years. Membership 15,000.

Following Mary thou strayest not; thinking of her that earnest not; asking of her thou needest never despair; clinging to her thou wilt never fail.—St. Bernard.

HOME RULE DEBATE.

London, May 7.—The Government today presented its long-awaited Irish bill to the House of Commons and the country. The bill is designed to meet the demands for Irish Home Rule.

A Representative Administrative Council consisting of 22 elected members would be established. The latter would be nominated for the 2nd year by the King and the other 20 by the House of Commons.

ARCHDIOCESE OF TORONTO.

A large and representative gathering of the parishes of Bayview, Brock and Georgia assembled at the residence of Rev. M. Clive, P. P. Yrconant, Thursday, May 2nd, to say farewell to him, and to convey to him in a well worded address (which was beautifully engraved) 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.

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 decorations of the highest grade.

Under the proposed new scheme the Irish members of Parliament would continue to sit at Westminster in undiminished numbers, but be hoped hereafter to find a more profitable channel for their initiatives, in managing local affairs at home.

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

On Sunday, May 13, His Lordship paid an episcopal visit to St. Mary's parish, of which Rev. P. Corcoran is incumbent and administered the sacraments of First Communion and Confirmation to a large class.

A REMARKABLE INVENTION FOR THE CULTURE OF HAIR. THE EVANS' VACUUM CAP is a practical invention constructed on scientific and hygienic principles by the simple means of which a free and normal circulation is restored throughout the scalp.

After the bill had been printed and explained by Mr. Birrell, it was criticised and ridiculed by A. J. Balfour on behalf of the Opposition. Thursday, May 2nd, saw a brilliant speech, noteworthy principally for its dignified and forceful exposition of Ireland's claims for complete home rule.

For financial purposes the bill would be charged to the consolidated fund, and paid into a separate Irish fund.

On Sunday, May 13, His Lordship paid an episcopal visit to St. Mary's parish, of which Rev. P. Corcoran is incumbent and administered the sacraments of First Communion and Confirmation to a large class.

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 completely restore your hair, you are at liberty to return the Cap with no expense whatever to yourself.

The President of the Council would be appointed by the Council itself and the chief secretary would have the right to attend the meetings. If the existing officers of the department were retained by the Council they must be re-elected.

The bill would be charged to the consolidated fund, and paid into a separate Irish fund.

On Sunday, May 13, His Lordship paid an episcopal visit to St. Mary's parish, of which Rev. P. Corcoran is incumbent and administered the sacraments of First Communion and Confirmation to a large class.

Just Out The Catholic Confessional and the Sacrament of Penance. By Rev. Albert McKeon, S. T. L. 15 cents post-paid.

The President of the Council would be appointed by the Council itself and the chief secretary would have the right to attend the meetings. If the existing officers of the department were retained by the Council they must be re-elected.

The bill would be charged to the consolidated fund, and paid into a separate Irish fund.

On Sunday, May 13, His Lordship paid an episcopal visit to St. Mary's parish, of which Rev. P. Corcoran is incumbent and administered the sacraments of First Communion and Confirmation to a large class.

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 President of the Council would be appointed by the Council itself and the chief secretary would have the right to attend the meetings. If the existing officers of the department were retained by the Council they must be re-elected.

The bill would be charged to the consolidated fund, and paid into a separate Irish fund.

METALLIC METALIC ROOFING CO. TORONTO, CANADA. CEILING.

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