Catholic Record.

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

VOLUME XXIX.

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LONDON, ONTARIO SATURDAY, MARCH 30, 1907

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The Catholic Record Church and refuse to the source and guardian of the Bible the reverence LONDON, SATURDAY, MAR. 30, 1907. that they grant to theories based on Bible texts?

OUT OF DATE.

An article in a recent issue of The Christian Guardian warrants us in saying that the individuals who aim at evangelizing the French Canadians are, so far as tactics go, deplorably out of date. As object lessons of forgotten methods of controversy they may serve some useful purpose. The antiquarian may take pleasure in clerical gentlemen brandishing weapons that have been relegated to the museum, but to the average man this display is as meaning. less as it is ridiculous. The article in question is of the warp

and woof of assertion, and is so oracular and dogmatic as to startle those who haves hundred and more sects, mutual. ly destructive and hopelessly irreconcilable, and all based on the Bible, swaiting their approbation. The writer points out what his judgment approves as the teachings of Christ, forgetful that other Protestants may not see eye to eye with him. The Presbyterian believes, for instance, that baptism should be given to infants : the Baptist believes that it should not. Men of the Dowie type use the Bible to buttress their theories, and Mrs. Eddy finds in it the justification of Christian Science. Which is the true belief? They certainly do not speak the same thing. "On what point of religion," asks Beza, "are the churches which have declared war against the Pope agreed ?" Examine all from beginning to end: you will hardly find one thing affirmed by the one which the other does not directly cry out against as impiety. No wonder that the theo logian, Delbrück, says that "the Protestant Church taking Scripture alone

as doctrinal bases is built on sand."

A VERY OLD ASSUMPTION.

The writer assumes that the individual is the only judge of revealed truth, and then, curiously enough, endeavors to foist his views upon others. Why waste his time to tell us what we should believe, if we also have the right of private interpretation ? Why try to stand between us and God ? Why make plans and spend money on evangelization when we must solely rely on ourselves in matters of belief? But, as true to-day as when it was uttered, is the dictum of the historian that the the dictum of the historian that the Reformation did not know or respect all the rights of human thought: at the very moment it was demanding these rights for itself it was violating them towards others. On the other them towards others. On the other

hand, it was unable to estimate the rights of authority in the matters of reason.

ustifies contradictory beliefs. It is

the open door to doubt and scepticism

and we need no greater proof of this than

less much longer to believe in histori-

A FACT.

It is a historical fact that the Church

visted before the New Testament was

cal Christianity.

A PRINCIPLE OF DESTRUCTION. revelation only. In so far as it pro fesses to be revealed, it, of course, pronciple of private interpr esses to be infallible : but if the retion is as destructive of faith as it is vealed part be in the first place hard to of truth. The man who constitutes distinguish, and in the second place himself the judge of revealed truth has hard to understand-it may mean many opinions-in other words, he bows not things, and many of these things conto authority, but to the interpretation tradictory-it might just as well have he is pleased to put on the Word of the been never made at all. To make it in Lord. He may be mistaken in his any sense a revelation to us we need a opinions. And yet faith cannot exist power to interpret the testament that without infallibility in the teaching shall have equal authority with the testauthority of the Church. The prinament itself. ciple does away with truth, since it

ounted as heathens and publicans. Are we to be punished for obeying a Church that is the source of error ? The apostles were commanded to

"teach all things whatsoever I have commanded you." How are we to ANOTHER FACT.

know these things ? Our friends say It is also a fact that the Church prethat we shall find them in the Bible. served the Bible, catalogued its books But there is nothing in the Bible to and placed them in the canon. Assumsupport this assertion. It does not ing, as do our friends, that the Church say that it contains the whole revelais not infallible, how can we be certain tion, nor would such testimony be conthat we have the Bible at all. If fallclusive. The New Testament did not ible she may have erred in her selecexist until many years after the death tion of the books of Scripture. She of the spostles. It tells us that our may have made a mistake in placing the Lord said to His apostles : " I have gospel by St. Luke, who was not an apostle, and rejecting that of St. Barstill many things to say to you, but you are not able to bear them now." tholomew, who was an apostle. Some read also : " But there are also many of the Sacred Books indeed state that other things which Jesus did, which if their writers were animated by the they were written, everyone, the world Holy Ghost, but this does not necessaritself, I think, would not contain the ily mean that particular divine influence which goes by the name of inspirabooks that should have to be written.' tion. Even if we admit this, there Where are these things to be found ? Not in the Bible as is evident from the still remains the question whether words of Scripture. If, therefore, we these statements themselves were in are commanded to receive Christ's spired. The only way to avoid a vic ious circle is to appeal to some testiteachings in their entirety we must receive them from the apostles to whom mony external to the inspired Books. He said : " Go ye and teach, and be-Even if we were to grant that the inhold I am with you all days." If we spired character of all the books of had no teacher to tell us with certainty the Bible was made known at what truths are in the deposit of faith the time of their original publicthere could be no obligation to believe. ation, we should still require official The wonder is that preachers who testimony of this fact. Besides, how avow fallibility, who can furnish no could we be sure that the copies which proof that the Bible is divinely inspired we now possess agree with the originals. A part from the authority of the Church and whose belief in their own principles the common belief in the canon of Holy is blind and motiveless, have the audacity to ask others to stake their hopes Scripture and the identity of later copies rests on evidence which is by of salvation on the word of man. no means historically conclusive. The

ANOTHER GUARDIAN DOGMA.

" The Church is a barrier to progress." The proof according to the writer is :

"Witness the stagnation and illiteracy of Catholic countries." A moss-covered fallacy and a sign

withal that logic is not among the weapons of the converters of French Canada. Supposing that we do witness, what inference must be drawn. Pro testant countries are prosperous therefore Protestantism in all its variations is divine ? The millionaire who waters stock and fills his coffers by any and every means is basking in the of sunshine of truth. But the Catholic who is poor is without the gates in the darkness of error. According to the doctrine of our dogmatical friend the beatitudes up to date are: "Blessed are the rich. Blessed is the nation that does not stagnate. Blessed are the powerful." But we have read that Lazarus the beggar made more pro-

HONOR INSTEAD OF CONSCIENCE. CURIOUS SUBSTITUTION PROPOSED TO TEACHERS BY DR. STANLEY HALL. Cleveland Catholic Universe.

In a sermon at St. Edward's Church In a sermon at St. Edward s Church last Sunday the Rev. Charles Alfred Martin commented on the startling statement imade by Dr. G. Stanley Hall, of Clark University, at a teacher's meeting in this city last week, to the effect that the schools should teach less dependence upon conscience and more upon honor in inculcating morality.

upon honor in inculcating morality. "In ages past," said Father Martin, "the universities of a nation were its court of intellectual appeal. Nowa-days the names of the presidents and professors of some of our universities are frequently coupled with opinions which make thoughtful men grieve. When the head of a little New Eng-land school of 100 nupuls was intro-We land school of 100 pupils was intro-duced to the 2,000 members of the Northeastern Ohio Teachers' Association, as a psychologist and educational expert who had won the right to speak with authority on problems of educa-tion, doubtless he realized that some message was expected of him. "The burden of his message was

'less dependence upon conscience and more upon honor in the teaching of morals.' 'The element of conscience,' he is reported in the daily press a saying, 'is insufficient alone to guide the child aright. Clearly there is need of a new method of teaching morals, and I have come here to night to sug gest one.' The new method suggested is honor inculcated by a text-book of the world's stories of sublime heroism This, he says, was the ancient and originally pagan principle of honor; and in France they have obtained the best results from such an ethical bible. MORAL FAILURES.

"I ask, was the moral training of the ancient pagans so conspicuously suc-cessful that we must revert to its method? History tells us that one of the causes of the rapid spread of the Christian religion was the exhaustion and weariness of the pagans with the failure of their morality. Their great philosopher dreamed of the coming of one who would teach men how to live

to day the echoes of right thinking men in every land, denouncing the leaders who control her national education, as exilers of heroes, as persecutors of Sisters of Charity, as despoilers of the Christian Church, as robbers of the of God. The patrons, ancient and modern, of the new method are suspic-

ious endorsers. "It is clearly true, as this educator says, that we need a new method of teaching morals in our public schools. The problem he discusses forces itself upon every large convention of teach ers, and his voice swells the chorus of prominent educators who thus confess the failure of our present system to educate in the most important sphere Lazarus the beggar made more pro-gress in life than Dives the wealthy. Nowhere do we find any evidence that Christ promised material prosperity to the nation professing the true faith. He repressed the worldly ambitions of his followers and sent them forth to persecution and death. It is certain that a nation may, though poor in trophies of commerce and conquest, he basis of morals, as it is the subjective norm of right and wrong. CONSCIENCE.

knowledge and wise guidance. But not every man with a theory is a wise guide. If the blind lead the blind both may fall into the ditch. When leaders of education betray at once

want of success and of resource, the Catholic public feel that in setting up our Christian school, till such time as we can find an equitable solution of the problem of moral training in our State institution, we have made no mistake. It is good citizenship for all to work honestly and patiently upon this problem. When its solution comes it will be founded neither upon the ad-mitted bankruptcy of Christian moral-ity non non a regarging to nagan prinity nor upon a reversion to pagan prin-ciples."

PREPARING FOR JOY.

WE MAY DO IT BEST THROUGH SORROW, SAYS FATHER KEATING, S. J.

Rev. John Keating, S. J., preache a beautiful Lenten sermon at the High Mass at St. Ignatus' Church, last Sun-day morning. For his text he took the words of St. Paul : "Rejoice and

be glad, and again I say, rejoice." In part, he said as follows: "At this period of Lent the church raises the dark veil wherewith the earth is covered, in order that a glimpse of the coming glory of Easter may strengthen us for the sad days that are before us. For we know that sadness is one of this world's most subtle temptations, and one which the early fathers most deplored. For this reason the church calls on us to-day to rejoice.

"The approaching feast is one of the joys of church life, and this note rang clearly through all the proclamations of early Christianity. St. Paul ever exhorted his disciples to look gladly

exhorted his disciples to look glady on the struggles and persecutions that awaited them and, though bound and shackled in the Roman dungeon, he cried out: 'Rejoice and be glad, and again I say, rejoice.' It is in Chris-tianity that we find this joy, for there-

in man finds a solace for his wos and encouragement in trouble. "True joy is not what the world calls joy. It does not consist in merriment and loud laughter. It is not the joy one who would teach men now to live in proper relations with each other and the gods. "And has this new method succeed-ed in France? France has banished from her schools the world's one peer-less Hero, Jesus Christ. I wonder if He finds a place among the 1,200 stories of the new ethical bible. France hears to day the echoes of right-thinking men in every land, denouncing the leaders

Himself, even in the midst of sorrow, for in His heart the sorrow of the world had no place. "The joy of the Christian means more than the world's joy; it means to replace in suffering. St. Augustine said that in the better things of life we find the true to ye

said that in the better things of his we find the truest joy. "The pleasures of this life are mingled with sorrow. Many a bright heart and countenance hides an inward sorrow too deep for words. We must remember that these sorrows are sent

remember that these sorrows are sent by an all-knowing and all-loving Father. They are to prepare us for the true happiness to come. He knows what reward these sufferings will bring and this time of Lent He wishes us to find true happiness in the joy of Christ, in which St. Paul and his disciples found an unmingled pleasure and joy."-Baltimore Catholic Mirror.

RESPECTFULLY SUBMITTED FOR THE PRESBYTERIAN RECORD OF MONT-

CATHOLIC NOTES.

The most extensive cemetery in the world is that of Rome, in which over 3,000,000 human beings have been bur-ied.

A very interesting monastery of the Cistercian order, sequestered in a val-ley near Cologne, Germany, is the Altenberg Abbey. The church is of the thirteenth century.

A Catholic Irishman who recently died in Atlantic City, bequeathed a plot of ground and \$10,000 for the erection of a church for the Italian residents of that place.

Six Sisters of Charity rescued sixty infants on Marc. 16, at Holyoke, Mass., from a burning building, one of a group which constituted the Bright-side Institute, a Catholic orphanage.

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

Notre Dame Ind., March 9 .- Miss Katherine Elenor Conway, editor of the Boston Pilot and poet and essayist of note, today was awarded the Lactare medal for distinguished service in the ause of the Catholic Church.

Father Corre, the indefatigable worker among the lepers of Japan, has received from the Emperor a specia decoration of merit, as a recognition of his efforts to relieve the afflicted people of Kumamoto.

The Marquis of Barral has just given to the Bishop of Grenoble his splendid castle situated near Voyron in that diocese, to give a home there to the diocesan seminary recently evicted by the French government.

The Felecian Sisters, whose motherhouse is in Detroit, have completed arrangements to build a \$100,000 orphanage at Milwaukee. The plans for the elegant structure have been drawn and accepted.

Archbishop Blenk, of New Orleans, La., will receive the pallium on April 24. The honor of preaching at the ceremony has been conferred on Archbishop Glennon, the distinguished met-ropolitan of St. Louis.

Rome, March 14.-Signor Tadolini, the sculptor, says that the monument of Pope Leo XIII. for the Basilica of St. John Lateran will be completed in two or three days. He believes that the body of the late Pontiff will be removed after Easter.

Thieves have carried off \$25,000 worth of valuables from a church at Treves, Rhenish Prussia. One of the articles stolen is a solid silver, gold plated monstrance, two feet, seven and one-half inches in height and studded with jewels. It bears raised figures of encode angels

The Right Rev. Mgr. Patrick F. Mc-Sweeny, D: D., rector of St. Brigid's church, Avenue B and Eighth street, and one of the oldest and most prominent priests of the New York are cese, died on Sunday evening, Feb. 24, at his rectory, after an illness of seven months.

rist, in which St. Faul and his dis-ples found an unningled pleasure and y."—Baltimore Catholic Mirror. THE LIE AND THE LIAR. SPECTFULLY SUBMITTED FOR THE CONSIDERATION OF THE EDITORS OF THE ORANGE SENTINEL AND THE PRESENTERIAN RECORD OF MONT.

PRESEVTERIAN RECORD OF MONT-REAL. Some tell lies for fun and others from a spirit of mischief: some to avoid difficulties and others from a spirit of ranity. and all commit ain. Every lies the spirit of spirit of mischief is some to avoid difficulties and others from a spirit of ranity. A spirit of spirit of the spirit of spirit of spirit of spirit of spirit of the spirit of spirit

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THEY LEARN AND FORGET EVERYTHING.

non Catholic may believe in the inspir-

ation of the Bible, but he can give no

proof of it. To cite testimony of divines

is to cite testimony which is fallible,

and besides, divines are not agreed on

A WORD TO THE REASONABLE

But should not a reasonable man ex-

pect that if God communicated to the

world truths which are above the sphere

of reason, he would have provided a

competent authority to teach them. To

say that this authority is fallible is to

say that we have no authority at all in

this respect. For if the object of faith

and the mode of assent to it are above

nature, we must have an authority that

cannot err. No wonder that Von Hart-

"If there should really be a Church

Mallock puts the truth fairly when

he says that any supernatural religion

that renounces its claim to absolute

infallibility can profess to be a semi

mann in his lay sermons cried out :

MAN.

the number of the books of Scripture.

" An infallible Church stands across the divisions on the score of faith which are in the world. The absurdity the pathway of human progress and of denouncing the Church and of hinders all advancement." We quote the foregoing as a sample of the puermaintaining that its documents-the ilites which get into the columns of Bible-are divinely inspired, has left the non-Catholic world at the mercy The Christian Guardian. We are not of infidelity. The spectacle of men told in what manner an infallible Church reading into the Bible their whims and hinders advancement. It is curious, however, to hear a man who eschews Caprices, and making it sponsor the wildest theories, made Carlyle cry out dogmatism so dogmatic in tone and so that he did not think it possible that insistent in proclamations which may educated, honest men could even probe true or false.

It would be as difficult to show that truth can hinder truth as it would be to prove that the Church, "the pillar and ground of truth," can teach error in regard to the truths of revelation.

AN ANCIENT THEORY.

written. Christ sent down upon it the "An infallible Church is the fruitful Spirit of Truth to abide with it forever, source of much error." Another dogma and foretold that the gates of hell of The Christian Guardian. And yet, would never prevail against it. The the Lord promised His own perpetual trae Church, then, was in the world when the advocates of private inter-presention appeared, or it was not. If it was not, Christ failed to keep his word. Hence He was not God, and the subscription of the set of the spirit of trank them. Of what value in this hypothesis is the New Testament to wore who rail against an infallible set of the spirit of the Gospel an antiquated delusion and the gospel and the set of the work being done for those outside the the gospel and the set of the set of the work the done for those outside the the gospel and the set of the set o

trophies of commerce and conquest, be in a high plane of civilization and that material progress does not necessarily imply true progress. True, again, that the civilization of which we boast was cradled in a stable.

Let us do some questioning.

"I(England's wealth to-day comes from the Reformation how shall we account for that of Spain in the sixteenth and seventeenth centuries. And if the de cline of Spain has been brought about cline or spain has been brought about by the Catholic faith to what cause shall we assign that of Holland, which in the seventeenth century ruled the seas and did the carrying trade of Europe.'

AN EVERYDAY APOSTOLATE.

In a new church which he is prepar-In a new chirch which he is propar-ing to build in North Denver, the Rev. J. P. Carrigan will fulfill a long cher-ished plan of holding regular services twice a week for non-Catholiss who eek enlightenment on Catholic doctrine.

"A church for my neighbors," is the way Father Carrigan describes his plan. He will also insugurate a circu-lating library composed of the books which treat of the Catholic religion. The idea is an altogether new one and came as an inspiration to Father Carrigan, who has made a record for the number of converts he has baptized.

The new church will not be commodious, but it will take care of the condious, but it will take care of the con-gregation comfortably. The week day services for non-Catholics will be open only to those outside the fold of the Church. Earnest Protestants will be given every chance to have their doubts dispelled. On a recent Sunday evening Father

"The reports do not give our visit-or's definition of conscience and per-haps quotes him incorrectly in transcendentally defining honor as 'simply the ideal of right conduct at all times.

"Conscience is the voice of reason proclaiming the morality of human ac-tions. It is not a distinct faculty of the soul. It is the intellect judging whether an action be right or wrong. Human actions are morally good or Human actions are morally good of evil, according as they agree or dis-agree with the law of God. The divine will is the objective norm of right and wrong. So deeply has the Almighty engraven His law upon the human

heart that conscience responds to the simple problems of life with the sureness of instinct; and is often beautifully called the divine voice within us. Without conscience there can be no morality; as there can be no moral responsibility where there is no moral judgment.

HONOR.

"Honor is essentially associated with the esteem of others. Withou God, honor cannot sustain the on Without slaught of terrible temptation. desperate man does not care what the world thinks. The hyporrite boasts that the world will not find out. The interests witness is not deterred from his perjury by the recollection that George Washington never told a lie.

George Washington never told a lie. The worst temptations of the growing boy are not discussed in the biogra-phies of herces. Honor with God's esteem as well as man's involves con-

esteem as well as man's involves con-science, the knowledge of God and of our own dignity and destiny. "The conscience or moral judgment may be blunted or it may be devel-oped. In forming habits of virtue, the stories of the herces may be a splendid aid. As well as the herces of war and polities and science and art, our Chris-tian schools hold up for the inspiration of their pupils and moral herces, the men of sanctity, the exemplars of spiri-tal excellence. "Teachers, if they are true to their profession, are ever eager for larger

vanity, and all commit sin. Every lie is displeasing to God. God is truth itself and therefore abhors a liar. Of itself and therefore abhors a liar. Of none did our Lord speak so sharply as of the Pharasees, and they were liars by their actions. He showed His mercy to every class of sinners except to liars. He pardoned Zacheus, a usurer. He forgave the penitent thief, a murderer and highwayman. He cleansed the soul of Magdalene, a pro

figate, and absolved the women taken in adultery. He made Saul, who was pursecutor of the Church, a vessel of election. To all lands of sinners He was merciful, but not a single instance can we find of His having shown mercy to liars and hypocrites. We frequent-ly see instances of most every punish ment meted out to liars : witness Ananias and Saphira who fell dead at the feet of St. Peter on account of their falsehood, and Giezi, the servant of Eliseus, who was struck with leprosy on account of his lies and avarice. "Lying lips are an abomination to the Lord." The liar forfeits the esteem Lord. of his fellowman. No one will believe him even though he speaks the truth. Whatever he says has but little weight because everybody thinks he is lying again. The harm done by the liar is often immeasurable. A harmless little story, after passing the rounds of a clique of liars often becomes the meanest kind of a slander. It is but just to expect that liars will spend eternity in company of the father of lies and then they will have plenty of time to reflect upon the harm they have done by their lives.—Ex.

Boy Wonder.

Aldo Sguarci, a Florentine sculptor, who is still in his teens, has created a colosal marble bust of Pope Plus X., that is the marvel of the Italian art world. It stands in the reception room of the Carthusian cloister in Florence and is said to reproduce in striking faithfulness to nature every lineament of the benevolent Pontiff's face, and the expression of the Vene tian prelate is in the helmwed mood of His Holiness, when every feature shows the longing for his old parish in the City of Canals.—Providence Visitor. room of the Carthusian cloister in Florence and is said to reproduce in profession, are ever eager for larger

given by Bishop Morris to Sister Edward of St. Joseph Infirmary, where the Bishop died. Sister Edward nursed the venerable Bishop through his last illness.

It is not often one hears of an opera It is not often one hears of an opera composed in the cloister. One such is, however, to be shortly placed before the public. It comes, too, from a monastery hitherto associated in men's minds rather with hardship and priva-tion than the pleasure of worldly melody-namely, the hospital of the great St. Bernard. The author of the opera is one of the hardest-working monks in the Alpine communitymonks in the Alpine community-Brother J. Gross. He has entitled his work which is in five acts, "The Old Valais."

When the will of the late Coadjutor Archbishop of San Francisco, was filed for probate it was shown just how modest was the estate left by the prelate. Instead of a large fortune, as many Instead of a large fortule, as many looked for, the only property left by Archbishop Montgomery was a collec-tion of personal property valued at \$2,500. The main article in the whole modest estate was the late Archbishop's library. The collection of books, the gathering of which had been the work gathering of which had been the work of a lifetime, together with what other personal effects he possessed, the Arch-bishop left to Archbishop Patrick William Riorden William Riordan.

Mrs. Thomas F. Ryan has presented Mrs. Thomas F. Ryan has presented to the Sisters of Charity of the Good Samaritan Hospital, of Suffern, N. Y., and St. Vincent's Hospital of New York City, in addition to other gifts, the Jacob Wanamaker estate of fifty acres about three miles from Suffern. An old mill and stone castle stand on this pictures a property. The actet is bit unseque property. The estate is at the foot of the hill on which is Monte Bello, the summer home of the Ryans. The mill and stone castle are more than a hundred years old.

GIENANAAR A STORY OF IRISH LIFE

BY VERY REV. CANON P. A. SHEEHAN, D.D. AUTHOR OF "MY NEW CURATE," "LUKE DELMGOR," "UNDER THE CEDARS AND THE STARS," "LOST ANGEL OF A BUINED PARADISE," ETC. CHAPTER I.

"THE YANK."

He suddenly appeared in our village treet, gorgeous, and caparisoned from ead to heel in all kinds of sartorial street, gorgeous, and caparioned rout head to beel in all kinds of sartorial splendor. He took away our breath with his grandeur; and people looked at him sideways, partly because of his dazzling equipment, and partly because he had a curious habit of looking one straight in the face, which is sometimes disconcerting. We did not like him at all, at all. By "we" I mean the villag-ers and myself. They did not like him, because he was stiff and standoffish; and they heard that he was critical and censorious about our ancient and amiable customs; and he steadily de-elined all advances toward that friendly familiarity which we like so dearly. He was also an impenetrable mystery to a very inquisitive people; and what greater crime could there be ? They had gailantly attempted to get at the secret of his life. It was an interesting, and even exciting partime to a people turning their backs to the wind, and in a moment, one could only see that ball tossed hither and thither in the struggle, and a confused mass of men and camane, as they fought flereely for victory and the tide of the battle rolled uncertain here and there across the field. And the combatants were curi-ously silent. This, too, is a modern characteristic, and a wholesome one. Instead of the whongs and yells of olden times, the words of fleree encour agement or expostilation, the cry of olden times, the words of fierce encour agement or expostalation, the cry of victory, and the curse of defeat, one only saw the set faces and the flying figures, the victory snatched out of the hands cf one, the defeat of the other retrieved, and the swift, tumultuous passion that swayed these young athletes as they strained every nerve in the all-important struggle for victory. Not a word broke from that whirling mass, as the heavy ball leaced hither and even exciting pastime to a people who, having no particular business of their own to mind, are charitably de-sirous to mind that of every one else. But no 1 He declined all familiarity. Not a word broke from that whirling mass, as the heavy ball leaped hither and thither, tossed by the camans from hand to hand, or rolled swiftly over the level grass, as some young athlete, with the fleetness of a deer, tapped it on before him, until he brought it within reach of the coveted goal. You heard only the patter of feet, the light or heavy tap-tap-tap on the ball, the orack of the camans as they crossed in the air above or on the grass beneath ; and now and again the screams of women and girls, who stampeded wildly when the ball was driven into their midst, and the flerce flying combatants, with heaving breasts and starting eyes, He would walk with one of those ama-teur detectives for an hour; speak on all possible subjects but one; and leave all possible subjects but one; and leave the poor man as much as ever in the dark as to his own personality and antecedents. Nay, he was such a "nay-gur," he would not ask the companion who had lent him his society for the hour, " whether he had a mout' on him." So he was decidedly unpopular. It was given out, after a long search, and many kindly insinuations, that his name was "Fijaral" (our local interand many kindly insinustions, that his name was "Fijsral" (our local inter-pretation of "frizgerald,") but that was soon discarded as apocryphal and untenable. And so, at last, he came to be known as "The Yank." Once he with heaving breasts and starting eyes, forgot their chivalry and carried the tumult of battle right in amongst their excited sisters. Indeed, the whole excitement seemed to be limited to the to be known as "The Yank." Once he was seen haunting an ancient moss-grown field, in which were two Danish barrows or forts; and the report im-mediately went abroad that he had spectators, who cheered and lamented, encouraged or rebuked the silent athletes on whom the honor of the flag depended. One alone amidst the din and tumult of the field maintained a dreamt three times running that a dreamt three times running that a crock of gold was buried there; and he had come home to dig for the treas-ure. And more than once he was seen, some miles from the village, leaning sadly against an old, withered, leaf-less and gnarled white thorn, or smok-ing leisurely and contemplating the little square of grass-grown, nettle-covered field where were faintly out-lined the last traces of what was once a human habitation. stoical composure, and that was "the Yank." He stood apart and watched the strife, as impassive as an Indian chief, apparently regardless as to which side victory swayed; and altogether taking but an academic and far off human habitation. I cannot say that I liked him much

more than the villagers. He answered my salutation, "A fine day," rather graffly, and once when I ventured a little further, and said cheerily :

"Coming back to settle down in the old land, I hope?" he looked me all over, and said, deep down in his chest, and without any attempt to disguise his irritation : "Great Scott !" Besides, it was not conducive to the

his irritation : "Great Scott !" Besides, it was not conducive to the peace of mind of our young villagers to see him, in languid ease, standing at the door of the hotel, morning, noon, and night. He was there at early dawn, when the mill hands west to work. He was there at noon, when they returned to dinner. He was there when the 6 o'clock bell tolled out for cessation of work in the evening, and the convent and church bells rang out melodiously the Angelus. And I knew well, that when the old men, with reverent, uncovered heads, as they re-peated the prayer of the Incarnation, passed by that hotel door, and saw "the Yank," so well dressed, with such shining square top boots, they said such shining square-top boots, they said sorrowfully to themselves : "Ah, if I had only crossed the wather whin I was a boy !"

wather whin I was a boy

And I knew that the young men, seeing the same never-to-be envied enough spectacle, made frantic resolu-tions, that as soon as they "gathered"

THE CATHOLIC RECORD.

ita :

belt of trees to the west was just being dappled from its russet green by the first tints of approaching autumn. A light warm wind stirred their leaves. The cattle browsed calmly away upon the forest slopes. And there was a deep hush of expectancy over all these assembled thomands. It was to be a great trial of atrength between two nearly matched clubs, in which grit, and wind, and pluck, and muscle, and science were to be put to their final test. truck the ball the blow that gaine the victory, there was a rush toward him ; and under rush toward him ; and under its weight he was flung down, whilst the whole human mass squirmed over him. There was a wild shout of indignation from the field, for he had suddenly become their hero ; and it seemed like revenge for defeat. When they were raised, one by one, " the Yank " was unable to lift himself. A hundred willing hands offered to help him ; and there were some angry threats toward those who had felled him. A few distinctive-iy Gaelle questions were also put : At 3 o'clock the teams were called At 3 0 clock the ceams were can-to their places by their respective cap-tains. There was a brief consultation with the referee, a coin was flung into the air, sides were taken, the winners turning their backs to the wind, and in

"I Gaelic questions were also put : "Yon're not dead, are you ?" "Wal, no," he said, leisurely, but with a gesture of pain, " but I guess there are broken bones somewhere,

He was gently raised on a stretcher, and carried in triumph from the field. As the bearers were passing out the front gate, the captain of the local team came forward and profiered his thanks for the secietance given He local. for the assistance given. He looked wretchedly ill, but he thought he had

Wretchedy ill, but he thought he had this duty to perform. "Wal," said the Yank, in his own cool way, "I guess we did lick them. But, young man, you go home, and liquor up as fast as you can." Half-way down the street, an oid man, looking side mays at the hero, said sloud : "Begobs, there was nothin' seen like it since Casey the Hurle's time." The Yank raised himself with diffi-

The Yank raised himself with diffi-culty, and fixing his eyes on the old

culty, and fixing his eyes on the old man, he said: "Say that agin, Mister!" "I say," repeated the old man, somewhat ombarrassed now, "that there was nothin' seen like that since Terence Casey single-handed bate the parishes of Ardpatrick fand Glenroe." "That was a long time ago, I guess," said the Yank, leaning back helplessly arain. again.

CHAPTER II. CONFIDENCES.

If for no other reason but because he had so gallantly saved the honor of our parish, I was bound to call on him. That little expression, too, T'ainim an diaoul, that escaped from him in the heat of the contest, was eloquent of much. It showed that there was a deep, volcanic fire of Irish feeling under that volcanic fire of Irish feeling under that cold crust of his American manner. Nature will break out and show itself in spite of every kind of artificial en-velopment. But I felt, too, that there was something in the man above the common average. I have a decided partiality for those silent fellows, who partiality for those silent fellows, who never talk, but somehow cut in at de-cidedly critical moments, and by quick, emphatic action, solve difficulties and end suspense, or compel that fickle dame, Fortune, to change her mind, and that, too, without delay. I called at the hotel. He was in bed, badly bruised, but he looked as calm and imperturbable as ever. He received me with his yangl coldense

side victory swayed; and altogether taking but an academic and far off interest in the entire affair. At 4 30 the teams were almost on a tie, the "Skirmishers" having two goals to their credit, and the "Shan-dons" one goal and some points. The final tussle was just about to come off, when it was announced that the local captain had been taken suddenly ill, and had been ordered off the field. There was consternation in the ranks of the "Skirmishers." Just on the point of victory, their hopes were dashed to the ground. They held a long and eager consultation; and finally decided to enlist one or other of the spectators, who had been members of the Club, but not picked men. These shock their heads. The issue was too important. They would not take the responsibility. Fire o'clock was near; and the referee was about to give his final decision in favor of the strangers, when, to the astonishment of everyone, "the Yank," throwing away a halfbed, badly bruised, but he looked as calm and imperturbable as ever. He received me with his usual coldness, answered in brief interjections my solic-itous inquiries, chilled me, in fact, to the very marrow of my bones, until I was glad of the chance of getting away with the consciousness that I had done my duty. Then, just as I was turning away, he said : "I'm much obliged for your visit, Father. I do hope you will soon come again !"

again !'

That upset all my calculations. What That upset all my calculations. What a country America must be, I thought, when a poor fellow has to wear such a coat of mail of cold polished steel around him to cover his natural warmth and sincerity ! I came again and again. We became fast friends.

We became fast friends. Now, I had become much fascinated by what that old man had said, on the day of our great triumph, about Casey the Hurler, because amongst my remi-niscences of a thrice beloved curacy two refrains of popular ballads were continually recurring to lip and memory. The one was the chorus of a famous election ballad in those days when we had borough elections in Ireland; and when fun, fighting and whiskey were the order of the day. The other was a more recent Homeric effusion, chanted outside my windows in later years when I had a more appreciative sense of the value of ballad literature as enshrining the local history of the country. It "Shandons" were delighted. They noticed the grey hairs in his head and beard. The "Skirmishers" demurred:

very kind in their own way. And then, well, your people, my good Father, are not quite — shall I say, methodical enough.....

enough---" "I guessed what he meant; and I fared up a little. "As for that," I said, "I can get you as neat-handed and as tidy a little woman as you'd get in Chicago or Bos-ton. She is a poor little widow with two of the sweetest children yon'd see In a day's walk; and I guarantee that yon'll like her." "Widows are dangerous. Father,"

"Widows are dangerous, Father," he said, smiling. "We've old Tony Weller's authority for that. But where is she from ? From what par-ish ?"

"No." I said, " not from here. I think she has come down from the hills over there near Glen an ar---" I thought he looked frightened, be-cause his eyes widened, and he got quite white beneath them. He said nothing for a while, but only shook his head. Then :-

" Let it drop, Father ! It wouldn't de, nobow.

do, nohow." Now, I marvelled much at this. I knew that Glenanaar was the valley of Slanghter, and that a terrific battle had been fought there several con-turies before the Christian era between the Tuatha-de-Danaans and, I think, the Firbolgs. Is not the mountain stream, amber, or wine-colored, or taway, called the Own-an-aar, the River of Slanghter, to this day ? But what could that have to do with a re tawny, called the Own-an-aar, the River of Slaughter, to this day? But what could that have to do with a re-turned American in the very last de-cade of the nineteenth century? But I let it drop. He wished it so; and there was an end of the matter. But we did manage to tidy things up some-how, even without the help of the artistic waiter. One day when he was nearly conval-escent, I said to him: "You'll be prepared for an ovation, my dear sir, when you are setting out for America. The people are so enthusias-tic about your great feat that they will insist on inflicting on you some kind of popular demonstration to show your gratitude." "I hope not," he replied. "I came over just to see things for myself and to remain quiet, and to return safe." "That won't do, my dear fellow," I replied. "They're already chanting your praises by reviving an ancient ballad atvled "The Life and Adven

your praises by reviving an ancient ballad, styled "The Life and Adven Terence Casey, the famou

tures of Hurler."

tures of Terence Casey, the famous Hurler." Again he was much disturbed, and looked in a pleading way at me. Then, he got suddenly angry: "Why the d----i" he cried, "can-not they leave a feilow alone when he comes amongst them ? I suppose now, some inquisitive fellow has been search-ng and raking up all my past : and it will be finng in my face again." I marvelled much at this sudden ex-plosion of fury from such a tranquil fellow. I marvelled much more at the illusion. He saw my perplexity, and dissolved it. "Look here, Father," he said. " Tis your business to keep secrets, is it not ?"

ever you entrust to us as a secret, will ever you chally preserved a secret, wher-ever it is spoken." "So I thought," he replied. "Now, I want none of these folks to know who I am, or what I came here for. They

have been ferreting around here the last couple of months to find out who I am. I can't see what the d--- l it is

drawing the line at a man's letters and his own revelations. Inside that, of course, curiosity is almost a virtue. It really springs from

he replied. to mind your own business. "Now, that's all your American prejudice," I replied. "Or rather your Anglo-Saxon tradition; for you Americans, unknown to yourselves, are Anglo-Saxons. Why, I'm told that over there a man might be your next door neighbor for twenty years, and you mighta't know his name, or what he has for breakfast. Now, I call that downright seifishness. You must be awfully afraid of each other, when you look up every secret in that way. Now, look at us! If my mare casts a shoe, or develops a splint, every man, woman and child in the parish knows it in twenty-four hours. If I go up to Cork, everycne is asking where I am gone, and how long I shall remain away. And if I confess the least ignorance of what is going on in the parish, from Glenanaar to Twopothouse prejudice." I replied. " Or rather parish, from Glenansar to Twopothous they won't scruple to tell me I am a hermit; and that I ought to be a Trap pist monk. So, tco, if a baby is born we all want to know whether it is boy or a girl, whether it is like the father or mother, when it will be bap-tized, what will be its name. And when a man dies, we all go to his fun-eral, and while away the time between our prayers by asking how much he left behind him, and who was to get it. Before he is settled in his coffin every old woman in the parish must have a look at him, and a pull at his habit to see is the hood straight; and when see is the hood straight; and when the coffin is lowered to its last resting-place, there is generally a hot dispute as to whether it is geometrically ar-ranged. Then all take a last look at the breastplate to see how old he is; some shake their heads, as if even in his grave he was not quite candid about his age; then with a final val-diction 'He was an bonas' man. God diction, 'He was an hones' man ; God rest him !' all depart satisfied with rest him !' all depart satisfied with their own benevolence. Now, I call that Christian charity and kindliness, not like your pagan exclusiveness." "Wal," he said, lifting up his hands wearily after this homily, "I can't

as this affectation of superiority on the part of people whom we could teach for the next thousand years. "But I tell you, you have a lot to learn from us yet." "Wal, to out matters short," he wid "Um Terence Gasey !"

said, "I'm Terence Casey !" "Casey, the Hurler?" I cried, amazed at this sudden impersonation

amazed at this sudden impersonation of my ideal hero. "Yee," he replied, "but you mustn't mention it even after I'm gone." "Certainly," I replied, "your secret will be religiously respected. Bat-would you allow me to touch your hand ?" "For what?" he said, starting back. "Only to antick my hero-worship." I

"Only to satisfy my here worship," I "for what?" he said, starting back. "Only to satisfy my here worship," I said. "You must know, my dear fellow, that for over twenty years you have been associated in my mind with the gods of Grecian fable, with Ajsx and Achilles, not to speak of the Mars or Heetor of the ballad. Why, if it were known that you were Casey, I don't know what honors would be heaped on you. The band would be out every night to serenade you; you'd have had deputations from every Gelic olub in the country; and I'm quite sure you'd be presented with an illuminated address on your return to the 'Stars

address on your return to the ' Stars He laughed.

He larghed. "It is a good escape," he said. "But, Father, I bind you to your promise of secrecy. No one must know who I am, and why I am here." "As to the first part," I said, "'tis all right. No one knows who you are, or ever shall know, so far as I am con-corned. As to the secord clause of the secret, every man, woman and child in the village knows what you came for !" "No?" he interrogated with alarm. "What is it?" "Why, what could it be," I said, "but to take back an Irish wife to the States ? Why, every little colleen in

States ? Why, every little colleen in the parish thinks that she will be your "The Irish are the devils painted,"

choice."
"The Irish are the devils painted," he said, sinking into the pillows.
"That's a matter of opinion," I said.
"My own impression is, that they're angels without the paint. At any rate, I can guarantee you a score of young colleens here, any one of whom would do credit to the finest brownstone mansion on the banks of the Hudson or Mississippi. I'll go farther and declare that you might pick out one or two who would grace the parquetted floor of the White House itself."
"I've heard you asying these things, or something like them, off the altar, since I came home," he said. "Bat, of course, you eraggerate. You good Irish priests think Ireland the 'hub' of the universe. But these good people have guessed rightly, but not in the way they think. I came to Ireland not to lose my heart, but to get rid of an image that's there these twenty years."
"The only way," I replied, "to manage that, is head. something in him.

He shook his head.

a solemn frigh Mass at St. Aldan's on Easter Sunday; true, there would be only one priest, but the impossibility of securing the other ministers didn't bother Father O'Rourke- if he could not have a deacon and a sub-deacon, well, it spared him the agony of in-tructing a matter of assumption for "Many and many a fair picture has been painted over it," he said, "but 'ts of no use. That face will come up through all. 'Twill haunt me to my dying day. Unless..." structing a master of cerem the occasion. It seemed, n from the amount of time and

dying day. Unless—" He stopped. "Unless I can see it again, but that's not likely. I was hoping that she had changed, and that I might see the change, and be freed from the ghost of that face. Or, if there were no change, to make it mine own forever." "Twenty years is a long time," I said. "Few are unchanged in so long a pariod." From the amount of time and attention he lavished on Mickey (with the new censer I) that he expected to fill up with incense whatever rubrical voids there might otherwise be in the Easter Mickey was now an adept in his peculiar line of service; he could swing the censer to a perilcus are without upsetting its contents; he could swing it for twenty minutes without striking

a period." "True," he replied. "That's why I

TO BE CONTINUED.

THE EASTER THURIFER.

it for twenty minutes without striking the floor once. Nor was all the glory of these achievements to be given to Father Hugh's patience or Mickey's own exertion. Night after night his mother put him through his paces, made him swing a pail of water, hung from a string, till Mickey's arms ached BY CHAS. L. O DONNELL. Mrs. M'Mullen stood humbly before her pastor. "Sure, you were once a boy yourself," she pleaded, though with a challenge in her eye. "Yes, and I'd a challenge in her eye. "Yes, and I'd never have been a man if I d been up to the tricks of that lad of yours," re-torted Father O'Rourke. "Such a devil would have been killed outright by the master in Killybogs." "But isn't it always better, Father," urged Mrs. McMullen, "to let live and give a chance to reform?" and and give a chance to reform ?" and when Father Hugh, looking far away home the surplices the week before and have them washed and ironed. No boy have them washed and ironed. No boy in the sanctuary, Mrs. McMullen was re-solved should look neater than Mickey. Easter Sunday opened fresh and pure on the world like a golden-tongned lily, and Mickey thought as he stood beside the wash-basin in the morning that never before had he seen the sun dance so splendidly on the wall. "Hurry up now, or the eggs"!! he when Father High, looking far away out of the window, only granted, she persuasively added: "One more chance, please, Father; he's deter-mined to keep out of mischief this time, and for that matter, sure at heart he's the best-"" "All right," broke in the old priest, though it, may the lock of memory though it was the logic of memory rather than the mother's that brought "Hurry up now, or the eggs'll be cold," called his mother ; " if you're late for that Mass this morning-" rather than the mother's that brought him to this conclusion, "I'll let him go on again; but mind you," he thun-dered as Mrs. McMullen with smiles and bows and profuse thanks started to go, "if I find that boy at any more of his tricks around this church it's off the altar he'll go for good, and never—" but the iron gate had al-ready clicked behind Mrs. McMullen, and she was too happy to care about yawned "There's two hours yet," yawned Mickey, though he moved about with an eagerness and enthusiasm his voice did not betray. His Sunday clothes had been pressed by Mrs McMullen till they glittered like an armor, and Mickey had exhausted himself the night and she was too happy to care about Father O'Rourke's threats now that before putting a shine on his rather well-worn and stubby shoes. "Mother, I'll never be Pope," he re-Father O'Rourke's threats now that Michael was to be reinstated in his old post among the servers at St. marked as he fastened his father's large-linked watch chain in his waist coat Aidan's. "To think of it," indignantly mutand surveyed himself in the glass. "I don't think my eyes could stand the sparkle of the pictorial cross." tered the venerable pastor as he re-lighted his old brown pipe, "burnin' rubber and assafoetida in the bran' and the of the pictorial cross." "Go along now, you and your hierarch-al brag," called out his mother from the rattling dish pan in the pantry, " and get that part straight in your hair." At 9 30, after the most careful atten-tion on the part of Mrs. McMullen and untold agony on her son's, Mickey stood forth as handsome, as perfect generally, as nature and art and his mother could make him. "You'll do," exclaimed Mrs. McMul-len at last, with a sob of happiness, and then, ruining in a moment the effects of half an hour's sedulous labor, she threw both arms around Mickey and gathered him to her heart in the new censer I bought for Easter; why the sacristy smelt like a German meat market." After a few minutes of meditative After a lew minutes of meditative smoking, however, he broke out into a hearty laugh. "Poor Riley," he mused as the gray snoke drifted about his white head, "it's little but fun we thought of the night we tethered the calf to Dr. Donovan's door at Maynoo Mrs. McMullen was ambitious in an unworldly sense; she had no daughters to "marry" successfully, no hus-band to goad on to high, or low, poli-tical offices — she had only one boy, Michael, and ever since he had come and gathered him to her heart in the and gathered him to her heart in the true mother way. "That's all right, ma," spoke Mickey, reassuringly, as he caught a moment's shading of doubt in his mother's eyes, "you'll see me wearin' the two-story hat yet, before I get the long distance call." to her, with his angelic eyes, for all their wicked twinkle, it had been the sole wish of her life, her only desire on earth, that one day she might see him behind the chasuble; nor was this ambition of hers changed nor her faith shaken when Michael's father Mrs. McMullen smiled absently over his banter, and murmured : "Your

MARCH 30,

ather would be a p and then starting M plete instructions a carry the carefully she busied herself Mass. In fiteen locked the house gate, when she sto to her head for a heavily down to heavily down to Malone, who was church, saw her fal

"God save us, her husband, "con Mullen has got her "Get me Father Mickey's mother, eyes, " and my boy The sacristy at fire with suppress almost bursting siasm. As the d

sanctuary opened a in with the last to been lighting the of "It's great," wh acolyte ; " candle _ and lilies by

A dozen boys plices, their face shine and crowne most cases seemed suaded to lie a ce ing about trying cerned. One alon aloof, in dignity wearing the thur lice snowier that e part still strai Mickey, his face a a clock, the clin efore him with p ity. Off to one si least the en

appearance the a boys in the vestr The last bell Father Hugh cam the organist was Aquam which Fat up and practiced "Are they a Willie Blake op inch. "Yes, F ment after a min Line up, bo

"Please, "Fa broke hesitating "Mrs. McMulle the priest at one "Dying !" F

"My mother turning as white "The Mass winnutes," annou from the altar, " let ye say the pr Mrs. McMullen. Stopping only Father O'Rour sacristy door w driven up a fi stood leaning ag stunned ; the p the carriage jus the procession. were at the dyin

what's this, the praised !'' and from her boy

again. "Kneel, Mich

demand of the

of new life came and the incense a shaft of sunli len's plain, line for the last tim the incense, di death, her Mic and the cloudy eyes in tears m ever thought the "You'll get murmured dress

It really springs from benevolence." "I can't understand that, nohow," he replied. "It seems to me that you folks would do better, if you would try was generally sung in strophes, and by two voices, male and female alternately both combining in the fourth and final

MARCE 30, 1907.

left her eight years before. She would toil, and pinch and scrape, God would do the rest she was sure. No matter it Mickey was the terror of the parish, the abomination of all the mothers of "nice" boys: he was her boy, she loved every freckle on his face, and she bad much to love. She was going home happy now, wondering how she could best impress Mickey with the uncertainty of his tenure to a place as server at St. Aidan's: for though she knew that he was all right at heart and had, as she believed, a rest vocation, there was no telling what moment he would break forth into some freak of deviltry that would argue the want, to some the impossibility, of any seriousness in his character.

As Mrs. McMullen' approached the house she heard children screaming in the rear of the woodshed. "Yon won't kill us, Mickey," was the ter. rified ory and a prompt "Just watch me," was the heartless answer. Quick-ening her steps, Mrs. McMullen got behind the house scemingly just in time to prevent what might be a hor-rible slaughter. Tied together to the back door step lay little Jimmle and Kittle Malone, their eyes protrading in horror, while off a few feet was the redoubtable Mickey, brandishing a hatchet and a saw as he did a war-dance, his face streaked and blotched with green and yellow paint, prepara-tory to executing his wrath on the children of the paleface. As Mrs. McMullen appeared a war-whoop ended in a gasp of astonishment.

in a gasp of astonishment. "Michael Paul McMullen-what in

the name of Heaven are you up to?" demanded the disheartened mother with tears of vexation in her eyes. mother

with tears of version in her eyes. "Nothing, ma," confessed the per-spiring, though composed, aborigine, "only showing the kids what it is not to have Christian parents what don't love you and—" Ten minutes after the Malone children were safe on their own side of the fence. Mrs. Malone knew from lusty "yelocution" in the wood shed that one child of Christian parents was experiencing the strength

parents was experiencing the strength of his mother's affection. During the remainder of Lent a wonderful change came over Mickey; whether his mother's talk had made

whether his mother's talk had made him realize the high expectations she cherished for him, or whether the willow branch was the stronger argu-ment, it is hard to say-perhaps both made deep impressions on him. Per-haps, too, he had been sobered by the fact that his mother had received a fact that his mother had received a slight stroke of paralysis, the second one, a week after the incident related above. At any rate, his conduct at school got to be remarkably good, and as he never missed a practice for the servers, even Father O'Rourke be-gan to think there might perhaps be something in him.

front-' claim By Holy Saturday Mickey had got his part down fine. There was to be a solemn High Mass at St. Aidan's on

moreover,

attention

Thanks be McMullen as sh saw that Christ under her roof worthy. Micha mother. God soul. Michael,

O'Rourke as h woman with the Mickey knelt but almost a brought the ce

at the Elevatio The odor of f

is it not ?"" "Yes," I said, "some." "All," he cried passionately. "If I thought a priest could blab about anything, I'd not trust him even in confession." "Tis quite true," I replied. " What-

the passage money, they, too, would seek the El Dorado of the West. So in a little while I ceased to notice him, and set him down as a conceited, purse proud fellow, who had little love left for his faith and motherland. It was not the only occasion when I was mis taken in judging appearances; and in not seeing that there is a human heart beating in every breast, even though we cannot witness or count its pulsa-

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summer. There was a tournament in the Park. In past times it used to be called a hurling match but It was a Sunday afternoon in the late called a hurling match, but we are going ahead in Ireland, and we call things now by their proper names. It was a big affair—the culmination and critical finish of all the many local trials of strength that had taken place trials of strength that had taken place in the past year. It was the final "try" for the County championship between the Cork "Shandons," and our own brave "Skirmishers." There was a mighty crowd assembled. Side cars, waggonettes, traps of every shape and hue and form, from the farmer cart with the heavy quilt to the smart buggy of the merchant, brought in all afternoon a great concourse of the people, who were anxious to put down the Sunday evening in the best possible of Irish athletes. We are no Sabba-tarians in Ireland. Neither are we quite depleted yet. It would surprise any one familiar with all the modern, deleful jeremiads about the depopulation of Ireland to see such a smartly dressed, bright, intelligent crowd in a country village. And if he had any misgivings or doubts about the physi-que and pluck of "the fighting race," only to stand still, who he had athletes stripped for the contest, and see in those clean cut, well built figures the nerve and muscle that go to build up an energetic and pushing race.

was shaded under banks of The great clouds, and shed a pale, clear light on the landscape, without the in-convenience of much heat. The great

studying the splendid build of "the Yank." winked and said : "Yes, we'll take him. Put him right inside the goal."

"the Yank," throwing away a half-burned cigar, and calmly divesting himself of coat and waist-soat, which he carefully rolled up and placed in the hands of a spectator, came forward,

took up a caman, tested it, as if it were a Toledo blade, by leaning all his weight upon it, and said in an accent of cool indifference :

"Let me take a hand : 1 guess I can manage it."

The

There was a general laugh.

line. It ran thus : The excitament rose rapidly with this new event. The disabled Captain heard of it, and insisted upon being taken back to see the issue. No matter if he died on the field of battle i If he died on the held of Datter ?" etc., "Where can man die better ?" etc., etc. The ball was once more tossed high, the victory swayed from one side to the other; the cheers rose wildly

to the other; the cheers rose wildly and voluminously from the adherents of both teams; until, at last, the "Shan-dons," pressing home for victory, drove the ball right under "the Yank's" legs. The foremost champion, rushing forward to get it through the goal, found himself, he knew not how, about twenty feet away from the ball; and then it seemed as if a cyclone had then it seemed as if a cyclone had struck the field. At least, a straight path was cut through the swaying, conpath was cut through the swaying, con-fused mass of the combatants, who in some mysterions way yielded right and left. Disregarding all modern rules and regulations, "the Yank" had struck straight before him; and with his powerful arms and shoulders had cut his way as clean as a swathe of ripe corn is levelled by the teeth of the mowing machine in the early harvest time. He swept along quite close to where I was standing, and once I heard him panting: Taimim an diaoul. Then him panting : T'ainim an diaoul. knew he was Irish ; and my heart went out to him. A few cries of "A foul ! a foul !" were raised ; but they were hushed into ignominious silence by the plaudits of the crowd, whose feelings of respectful aversion were suddenly converted into a paroxysm of unstinted admiration. "Go it, Yank !" Cheers for the 'Stars and Stripes!' "Give them 'Hail Columbia,' old fellow !' echoed on every side, until the whole mad tumult culminated in a

Then here's to bould young Casey, Like a lion did he chase ye. From the Galtese to the Funcheon, From the Funcheon to the say : Sure asyther Mars nor Hector Would ever prove the victhor. When bould young Casey's hurley, It went dancing through the fray.

the local history of

"Bould young Casey" became a dim

"Bould young Casey" became a dim demigod in my imagination, because be-ing somewhat enthusiastic about Gaelic pastimes, I felt that this athlete was great, excelling, unrivalled in his own department, and that he was, in fact, a

It was with no vulgar sense of a prur-It was with no vulgar sense of a prur-ient and unchastened curiosity, there-fore, that I introduced the subject to the invalid in one of our numerous friend-ly conferences by his bedside. I think that the man that picks secrets is a hundred times worse than the fellow who picks pockets; and, indeed, it was with certain kind of alarm I ascertained that a certain kird of alarm I ascertained that "the Yank" was none other than the redoubtable Casey himself. I had a certain awe of him, as you feel before a great personage who has hitherto been to you but a name; and I had also a dim presentiment that there was a story, perhaps a tragedy, behind this incognito. The secret leaked out in incognito. this wise.

He was complaining of the attendance at the hotel-that it was not al man had a right to expect, etc. was not all a sick

"Well," I said, " the waiter good fellow, except when he takes 'lim-inade, which does not agree with him, because he says he has a 'wake' tomach ; and the doctor told him to stomach; and the doctor told him to avoid anything sweet. But it seems to me, if you will pardon the suggestion; that you need a woman's hand around you here, to tidy up things a little,

the whole mad turnuit culminated in a wild Irish cheer, as the ball flew swiftly over the heads of the rival combatants, and, despite the frantic efforts of the goal-keeper on the "Shandons'" side, passed out gaily through the gates of the goal. Just as the "Yank" beard affecting ;) "they have been the side in the side inter in

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There was n

at St. Aidan's will be one "Mickey" w "pictorial" co hat.

MU

Another feat in New York called" A high at the Church in West Thirt avenue. Thi days of Lent

(noon.) The rector geman, O. F. ago introduce workers, and

great success. new feature of mid-day Mass Not scores, b both sexes ar selves of the

Mass during ing to the chi There is pr in the countr hour of the length of tim ship is not in like St. Adam

is celebrate throughout t The lamen River, Mass. his own pre apostolic por his books and insurance po queathed to d his dioces

Crosses, to they but the ing joy ?

30, 1907.

fore. She would brape, God would brare. No matter for of the parish, the mothers of as her boy, she his face, and she

MARCH 30, 1907.

ment after a minute."

Line up, boys, thurifer, to the

front-" "Please, 'Father," Mr. Malone broke hesitatingly into the sacristy, "Mrs. McMullen is dying and wants the priest at once." "Dying !" Father O'Rourke ex

claimed. "My mother !" gasped Mickey, turning as white as his surplice. "The Mass will be delayed a few minutes," announced Father O'Rourke from the altar, " and in the meantime let ye say the prayers for the dying for Mrs. McMullen." Stopping only to take of his

ould best impress certainty of his s server at St. she knew that he t and had, as she t and nad, as she ion, there was no he would break of deviltry that ant, to some the seriousness in his

approached the lldren screaming woodshed. 'You y,' was the ter. apt 'Just watch s answer. Quick-s. McMullen got comingly just in eemingly just in might be a hor-d together to the ittle Jimmie and eyes protruding few feet was the , brandishing a as he did a war-ked and blotched w paint, prepara-his wrath on the

leface. As Mrs. war-whoop ended ent. eMullen-what in are you up to?" eartened mother a in her eyes.

onfessed the perposed, aborigine, the what it is not arents what don't 'en minutes after were safe on their ce. Mrs. Malone elecution" in the child of Christian cing the strength ion.

inder of Lent a me over Mickey; 's talk had made h expectations she h expectations she or whether the he stronger argu-say-perhaps both ons on him. Per-ten sobered by the sr had received a ralysis, the second he incident related he incident related rate, his conduct ren arkably good, ssed a practice for ther O'Rourke bemight perhaps be

y Mickey had got There was to be at St. Aidan's on t the impossibility ourke- if he could and a sub-deacon, a the agony of inof ceremonies for seemed, moreover, time and attention key (with the new xpected to fill up ver rubrical voids se be in the Easter

an adept in his ice; he could swing erilcus arc without tis; he could swing es without striking was all the glory ents to be given to tience or Mickey's ht after night his hrough his paces, pail of water, hung lickey's arms ache nd now Mrs. Mc-usefulness and de-g and pressing the sock that Mickey n "doing up" his the historic pracfor the boys who at Easter to take the week before and and ironed. No boy s. McMullen was reened fresh and pure golden-tongued lily, t as he stood beside t as he sto the morning that seen the sun dance wall. , or the eggs'll be nother ; " if you're this morning-" ours yet," yawned moved about with nthusiasm his voice His Sunday clothes y Mrs McMullen till ke an armor, and ed himself the night shine on his rather by shoes. er be Pope," he ren in his waist coat olf in the glass. ves could stand the brial cross." ou and your hierarch-this mother from the the pantry, "a thin your hair." " and most careful atten-Mrs. McMullen and her son's, Mickey adsome, as perfect re and art and his him. laimed Mrs. McMul-

of new life came through the open door and the incense rode out the window on a shaft of sunlight. A look of erquis-ite peace presthed over Mrs. MoMul-

O'Rourke

at the Elevation.

THE CATHOLIC RECORD.

peror, we must pause to relate the exceptionally interesting account of his work as a legislator and states-

THE CODE NAPOLEON.

THE CODE NAPOLEON. Nothing but memories, said the lec-turer, now remain to France and to the world of Jens, Arcola or Wagram; but the work done by Napoleon, while Europe allowed him a few years of peace, will endure for all time. The orderly march of the legions of indus-try was no less satisfying to him than the march of armies. "I will go down to posterity," he once said, " with the Code in my hand." To realize the magnitude of that undertaking we must bear in mind that, under the old order, there were all sorts of laws and all bear in mind that, under the old order, there were all sorts of laws and all kinds of courts in France. A citizen familiar with the system in Languedoc would, perhaps, be grossly ignorant of that in Brittany. Roman laws, feudal laws, royal edicts, local customs, seig-norial mandates, municipal practices, varied and clashed all over the counvaried and clashed all over the coun-try. The revolution had prostrated all system and the drawing of order out of chaos was reserved for Napoleon. He called to his aid the best legal talent. Under his direct supervision the huge task was completed. The Civil Code and the Code of Civil Procedure, the Criminal Code and the Code of Crim-inal Procedure were the four parts of

inal Procedure were the four parts of the completed system, which, adopted in France, followed the advance of the empire and still constitutes the law of a large portion of the civilized world, a large portion of the civilized world, and is especially the basis of the civil law of the province of Quebec in Canada. Every statute passed under Napoleon's eye. He presided at the meetings and one of the codifiers said : "Never did we adjourn without learn-ing combining from him that we did ing something from him that we did not know before "

The Revolution had confiscated the property of the Catholic Church and had fixed certain salaries for those of the clergy who submitted to its su-preme dictation. In September, 1794, the convention abolished even these salaries and made a complete separa-tion of Church and State. This was a condition of things that Napolean did

not relish. He had his own reasons of policy, but no matter what his motives, he certainly rescued France from the iconoclasm of the infidel and the fires iconoclasm of the infidel and the fires of persecution against religion. By this document the Pope had the right to approve of the clerical nominees of the State and the State paid \$10,000,000 per year for clerical salaries. No ruler less strong could have lifted the Church out of the dust into which "The Terror had trampled her. It is peculiar that one hundred years have just passed between the signing of the Concordat and its abolition by men who to-day seek and its abolition by men who to-day seek to revive the spirit of "The Terror." What Corsica holds the Napoleon destined to again bring order out of chaos and re-establish the freedom of

religion in France? THE DEATH SCENE.

One of the most pathetic and beau tiful passages in the lecture was that in which Dr. Foran described Napol-eon's death. It was a solemn moment con's death. It was a solemn moment at St. Helena. Passing over the mon otony of the years of exile, the slowly sinking emperor during March and April of 1821, the patience in suffer-ing of the great man, the lecturer came to the morning of the eventful 4th May. The emperor had received the last

4th May. The emperor had received the last sacraments of the Charch. A storm was raging over the island; the favorite willow tree, which he had planted, was torn up by the roots. "Towards the afternoon," says Montholon, "delirium set in. Thrice I heard the words, 'France,' 'Armee,' 'Tote d'Armee,' 'Josephine.'" At sunset the last aconv came on. It was a facre sunset: agony came on. It was a fierce sunset; storm clouds had heaped in the track

of Napoleon the Great soared to the foot-stool of Eternal Justice, while its departure was saluted by the cannon of his greatest earthly foe. THE FUNERAL, 1840. There is the white horse (not Marengo, but one like him), and upon the horse are the saddle and bridle that Napol-con used. There are the old marshals, Moncey, Soult and Oudinot; there are Moncey, Soult and Oadinot; there are Bertrand and Gourgand, and Las Cases-the faithful companions of his

No words can describe the effect of Dr. Foran's account of the great burial of Napoleon, ween in 1840 his remains were conveyed from St. Helena to France. Words can picture the scene, exile. But above all there are the relics of his ancient wars come to weep around his bier; and there is a remnant of the Old Guard to march with his to the tomb. Decomber and but they cannot convey the tone, the gesture, the pauses, the vibrations of voice, the dramatic display of the speaker. One day, at St. Helena, Sir Hudson with him to the tomb. December air cannot keep down the fervor which makes the great city ring with cries of 'Vive l'Empereur l' ''The sword of Austerlitz is handed to King Louis Philippe by Soult; the king hands it to the faithful Bertrand : Bertrand lays it on his master's coffin. The awful stillness of the great temple is broken by the sols of gray-haired soldiers. With a grand requiem Mass the funeral ends, but the silent pro-cession of mourners, coming in endless with him to the tomb. December air

Lowe, the jailer of Napoleon, detained a book because it was addressed to "Tae Emperor." "Who gave you the right to dispute that title?" asked Napoleon. He then added: "In a few asked years your Castlereagh and all the others, and you, yourself, will be buried in the dust of oblivion, or, if

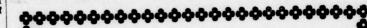
buried in the dust of oblivion, or, if your names are remembered at all, it will be on account of the indigity with which you have treated me." Sir Hudson made answer. "You make me smile, sir." That was in 1820. Twenty years swept past. France asked and England gave back "the Emperor." The grave at St. Helena was opened; the perfectly preserved features, beautiful in death, were un-covered and the body was taken to be entombed on the banks of the Seine. It was received on board a royal ship It was received on board a royal ship by a Burbon prince of the house of Orleans; yards were squared, flags hoisted, cannons fired, drums beaten, and every mate of this model the and every note of triumph swelled the pomp of the reception. King and peasant alike turned out to

life ; but his empire does not stop with France; it is cramped by 'no national limits of Rhine and Alps and Pyrenees.' meet the returning conqueror. He comes to a dominion that no Marmont He was the chief usurper of his time, and for the same reasons of genius he is still the chief usurper. In that he strove for himself and his dynasty he can betray. Allied kings in vain may league themselves to destroy that sway. Nor Talleyrand, nor Fouche, nor Bour-

strove for himself and his dynasty he failed miserably; so far as he toiled for others, for better laws and condi-tions, he succeeded. No Leipsic, no Waterloo could destroy that which was best in him. Discussion when which was best in him. Princes and rulers, and statesmen, and all who mould the des-tinies of peoples can learn from him that if there is no summit so high to which ambition cannot raise a there is equally no pinacle so elevated from which it cannot prostrate him." The entire lecture was worthy, as an oratorical tribute, of the greatness,

Nor Talleyrand, nor Fouche, nor Bour-mont can display enough treachery to shake that power. "Let Caerbourg's thousand guns salute. Let triumphal arches span the Seine from Havre to Rouen, from Rouen to Paris. Let hill, and slope, and river bank hold their gazing hosts. Let flowers and garlands shower upon his bier from every bridge. Let aged peasants drop on reverend knees, fire the old musket in humble salute, and then cover their weeping faces with trembling hands. Cold is the Decem-ber day, but winter cannot chill the vast enthusiasm. From the quay, where the funeral barge is moored, to the Church of the Invalides, where the tomb awaits, a million and a half of people throng the route. Streets, avenues, squares, balconies, windows, roofs, trees—all are full of people. Cannons, drums, bands, the tramp of men and horses, the glitter of endless lines of soldiers, the songs which rouse the passions and the memories, the shouts of dense crowds, stirred by electric emotions—all these mark that December day as the gorgeons funeral car bears Napoleon to his final rest.

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Nursing baby?

It's a heavy strain on mother.

Her system is called upon to supply nourishment for two.

Some form of nourishment that will be easily taken up by mother's system is needed.

Scott's Emulsion contains the greatest possible amount of nourishment in easily digested form.

which was seconded by Mr. Anson Gard in an exceedingly appropriate address. Mr. Gard said that among all his pleasant souvenirs of Canada that he would carry back to the United States he would have to blend one of an unpleasant character. In plain words, he thought it a shame that thousands of Ottawa's citizens would stand out all night in the cold to buy stand out all high in the cost to buy tickets for a hockey match, while such treats as that of the evening were being given. Yet he was happy to see that hall thronged to listen to what he called "the grandest lecture he ever heard, a veritable panorama of glow-ing pictures beyond the praise of

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A true Christian should place over his desk or his work room, this motto : "Here I an consumed for God !"

words.

that demonstration make you smile?"

France forever, in her laws, her insti-tutions, her individual and national



A Burning Sensation.

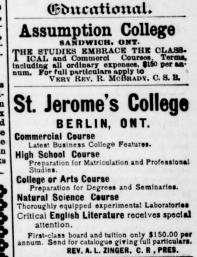
JOHNSVILLE, New Brunswick For over six months I could hardly sleep and had a burning sensation in my feet, that would go through my whole system. I took Pastor Koenig's Nerve Tonic. The burning sensation is entirely gone and I can sleep well. I will sever be able to praise this remedy enough fee what it did for me.

MRS. JOHN MALOY.

PRETH, Ont. I take great pleasure in informing you that I am having a good sale of Pastor Koenig's Nerw Tonic with good results in every case. I further beg to say that your Tonic has worked wondern, and is getting a great name in this locality. Ship me another lot of the Tonic carly in January. P. L. HALL, Druggin

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Colored Frontispiece Better than;Ever.

INCIDENTAL AID. Before the lecture the young ladies of the institution delighted the audi-ence with a splendid musical selection men and horses, the giltter of endless lines of soldiers, the songs which rouse the passions and the memories, the shouts of dense crowds, stirred by electric emotions—all these mark that December day as the gorgeous funeral car bears Napoleon to his final rest.

the glory and the wonderful charac-teristics of that enigma; of history, Napoleon the Great. Dr. Foran cer-tainly surpassed himself on this occasion.

sther would be a proud man this day," and then starting Mickey off with com-plete instructions as to how he was to carry the carefully done-up surplice, she busied herself getting ready for Mass. In fifteen minutes she had locked the house and walked to the gate, when she stopped, put her hand to her head for a moment and sank heavily down to the sidewalk. Mrs. Malone, who was also on her way to church, saw her fall. "Got save us. John," she cried to her husband, " come quick, Mrs. Mc-Mallen has got her third stroke." "Got me Father O'Rourks," moaned Mickey's mother, as she opened her DR J. K. FORAN'S INTERESTING LECTURE AT GLOUCESTER ST. CONVENT-CON-CLUSION OF HISTORICAL SERIES OF DISCOURSES.

Ottawa Citizen, March. 2.

NAPOLEON THE GREAT.

Ottawa Citizen. March. 2. Before one of the largest audiences of the season, consisting of clergymen, senators, members of parliament, French and English-speaking citizens, the pupils of the Normal and other schools, in the Academic hall of the Gloucester street convent, Dr. J. K. Foran delivered the last—and the grandest—lecture of this winter's series. The subject was most attract-ive and its treatment was supremely powerful. Napoleon the Great con-stitutes a sequel to Dr. Foran's well-remembered lecture of last year on Robespierre and The Reign of Terror. No subject could have been more "Get me Father O'Rourks," moaned Mickey's mother, as she opened her eyes, " and my boy." The sacristy at St. Aidan's was on fire with suppressed excitement, and almost bursting with corked enthu-siasm. As the door leading to the sanctuary opened strains of music came in with the last two acolytes who had been lighting the candles. "It's great," whispered the "head" "acolyte; " candles by the hundreds," -" and lilies by the ton," added his partner. No subject could have been more suited to give play to the lecture's special qualities, methods of present-ing historical facts and dramatic, we might also say magnetic, delivery. Often as the subject has been treated, -" and lilies by the ton," added his partner. A dozen boys in stiff, rustling sur-plices, their faces wearing a waxy shine and crowned with hair that in most cases seemed with difficulty per-smaded to lie a certain way, were mov-ing about trying hard to lock uncon-cerned. One slone was undisturbed ; aloof, in dignity removed, as it were, wearing the thurifer's violet, his sur-plice snowier than all the surplices, the part still straight in his hair, stood Mickey, his face as blank as the face of

the audience heard much that was new and very much that was clothed in new form. The world is accustomed to think of

The world is accustomed to think of Napoleon as the great warrior, to as sociate with his name the names of Marengo, Austerlitz, Jena, Wagram, —in the day of his triumph—and those of Leipsic, Ligny and Waterloo—in the hour of his decline. Without strip-plag him of his military renown, but even in accentuating it, Dr. Foran presented an entirely different Na-poleon to his audience. He showed them the legislator, the organizer, the statesman. With the Code in one hand and the Concordat in the other, the part still straight in his hair, scool Mickey, his face as blank as the face of a clock, the clinking censer swinging before him with pendulum. like regular-ity. Off to one side he stood, in office at least the envy, if not in native appearance the admiration of half the bears in the ventry. hand and the Concordat in the other. hand and the Concordat in the other, you saw this mysterious, yet astound-ing personage, striding down the avenue of one hundred years and around him you felt the influence of

boys in the vestry. The last bell began to ring and Father Hugh came in to vest. Within, the organist was insinuating a Vidi Aquam which Father O'Rourke caught Aquam which Fatner O Rouras Guigar up and practiced sotto voice. "Are they all in ?" Squint-eyed Willie Blake opened the door half an inch. "Yes, Father," was his judg

around him you for the infinite of the infinit hills of more or less importance; loftien mountains of individual greatness towering one above the other : here and there sublime peaks that lift their heads high into the heavens and with heads high into the neavens and with their crowns of snowy whiteness sparkle in the sunshine of fame; vast abysee, idark gorges that terrily the gaze; finally an occasional extinct volcano, with its parched crate above and its field of desolation below. Of and its field of description below. Of these mighty upheavals that once beloked forth their smoke and fire, that resounded with hidden thunders, that rocked the earth, that sent down scoriac streams to overwhelm and efface entire cities, the most con-spicuous, even as the grandest and most destructive is that of both

estructive, is that of Napoleon the Great. In the ruins of Pompeii the explorer

let ye say the prayers for the dying for Mrs. McMullen." Stopping only to take off his cope, Father O'Rourke appeared at the sacristy door where Mr. Malone had driven up a farmer's rig. Mickey stood leaning against the wall as though stunned; the priest pushed him into the procession. In a few minutes they were at the dying woman's bedside. "Thanks be to God," sobbed Mrs. McMullen as she opened her eyes and saw that Christ and His ministers were under her roof, "it's me that isn't worthy. Michael, dear, pray for your mother. God speed ye back to my sonl. Michael, come closer, a-honey; what's this, the censer, God be praised !" and her dim eyes turned from her boy to the priest and back again. In the ruins of Pompeii the explorer unearths stately columns, smattered temples, skeletons of slaves and petri-fied forms of aristocratic Romans; amidst that debris he comes upon most precious measics, evidences of the art and refinement of another age. If one digs beneath the lava crust that covers the works of Napoleon, while meeting with much ruin and terrible destruc-tion, one will equally find gems of noble workmanship, mosaics of beanti-ful design, of bold conception, of price-less value—and no volcanic eruption can ever inter them completely.

can ever inter them completely. Out of the chaotic confusion of the Out of the chaotic confusion of the great French revolution a meteor arose and darted across the sky of Europe, captivating and dazzling the world by the splendor of its aberrations. Just as lightning on a summer night, he came forth from the cloud of insigni-ficance that overhangs the Island of Corsica, flashed athwart the firmament of the Old World, and sank into the cloud of obscurity that o'erhangs the Island of St. Helena. APPEARANCE AND CHARACTERISTICS. Kneel, Michael," whispered Father O'Rourke as he presented the dying woman with the Bread of Life. Mickey knelt, with streaming eyes, but almost automatically his arms brought the censer up as the rubrics demand of the thurifer when he kneels The odor of fresh budding things full

and the incense rode out the window on a shaft of sunlight. A look of exquis-ite peace breathed over Mrs. McMul-len's plain, lined face as her eyes opened for the last time and saw dimly through the incense, dimly through the film of death, her Mickey in the violet cassock and the cloudy white lace surplice, his eyes in tears more angelic than she had ever thought them before. "You'll get the ring, asthore," she murmured dreamily and slept in peace. * * * * * * * * * There was no "solemn high" Mass at St. Aldan's that Easter, but there, his glance steady and penetra ting, or deep or intimidating, or again soft, tender, magnetic ; his voice strong and sonorous ; his height free "piotorial" cross and the "two-story" hat. MID-DAY MASS. Another feature of ecclesistical life in New York City is what has been called" A high noon Mass," introduced at the Church of St. Francis of Assist in West Thirty-first street, near Sixth avenue. This Mass is said on week and content of the spine at 12.15 Before 1812 he looked after all de-Pay for Itself A MAN tried to sell me a horse, once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse. But, I didn't know anything about horses much. And, I didn't know the man very well either. So I told him I wanted to try the horse for a month. He said "all right, but pay me first, and I'll give back your money if the horse isn't all right." the norse isn't all right." Well, I didn't like that. I was afraid the horse <u>wasn't</u> "all right" and that I might have to whistle for my money if I once parted w th it. So I didn't buy the horse although I wanted it badly. Now this

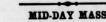
THE CONCORDAT.

Another great and distinctive work of the first consul is the Concordat.

a sob of happing in a moment the our's sedulous labor, rms around Mickey to her heart in the

ight, ma," spoke ly, as he caught a of doubt in his of doubt in his ou'll see me wearin' et, before I get the

smiled absently over murmured :



Another feature of ecclesistical life in New York City is what has been called" A high noon Mass," introduced at the Church of St. Francis of Assisi in West Thirty-first street, near Sixth avenue. This Mass is said on week days of Lent and begins at 12.15 (noon.)

(noon.) The rector Father Eusebius Schlin-geman, O. F. M., about three years ago introduced what is known as the ago introduced what is known as the night worker's Mass for uptown night workers, and that service has proved a great success. In like manner has this new feature of religious service. The mid-day Mass proved very successful. Not scores, but hundreds of people of both sexes and all classes avail them-selves of the opportunity of hearing Mass during lunch hour and are flock ing to the church.

ng to the church.

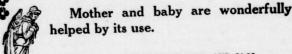
ing to the church. There is probably not another church in the country that has a Mass at this hour of the day regularly for any length of time, but in Europe such wor-ship is not infrequent : in some places like St. Adam and Eve's, Dublin, Mass is celebrated at 12 o'clock noon thermotory the wear

spell properly. Before 1812 he looked after all de-Before 1812 he looked after all de-tails personally; after that he carried the luxuries of the court into the camp with them carried defeat. Gruelty and kindness, selfabness and generosity, loyalty and treachery, honesty and perfidy, are terms that all must be qualified before any of them can be properly applied to them. YOUTH, RISE AND FALL.

property applied to them. YOUTH, RISE AND FALL. It would be impossible to follow Dr. Foran in his splendld review of Eurc-pean conditions during Napoleon's career; the leading facts are known to all. From the charity boy at the Brienne school to the lieutenant at Volence; from Toulon to the pyramids, There is probably not another church in the country that has a Mass at this hour of the 'day regularly for any length of time, but in Europe such wor-ship is not infrequent : in some places like St. Adam and Eve's, Dublin, Mass is celebrated at 12 o'clock noon throughout the year. The lamented Bishop Stang, of Fall River, Mass., most literally practiced his own preaching in the matter of apostolic poverty. He left nothing but his books and his clothing and two life insurance policies of \$5.00 each, be queathed to two charitable institutions d his diocese. Crosses, trials, temptations, what are they put the soul's bridges to everlast-ing joy ?

of the flery orb; it was also the closing of a stormy life. The lips again trembled and the word "Josephine" Ô was heard — the only name that ever made that wonderful and incompre-hensible heart vibrate with human love. The sun went down, the evening gun boomed from the fort, and, like a caged eagle escaping from captivity, the soul This Washer Must

me thinking. You see I make Washing Machines-the "1900 Junior" Washer



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clothes, nor fray the edges, nor break buttons, the way all other washing machines do.
It just drives soapy water clear through the threads of the clothes like a Force Fump might.
If people only knew how much hard work the "1900 Junior" Washer saves every week, for 10 years—and how much longer their clothes would wear, they would fall over each other trying to buy it.
So said I, to myself, I'll just do with my "1900 Junior" Washer what I wanted the man to do with the horse. Only, I won't wait of every time. That's how I sold 200,000 Washers.
I wond wear, the you cliable person, a "1900 Junior" Washer on a full month's free trial! I'll pay the freight out of my own pocket. And it you don't want the machine after you've used It a month. I'll take that only the freight that way, too. Surely that's fair enough, Isn't if?
A Doesn't it prove that the "1900 Junior" Washer must be all that I hadn't tho finest thing that ever happened, for Washing Clothes—the quickest, easiest and handsomest Washer on Earth. It will save its

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tates of Advertising-Tencents per line each

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 Oprrespondence intended for publication, as veril as that having reference to business, should be directed to the proprietor and must each London not itser than Monday morning.
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 Desificate, the Bishops of London, Hamilton, Peterboryough, and Ogdensburg, N. Y., and the usay throat the University throat both the Ontarian.
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When subscribers change their residence important that the old as well as thenaw

LETTERS OF RECOMMENDATION. Apostolic Delegation, Ottawa, June 13th, 1905.

To the Editor of the CATHOLIC RECORD,

London. Ont. London. Ont. My Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelli-gence and ability, and, shove all, that it is im-budy defends Catholic spirit. It strenu-rualy defends Catholic principles and rights, and stands firmly by the teachings and author-ity of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and coun-ty, and ib wil do more and more, as its wholesome influence reaches more Catholic comes.

I, therefore, earnestly recommend it to Cath-

blessing on your work, and best ts continued success,

h my bleesing on you s for its continued success, Yours very sincercip in Christ, Donarus, Archbishop of Ephesus, Apostolic Delegate,

the most practical example of a man

outside the Catholic Church reaching

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

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

Therefore, with pleasure, I can recommend to the faithful. thful. Ing you and wishing you success, Believe me to remain, Yours faithfully in Jesus Christ † D FALCONIO, Arch. of Larlssa, Apost. Deleg.

LONDON, SATURDAY, MAR. 30, 1907.

THE RESURRECTION.

That which is the key to all Christ's mysteries and the pledge of His gifts to men is the resurrection. His preaching had made His Eternal Father known as never before. His miracles had confirmed His mission. And when, in obedience, He gave Himself up to death, He was fulfilling type of brazen serpent, prophecy of man of sorrows and figure of Jonas. A new light rested upon all these as He rolled, by His power, the stone away, and stood forth the conqueror of death and first fruits of the grave. It was the light of the divinity. God of Abraham and of Isaac, of Moses and Elias-He is ours, the God of the living and not of the dead. Omnipotence, which let death clasp Him and carry Him to the grave, has conquered forevermore. What know we about His power ? The great historisal fact-that He rose from the deadwe know : but how or with what appearance we know not. Never before, even in the raising of Lazarus, had His ower shone forth with half such glory. There was the testimony of hundreds of his death. Many had heard His dying words and watched Him through these three sad hours. They had heard His faint cry, and thought He was calling upon Elias. To see Him start from the tomb, to feel a new thrill in their heart as He chided the disciples' dull faith, to show the impress of wounded hands and feet-all these are the attractions of the heart's adoration and the soul's andoubting faith. What light it throws upon God-the three divine Persons-God's power, His Holiness, His great-To think that that same Omnino. tence will gird us round and raise upas it is ever striving even now. Christ rose for our justification. The gift which we call sanctifying grace, which we received in the sacrament of baptism, and which we received again and again in penance, so takes hold of us that that which was dry and withered buds and blossoms with the springs from the risen Saviour. Holiness it is because He is holiness-greatness because God alone is great, and because grace is upon earth His greatest gift. We are so weak-we know naught of power. All that we can do is to lay up the seed within us, to treasure carefully the fruits of Christ's resurrection, to suffer with Him that we may reign, to walk in newness of life, to hope in His mercy when otherwise our own sins would crush us. Our turn will come. Easter morn will dawn for us. The grave will give us up long after it has ground us to dust and the yew tree's fibres have wrapped themselves about our bones. The all-seeing eye will find us, and we shall hear the all reaching Voice. Omnipotence will clothe us agair. And the body that had shared in the justification or the descration of the

THE CATHOLIC RECORD.

glory of reward or the sanction of punplays a love of justice which must com ment. It must be so. Virtue is not nand respect, and protects the weak its own reward, nor does vice bring in with a power which forms the sanctity, this world its own punishment. We the equality and democracy of Chris tian homes. The sacraments show the know not the power of God. And here we are so surrounded by death, that downward stretch of Christ's gracethe very possibility of a condition just as the water mountain side fructifles the vale below-but there is sacriwhere death will no more have dominfice. Then there is the common, ion, seems too far beyond our reach for supreme act of worship. The favored us ever to expect it. Only He Who was delivered up for our sins and Who rose individual, standing at the altar, offers it; but the people all assist. And for our justification has made it possible, yea, within our grasp. How? when the robed priest bows down and the bell tingles-every heart is silent We know not. In the twinkling of an in adoration ; for all alike are poor in eye we shall be changed, and this nortal shall put on immortality. that solemn moment. There is no dif-Wretched shall we be on that day if in ference there. It is the same in the this life we have followed our own will church of the busy crowded streets and self-indulgence. Wretched they shall be who scoffed at religion and where the loving poor have snatched a half-hour to attend holy Mass, as in the who saw no glory in the Cross of up town chapel whose walls wealth has Christ. O for the wisdom of the saints ! adorned with its generous gifts. All O for humiliation now which shall feel at home. A presence is there on that day be exalted ! O for the which makes up in the one case for love which shall then be rewarded ! want of ornamentation, and in the other overshadows with His loving condes-May these, good readers, be all oursand may we, risen from the grave, glory cension the material surroundings. on our Easter Day and in the resurrec-No wonder the Church is democratic. tion of our Lord and Saviour. Nor is the democracy irritating, latent with friction and threatening to one or RELIGIOUS DEMOCRACY.

other class. Acknowledging no caste or class it elevates all whilst it levels The Secretary of the United States all. The poor are blessed ; then they Treasury, Mr. Leslie M. Shaw, speakought to be content. The rich are ing in Chicago, before a meeting with difficulty saved, then they ought largely composed of Protestant ministo be charitable. They are all aliketers commented in outspoken terms with immortal souls to save-all capupon some of the features of failure in able of loving and serving God-all Protestant churches, which every needing God's grace without which thoughtful man must note and every they will indeed be poor. This is candid man acknowledge. Mr. Shaw Christian democracy. And Mr. Shaw calls attention first to the fact that has a slight glimpse of the truth. It is these churches have not succeeded in found only in the Catholic Church, reaching, still less in holding, the where all have an equal right, and poorer classes. The statement is where sacrifice and sacraments are the worthy of deep consideration. Perhaps common inheritance of rich and poor.

CALUMNY IN DISGUISE.

the poor is General Booth of the Salva-Novels are expected to be poetical. tion Army. We do not discuss his doctrine. Nor can we find that his We do not look for much realism. methods contain discipline enough to whether historical or theoretical, in be stable, or refinement enough to be the pages of a romance whose virtuous universal. But General Booth is an plot is the play of the imagination enthusiast-whose earnestness we adrather than the work of the reason. Still less if the novel, either from its mire and whose success is undoubted. title or its source of publication, bears He cannot be imitated. That he should bring many from deep dark tem suspicion should we look for religious truth. But even here the law against ptation, and so stop even one mortal sin-he deserves well, for that is a calumny is just as binding as in the more open pamphlet and the journal greater deed than to take a city. Where others have tried his ways on which is less churchly. A novel is street corners, and with less formality better for being ethical : in which case than the ordinary religious services it should elevate and not degrade demand-they have won too, but have depict and not caricature, teach and they held these people? The only way not falsify. When not striving to be to hold them is to scatter them-to ethical its artistic colorings should be take them away from their old haunts in touch with the harmony of nature. and place them in new surroundings. It should not offend even the merest This is what Gen. Booth has done. It chance reader. The impressions which is quite a different thing with children it makes upon its ordinary readers of the Church. Street preaching, a should not be marked with prejudice. Its aims and purposes must be higher, short prayer and hymn-singing form not Catholic devotion ; and they are a or else it will sink beneath the typical poor substitute for the great sacrifice dime novel whose glaring pictures are and the worship and the deep-toned an immoral snare to the young and acknowledgment and the whispered unwary. A case in point. The Presbyterian, a semi-official organ of the word of pardon. Yet here is democracy-not the poor only nor the rich Kirk, has running through its numbers a romance entitled "The Woman of only-but all kneeling together-one Babylon." It was this which first hymn of praise, one voice of prayerattracted our attention. We had not the same teaching for all, the same common table and the same heavenly read it from the beginning. In fact it bread for rich and poor, high and low. had passed the thirtieth chapter before repentant sinner, fervent devotee. it had caught our eye. It tells of a young girl ensuared into a convent. like the hallowed sacramental system Her novitiate is over and she has taken of the Catholic Church. Yet this is her vows. Then, a day or two after, the very system which Christ Him- the poor young nun is called to the self established, in order that His graces parlor where a priest and a lawyer might be communicated to souls unto meet her. She is called upon to sign a the end of time. Let us look at it more paper renouncing all right to any closely, that we may call attention to property. She who thought herself the one thing which reached and held poor cannot understand it. But the the poor through all the centuries. It dictatorial tone of the priest and the is the grace of Christ. To bless the appeal to her religious duty soon prcduce the result. The next day another translate them from the slavery into paper is to be signed which the nun refuses to do before reading it. Maintaining this stand in spite of remonstrance, she is sent away to another convent--on the ground of her mind giving way. She no doubt escapes, for there is a rich brewer's son around and in the plot. Thus we have what claims to be the terrible dangers of convent Mfe and the grasping selfishness of the Church typified in the priest. And all this with thirty chapters back of it, and most likely thirty more to comedished up to young Presbyterians to poison them against the whole system for the rest of their lives. We do not like secular teaching : we are always inveighing against its irreligious tone. But what are secular, evolutionary lessons compared to this insidious poison? With the license of a poet the lettered, robed priest and layman with author calls our Church the Woman of head uncovered, rich and poor. No Babylon, casts slurs upon her methods price was ever set upon these gifts. and belies her priesthood. Under the guise of a romance the Presbyterian have they ever been given. The poor perpetuates prejudice, calumniates its neighbor and corrupts its own readers. Maria Monk is dead. And even long before her death she was proven to have falsified everything which she should have held most sacred. The spirit of Maria Monk still hovers around the Kirk, and parades a fiendish form under another name. Let it not vorces and standing for the unity and be claimed that this novel is not meant

do not suppose it is intended for Catholics. We should be really sorry if it were so. We should be sorrier still, if reversing the shield, any Catholic would write such stuff about Protestants. And our sorrow would be severest if we saw such a diatribe in the able. columns of any respectable Catholic journal. Our contention goes another step. It is important-a matter of justice-that the Catholic Church or her methods should not be falsified before any Protestant generation. This is what the Presbyterian is doing in the name of religion and under the guise of innocent romance. "Thou shalt not bear false witness against thy neighbor." The wolf is about in sheep's clothing.

ATA St. Patrick's day demonstration in Wolverhampton, England, a speech was made by John Redmond, a passage in which is fraught with cause for thoughtfulness by all Irishmen. He asked the "young men to sit at the feet of Generals Boths and De La Rev He said the South African premier had conquered the conquerors. Botha was now a minister of the Crown (being premier and minister of native affairs of the Transvaal) and Irishmen might see the time when John Redmond was the Premier of Ireland. He said that he believed that in the victory of the Boers the Irish policy had been vindicated." Home Rule is coming and coming in the near future, the "West Britons " and the followers of William of Orange, who hold nearly all the public offices in the country, and who would, in the event of a change, have to accustom themselves to a policy of fair play, to the contrary notwithstand

THE BATTLE WITH THE FRENCH INFIDELS.

ing.

The French Republic has been for years remarkable for the suddenness of the changes which take place in the personnel of its rulers and the consequent changes of the policy which is pursued in regard to any single question relating to internal matters. Bat the most remarkable charges of its policy have undoubtedly been on the question of the Government's attitude toward the Church. Nevertheless the trend of that attitude in all its changes has been for years towards a more marked hostility to religion, and this has been effected chiefly by the driving of religious teaching from the schools So far Atheism has triumphed, but that triumph has been attained at the cost of the morality of the nation.

We have noticed several times in our columns the growing prevalence of divorce in France since the laws have made divorces so easily procurable. But recently a new feature in the progress of the country has been brought to light, and that is the prevalence of crimes of every description, and especially of crimes accompanied by violence M. Clemencean was recently sharply questioned in the Chamber of Deputies in regard to the number of robberies and assassinations, which are reported as increasing rapidly in all parts of the country. M. Georges Berry, who represents

one of the Arrondisements of the Seine, stated recently in the Chamber that in two months there have alone eighty-eight assassinations or attempts at assassination, many of which crimes were committed in open day, while M. Henri Cochin, of the Arron disement of Dunkirk, declared that the gendarmes in the Department of the North, instead of attending to their duties of preserving the peace, are employed as messenger boys to carry the letters of the high Government officials from one place to another, while criminals of every degree are allowed to run riot at their pleasure. It is needless to say what every one can see at a glance, that this state of affairs is the direct consequence of the policy as this is selfish, unpatriotic. war waged by the Government against religion ; for where there is no religion assured the deputation that every there must be anarchy and immorality of every kind. It was foretold by the pledged to oppose Home Rule, and Catholics in the Chamber that the maintain the policy of ascendancy results of the war waged against religion would be exactly what they have of his party. proved to be, while Messrs. Jaure and |||We cannot believe that, after the his followers, and the friends of the utter rout of the Unionist party at the Government, jeered at these predictions. It is to be hoped, however, that the Catholic Deputies will keep the facts of the case prominently before the public, for if the truth be forced upon the attention of the French people, they will soon wreak their vengeance upon the Government which been the direct cause of these has evils.

The sooner these things are made known clearly to the people of France the better will it be for the nation, for they will be roused to indignation against the Government to which such a state of affairs is directly attribut-

The negotiations for the restoration of the churches to the Church have been now suspended for several weeks. but the edifices are still used illegally by the parish priests. This state of affairs cannot last, and the public must soon become tired therewith. We may, therefore, look forward to another change of government before long, and any change which may occur can scarcely be for the worse. Let us hope, at all events, that it will be for

the better. THE PROSPECT OF HOME RULE.

The news comes to us from London, England, that certain residents of Ulster, some fifty in number, headed by the Duke of Abercorn and Lord Lansdowne, waited upon Mr. A. J. Balfour, the Leader of the Opposition in the British House of Commons, to request him to take active steps to begin a propaganda against the granting of Home Rule to Ireland, according to the programme which was recently announced by the Liberal Government of Mr. Campbell-Bannerman, and which has been accepted as satisfactory at the present moment to the Irish Nationalist Party.

The Government Bill by which it is proposed to give a large measure of elf-government to Ireland is promised to be brought before Parliament after Easter, and nothing else was to be expected from the false patriotism of the Tory peerage and their obsequious followers, than that they should oppose

tooth and nail the partial measure of justice which the Government has promised to Ireland. It is, however, from Ulster alone of the four provinces of Ireland that this unpatriotic opposition proceeds.

But it cannot be said that Ulster is opposed to Home Rule, for even the Ulster members of Parliament have been for many years as equally divided as it was possible to be on this question, there being at one time a majority of one for. and at another a like majority against the granting of a reasonable Home Rule nessure.

The British colonies, where whites predominate, have now all been granted Home Rule, and even in the Transvaal the Boer General Botha who, five years ago, was waging war with the British Empire to secure independence for his country, is now premier of that same country, with the good-will of the British Government and people, and proclaims his loyalty to the British flag. In fact, there is not a British colony of whites to-day which would remain loyal for a week if it were deprived of Home Rule; and yet Lords Abercorn and Lansdowne desire to prevent Home Rule from being given to Ireland, though Ireland demands it almost to a man. The reason for this is clear alien rule means the oppression of the majority by an insignificant minority which now enjoys ascendancy in its worst form. Of course the Ulster Orangemen are the men who will back up the demands of the fifty delegates from Ulster who have asked Mr. Balfour to begin his agitation for the continuance of their ascendancy, which means, even under a Liberal Government like the present, that nearly all the officials of the country shall continue to be chosen from the minority, which is but one fourth of the whole population. The principle laid down by the Ulster Unionists is that, because they are Protestants, they must continue to have the lion's share of all Government pickings, and nearly all Government posts must be filled by them. Such a and intolerant ; and yet Mr. Balfour Unionist member of Parliament is which has hitherto been the watchword last elections, the people of the three kingdoms will now become so reaction ary as to refuse to sustain the Govern ment in granting a long delayed act of justice, while they sympathize with every other nationality that is seeking for autonomy, whether within or without the bounds of the British Empire.

MARCH 30, 1907.

THE LAW AND MARRIAGES.

An article in a recent issue of the London Express gives much usefal advice to young women of England in regard to marriage with European for. bigners who have not become British subjects. In such cases besides the laws which govern marriage within the British dominions, the laws of the country of the intended foreign husband or wife should be taken into account, as if this be neglected, the marriage will be held as null by civil law in that foreign country. These advices are equally applicable to young men and women in all parts of the British Empire, and apply, therefore, with full force to Can-

In Belgium, the Netherlands, Den. mark, France, Germany, Italy, Spain, Sweden, Norway, Russia and Greece, it is the law that the subjects of these countries must have the notices of their intended marriages published in the countries to which they respectively belong. If the foreigner be a soldier, he must also have the consent of the military authorities of his country to his marriage in another country. There is, however, an agreement on the part of the British Government with the Government of France and Belgium. that on application to the French Ambassador or the Belgian Min ister by a subject of either of these two countries who in . tends to marry a British subject, said Ambassador or Minister will ascertain whether the laws of those countries have been complied with, and if so, will issue a certificate to that effect. In the case of marriages to be con-

tracted in Canada, the Consuls of the two foreign countries named will fulfit the duty thus assigned to the Ambassador minister. The consent of the parents is requis-

ite for the foreigner who is a minor and who intends to contract a marriage with a British subject, or a person of any other nation. The age when a person ceases to be a minor differe in the different countries named. In Austria, it is twenty four years : in Belgium, twenty-one; in Denmark, twenty-five ; in France, twenty-five ; in Germany, for a man twenty five ; and a for a woman twenty-four ; in Italy for a man twenty five, for a woman twenty. one; in the Netherlands, twenty one for both sexes. In Spain the consent of the parents is required for a man up to the age of twenty-three ; and for a woman to twenty-five ; in Sweden and Norway it is required up to twenty one years for both sexes.

In all these countries the consent of the legal guardian is requisite if the parents are dead. There are other conditions laid down in some of the countries named. Thus, in Belgium, between the ages of twenty-one and twenty-five a man or woman must make a formal and respectful request for the advice of his parents before contracting marriage, and if the parents object they may apply to the court of law in their district to support their objection, stating their grounds of refusal, and if the court upholds them, the marriage is barred. In France this same request must be made, and this must be repeated three times at intervals of one onth, and another n allowed to give the parents an opportunity to apply to the courts to prohibit the marriage. Should the objections of the parents not be sustained, the young man may legally marry. In the Netherlands the same respectful petition for the advice of parents must be made as in Belgium, and the marriage will be barred under similar conditions. The laws of Russia and Greece render the marriages of subjects of these countries more difficult still, and the best advice we can give to Canadian girls is not to marry natives of these countries unless they become British subjects. To these rules we would add as our own well-grounded advice, applicable to both sexes who are Catholics : Do not marry persons of a different religion from the Catholic Church. Such marriages as these are strongly repugnant to the wish of the Church, which in discouraging such marriages seeks the best interests of intending husbands and wives, and their families. It is well-known to all that a difference of religion between husband and wife is the most fruitful cause of dissensions, not only between these two. but also between them and their children when the latter have reached the age of discretion and understanding.

MARCH 30, and such violation

of dissension in the The children rec care of both parent properly trained t their duties to (Church, and their p not have this consta parents are Cathol requisite for their life that both part should be Catholics pen that when the tion between a young woman of dif that is needed is party to propose t that he or she she olic, and consent to In this case the di diminished, and m the non-Catholic pains to study can

religion before th the return to the s be a step in the da with a fall knowl she is doing. But if there the non-Catholic Catholic, it is far

such a marriage a

DEDICATION . TION OF "D. W.," of

enquires what art blessing or conse Church.

Answer.-There one of which is c Benediction in w priest delegated or chants a num David besides oth directed by the (the occasion. Ho and with it the both within and w tions of the church with holy water. previously bless form prescribed i book to be used in water for use eve congregational M the blessing of t the symbol of w salt remains pe and is used for ke

incorrupt and pu The use of ho monies of the C in the blessing of derived from its God under the (of holy water is 17: viii. 7. In t called " the wal The use of sa of the Old Law

tioned in (Lev. ii " Whatsoever thou shalt seaso in all thy obla salt."

See also Num. In the rite churches which of chrism is pre walls of the cl This chrism is sweet scented b We read in G Jacob poured which he was re God made the] him and in his Christ) all the should be bles was made holy a God. The nan the anointed, o to God by con oil. Thus we s Old Law was gi was in use for t sons and object This use of pressed through Levitions, and anointing of pr Oil is signific used for, the s before their c also as a food, ates, it expres therefore, aptl tion of church are strengthen to resist tempt with the vivif truth. Balsam or b ties, and thus used with the healing from takes place b grace. Our correst what should crated spot wh to another pl the object con is that God s when the build being no long inal purpose, l Ashes are a tion of churc our last end, to seek heav

There is no democracy on all the earth poor and give them of His riches; to the glory of sons, to throw open to all the fountains of life - this was the reach and sweep of the Uncreated Wisdom, the hold He will ever retain by reason of His regeneration and feeding and unction - in a word, by His sacraments. The barrier between God's chosen people and the Gentiles was broken down by Our Blessed Lord. This was His first democratic move. He died for all. Not for Jew only but also for Gentile. And if the Jew might glory in the promises the Gentile might glory still more in their vocation. All must be born again of water and the Holy Ghost. The same transcendant giftsmore precious far than gold or silver, and far more dearly bought, are for all -king and peasant, learned and un-Freely they have been received; freely know it and nothing helps them so much to bear their burthen. The rich know it, and their mercy is touched as of those who need mercy most. All are welcome. There is one sacrament which has much to do with the sanctification of society. It is matrimony. The Catholic Church in rejecting di-

The attention of the Government was also called months ago to the fact that in a year the number of deaths exceeded that of births throughout France by ten thousand and eighty-seven. This cannot be accounted for by any other cause than the facilities given to the procuring of divorce decrees, and to crimes against nature committed by married persons. All these matters are oul will live again to share in the indissolubility of the marriage tie dis- for Catholics but for Protestants. We by the Government against religion. vouchsafed them.

A SPECIAL despatch to the Ottawa Free Press of the 18th, from Winnipeg, contains the gratifying intelligenc that on St. Patrick's day, at St. Mary's church, in that city, forty-three converts from Protestantism were received into the Church by His Grace the Most Rev. Archbishop of St. Boniface. These good people will not hereafter be cast about by every wind of doctrine. the direct consequence of the war waged May they prove worthy the grace

If a mixed marriage is to take place with the assent of the Church, the dispensation having been obtained, non Catholic party is required by laws of the Church to promise solemais that the children shall be reared in the Catholic faith, and that the Oathour party shall have complete liberty to practice the duties required by the laws of the Catholic Church. But it is well known by sad experience that it frequently happens that the non-Catholic party violates these sacred promises,

, 1907.

RIAGES. issue of the

much useful f England in Caropean for. come British besides the ge within the s of the counn husband or account, as if riage will be a that foreign are equally and women in Empire, and force to Can-

rlands, Den

Italy, Spain, and Greece, jects of these e notices of published in respectively be a soldier, onsent of the s country to intry. There t on the part ont with the and Belgium, the French Belgian Min. f either of who in tish subject, ister will as of those conn. with, and if to that effect. es to be cononsuls of the ned will fulfi o the Ambas. ents is reonis.

is a minor and a marriage r a person of age when a minor differs s named. In ur years ; in in Denmark. wenty-five ; in nty five : and ; in Italy for oman twenty. s, twenty one the consent for a man up ee; and for a sweden and to twenty one

he consent of quisite if the re are other ne of the coungium, between twenty-five & a formal and e advice of his ing marriage. et they may in their disbjection, statsal, and if the e marriage is same request must be retervals of one

MARCH 30, 1907.

and such violation is a constant cause last end is implied thereby because we of dissension in the families. shall all be reduced at death to dust or

The children require the watchful ashes. See Genesis xviii. 27 : " And care of both parents that they may be Abraham said, "I am but dast and properly trained to the fulfilment of But the ashes are likewise used their duties to God, the Catholic wherewith to form across the church Church, and their parents. They cannot have this constant care unless both diagonally the Greek and Latin letters parents are Catholics, and thus it is constituting the alphabets of these two languages. This is to signify that the requisite for their mutual happiness in Church of Christ, whose missionaries life that both parties to the marriage were originally authorized to preach should be Catholics. Yet it may hapthe faith of Christ to the Hebrews, was pen that when there is a strong affeccommissioned also to bring the faith to tion between a young man and a young woman of different faiths that all all nations. The Greek and Latin languages were the prevalent languages that is needed is for the Catholic party to propose to the non Catholic of civilized nations in the days of that he or she should become a Cath-Christ, and they are thus typical of the olic, and consent to do so will be given. whole Gentile world. Besides, the East and the West In this case the difficulty will be much diminished, and may cease entirely if the non-Catholic is willing to take formed from the beginning of Christianity the two portions of the Church which were its leading sections, and the pains to study carefully the Catholic Church is distinguished thus to the religion before the marriage, so that present day. The Greek and Latin the return to the ancient faith may not languages are the principal languages be a step in the dark, but may be made of the Church still, and, notwithstanding with a fall knowledge of what he or

she is doing. But if there be no prospect of the non-Catholic party becoming a Catholic, it is far better for both that such a marriage should not take place.

DEDICATION AND CONSECRA TION OF CHURCHES.

"D. W.," of Ronneby, Minnesota, enquires what articles are used in the blessing or consecration of a Catholic Church.

Answer .--- There are two forms in use, one of which is called the Blessing or initial letter in the name of Christ, and Benediction in which the Bishop, or a has always been regarded as symbolical priest delegated by the Bishop recites or chants a number of the psalms of David besides other prayers which are directed by the Church to be used for the occasion. Holy water is also used, and with it the walls are sprinkled, both within and without. The foundations of the church are also sprinkled with holy water. This holy water is previously blessed according to the form prescribed in the missal or Massbook to be used in the blessing of holy water for use every Sunday before the

congregational Mass. Salt is used in the blessing of this holy water, being the symbol of wisdom and purity, as salt remains permanently incorrupt, and is used for keeping articles of food incorrupt and pure.

The use of holy water in the ceremonies of the Church, and especially in the blessing of persons and things is derived from its use as commanded by God under the Old Law, thus, the use of holy water is prescribed in Num. v. 17; viii. 7. In the latter passage it is called " the water of purification."

The use of salt in the ceremonies of the Old Law may be found mentioned in (Lev. ii. 13.) Whatsoever sacrifice thou offerest,

thou shalt season it with salt . . in all thy oblations thou shalt offer salt.'

See also Num. xviii. 19.

In the rite of consecration of churches which is more solemn, the use of chrism is prescribed wherewith the But the fool, by which expression is walls of the churches are anointed. This chrism is, made of olive oil and son, hath said in his heart, not in his sweet scented balsam.

intelligence, " There is no God." We read in Genesis xxviii.. 18, that This is true even of the Deist equally with the Atheist : for the Deism of the Jacob poured oil upon the stone on which he was reposing when Almighty present day is practically identical God made the promise to him that in with Atheism because it professes to him and in his seed (which refers to believe in a God who has never revealed Himself to man, and who takes Christ) all the tribes of the earth should be blessed. Thus this stone no interest in the affairs of men. To Him, therefore, man is not responsible was made holy and was consecrated to for his acts, and we may live as if there God. The name Christ also signifies the anointed, or the one made sacred were no God. A recent issue of the American to God by consecration with blessed Israelite hits the nail on the head also oil. Thus we see that even before the in describing one of the causes of Old Law was given through Moses, oil Atheism and Deism as stinginess, or was in use for the consecration of persons and objects to God. too much devotion to money making. This use of oil is also plainly ex-This is by no means inconsistent with

THE CATHOLIC RECORD.

THE FASTERN ONTARIO ORANGE GRAND LODGE.

The Orange Grand Lodge of Ontario East held its annual convention in Brockville last week.

With the business transacted at such a meeting the public would have little concern if it confined itself to its own matters, but when this body, or its authorized officials, take up the affairs of the Province, as if such concerns should be dealt with from the Orange standpoint, we may very reasonably be amazed at their unparalleled effrontery.

Lient-Col. J. Earl Halliwell, of Stirling, is Grand Master of this Orange Grand Lodge, and, in his address open ing the convention, he mentioned the fact as an "inspiring recollection ' that they were meeting at the birthplace of the Orange Association of British America, for the Brockville Lodge was the first Lodge instituted in this country by Ogle R. Gowan, the Father of American Orangeism.

Mr. Hallwell must be very easily inspired if the early recollections of Canadian Orangeism and its founder fill him with inspiration, for we well remember reading that in 1836, when the Orange plot, to set aside Queen Victoria from the throne, was investigated before the British Parliament, one of the high officials of the Irish Grand Lodge-the secretary we believe it was-gave testimony that the Irish Orange Order would not recognize or have anything to do with Canadian Orangeism, because its founder and Grand Master was "a man of bad character" and had been expelled from the order in Ireland for disreputable conduct.

But we may pass to the present date. Grand Master Halliwell takes it upon himself to criticize the Ontario Government, or, perhaps we should rather say Mr. Whitney, for having appointed Dr. Coughlin, a Catholic, to the presidency of the Deaf and Dumb Institute at Belleville, and this objection he admits is founded merely on the fact that Dr. Coughlin is a Catholic. Mr. Halliwell admits Dr. Coughlin's fitness for the position. He says :

"I must say that all I have heard of Dr. Coughlin since his appointment has been in his favor. He had a hard fully. The poison of asps is under their lips. Their mouth is full of cursing and bitterness; their feet are swift to shed blood. Destruction and place to fill. He succeeded a man who spent the better part of his life in the position, whose place it was considered almost impossible to fill. Notwith-standing all this, I am told that Dr. Coughlin has in the short time since his appointment kept up the efficiency of the administration of the Institute, I have been told this by people w. se testimony I consider reliable, and I the immorality of the unbeliever. He gives himself up to the worst passions. His ways have become corrupt have heard nothing to the contrary. I have no fend with Dr. Coughlin, neither has the Orange Association. But I consider that his appoint-ment to that particular position was a detractor, a calumniator and it is his wish that there is no God to punish his iniquities. His reason is a great injustice to him as well as an undeserved offence to us. It is quite not convinced that such is the case, probable that he does not even underfor the wonderful evidences of design stand why we should object to his ap-pointment, but I do think that we have in creation show beyond the possibility of intellectual doubt that there is a serious ground of complaint against Creator, infinite in power, wisdom and the Premier ; first, for not consulting goodness, who is likewise a rewarder of his colleagues of the Orange Associa-tion before making an appointment of this nature; and, secondly, having the good and a punisher of the wicked. learned from them the strong objection here meant in reality the wicked peron principle that we must have to the appointment, for not satisfying himself by sure information that we had no reasonable grounds for our objections

re mal the appo There was, indeed, a time in the history of Ontario, when the province was known as Upper Canada, and when Orangeism was so rampant that it might be said to rule the Province, but Lieut. Col. Halliwell should know that this time has passed. It is no longer permissible that the provincial authorities should consult the Orange Lodges in regard to the manner in which public matters should be conducted. We all know what the result would be if this were done. Catholics would not be tolerated in the province, and there is scarcely a Government what we have said, but bears it out position, even of the lowest grade, which would be given a Catholic, as is which the corrupt heart makes itself evident from the speech of Mr. Hallimanifest. It is bent upon self-indulwell, and from that of Dr. Sproale, at gence and will not take its part in the recent meeting of the Grand Lodge of British North America to the same purpose. It is enough that Dr. Coughlin is a gentleman of the highest ability, and that he has already proved himself eminently fitted for the position to which he has been appointed, to justify the appointment, and his religion should be no obstacle to this. The battle for religious liberty has been fought out in this province, and has been won. The Orange Grand Lodges The American Israelite puts the are much astray if they imagine that they can now undermine the principles for which the whole province has so recently contended with success. Let us now for a moment consider by what right the Orange Association assumes to dictate to the Government the ostracism of Catholics in any department under its jurisdiction. The Orangemen of Ontario are not a majority of the people of this province, and they have not, therefore, even the right to speak as if they were preright to speak as if they were pre-dominant here. Their own annual re-port, as read by Grand Secretary develop it within, while presenting an evelop it within, while presenting an we read of the patriarch Joseph and of this wo

Clarke, at the recent convention, states armed barrier against new invasion that the Eastern Grand Lodge has under its jurisdiction 13,010 members. Let us admit that this statement is correct. It is but a small percentage of the adult male

population, and is not authorized in any sense to speak for the people of the Province, nor even for any considerable proportion of the population, nor can it even claim to be a majority of the Protestants. The population of Ontario in 1901 fourth of these are adult males, we

shall have 545,737 adult males in the province, which is probably very near the mark. It will be seen from this that the number of Orangemen is too insignificantly small that they should presume to claim any ascendancy, and their pronouncements deserve but contempt. They are somewhat in the position of the Tooley street tailors, who began their petition to Parliament with " We, the people of England."

CATHOLIC BIBLE IN A PROTEST-ANT CATHEDRAL.

. PIERPONT MORGAN'S PURCHASE AND IFT-THE IGONY OF FATE-HISTORY JUSTIFYING ITSELF. From the Morning Star.

Lately the Associated Press hounced as an important piece of news that the multi millionaire, J. Pierpont Morgan, had purchased a magnificent-ly illuminated Bible, the work of the Monks of Cluny in the twelfth century, and presented it to the Protestant Episcopal Cathedral of New York. Mr. Morgan paid \$25,000 for the Bible at public auction, outbidding King Ed-ward, who had long desired such an ancient edition of the Bible for presentation to the once Catholic, now Pro-testant, Westminster Abbey. The immense sum of \$4,000 was exacted as duty on the bible though the Custon House officials explained to Mr. Morgan that if intended as an art treasure for its own private collection the duty would be reduced in accordance with the law that applied to art collections. But Mr. Morgan desired to present the book as a bible, as its proper valua-tion to the New York cathedral, and

paid the duty without demur. And now, after a lapse of eight cen-turies, and passing through what visand seeking after things strange and icitudes only its ancient pages might tell, this old Bible, the work of the patient monks of the twelfth century, patient monks of the twenth century, the offering of love and devotion to their Master, finds its way into a Pro-testant cathedral, and will be there treasured, as the despatches tell us, as one of its most priceless gifts. Surely this is the very irony of fate, history instifying itself, for this is the

history justifying itself, for this is the old Catholic bible, the word of God undefiled, the Latin Vulgate, rejected by Henry VIII. and his infamous tool, anmer, when he founded the Church of England, spit upon and torn and burnt by the followers of Elizabeth, the subject of countless controversies from the days of Luther until now, the canonical scriptures, the Gospel first promulgated by the Son of God with his own mouth, and who afterwards commanded His apostles to preach the same to all nations as the source of every saving truth, as the decrees the Council of Trent declares. And further, the decree adds, "he who does not hold them sacred and canonical let

him be anathema." It is indeed a good thing that Mr. Morgan, who is one of the leading members of the Protestant Episcopal congregation of New York, happily de cided not to place this bible among his art treasures, but in the cathedral, for there it will stand as a living, breath-ing refutation of the oft-repeated false-hood that the Catholic Church kept the bible from her children, a perpetu al protest against the interpolated word of God as every week announced " To fight successfully against this from his Protestant pulpit, a constant reminder to the Episcopal clergymen who officiate there of that act of passion, tyrauny and oppression in which their church was born and which sought to rob the true Church, founded by Jesus Christ Himself, of that which she had so jealously guarded, and will continue to guard through all the ages, with so much reverence and care — the with so much reverence and care — the revealed word of God, as found in the Holy Scriptures. And this suggests the reflection, where would the Pro testant Church be if the Catholic Church had not preserved the bible, for it to flaunt continually back in the face of its most anneal preserver? the face of its most sacred preservers i Who but the Church and its patient tireless workers preserved this price-less heritage amid the wreck of ages and the ruin of worlds. Even the most bigoted mind must acknowledge this, and that this act of the Church alone and that this act of the Church alone is one of the most stupendous miracles of all history. The Church founded upon a rock, by the Light of ages itself —the Church born in the Augustinian age, one of the brightest periods of history, and preceded by others which history, and preceded by others which had brought literature, the arts and philosophy to perfection — the Church guided by her Divine Founder, knew the value of the great gifts of which she was made the depository. When all Europe was over-run by hordes of barbarians, who would with their van daliem have destroyed all art and exdalism have destroyed all art and ex-tinguished knowledge itself, the Church stood in the vanguard, and while her warriors were fighting for the preservation of civilization and home, her priests and monks in their abbeys and monasteries were patiently abbeys and monasteries were patiently copying and transcribing and illuminat-ing not only the ancient works of literature, but the word of God unde-filed. Long before the art of printing was invented the hard that transcribed this same ancient bible that Pierpont Morgan has just purchased lay still in death. But the work of education and civilization went on, and when the Church had civilized and assimilated

from without. She established ner schools and universities and sought to She established her give to the world an empire of peace and love, founded upon intelligent minds, guided in all knowledge and

truth by Jesus Christ Himself. "It came," as the great Lacordaire has said, "the age which the Church had prepared, and Knowledge, like an ungrateful and unnatural daughter, scarcely fallen from our hauds into theirs, raised herself up and denounced her who had labored for fifteen cen-turies for her." Like an ungrateful child, she accused her mother of de was 2,182,947. Assuming that one priving her of food. They took this bible, this precious treasure which she bible, this precious treasure which she had so carefully guarded, and, first in the hands of Luther, and then in the hands of Cranmer, than whom the Pro-testant historian, Macaulay, declares Henry VIII. could not have selected a more unscrupulous man to found the constitution of a church, which would suit the conscience of a king, they sought to turn this very word of God ought to turn this very word of God sought to turn this very word of God which she had given them against her. But they ignored the fact that the Church is founded upon a rock, and that the gates of hell shall never pre-vail against it. With that patient wisdom which characterizes all her pro-ceedings, the Church worked on while she waited, placing the infallible seal of her authority upon the true version of the bible — aye, the very one which is now to be guarded in the Protestant cathedral of New York. She has lived to see all the ecclesiastical establishments which have grown out of private interpretations of the bible torn with dissensions within and without, and many of them denying the very truth of those Scriptures which were once their

proudest boast, aye, declaring that they producest boast, aye, declaring that they are not the inspired word of God at all, but that they find their counterpart in the sayings of Buddha, Confuctus and other Eastern teachers. All have changed, but the unchangeable Church when first here, as young and vigorous as when first her martyrs and saints pur-ified the Roman arena with their life's blood. It has been said that never did the Church so resemble the Ark of the convenant as in those dark ages when gathering in all that was truest and gathering in all that was truest and best in literature, art, science and knowledge, she preserved them strong and glorious for future generations. It may be said with equal truth that never does the Church so resemble the Ark of the Covenant as now, in this boasted are of education and never, yet an are age of education and power, yet an age of unrest, of false philosophy, of break ing a way from old ideals and traditions

new. Calmly and evenly she pursues her way, with the Bible in one hand and the cross of Christ in the other, calling to the tired and world worn, the dis-satisfied philosopher and scientist, the unhinged theologian and soul rent atheist and materialist, as well as to the poor and simple and onteast, "Come to me and I will refresh you."

CONDEMNS "YELLOW JOURNALS' CARDINAL GIBBONS SAYS READING HAS

A POWERFUL INFLUENCE FOR GOOD OR ILL-LITERATURE TO AVOID.

Cardinal Gibbons in his sermon at the Baltimore Cathedral recently com-mended good reading, especially the reading of the Bible, by the laity and warned all against the immoral and sensational literature of the day. The Cardinal said :

"A good spiritual book, especially the Holy Szripture, is your most power-ful armor in time of war-that is, in ful armor in time of war—that is, in moments of temptations. Our whole life is a series of temptations. 'The life of man upon earth,' says Job, 'is a war-fare.' You have enemies without and within the camp. 'The devil goeth about like a roaring lion, seeking whom he may devour.' The world is con-stantly setting its snares to entrap you. Your own passions are so many domes-Your own passions are so many domes-tic foes struggling against your better

Bowel Troubles

Liver pills, catharties, mineral waters, often make Constipa tion worse. They mercly irritate the bowels and force them to move-stop taking purgatives and the bowels become "tight" again.

5

"Fruit-a-tibes" are the one certain cure for Constipation.

because their action is upon the liver, "Fruit-a-tives" are a liver tonic. They stimulate the secretions of bile by the liver, this bile causes the bowels to move in the natural, regular way and completely cures Constipation.

"Fruit-a-tives are fruit juices with tonics and antiseptics added. In "Fruit-a-tives" one atom of bitter replaces one atom of sweet in the fruit juices, forming a new compound which is many times more active, medicinally, than the fruit juices could possibly be. 50c. a-box — \$2.50 for 6 boxes. At all dealers'.



Susanna consenting to be deprived of liberty, reputation and of life itself rather than defile their souls we cherish more than ever the excellence of a

chaste life. "When we read the Epistles of St. Paul and contemplate all his trials, dangers and persecutions as they pass in panoramic view before us, when we see him braving the most violent storms without and temptations within, and then when we see ourselves so timid and so vacillating and shelter-ing ourselves from the feeblest wind of adversity, ashamed of our degener-ate nature, we resolve to shake off our lethargy and to become more like the

great model before us. "On the other hand, when you read of men who were once distinguished for of men who were once obschigtment for their sanctity, once elevated on the pinnacle of perfection, falling at last into the depth of sin; when you read of a Samscr, a David, a Solomou - those towering caks of the forest who had resisted many a violent storm and after-ward overthrown by a single blast of ward overthrown by a single blast of temptation — you are warned by their example to be always vigilant and pru-dent and never confide in your past virtue, for you are not stronger than Samson, nor holier than David, nor wiser than Solomon.

IRISH SERVANT GIRL LED MISTRESS TO CLOISTER,

DEATH OF AGED GOOD SHEPHERD NUN BRINGS OUT INTERESTING STORY OF CONVERSION.

The death, the other day, of Sister Mary of St Jane de Chantal, in the Good Shepherd Convent at Detroit, brought to light a history of conversion which not only furnishes striking proof of the immeasurable force of good ex-ample, but also shows what humble means are sometimes used to accomplish the designs of Divine Providence. facts in this case are well authenti cated.

Sister Jane de Chantal was born in Scotland and reared a Presbyterian. When she wedded, it was to one of her own faith. In their home as a servant was an Irish girl, a Catholic, and through her Mrs. Downie was con-verted. So enthusiastic was she in her new faith that she brought about the conversion of her husband before his death in Scotland.

the fact that most of the Greeks have

become schismatics, this solemn cere-

mony is a reminder even to the Eastern

Schismatics that they should come back

to the one fold and the unity of faith

from which they strayed, and that on

their return they will be received with

the same joy with which the kind father

mentioned in the gospel welcomed his

prodigal child. This is emphasized the

more strikingly by the fact that the

two alphabets cross each and thus form

one cross of Christ, and likewise make

the Greek letter X. (Ch) which is the

ATHEISM AND DEISM.

Wonder is often expressed that at the

present day so many men who have

acquired a smattering of learning so

readily declare themselves to be Agnos

tics or Deists. In the 13th Psalm we

"The fool hath said in his heart :

Their throat is an open sepulchre; with their tongues they acted deceit

unhappiness in their ways, and the way

of peace they have not known : there is no fear of God before their eyes."

From this we learn the chief cause

of boasted unbelief, it is because of

and abominable, he is a deceiver,

have an explanation of this:

of our Divine Saviour.

nts an opporcourts to proald the objecbe sustained. ly marry.

same respectce of parents giam, and the under similar

and Greece f subjects of icult still, and give to Canarry natives of they become

uld add as our ce, applicable atholics : Do ferent religion hurch. Such trongly repug-Church, which arriages seeks ding husbands amilies. It is difference of nd and wife is dissensions. two, but also children when the age of disg.

to take place hurch, the obtained, quired by mise solemnis reared in the the Catho ete liberty to uired by rch. But it is rience that it the non Cathoered promises, pressed throughout the 14th chapter of Leviticus, and oil was used both in the fully, for this is one of the ways in anointing of priests and kings. Oil is significative of strength, being used for, the strengthening of athletes

making the sacrifices which are debefore their combats, and being used manded by true religion and the law also as a food, especially in warm climates, it expresses nourishment. It is, of God. This law requires that we should assist our neighbors in their therefore, aptly used in the consecraspiritual and corporal necessitiestion of churches in which the faithful are strengthened by the grace of God feeding the hungry, clothing the naked, to resist temptation, and are nourished providing homes for the destitute, caring for orphans and the infirm, etc., in with the vivifying doctrines of divine all of which things true religion intertruth.

Balsam or balm has medicinal qualiests itself ; and religion itself must be ties, and thus, allegorically, it is fitly maintained and supported that it may do all these things. used with the holy oils to signify the healing from the wounds of sin, which takes place by the operation of God's matter thus : " One of the principal recommendation grace.

tions of agnosticism and even theism to a certain class of men is their cheap Our correspondent further asks us ness. They cost nothing. Affiliation with a Church means not only to conwhat should be done with the consecrated spot when the church is removed with a Church means not only to con-tribute to the support of the congrega-tion, but also of the charities, educa-tional institutions, and other benefi-cent activities that have their roots in to another place. As the building is the object consecrated, and its purpose is that God should be adored therein,

when the building is removed, the place being no longer set apart for its orig-inal purpose, loses its consecration. Ashes are also used in the consecra-tion of churches. This reminds us of our last end, and, therefore, of our duty to seek heaven by serving God. Our

triple enemy you have need of strong religious discipline. Now, what a manal on military tactics is to the soldier, the manual of prayer is to the soldier of Christ. The Sacred Volume will instruct you by word and example when you are to fight and when you are prudently to decline a battle by avoiding the occasions of sin. "The Holy Scripture is not only

"The Holy Scripture is not only your weapon in time of war, but also your companion in time of peace. Few things are more enjoyable than the companionship and conversation of a de-voted friend. And yet have you not lea ned from experience that these conversations sometimes leave a sting behind them ? You have inadvertently said something to wound your You have used a bantering word which has cut him to the quick. Or he has made some remark which has irritated and annoyed you, or perhaps you both indulged in injurious language against indulged in injurious language against an absent friend. You part from your friend with a clouded brow and a troubled conscience. Hence a great pagan philosopher, Seneca, has said in one of his epistles that he never left the company of men without feeling

the company of men without feeling less a man. "On the contrary, you never quit the company of God without feeling more a man. After listening to His still small voice, without noise of words, in the Holy Scripture, you feel more humble, more chastened and sub-dued more nationt and charitable. dued, more patient and charitable, more devout and religious. Contenence with God in the Sacred Volume diffuses around you a heavenly and delicious fragran

The Holy Scripture is a mirror in which we see vividly reflected the ex-alted virtnes of some and the moral deformities of others. The admirable conduct of the saints inspires us to im-itate their virtues while the crimes of those who have fallen serve as beacon lights, warning us to shun the rocks on

which they have split. "Whon we read of the heroic patience of a Job after being suddenly deprived of health, children and

In 1872, with her four children, Mrss. Downie, then a widow, came to Amer-ics, and In that year opened a small drygoods store in Detroit. Twentyfive years ago one of her daughters took the veil, and is now known in the clois-ter as Sister Mary of St. Marguerite, located in St. Magdalen's Asylum for Colored Girls, Germantown, Philadelphis.

Seven years after the daughter became a nun Mrs. Downie decided to follow her child's footsteps, and, after follow her child's tootsteps, and, atter entering the order, a strange coinci-dence caused her to be assigned to the institution in Kansas Oity, Mo., where the daughter was in charge as Mother Superior. Later Mrs. Downie was stationed at another house of the order, and finally at Detroit, where she died. at the age of eighty-five years.

ANGLICANISM SUBRENDERS:

OUR PROMINENT PERSONS TO RANKS OF THE CATHOLIC CHURCH.

According to the English press Anglicanism has just surrendered four prominent persons to the ranks of the Catholic Church. They are three ministers and a member of the nobility. The clerical converts are Rav. C.

Haslewood Richardson, formerly curate Haslewood Richardson, formerly curate of St. John the Baptist's Anglican Church, Choriton on Medlock, Man-chester; Rev, R. G. P. Lilly, curate of Goring on Thames, Oxen and Rev. J. H. La Breton Girdlestone, M. A., late vicar of St. Andrew's Worthing. The last neared was received at Lourdes by ast named was received at Lourdes by

The Hon. Mary Thesiger, who has been received into the Church, is the youngest daughter of the first Lord Chelmsford, Lord Chancellor in the Earl of Derby's administrations of 1955 and 1966. The fact is all the Earl of Derby's administrations of 1858 and 1866. The fact is all the more interesting from the circumstance that her father's advocacy helped materially to unseat Daniel O'Connell for his classic for Daniel O'Connell after his election for Dublin city in 1835, at a time when his laurels as "Liberator" were still fresh upon his brow.

No great characters are formed is this world without suffering and se

FIVE-MINUTE SERMORS. Easter Sunday. THE JOY OF PENANCE

I wish all of you, my brethren, the joys of this day. It is the day of our Lord's victory over death and hell. Many of you have received Him in Holy Communion either this morning or during the preceding week. To such He has found a way to communicate something of the vast ocean of love and joy which inundates His own love and joy which inundates His own soul. A good Communion, following a humble confession of sin, is indeed the nearest way to that tomb, riven and empty, and streaming with the light of heavenly joy, about which the Church gathers her children this morning. How well chosen is Easter-time for the annual Communion of all good Chris-tians. "I have seen the tomb of Christ, Who has risen from the dead," may we well say with Mary and Magda.

Christ, Who has risen from the dead," may we well say with Mary and Magda-len. God grant that not one of you all may pass beyond Trinity Sunday with-out attending to what is so appro-pristely called the Easter duty. It seems to me that this feast is a great day for sinners-meaning, of course, repentant sinners. For look at the facts ? Who is the saint of the resurrection by excellence ? Certainly dear Mary Magdalen, the type of the penitent. She stood beneath the Cross when Jesus died, comforting Him and His Mother in that dreadial hour of His Mother in that dreadfal hour of His doom and of that Mother's woe. And when the doad corpse was lowered down, Mary Magdalen pressed His limbs and feet and hands to her bosom limbs and feet and hands to her bosom while our sorrowful Mother clasped His heart to her own and kissed His pallid face a thousand times. Mary Magdalen helped to lay Him in His grave. She watched then; when driven away by the soldiers she bought spices and came again to embalm Him. And whose words are those repeated to day all round the world as the dawn greets the watching glances of the greets the watching glances of the faithful. "They have taken away my Lord! I know not where they have laid Him;" and again the smazed and ecstatic exclamation when she saw Him in the garden : "Rabboni ! Master." in the garden : "Rabboni I Master." What a great store of love, says St. Gregory the Great, was in that woman's heart, who, when even His disciples were gone away, could not tear herself from the grave of the Lord ! See, then, my brethren, the reward of the love which is in true sorrow for

of the love which is in true sorrow for sin; it is given a singular kind of pre-eminence; it is selected above that of innocence and placed on guard at the post of honor to receive the first public greeting from the Immortal King of Glory, triumphant over sin forever. I say public greeting, for doubtless Jesus visited and greeted His Mother in private first of all; but this is not written down for our edification, and Mary Magdalen's privilege is. Sinners need encouragement, and certainly they get it to day in the houor paid to their glorious patron, to the ment their glorious patron, to the woman who had many sins forgiven her because she loved much.

I say again that sinners need en-ouragement. In truth, there is no so deadly as that which conscious guilt brings to the human soul. There is no degradation like vice-in fact, there is none other but vice. Hence many sinners are met with who do not to God and who hold back from confession and Communican because they are ashamed and afraid. It is not so much love of sin as want of confidence thet now hinders them. They have feel the force of passion as the slave feels the whip of the slave driver; or they have repented before and fallen again, and this fills them with distrust in themselves ; or their surroundings are a constant source of temptation ; or they have been so long away that the very process of reconciliation to God. very practice of simplest acts of religion, have grown strange to them. These, and other reasons, varying from to utter spair, sho the need of a strong word of encourage-ment to sinners. This is the day for giving sinners courage to repent. Oh ! let every man and woman partake of Christ's courage to-day. All who are sinners, let them loath and detest their sins, and let them feel that if our Lord is with them they can conquer any passion, resist any temptation, and vere to the end It is a singular thing that not only the first recorded words of our Lord after His resurrection were addressed to His favorite child, the great penitent woman of the Gospel, but that the first interview He had with His disciples was begun by the institution of the sacrament of penance, the open door of that city of refuge—our Lord's Sacred Heart. Now is the time, there-Sacred Heart. Now is the time, there-fore, most appropriate for the return to God of all sinners among us. May our risen Saviour give you that joy if you have it not, and if you have it, may He confirm it to you for ever! Amen.

THE CATHOLIC RECORD.

chre. The rock on the hill has been out away, leaving about fifteen feet which contains the Holy Sepulchre. which contains the Holy Sepulchre. With the server we entered the outer chapel and approached the entrance of the Tomb. We had to stoop very low in order to pass through the small opening to the Holy Sepulshre. The place where we stood is, indeed, holy. We felt that the angel " clothed with the white robe " was still seated there " on the right side " and saying to us in our trepidation: "Be not affrighted." There is room within the Holy Sepul-There is room within the Holy Sepul-

chre for the priest and the server only. Those in the outer chapel can get only a glimpse of the priest, to the extent of about two feet from the floor of the Holy Sepulchre. We felt while reading the gospel that

we were not far away from the first Easter and the scenes that preceded and followed that festival. How strikand followed that festival. How strik-ing and impressive were the words of St. Mark : "And when the Sabbath was past, Mary Magdalen and Mary the mother of James and Salome brought sweet spices, that coming they might anoint Jesus. And very early in the morning, the first day of the week, they came to the Sepulchre, the sun being now risen. And they said one to another, who shall roll us back the stone from the door of the Sepul-chre? And looking they saw the stone the stone from the door of the Sepul-chre? And looking they saw the stone rolled back. For it was very great. And entering into the Sepulchre, they saw a young man sitting on the right side, clothed with a white robe, and they were astonished. Who said to them: "Be not affrighted. He is risen; He is not here. Behold the place where they laid Him."

The sorrow of the holy women was turned into joy by the revelation and the fact of the resurrection. So the Church emerges from the gloom and grief of Holy Week and sings on Easter morning: "This is the day the Lord morning: "This is the day the Lord hath made, let us be glad and rejoice therein.'

The Jews mocked and derided our Lord as He hung upon the cross on Good Friday. They said : Vah I thou that destroyest the temple and in three days buildest it up again; save Tayself, coming down from the cross." "He saved others, Himself He cannot save.' The triumph of the Jews appeared to be complete when the Sacred Body of our Lord had been placed in the

tomb. Sometimes the darkest hour is just before the dawn. The Jewish priests before the dawn. The Jewish priests and the Pharisees in their prudence and foresight wished to make their triumph lasting. So they went to Pilate and said: "Sir, we have re-membered that seducer said, while He was yet alive: After three days I will be acting the set of the rise again. Command, therefore, the sepulchre to be guarded until the third day, lest His disciples come and steal Him away, and say to the people; He is risen from the dead; and the last error shall be worse than the first. Pilste said to them : You have a guard; go guard it as you know. And they departing made the sepulchre sure, scaling the stone and setting guards.

These precautions and the official and military character of them brought out in clear and unchallenged relief the miracle of the resurrection. Here is the key and capstone making strong and firm the arch of Christian faith. and firm the arch of Christian faith. So firm and convinced was St. Paul of the character, of the fact and of the potency of the glorious resurrection predicted and accomplished by our Lord that he says: "If Christ be not risen again, then is our preaching vain and your faith is also vain for you are yet in your sins; but now Christ is risen from the dead, the fart fruits of risen fron the dead, the first fruits of them that sleep." (1 Cor. xv, 14 17, 20.)

We cannot be too joyful on Easter, because it is the feast that confirms that part of the Apostles' Creed, in which we say : "I believe in the re-

THE MIRACLE OF EASTER. Wonderful as is the mystery of the Incarnation, it is eclipsed in its signifi-cance to the world by the crowning miracle of the Resurrection. When cance to the world by the crowning miracle of the Resurrection. When Mary Magdalene told the disciples, "I have seen the Lord, and these things He said to me," she announced the beginning of the Church. For it is on the fact of the Resurrection that the great Universal Church rests. With-out that miracle the Church could not have sprung into being, and the work of redemption would have been incom-plete. We know from the solemn re-cord of the Scripture, describing the passion of our Lord, that at one time it seemed doubtful whether that work would have been completed, for, as we read the awsome passages, we perceive that the task was too great even for the strength of Christ. "My soul is sor-rowful, even unto death," He com-plained to the disciples, and three times did He implore the Father that the bitter chalice might not be pressed to His lips. Who can dwell upon that awful scene without a shudder of horror? What mind is capable of grasping the

What mind is capable of grasping th what mind is capable of grasping the intensity of an anguish which caused even the Divinity to grow faint and to cry out almost in the agony of despair? This was the price of our redemption— this and the awal physical suffering which was to follow hot foot upon the even is moral torture of the passion exquisite moral torture of the passion in the garden. On two occasions the salvation of the whole human race hung upon the law of free will : on the hung upon the law of free will : on the acceptance or rejection of God's mes-sage to Mary, and on the election or rejection of the ordeal decreed for Christ by His Almighty Father. Can

contemplate without a gasp of any one terror the awful possibilities which then trembled in the balance? None, indeed, can be so callous or indifferent as to dwell upon the story of the pas-sion, as illustrated in the sorrowful generating of the week new closure without being sensible of the value which God attaches to the souls He has created, as shown by the greatness of the ransom. And if the heart of Christ was crushed by the agony of the burden of sin placed on His innocent shoulders, what must have been the sufferings of that loving Father, as He beheld the dreadful collapse of the well-belowed Son-what the anguish of the Holy Spirit? These are questions which the Christian may properly con-sider before proceeding to contemplate the manner in which the foundations of the Church, which was to obviate the sity for any other atonement in

necessity for any other atonement in the future, were being laid. "Surrexit!"—He is risen. This was the word which formed the corner-stone of the everlasting new edifice. Even those who had heard Him predict the event could hardly credit it when they means told of the means. the event could hardly credit it when they were told of the marvel. Even though the prophet David had forstold of it, and even though the Messiah Himself had spoken of it, some—Thomas, for instance—were indisposed to accept it as true. There are some critics to day who would seek to impugn the truth of the fact. But there is nothing in all bictory hotter atteated than this

in all history better attested than this miracle. The testimony of St. Paul is the strongest of all the proofs relied on, for he wrote his account of his conversion and the commission delivere by the risen Christ to him to go and preach the gospel of the new dispensa-tion. This is the subject of a striking article by Father Aiken, S. T. D., of the Catholic University, in the Eccles iastical Review for April. Paul's evi-dence is contained in his Epistlesletters written before the other Apostles commenced to write their gospel narratives, as the best Biblical specialists have decided. Telling the tory of his conversion to King Agrippa, he gives every necessary detail. Going out toward Damascus to persecute the Christians, as he acknowledged, he was stricken to the ground, himself and his

company of soldiers. It was at midday. He goes on to tell his story: "I saw in

PROFESSOR BRIGGS ON THE PAPACY.

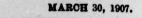
The article written by Professor C. A. Briggs, D. D., for the North Ameri-can Review on "The Real and the Ideal in the Papacy" is noteworthy for the concessions made by the author to the Papal claims of divine authority, as well as for his ideal of a Papacy "so transformed as to make it the executive head of a universal Church." In discussing the scriptural passages In discussing the scriptural passages bearing upon the prerogatives of St. Peter and of his successors the Pro-Peter and of his successors the Pro-testant professor makes admissions that lead the reader to wonder what may be his excuse for not becoming a Cath-olic. His strictures, on the other hand, show misconceptions which should not pass without comment. The early schisms of the Church were not caused, as he says thay were by the "unrightpass without bounded. The carsed, as he says of the Church were not carsed, as he says they were, by the "unright-eous and intolerable tyranny of the Popes," but by their inflexible fidelity to the sacred trust committed to them. Had the Popes yielded, ductrines which Professor Briggs himself would admit to be heretical, would have found place in the Church. So, too, in the case of the Protestant Reformation. The "interference" of the Popes in civil affairs has always been action primarily in defense of the rights of the Church or of weak and oppressed peoples. In the middle ages the Papacy was often the only protector of the people against the tyranny and injus-tice of king or baron. Professor Briggs' statement that the French Government is now "defending itself against papi interference" is as baseless as it is surprising. A constitution to deit is surprising. A constitution to define and limit the jurisdiction of the Pope seems to our critic eminently desirable. He forgets two points, the dirst, that our Lord in giving His Vicar power to "feed My lambs, feed My sheep," and promising him divine assistance, conferred an absolute and not a limited or constitutional power upon the Pone the word white upon the Pope; the second point is that, nevertheless, the Pope is practi-cally restricted in the exercise of his sairy restricted in the exercise of his powers, first, by the deposit of faith ; secondly, by the definitions and canons of councils, and thirdly, by the acts of his predecessors in the See of Rome. Moreover, the Pope never does what first comes into his head, so to speak ; he always consults with the experts who form his congregations, even leaving many questions entirely to them and on important questions affecting affecting and on important questions affecting the welfare of the whole Church, he submits the matter to the Bishops of the world, either privately or assembled in general council. Finally, the need of increased participation of the laity in the work of the Church is recog-nized by the clergy themselves and need not be pressed upon us. The recent action of our own Synod in recent action of our own Synod in arranging for boards of trustees to assist pastors in the temporal affairs of their parishes is indication enough that when conditions warrant such co-operation the Church is by no means opposed to it .- New World.

ONE LIFE SACRIFICED

IT WAS AN IRISHMAN WHO RECEIVED HIS DEATH WOUND AT EXPULSION OF CARDINAL RICHARD.

In the cabled reports of the expulion of the venerable Cardinal Richard from his residence in Paris there was no mention of violence. It appears, however, from a statement appearing in the Catholic Young Man, a maga-zine published in Ireland, that the zine published in Ireland, that the occasion was marked by at least one serious collision between Catholics and supporters of the infidel government, and that a tragedy resulted therefrom. The Catholic Young Man says: "We are proud to have to record that the Irish nation has given one life to the cause of Catholic defense in France. The late MD O Keef of

France. The late Mr. O Keeffe, Belfast, received his death wound the occasion of the expulsion of Carthe occasion of the explision of Car-dinal Richard from his palace. While the venerable Archbishop was being escorted from his palace to his new residence an anti-cleric made an insulting remark. Before the words were well out of his mouth he was felled to the ground by the young Irishman. The Frenchmen might sing hymns but the Irishman had a quicker way of shutting up the blasphemer. If the Catholic crowd was any use they would have torn the rufflian and his compan-tors as under Shutter and the second ions asunder. But no. Though at tacked by about a dozen of the anti



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MARCH 30,

CHATS WITH

Easter has come i ening spring, arising of winter, symboliz life. With it come i suns, birds, buds, gi as befits a season of rejoices, after the g of snow, and smiles i mood. The dead pa new life has begun. So when the Go conquer death, aft ing conquered by

conquer death, att ing conquered by and wan and rigid, days, his soul, tha o'clock in the after Sunday, had been in other places, glided At once the sacred ence of the returne ing of the gyres G ence of the returned ing off the gyves of arose to a new life. Similarly young t their Easter duty, from death. Physic alive, but spiritum dead. The devil temple of their min been the dwelling Darkness, cold, bi hopelessness have they return to the blood of Christ was The power of the e broken. Peace tak quietude. The any more to come near more to come near souls have been res

What then? Sh to their old ways avoid the occasion tempt God to le Shall they stay aw giving sacraments To intend to do so turn to sin, for, can keep in th can keep in th who does not go often

often. And how long this way-spending service of the der the service of G conversion worth ception of the sacr

If the Prodigal to his father, had again as soon as h freshed, and had fligate life, what thought of him? this, not once, but would have been t if he had made it a year, rioting the vicious companion to his father for fatted calf, expe only a few days w of him ?

" Men, if you no more, don't go for, to go there without a resolut tion, is to get no ment, but rather essions, and to

But if you do and have at least offenses, go, in soon. Then, wit oppose the worl devil. Live for united to Chris united to Chris be your though would have you you will speak, please Him, the perform. How shall yo

and keep from re 1. By an ire irrevocably to (follow His way)

service. 2. By a chee conscious that if who is quite ab versary, and that heaven is a might to spend eternit 3. By living 3. By living one hour at a tries to discours pering to them :

up all your life. before you. Yo sacrifices for ev

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now we are sti God's side. If next week, new well, that time sponsibility and

Right now we God's help we So we shal from hour to h

all our lives lo

the present t God. 4. By kneel at our bedsid day to God wi

5. By spen hour every ni book like the

lowing of Chr Growth in Ho or the Lives o

6. By avoid -- the persons the drinks, t

TALKS ON RELIGION.

THE RESURRECTION .- EASTER.

The gospel of the resurrection is read in Masses celebrated in the Holy Sepulchre. There is no other place in the wide world where the Impressivemess and sweetness of that gospel is so much felt. No other gospel is read in the Masses celebrated in the Holy Sepulchre. The mystery and the triumph are there perpetually commen

triamph are there perpetually commem orated. The shadows from Calvary mear by are gradually lifted by the rays of the joyous Easter tidings: "He is rison; He is not here." We rejoiced exceedingly when our petition to celebrate Mass in the Holy Sepulchre during Easter week of 1898 had been granted. Only three Masses each day are permitted to be celebrated there by the priests of the Latin Rite. So we considered ourselves vory fortu-nate.

Bate. We went down early in the morning and found that many pilgrims had pre-coded us and were grouped about the Tomb. There is a small outer chapel before the Holy Sepulohre which guards the entrance to the Tomb. About a dozen people crowd it. All the space had been taken by the early comers, while many others crowded around the outside of the Holy Sepul-

which we say: "I believe in the re-surrection of the body and in life everlasting." It confirms the declara tion of St. Paul who points to the time: "When this corruptible must put on incorruption and this mortal must put on immortality." St. Augustine, inspired by a similar thought, says: "The Son of God pre-cents to us in His resurrection a great thought, says: "The Son of God pre-sents to us in His resurrection a great miracle and a great example; a great miracle, to confirm our faith; a great example to animate our hope. For our Saviour has by His resurrection per-facted the great work of redemution fected the great work of redemption, therefore confirming in us the hope of our resurrection unto life eternal."

Death was introduced into the world by sin and continues here as a punishment for sin, but death does not end "By a man came death, and by a man the resurrection of the dead; and as in Adam all die, so also in Christ all shall be made alive: (1 Cor. xv, 21.22.)

The tradition of the Church is that the first visit of our Lord after His resurrection was made to His blessed Mother. She has stood at the foot of the cross and had suffered with Him more bitterly than had all the others, so after His resurrection He turned her sadness into joy. Next to His Blessed Mother He chose to distinguish Mary Magdalen. She had wept bitter ly at the foot of the cross, and was the first at the Sepulchre on Easter morn-ing, because "she loved much." For this reason He appeared to her and this reason He appeared to her and made her His messenger to carry the glad tidings to His apostles. "Leav-ing they fled." on Good Friday. Yet when He came in triumph He did not rebuke them but brought them a message of peace. "Jesus came and stood in the midst and said : Peace he to you. And when He had said be to you. And when He had said this, He showed them His hands and His side. The disciples, therefore, were glad when they saw their Lord." (St. John xx, 19.)--Catholic Universe.

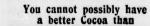
the way a light from heaven above the brightness of the sun, shining round about me and them that were in com pany with Me. And when we were all fallen down on the ground, I heard a voice speaking to me in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad. And I said: Who art thou, Lord? And the Lord an swered: I am Jesus Whom thou per-secutest. But rise up and stand upon thy feet, for to this end have I appeared thy feet, for to this end nave I appeared to thee, that I may make thee a minis-ter and a witness of those things which thou hast seen, and of those things wherein I will appear to thee, deliver-ing thee from the people, and from the nations unto which I now send thee: to Bations unto which I now send thee : to open their eyes, that they may be con-verted from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and a lot among the saints by the faith that is in me. Whereupon, O King Agrippa was not incredulous to the heavenly vision. . . . And they that were with me saw indeed the light, but they heard not the voice of Him that spoke The resurrection - that is, Christ

risen—sail Peter, speaking to the San-hedrim, "is the stone which was re-jected by you the builders, which is be-come the head of the corner. Neither is there salvation in any other; for there is no other name under heaven given unto men whereby we must be saved."

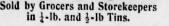
As with the corner-stone, so conse quently with the complete edifice. Neither is there salvation in any other. -Catholic Standard and Times.

Every duty which is bidden to wait returns with seven fresh duties at its back .--- Charles Kingsley.

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Christians, there was no one to aid him but another Irishman, a brother of one of the directors of this paper. Both were severely wounded by the gend-armes-Mr. O'Keeffe, who was a very armes-Mr. O'Keene, who was a very powerful man, not quite so badly as his companion, who had his head opened with a sabre and his lung pierced with a rapier. Unfortunately, Mr. O'Keene traveled over to Ireland, Mr. O'Keene traveled over to Ireland, wounded as he was, and succumbed at the end of the journey. His compan-ion is still in France, his condition not permitting of removal. A little of the muscular Christianity displayed by the two Irishmen would soon end the French crisis."

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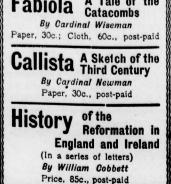
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Catholic Record, LONDON, CANADA

etc., that mad 7. By joini attending its 8. By free good practica 9. By lear enced ejacul mercy ; "We Lord Jesus C cause by Thy deemed the w I offer Thee t in satisfaction wants of ho most just, mo will of God praised and using them order to cult 10. By t thoughts of news of the d

he tempted t 11. By pr

MARCH 30, 1907.

CHATS WITH YOUNG MEN.

Easter has come again. The awak-ening spring, arising out of the torpor of winter, symbolizes the renewal of life. With it come warm winds, bright suns, birds, buds, grasses and flowers, as beits a season of gladness. Nature rejoices, after the gloom of the season of snow, and smiles in her most winsome mood. The dead past is forgotten and new life has begun.

of snow, and smites in her more whatsom mood. The dead past is forgotten and new life has begun. So when the God man resolved to conquer death, after apparently be-ing conquered by it and lying, cold and wan and rigid, in a temb for three days, his soul, that from Friday at 3 o'clock in the afternoon until dawn on Sunday, had been in Limbo, if not also in other places, glided back into his corpse. At once the sacred body felt the influ-ence of the returned spirit, and, throw-ing of the gyves of death, awoke and arcse to a new life. Similarly young men, who now make their Easter duty, recall their sculs from death. Physically they have been alive, but spiritually they have been alive, but spiritually they have been dead. The devil has profaned the temple of their minds, that should have been the dwelling of the Holy Ghost. Darkness, cold, bitterness, doubt and hopelessness have beest them. Now

Darkness, cold, bitterness, doubt and hopelessness have beset them. Now they return to the sacraments. The blood of Christ washes away their sins. The power of the evil one over them is broken. Peace takes the place of dis quietude. The angels are willing once more to come near them. Their dead soils have been restored to life.

What then? Shall they now return their old ways? Shall they not what then? Shall they now routh to their old ways? Shall they not avoid the occasions of sin? Shall they tempt God to let them fall again? Shall they stay away from the strength Shall they stay away from the strength-giving sacraments until next Easter? To intend to do so, is to resolve to re-turn to sin for turn to sin, for, as a rule, no one can keep in the state of grace who does not go to Holy Communion And how long shall they go on in

And now long shall they go on in this way-spending fifty one weeks in the service of the devil and one week in the service of God? What is their conversion worth? Is not their reception of the sacraments a sacrilege? If the Prodigal Son, after returning to his father, had resolved to go away again as soon as he got rested and re freshed, and had returned to his pro-

But if you do intend to sin no more

all our lives long, simply by living in the present time and giving now to God.

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mortification every day, for the sake of Christ crucified, if it is only the de-nial of a second spoonful of sugar in the coffee—any trifle, done cheerfully, that may grow and grow until it develops into heroic virtue.

12. By going to Mass every morn-ing if reasonably convenient. 13. By receiving the sacraments once a month.

14. By having no friends among young women except those whose motto is "Hands off !" and who promptly re-sent any impropriety in speech or manner.

15. By getting married as soon as

that is properly possible. With such principles, a young man will be good and stay good. He will arise from the deadness of sin. The springtime of his beart will come again, and the Lord will have a new Easter in his soul.

OUR BOYS AND GIRLS.

AN EASTER INCIDENT - A CRIP. PLED LAD'S BEAUTIFUL VOICE.

BY MARION THORNE.

Choir practice to-night at St. Paul's. The light failing on the stained glass windows gives to passers-by no hint of the beautiful colors that charm the eye when the light is outside instead of in.

when the light is outside instead of in. Soft, low notes float gently on the quiet air. The organist is playing while the choir is gathering. The clock points to 7 as a tall, slender boy comes hurriedly down the aisle, and the frown fades from the brow of the little performer. the little professor.

"Ah, at last !" he exclaimed : "one moment more and you would hav

been late, Morrell.' It is not often that a choir boy is late at St. Paul's. It is too difficult to

get into the leading hoir of the city for any boy to risk a dismissal. In fact, Dwight Morrell is the only one of the twenty who would dare come so near as this to being late; but Morrell has the finest voice of them all-and is perfectly well aware of that fact.

He glances at the clock with a care-less smile that exasperates the flery little director, who calls out, sharply: "We will begin at once." The rehear-sal goes on, but it is not satisfactory to the professor. He glances impatiently once or twice at Morrell. Finally he raps angrily on the table with his bator-He glances at the clock with a carefligate life, what would have been thought of him? And if he had don

If he had made it a practice to do so every year, rioting the most of his time with vicious companions and then going back to his father for forgiveness and the fatted calf, expecting to stay at home only a few days what would be though of him? "Men, if you don't is written on his face. The professor understards as well as if he had spoken.

"Men, If you don't purpose to sin no more, don't go to confession at all; for, to go there without sorrow and without a resolution to resist tempta-tion, is to get no good from the sacra-ment, but rather to add to one's trans-gressions, and to sink deeper towards hell.

understards as well as if he had spoken. "If you are not willing to practice, Mr. Morrell, I can find some one who will," he says, brusquely. Morrell started angrily and bit his lip. He had been so long the leading singer of St. Paul's choir that it had never counsed to him that he could be singer of St. Paul's choir that it had never occurred to him that he could be dispensed with. That the professor must have some one else in view, or he would never have ventured such a re-proof, seemed to him certain. He choked down his furious anger, and said, coldly : "Can we try that passage again, sir?" But if you do intend to sin no more and have at least attrition for your past offenses, go, in God's name, and go soon. Then, with a new life, begin to oppose the world, the flesh and the devil. Live for God with God. Stay united to Christ. Let His thoughts, be your thoughts, the words that He would have you utter, the only ones you will speak, and the actions that please Him, the only ones you will perform.

sir ?" This time there were no false notes

and the professor's brow cleared. "That is better," he said, heartily, as the last sweet notes died away. perform. How shall you persevere in virtue

The rehearsal over, the boys quickly disappeared. Half a dozen of them left the church together, Dwight Morrell and keep from relapsing? 1. By an iron will to give yourself irrevocably to God, to do His will, to follow His ways, to persevere in His

"What ailed the professor tc-night, "What alled the processor tc-night, anyhow?" he began, then—" Get out of the way, you little beggar !" he burst out, angrily, to a pale-faced little fellow who was leaning on his crutch, in the vestibule. As he spoke his foot hit the crutch, which went flying down the stens, which the hay, with a sharp 2. By a cheerfulness of soul that is conscious that it serves a noble Master, who is quite able to overcome the ad-versary, and that remembers daily that heaven is a mighty nice place in which hit the crutch, which went hying uown to spend eternity. 3. By living one day at a time—yes, one hour at a time. The adversary tries to discourage the saints by whis-pering to them: "You can't keep this one hour at ine. Think of the long years

THE CATHOLIC RECORD.

beamed with satisfaction as he listened to Morrell's fine rendering of the solo which he was to sing on Easter morn-ing when the great church would be thronged with the strangers who would come to hear St. Paul's choir. "Very well-very well. Mr. Mor

come to near St. Paul's choir. "Very well-very well, Mr. Mor rell," he said. "If you sing as well as that next Sunday I shall have no fault to find. You have all done well this evening," and he dismissed them with a gracious sould.

a gracious smile. Two persons were sitting near the door at the back of the church as the boys passed out. One was the little pais faced cripple with his crutch at his side. He loved to sit in the semi-darkness and listen to the sweet music that made him happier than anything else in the world. The other was a tall, siender lad with very dark eyes

tall, slender had with very dark eyes and hair. "The professor's son," whispered Dick, in Morrell's ear. Morrell scowled at both the occu pants of the back pew as he passed. "Unoice company he keeps," he said, half aloud to Dick. "What makes you hate that little

nail aloud to Dick. "What makes you hate that little kid so?" Dick asked, curiously, as they walked on together. "Oh, he makes me sick. Cripples and hunchbacks ought to be shut up for

and hunchbacks ought to be shut up for life, like lunatics and murderers, said Morrell, roughly. "I'd as soon see a snake as a cripple any time." "Pretty hard on cripples," Dick re marked. "I reckon they wouldn't be that way if they could help it." "Probably not," said Morrell, care-leasty. "I but come, lot's talk of some.

as if he were in for a fit of sickto me ness.

The professor had taken a fancy to Matthew's little nephew, and often sent him on errands, for which he paid

(and the second

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lutely free of charge.

" what is the use ? You might just as well send the professor word that you can't sing next Sunday. You know that the doctor will not hear of your going out so soon." And then Morrell's voice, so thick

and hoarse that the boy in the next room would not have recognized it,

room would not have recognized it, answerel, freifally: "I must be well. I must sing Easter. If I don't l'll lose my place. They say the professor's son has a splendid voice, and if he sings Easter in my place— he'll have it for good—that's all. Oh, if I only know somehody who would if I only knew somebody who would sing for me just this once, and not try to get my place !" ho groaned. A little pale face—a slight twisted body appeared in the doorway. Mor-rell's face was covered with his hands. He leaked up grighty as a clear voice

He looked up quickly as a clear voice spoke beside his bed. " Mr. Morrell, if the professor will

go and ask the professor," and he hurried away as fast as he could limp. Some who listened to the Easter let me, I think I can sing the solo for you, Easter." "You ?" said Morrell; "what do music at St. Paul's were disappointed because Dwight Morrell did not sing ;

"You ?" said Morrell; "what do you mean ?" "Of course, I can't sing it half as well as you can," said the little fellow, modestly; "but you know I've been there at all the choir practice, and the part you sing is the most beautiful of all. I coulda't help learning it, and I've song it pretty often at home. I'll sing it for you now, 'n' you can see if I'll do-if the professor will let me," he added, shyly. because Dwight Morreil did Lot sing; but the clear child-like voice that sang the solo in his stead sent to many a heart a strangely sweet thrill that lived in the memory long after that Easter service was forgotten. And the little lad from that time on lived memory with Matthews the init lived no more with Matthews, the jani tor, for the professor took him into his own home and trained his voice so well that in the years that followed many a one would have been willing to use a

he added, shyly. "Sing ! sing !" said Morrell, with hearts.

leasily; "but come, let's talk of some-thing pleasanter." The next rehearsal was the last bc-fore Easter. Morrell was there; but he looked pale and ill, and asked to be excused from singing. "I've taken a heavy cold," he said, uneasily, and I guess I'll have to save

he looked paie and ill, and asket to be excused from singing. "I've taken a heavy cold," he said, uneasily, and I guess I'll have to save myself up for Sunday. I'll be all right by that time, I'm sure." The professor readily excused him, but shock his head as he looked after him. "I doubt if he's all right by Sunday." he said to himself; "he looks to me as if he were in for a fit of sick-"Do I" he said, when he could

now, and tears were running down his flushed checks. "Do !" he said, when he could speak; "you sing it better than I ever did. I'm sure the professor will let you take my place, and, and "--he held out his hand to the little lad. "I've



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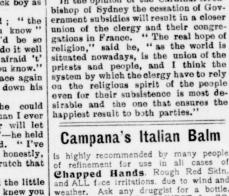
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him well. He sent him the day after this rehearsal to inquire how Morrell was. The servant who answered the induction to kick your crutch that bell took the boy upstairs to see Mrs. Morrell. He could hear her talking to her son in the next room. "But Dwight," she was saying the induction to the fittle iad. "I've acted like a brute to you, but honestly, I didn't mean to kick your crutch that "Oh, that's all right," said the little iad, cheerfully. "Course I knew you didn't. A fellow that can sing as you can couldn't be so mean as that. I'll Washington to honestly, is highly recommended by many people of refinement for use in all cases of and ALL face irritations, due to wind and weather. Ask any druggist for a bottle. Cona ian Agents, E G. WEST & CO.



crutch as he did if also he might have had a voice that could so move human W. J. SMITH & SON A Necessary Union. In the opinion of the Cardinal-Arch-113 Dundas Street OPEN DAY AND NIGHT.

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up all your life. Think of the long years before you. You can't go on making sacrifices for ever." He is a deceiver, men brethren, we live only from second to second, and no man is sure of five minutes more of life. Tell him to go to h-. Let us live this minute well, and let the future take care of itself. Right now we are strong enough to stand on let the future take care of itsolf. Right now we are strong enough to stand on God's side. If we should get too weak next week, next month, or next year, well, that time must bear its own re-sponsibility and stand its own judgment. Right now we can be good, and with God's help we will be good. So we shall chase off the tempter from hour to hour and put him to flight all our lives long. simply by living in

and, litting the little blow to handed up the crutch. "If you meant to do that, Dwight Morrell, it was a mean, cowardly trick !" exclaimed the bright faced boy, his blue eyes blazing with honest indignation as they looked straight into Morrell's b'ack ones. "Much ado about nothing," he quoted, airlly, and went down the steps with-out a backward glance. "What was that little wretch doing there, anyhow?" he said to his chum, Dick Wilson, who had stood silently by during this little episode, and now walked on with him. Dick was Mor-rell's ardent admirer ; he could see no fault in his friend. "He's Matthew's nephew, I believe," he said ; came to live with him lately.

God.
4. By kneeling down every morning at our bedside and consecrating the day to God with prayer.
5. By spending one quarter of an hour every night reading some pious book like the New Testament, The Fol-lowing of Christ. Christian Perfection, he said ; came to live with him lately. Matthews is down with chills 'n' fever.

Matthews is down with chills 'n' fever, 'n' that little chap is doing hts work at the church." "Humph!" growled Morrell. "Pretty looking sexton he is—for St. Paul's. But say, Dick, what did all the professor to-night? He never dared come down on me like that before." " He was mighty peppery tc-night— that's a fact," said Dick. Then, with a side glance at his friend, he added, hesitatingly: "His son is back from f Germany. They say he's no end of a singer."

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book like the New Testament, The Following of Christ, Christian Perfection, Growth in Holiness, Think Well On't, or the Lives of the Saints.
By avoiding the occasions of sin —the persons, the places, the actions, the drinks, the heavy suppers, etc., etc., that made us easy viotims of sin.
By joining a Catholic society and attending its meetings regularly.
By frequenting the company of good practical Catholics.
By learning a half dozen indulgenced ejaculations like "My Jesus, mercy; "We adore Thee, O most blessed Lord Jesus Christ, we bless Thee, be 8. By frequenting the company of good practical Catholics.
9. By learning a half dozen indulgenced ejaculations like "My Jesus, mercy; "We adore Thee, O most blessed Lord Jesus Christ, we bless Thee, be cause by Thy holy cross Thon hast redeemed the world;" "Eternal Father, I offer Thee the precious blood of Jesus in satisfaction for my sins and for the wants of holy Church;" "May the most just, most high and most amiable will of God be done in all things, be praised and magnified forever," and using them often during the day in order to cultivate the life of the soul.
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THE SECOND EVE.

BY REV. MATTHEW RUSSELL, S. J.

BY REV. MATTHEW RUSSELL, S. J. "Holiness befits Thy house, O Lord." These last words of the ninety-second psalm, which is repeated in the Divine Office almost every day of the year, refer in their primary meaning to the temple of God in Jerusalem; but in a higher, mystic sense they are applicable to the Blessed Virgin Mary. For Mary is pre-eminently the house of God. We are all of us indeed God's temples; but in a special and trans cendant sense our Blessed Lady is the barracle of God with man, the shrine wherein God's glory dwelt. In the In-carnation, the Divinity wedded itself to our humanity, and this union was accomplished in the womb of Mary Immaculate. To no closer relations with the Infinite Creator could any with the Infinite Creator could and with the Infinite Creator could and Not by a mere figure or metsphor, not relationship of Mother to the Man God. Not by a mere figure or metsphor, not by adoption or any external title, but in literal truth and reality, Mary is Mother of the Incarnate God of heaven and earth, for whom, according to His own word, a body was fitted—corpus aptasti mihi—out of her substance, and who drew from her veins that blood which was to wash away the sins of the whole world. whole world.

But her own soul, more perfect than all others, was the first to be bathed in that cleansing tide. As fountains, mindful of their source, will strive to spring upward to the height from which they have come, even thus (says the great Bossuet) the river of the Precious Blood has sent its divine efficacy back to its source, the Immacu-late Heart of Mary. The Immaculate Conception, therefore, is no limitation set to the conquests of the Precious Blood, but it is its earliest and com-pletest and most glorious triumph. It is no encroachment on the empire bought by the blood of the Lamb that, by promise and acceptance, was slain from the beginning of the world. It is no exception to the universality of Christ's "plenteous redemption;" it is but the first and fairest and richest of the fruits of that redemption. For the mystery of the Incarnation almost began to be virtually accomplished at the moment of the Immaculate Concepthe moment of the immeduate concep-tion--the first instant that a human heart was beating which from its earl-iest throb was unutterably dear to the Son of God as the Heart of His Mother.

Son of God as the Heart of His Mother. From its very first throb. Never for one instant did the serpent triumph over this Second Eve, this true Mother of all the living. Never for one in-slaved to sin. God could not suffer that even for a single instant, even for the swittest lightning fissh of time, His all-pure eyes should be offended with the presence of sin of any kind, or any form, in that soul for which He had waited so long, the object of His divine predilection from eternity. No, divine predilection from eternity. No, it beseemed the dignity of such a Son and of such a Mother that from the first instant of her being, the soal of the Blossed Virgin should be enriched and beautified with all graces, and pre-served from the original stain by the special privilege of God's omnipotent mercy, through the merits of her Divine Son, Jesus Christ our Lord. "Fear not, Queen Esther : this law of death is not for thee but for all others."

The first feeling that the contempla tion of this mystery ought to excite in our hearts is an unselfish joy. We ought to rejoice with God that there ough to rejoice with God that there is one perfect trophy of His redeeming grace: one utter and absolute triumph over sin and hell; one human soul, in which the Enemy of God may never for one moment have any part so as to be able to boast that the Mother of Our Load, the Durphics of the Mot Our Lord, the Daughter of the Eter-nal Father, the Spouse of the Holy Ghost, had ever been in any sense his slave; that there should be one soul at least on which the eye of God, for whom there is no past or future, might rest forever with complacency as

perfectly pure and spotless. And for Mary herself, the O

by nature ; and next to the Heart of Jesus the kindest and tenderest and most merciful of hearts is the Immaou-late Heart of Mary. In one of the exquisitely beautiful "Discourses to Mixed Congregations" which was John Henry Nowman's first publication after his reception into the Ohurch, these words occur: "It is the boast of the Oatholic religion that it has the gift of making the young heart chaste; and why is this," he asks, "but because she gives us Jesus for our food and Mary for our nursing Mother ?" Not by the young heart alone are these purifying influences needed. Hearts may remain youthful to the end in many things good as well as evil; and hearts both young and old require to be screened against the glare of tempta-tion and against the bewitchment of vanity—screened by the very thought of the Blessed Virgin Mary, by her prayers and patronage, and by the holy moonlight of her smile. There was a good French boy many years aco. Albert de Dainville, who re-

prayers and patronage, and by the holy moonlight of her smile. There was a good French boy many years ago, Albert de Dainville, who re-ceived as a birthday present a hand-somely illustrated volume. His mother and he, turning over the pages, found that many of the pictures were unfit for Christian eyes, and they determined to destroy the book, gorgeous as was its exterior. That night after they had retired to their rooms, the lady heard her son calling her to his bedside. "Those horrid pictures are haunting me still, mother. Sit here beside me and let me hold you by the hand till I fall asleep." Every careful and pious mother like this resembles in her meas-ure the Mother who was bequeathed to us all from the Cross; and so this simple incident has its counterpart in the life of many a child of Mary. Just simple incident has its counterpart in the life of many a child of Mary. Just in the same manner when assailed by temptations and by evil memories, or by any of the perils of life, we must summon the Blessed Virgin to our aid, imploring her to stay with us and to hold us by the hand, and not to let us part from her till all danger is past; and that shall not be till she has watched over us to the end, and we fall asleep in peace, to wake up with joy at the feet of our Immaculate Mother in

FATHER VAUGHAN ON " DOGGY ' WOMEN.

heaven.

BELIEVES THE PRACTICE OF LAVISHING ON BRUTES AFFECTION THAT SHOULD BE BESERVED FOR HUSBAND AND

CHILDREN WILL BRING A CURSE. Father Vaughan's sermon on March 17th pitlessly lashed women for their sins and foibles. He cites dog worship as one of the evils of the hour, and asks, "Will not the practice of lavish-ing upon brutes love which should be bestowed upon a husband and child bring some horrible curse with it?" "During the past week," said the priest, "as a woman was taking her pet dog to a dog party she began to talk to the little beast in her arms in french. When asked why she did so

she answered : "This darling little child of mine

understands every word I say when I speak my native tongue, and I should not like him to grow vain like Bertha.' "Yet this woman, who was wearing on her kat a plume torn from a living bird of paradise, did not realize that she was making a disgusting exhibition of baradi

of herseli. "While this degrading practice is on the increase the birth rate is on the decrease, and infant mortality has al-ready reached one-fourth of the total number of deaths.

"If drinking has decreased among men it has been made up for by the in-crease among women. Mental deficiency is growing among them. Now blindness and skin, bone and nervous diseases like locomotor ataxia are becoming more prevalent."

A HINT FOR PARENTS.

In a recent address before the Catholic Club, New York, Archbishop Far-ley, spoke as follows, concerning the To the great prejudice of genuine Catholic piety, a silly and mischievous superstition called "The Endless Prayer Chain" is still to be found in including and the catholic catholic sending of young men to non-Catholic Colleges: "I feel that I am speaking to men rrayer Onain is still to be found in circulation amongst certain Catholics, who, one would imagine, must be very scantily imbued with the spirit of their faith. Of recent years warnings "I feel that I am speaking to men who, if they thought that their sons fell below their own standard their great hearts would be bowed down with bitter disappointment. How are you going to bring up your sons? This question raises the subject of Catholic education. There is a strong tendency on the part of some of our Catholic men who have attained a standing of wealth and position to send their sons faith. Of recent years warnings against this shameless fraud have been delivered both from the Catholic pul-pit and in the Catholic press, but apparently without lasting results. This superstitious devotion consists of a written prayer beginning. "Oh 1 wealth and position to send their sons to non-Catholic colleges. This is some thing, I am sure, that many of you are well aware of, and this is what I wish to call your attention to particularly. I consider the sending of your sons to non-Catholic colleges as much an act of treason as it would be for me to neglect to make provisions for the future wel-fare of the Church in this archdiocese. I hold that a man who has been brought up in a Catholic atmosphere and who feels that he is not bound to give his sons the same religious education that he had is a renegade. "Why do not our wealthy Catholics send their sons to Catholic colleges ? Perhaps it is a desire for social advan-Perhaps it is a desire for social advan-tages. I make bold to say, and I say it advisedly, that young Catholic men who go into non-Catholic colleges with the desire to be elevated socially come out very much humiliated and in the same social status as when they went in. Another reason is that perhaps they get batter ecolument or that the they get better equipment or that the discipline of the Catholic college is too severe for them. It should be borne in severe for them. It should be borne in mind that this period of a young man's life, the period of formation, is the most important of his life. It is a period of formation and information. There is a difference between informa-tion and formation. Information can be had at any college, but formation can be had only in its best form in our Catholic college. Any person who Catholic colleges. Any person who gives his son the right to choose his done for His Handmaid raised; her higher and higher above us and re moved her farther out of our sight? gives his son the right to choose his moved her farther out of our sight? gives his son the right to choose his moved her farther out of our sight? gives his son the right to choose his moved her farther out of our sight? gives his son the right to choose his moved her farther out of our sight? gives his son the right to choose his moved her farther out of our sight? gives his son the right to choose his moved her farther out of our sight? gives his son the right to choose his moved her farther out of our sight? gives his son the right to choose his moved her farther out of our sight? gives his son the right to choose his advantage or superior equipment will give to see, but will not be able to remedy, the wrong that he has done. I who are soo sinful? heart of all is His Who is immaculate and impeccable, not by grace only but heart of all is His who is immaculate and impeccable, not by grace only but heart of all is His who is immaculate and impeccable, not by grace only but heart of all is His who is immaculate and impeccable, not by grace only but heart of all is His who is immaculate and impeccable, not by grace only but heart of all is His who is immaculate and impeccable, not by grace only but heart of all is His who is immaculate at he son of good Catholic parents, heart of all is His who is immaculate at he son of good Catholic parents, heart of all is His who is immaculate at he son of good Catholic parents, heart of all is His who is immaculate at he son of good Catholic parents, heart of all is His who is immaculate at he son of good Catholic parents, heart of all is His who is immaculate at he son of good Catholic parents, heart of all is His who is immaculate heart of all is His who is immaculate

who was sent to a non-Catholic college. When he came home after his first year his father, a man of education, dis-covered that the son had lost faith in the Bible, and had no more regard for it than he had for his Homer or Virgil. it than he had for his Homer or Virgil. This was the result of one year's stay in a non-Catholic college. He finished the remaining few years, and he lived to break his father's heart and to bring disgrace upon his family. If you wish to go down to your graves in peace, don't think of sending your son to an institution where he will live in an at-mosphere of tolerance, but send him where he can hold up his head and feel that he is amongst his equals, and fol-low the faith for which his forefathers suffered."

A TEN MINUTES MEDITATION. From the March (1907) number of LeiMessenge. Canadien du Sacre Cœur.

For the CATHOLIC RECORD.

Before you enter upon this medita-tion, ask the Blessed Virgin, your good mother, to obtain for you that most precious grace an intelligent love of Holy Communion and say one "Hail Mary." Mary. THE GREAT NECESSITY OF FREQUENT AND

DAILY COMMUNION. Our Holy Father Pius X. proclaims it

in these words : "Jesus Christ and His Holy Church desire that all the faithful should each day approach the Holy Table, and the chief result aimed at is that they may

derive therefrom strength to overcome cupidity and to avoid those grievous sins to which human weakness is liable.

sins to which human weakness is liable. This was well understood by the early Christians, who flocked daily to this source of life and strength." The first end to be attained, there-fore, is, not the respect due to the sacred body of Jesus Christ, still less the rewarding of the virtues of the communicant; no, it is to maintain the soul in the state of grace. What is the Christion who does not live in the state of grace? A dead

live in the state of grace? A dead branch on the vine! Jesus Himself has said it: without the state of grace

there is no possibility of merit ! The first duty of a Christian then is to preserve the life of grace in his

Man cannot tamper with the life of

Man cannot tamper with the life of his body; God alone is its master. Suicide is itself an enormous crime. At baptism God gave to our souls divine life, the character and quality of his 'adopted children. Now mortal sin destroys that life; it is the suicide of the soul, a more atrocious crime than that of taking the bodily life, for it is the destruction of the spiritual life of the soul. life of the soul.

Now our divine life is assailed by a of money and worldly goods, sloth, pride, and above all luxury and the eraving for sensual pleasures. The enemy of our sculs, in order to accomplish our ruin, stimulates all the evil inclinations of our fallen nature, and tempts us with the bad example of those who give way to their passions without restraint. There is but one means for us to overcome these assaults, the grace of God. No where is that grace more abund-

antly infused into our souls than in Holy Communion: it augments the divine life within us and imparts to us the strength of resistance of Jesus Him-self. There it is that we find, as the Council of Trent has declared, the pre

Council of Frent has declared, the pre-servative against mortal sin. Thus, there is no Christian life with-out the state of grace; no state of grace, at least habitual, without com-munion. What a powerful motive to make us have recourse to it as often as possible t possible ! "A Christian should always hold himself prepared for death and for Com-munion." (Pere Olivant, S. J.)

THE "SNOWBALL PRAYER" SUPERSTITION.

BY F. M. DE ZULUETA, S J.

with some calamity or "bad accident" if he should fail to do honor to the anonymous missive! We have heard of the potion that must be shaken before taken. Here, however, it is the patient himself who will be shaken if he does not take it. Moreover, in some copies the devotion claims to have been in spired by heaven "in Jeruselem during Mase," or according to another variant "at the Holy Feast." Surely common sense alone should suffice to convince any same person that God has not put it into the power of all and sundry to bring down calamities upon their neigh-bors merely because the latter use their undoubted liberty to choose their own devotions. Copies of this prayer usually contain the caution : "Please don't break the chain !" Certainly any one who will break the chain and encourage victims of this unblushing hoar to do the like may consider that he has done a good deed in the cause of the faith. No small discredit is cast upon the Catholic religion in the cause of a Peo

No small discredit is cast upon the Catholic religion in the eyes of a Pro testant public by such senseless impie-ties. The proper destination for trash of this kind is the fre-grate or the waste paper basket. Is it not an amaz-ing thing that, while the Church af-fords us such a rich supply of solid prayers and forms of devotion, children of hers should pass them all by in order to search the refuse heap for spurious concoctions savoring far more of the Tibetan prayer wheel and praying stone than of genuine Catholic piety? A useful precaution against being misled by false devotions would be to adopt none that cannot show the imprimatur No small discredit is cast upon the none that cannot show the imprimatur of ascertained ecclesiastical authority or do not evidently enjoy its approval.

DEATH OF A RELIGIOUS, MISS ELIZABETH W. MORLEY.

At the Monastery of St. Clare, Evansville, indiana died on the 9th day of March, 1907, in he sixty-second year of her age. Sister Mary Joseph, known in the world as Miss Elizabeth

the sixty second year of her age. Sister Mary Josenk, known in the world as Miss Elizabeth W. Morley. Decessed was a daughter of the late Richard Morley, a prominent manufacturer of Notting-ham, England. Sister Mary Joseph came out to this country in 1892, settling first in St. John, New Brunewisk, where she conducted an ecademy for young ladles with much suc-cess. She opened a college also in Huntsville, Ontario. Moving to Toronto in 1899, it was in that year that she was received into the Cath-olic Church. In reward for her prompt corres-pondence ito the grace of conversion, God called Sister Mary Joseph to a kigher state, that of a religious. The last few years of her file wore spentas a humble religious, professed in the austere order of poor Clares. May her soul rest in peace !

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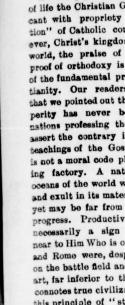
A. A. ALLAN, Vice-Pres.

RANDOLPH MACDONALD, President. Vice-Pres. D. M. STEWART, Gen. Mgr.

MARCH 30, 1907.

SPECIAL-SHEEHAN.-At St. Thomas, Ont. on Feb. 23rd, 1907, Mrs. Eliza Sheehan. wife of John Sheehan. May her soul rest in peace ! Pearl BROWN.-In this city, on the 19th inst., Mrs. Elizabeth Brown, aged sixty years. May her soul rest in peace ! Rosaries BRENNE -At her late residence, 304 Hugh-son street. North. Hamilton, Ont., Mary Mo-Veigh, widow of the late John Brennen, aged seventy-one years. May her soul rest in peace! Nineteen inches in length. Post-paid **50 Cents** CATHOLIC RECORD, LONDON, ONT HOUSEKEEPER WANTED. WANFED, A COMPETENT HOUSEKEEP-er for a priest's house, Must be good cook and experienced, Apply "Y. Z "CATH OLIC RECORD, London, Oat," 1484-2

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VOLUME J

The Cathol

LONDON, SATURDAY

If worldly greatness

AN OLD S

this principle of "si nations of to-day we helps the Christian for instance, is a f of the council of pagan. If we point Church as the cause of a country, how ca fact that in Catholic

more individual pros other country? Ho many, the Centre, t is so united and pow stagnation in the C Rhine, Westphalia a In Canada we fa devoted members

Church are inferior neighbors in all tha moral and intellect the country. Quet " reactionary." W word may mean here but we need not tel see, that they who being unprogressive words that have no wonder is that preachers do not cl of evangelization wi seemly than the ra vituperation.

SHOULD REA It is strange that laid the very founda ilization. The ass cism hinders all adv festation of ignoran olic who has read or Milman, and w

THE CATHOLIC RECORD.

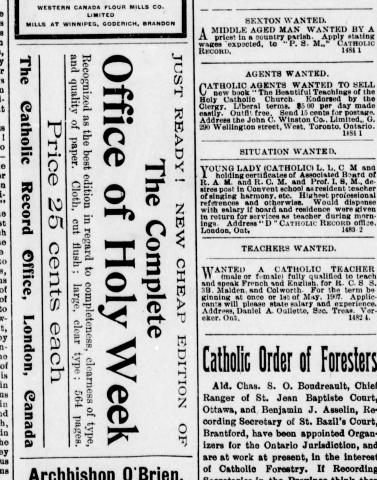
Heaven, must not her joy of joys and her glory of glories be this perfect sinlessness, purer than Alpine snows, purer than the stars of night, than the light of day? All others that have gone up from this earth to ill the vacant thrones of heaven have been at some time, in some degree, under the ban of God's displeasure ; to ber alone has He at all times said : "Thou art all fair, O my beloved, and spot there is not in thee !"

et in thee!" We ourselves, sinners though we be, can perceive dialy from afar how rapturous must be the glory and the ecetasy of this absolute freedom from sin. To have sinned even once is for-ever to have sinned. God Himself in His almighty mercy can not undo that. To have been for even the briefest term under the blight of sin is forever to have been in time past ander that deadly blight. God can forgive but He can not forget. Blessed be His mercy and His power, that He has preserved one from the sad need of forgiveness one on whom for all eternity He shall be able to look without being (in our human language) reminded of bygone miseries, from which only His mercy could have snatched her! To be thus reminded of His mercy serves indeed to endear us poor sinners to Him; but a greater stretch of His mercy saved her who was to be the Mother of His Son from being ever plunged into that horrible sea of ruin wherein all other human creatures are well-nigh lost. For this greater mercy shown to the Blessed Virgin Mary, and for all the other special and singular graces re-served for her, let our souls also "magnify the Lord," and let our spirits rejoice with her in God, her Saviour.

Naviour. With this joy, however, is there not mingled a certain lurking jealousy, a selfsh fear and sadness, as if all these great things which the Almighty has done for His Handmaid related her

of a written prayer beginning, " Oh 1 Lord Jesus Christ, we implore Thee to have mercy upon all mankind," etc.— or similar words; for the copies one meets with differ verbally. To the prayer tiself—as a private devotion—there can be no possible objection. The supersti-tion lies in the "directions for use," the promise of infallibility and the threats of impending calamity against those who neglect the document which those who neglect the document which is sent them anonymously through the post. The defenseless receiver is re quired by the meddlesome sender to copy out the said prayer nine times, and to send a copy with like directions to nine different persons on each of nine consecutive days. And each of these recipients is required in turn to these recipients is required in turn to keep up this game of praying snow-ball. In many copies flying about, episcopal authority is dishoncred by being quoted as sanctioning and encouraging the practice e. g., "The Bishop of St. Laurence" or "of Laurence" or some other Bishop is named, or "Bishops" are referred to in general. Now, not one of the various Bishops cited by name is to be found in the authentic list of Archbishops and Bishops of the whole Catholic Church, published in Rome. They have, in fact, no more real existence in the ecclesiastical hierarchy than Sairey Gamp's fabulous gossip, "Missus 'Arris," with whom Charles Dickons

has familiarized us. Perhaps the most objectionable feat-ure of this pious (?) fraud is that it



Archbishop O'Brien. (Man and Statesman)

We have now on sale at the CATHOLIO RECORD office, this most interesting life the Provincial Secretary or to the Proof a great Canadian churchman, written by Miss Katherine Hughes. Orders vincial Chief Ranger. promptly attended to. Price, postage

CATHOLIC AGENTS WANTED TO SELL Drew book "The Beautiful Teachings of the Holy Catholic Church. Endorsed by the Clergy, Liberal terms, \$500 per day made esselly. Outfil free. Send 15 cents for postage. Address the John C. Winston Co., Limited, G. 200 Wellington street, West, Toronto, Ontario. 1811 SITUATION WANTED. YOUNG LADY (CATHOLIC) L. L. C. M and holding certificates of Associated Board of R. A. M. and R. C. M. and Prof. I. S. M., de-sires post in Convent school as resident teacher of singing harmony, etc. Highest professional references and otherwise. Would dispose with salary if board and residence were given in return for services as teacher during morn-ings. Address "D" CATHOLIC RECORD office. London, Ont, 1483-2 STABLISHED TEACHERS WANTED. WANTED A CATHOLIC TEACHER (male or female) fully qualified to teach and speak French and English, for R. C. S. S. 3B. Malden, and Colworth. For the term be-ginning at once or 18to f May, 1907. Applic-cants will please state salary and experience. Address, Danlei A. Oullette, Sec. Treas. Ver-eker. Ont. 1482 4. 1854 Catholic Order of Foresters Ald. Chas. S. O. Boudreault, Chief Ranger of St. Jean Baptiste Court, Ottawa, and Benjamin J. Asselin, Recording Secretary of St. Bazil's Court, Brantford, have been appointed Organizers for the Ontario Jurisdiction, and are at work at present, in the interest of Catholic Forestry. If Recording Secretaries in the Province think they deserve the attention of a Provincial Court Organizer, their wishes will be considered, when application is made to

C. M. B. A.-Branch No. 4, London. Meets on the 2nd and 4th Thursday of even month, at 8 o'clook, at their hall, in Albio Block, Richmond Street. M. J. McGrabi President; P. F. Boyle, Scoretary. V. WEBB, DR. B. G. CONNOLLY, Prov. Sec., OTTAWA. RENFREW, ONT



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Dilating on the