AL CHARTER 1854

nts of Churches,

Societies. Clubs.

aletic and other

ations handled,

ery assistance

d the treasurers

ve such funds in

Full compound

paid on deposit

Ontario

Two Branches In

ANTED AT ONCE on sale y and expenses. One good man each locality with rig or capable y and expenses. One go each locality with rig or handling horses to adver-

SSIONS

orted Brass Goods

St. WEST 10804.

eacing Beautiful Illustrations

JUST READY-26th Year

g Frontispiece in Colors and sion of other Illustrations.

Mail. Per dozen \$2,00

TENTS OF THE 1909 ISSUE.

interesting Articles of the Best

stronomical Calculations — Cal-Feasts and Fasts—A Household e—Reading for the Family.

y of Catholic Progress. By EERAN, M. A.

e Tide Came in. By MARGOR

ords of Wisdom.
Philip Sheridan, Civil War
y Hon, Maurice Francis Egan, L.L.D.

War. By MARY T. WAGGAMAN. Four

Monasteries. By MARY (F.

Years. By! Anna !T. Sadling.

STORY OF TREATMENT THE SAINTLY

Five Illustrations.!

Prome HARTE. Three

t. By Grace Keon.

e Mistake. By Magdalen Rock.

table Byents of the Year 1907

Eight Unstration.

Catholic Record

NDLES

WILL & BAUTIER

All Qualities

The BEST on the MARKET

Argand and Star

Standard Altar

SEND FOR PRICE LIST

THOLIC RECORD

NDON - CANADA

L'Autel & Purissima

LONDON, CANADA

-KIND-

All Sizes

Brands-Stearine,

Beewax

All Shapes

for 1909

RICE 25 CENTS

Plate, Vestments Etc., Etc.

J M. LANDY

FOR PRICES

TORONTO

E 8 KING ST. WEST

LONDON, ONTARIO, SATURDAY MAY 1, 1909.

April's Wizardry. I woke at dawn and heard the rain
And far-off snarls of thunder,
I closed my eyes that sleep again
Might draw my senses under;
And soon in poppied warmth enfuried,
I lost in sweet forgetting
The clamors of the stirring world,
Its labors and its fretting.
As from the bud
The chill-checked flood
Of sap goes backward creening.

Of sap goes backward creeping, So falls this sense

When April skies are weeping.

I woke in sunlight and arose.
The joyful birds were chanting;
A young girl in the neighboring clos
Was busy at her planting.
I knew, as something erst unknown,
The blessed charm of labor;
I loved—ah! not myself alone—
I recoved to love my neighbor, I yearned to love my neighbor, As from the trees The sun and breeze

Their young leaves are beguiling,
So from the heart Doth new life start When April skies are smiling.

T. A. Daly, in Philadelphia Catholic Standa

# KNIGHTS CALLED FOR ACTION.

TO BATTLE IMPURITY AND DISHONESTY -TWO PARTICULAR DANGERS WHICH CONFRONT US. CHRIST'S SERVICE WANTS NO COWARDS BUT TRUE AND PEARLESS WORKERS.

The eloquent Jesuit, Rev. John H. Rourke, of New York, recently fin-O'Rourke, of New York, recently fin-ished a fine course of lectures given under the auspices of Massachusetts State Council K. of C. In his final address Father O'Rourke spoke in part

as follows:
"I wish to dwell upon a few thoughts of wish to dwell upon a few thoughts which may impress upon the Knights of Columbus the greatness of the responsibility which is theirs and at the same time while so anding a note of warning, give expression to all the encouragement in my power to the noble organization of the contraction of the c

ment in my power to the noble organization. If we are to understand our responsibilities we must fully realize the
opportunities which are ours.

"To-day we are a free people. No
where in the land is heard the clanging
of the chain or the whiz of the whip.
Had slavery succeeded here, it would
have been continued in other lands.
To-day we stand in the forefront of the
whole world. No eye can see into the whole world. No eye can see into the whole world. No eye can see into the future and see our greatness and our destiny, if the helm of state is held firmly and the bow of our ship guided through rocks and shoals in the right

Byery condition is favorable; what we want are the men of the hour. In this country we have no state interfer-ence in religious matters. We are free, free as the eagle, the symbol of our nation, free to carry out our religious tenets and convictions. The American people are intelligent, agger to listen people are intelligent, eager to listen and to learn. They are not hostile to the Church, are willing to give her a hearing if we deliver the Church's message, not merely by word of mouth, but by the lives we lead.

by the lives we lead.

"If there be an opportunity for Catholies in general, there is especially an opportunity for an organization like the Knights of Columbus to help the Church of God. It is not merely a Church of God. It is not merely a cociety of Catholics, but it is a Catholic society; Catholic in aim and purpose, cociety; Catholic in tone, muscle and fibre. If there were a great many of them in Irethere were a great ma society of Catholics, but it is a Catholic society; Catholic in aim and purpose, Catholic in tone, muscle and fibre. Every min it tought to ring true. If tested he must be found able to stand

to the education in our common schools, partly to the depravity of human nature and partly to the wealth which is so common. What can be expected if our children are to be educated as if they had no account a common to the com had no souls, no eternal destiny, no con oe and as if there was no religion

"A sense of pity for their victims re-strain them? There are victime strain them? There are victims enough and to spare who will be willing companions to their guilt. Moreover the very stones of Bunker Hill monument are not as hard as the head of the ment are not as nare as the nead of the impure man of the day. Victim after victim will he drag down and when wearied fling her aside like a soiled thing and start again to ruin young

thing and start again to ruin young sonis and wreck pure lives.

"The second danger of dishonesty. Our material prosperity has made us money mad. Never perhaps in the history of the world was the greed for money so great, the strife for gold so keen and the struggle so fierce. Go down into the mills and look into the lives of the thousands of operatives who toil all day thousands of operatives who toil all day at their looms for the lowest possible wages. Dwell upon the evils of the sweat-shop and look at these poor ghastly creatures diseased from breathing the germ-laden atmosphere. Consider the cruelty of child labor, against which the government of the states have fought so strenuously. Study all of this and tell me what it means, if it does not mean the greed for money? "Look into the methods of the cor-

peration, the combines which are entered into to crush the life out of all competitors. Look at the recent panic over this country. Go into our large of the country. In every office of the municipal department almost, you have dishonesty. You have the police taking brites from the pickpockets that their dishonest traffic may go unmolested. These same

officers of the law are taxing saloon-keepers for the privilege of conducting their nefarious trade.

"There are millions upon millions of dollars of the people's taxes, year by year, diverted into the pockets of poli-ticians and officeholders. It is a fact that the iniquity of barefaced wholesale dishonesty can be found in high and low places, both in our municipal and federal government. federal government.

" I have said enough to show the need of men loyal, pure and true, if this country is to be won to the Church. This is the field of the Knights of Columbus' influence. This is the world you must lift up. It is a world steeped in sins of the flesh, and you must do your part to make it spiritual."

# ANSWERS TO QUESTION BOX BY BISHOP KEANE

During his recent visit to Buffalo this great churchman devoted a portion of his time to explanations of Catholic doctrine. The first question was on

THE CELIBATE CLERGY. "Briefly, they have troubles of their

"Last summer I had a long railway "Last summer I had a long railway trip before me. I stepped into a news-stand, and saw three books written by three different men, on China. I took note that the authors were all Protestants. Each one gave a chapter to the Christian mission in China, and each one asked why Protestant missionary effort was not more successful, and each one of the three gave the same reason one of the three gave the same reason for failure—there was too much woman. "It incited the prejudice of the Chinese to begin with: then it put restraint upon the zeal of men who might have been fired with enthusiasm and have risked their lives in the interior of that forbidden land were it not for their

that forbidden land were it not for their solicitude toward and their duty to their wives and families.
"I had a neighbor in Chevenne no "I had a neighbor in Chevenne not very long ago, an estimable Congregationalist minister. I met him on the street one day, and he said: 'Bishop, I am going to leave.' 'I am sorry, sir,' I said, 'and disappointed; I supposed from what I had heard that you were getting on very well.' 'Well,' he said, 'I have been doing well, but unfortunately the women of my congregation do not agree

women of my congregation do not agree with my wife.'
"A study of the missionary problems,
for instance, has taught me that prominence of women in missionary affairs in the Far East prejudices the cause of

Protestant missions.

"The exercise of the ministry would be made exceedingly difficult if the Catholic priests were a married body, because it is said—I cannot youch for the truth of it—that it is hard for a man to keep a secret from his wife. I do not want to imply that the wife could not keep the secret; but somehow people would not believe that she would."

"Do you deny that there are such

the test.

"What is the work we have to do? She died two years ago. If I become a Catholic must I believe that she is in

The next questioner wanted to know if the American Revolution or the Civil War or the struggle of the revolution-ary party in Russia to-day was un-Christian.

The American wars, Bishop Keane asserted, were not revolutions, but were fought for a principle. As to Russia, he thought conditions were improving: there had unquestionably been a great advance within the last few years. He advance within the last rew years. He charged that the English press colored and exaggerated the reports of governmental interference with personal liberty as part of a propaganda against Russian interests. He concluded:

"I am convinced that if a republic were declared in Russia to-morrow it were declared in Russia to-morrow it would die aborning. The fortunate providential evolution—education in self-government — will continue and there will be a free people without the cataclysm of a revolution."

"Do you believe in an anthropo-morphic God. Do you believe your soul is God?"

soul is God?"

Bishop Keane answered the second part first by declaring that he was perfectly convinced his soul was not God. He knew its limitations. To limit God was to deny the godhead. As to his conception of God, the Bishop said He was a person—not a dead, unintelligible universe, but a Father "Who can speak to me and with Whom I can commune." In a word, he believed in the Christian God.

federal government.

"An ordinary every-day laborer is put in jail if he sells his vote for a few dollars, with which perhaps to pay the rent, but the scoundrel in the United States senate or congress, who sells his vote to the railroad or to some corporation escapes free, to use his ill-gotten gains oftimes to get a divorce from his lawful wife and live openly with the woman who has been his mistress for years.

would invalidate that act.

"The Mass is not a creation of yester-day: it is as old as the Christian Church. As old as the Christian mystion estapes of the Christian mystion estapes of the Christian mystion still speaks of the Christian mystion still speaks of the Christian Church. As old as the Christian Church. As old as the catacombs, where the altar of the ages of persecution still speaks of the Christian Church. As old as the catacombs, where the altar of the ages of persecution still speaks of the Christian mystion store, but in the very form of the altar of the ages of persecution still speaks of the Christian mystion, but in the very form of the altar of the ages of persecution still speaks of the Christian mystion still speaks of the Christian day:

"The Mass is not a creation of yester-day:

"The Mass is not a creation of yester-day: Sacrifice of the Mass.

"Someone asks me if I believe in labor unions. The power of a man's strength and agility are his patrimony. They are the capital with which he begins life. They are his, as belonging to his personality, and he has a right to them and to their product, and in this age of organization, the working-man, taught by those wiser in matters of economy, as associated with his fellow-men, for the protection of his interests. He has modity that is marketable, and he has a perfect right to do what he can to has a perfect right to do what he can be maintain a price which will secure to him a living wage. That means, not mere subsistence, but some ease and comfort. He has a right to a wage which will enable him, if he be economical and moral, to rear a family.

"He organizes for the protection of

his interests, and to secure that wage necessary and just. Such an organiza-tion is good in law, and good economy, and I make no hesitation in encouraging and I make no hesitation in encouraging the laboring man to do what he can, in justice, to maintain that which will secure to him these rights. (Applause.) "All large organizations have their inconveniences and their dangers. The

honest workingman will guard against the dangers, and try to bridge over the inconveniences. I think organizations should be so regulated that they may not discourage excellence by denying exceptional proficiency adequate comexceptional proficiency adequate com-pensation. No human philosophy and no creation of forces will ever be able to make all men equal. They are not so naturally, and you cannot secure

artificial equality.

"There is another danger—labor unions naturally encourage and help the weak. That is proper. It is right. It is Christian. But it is difficult to do that without encouraging indolence, and the man who won't work should starve. The man who is entitled to a starve. The man who is entitled to a just wage is the man who will give a just labor, and labor is scarcely what it ought to be unless the laborer have an interest in the things which are his employed. employer's.
"There is another danger—it is that

of being influenced to look at only one side of a complicated question, and I fear that we have been running wrong fear that we have been running wrong in that matter in this country. I feel that there has been too much indiscriminate denunciation of capitalized wealth. It has been denounced as robbery. Now I would merely suggest that there is a great field in this new country for skill and energy, and very many of the men who succeed were men who ventured; they jeopardized what they had, and in the end many of them secured the prize. Having that capital, it is not difficult for further development and growth: they were enabled to ent and growth: they were enabled to

open up new treasures.
"I want to ask the working-men here "What is the work we have to do? "What is the work we have to do? "Catholic must I believe that she is to the Church. There are two particular dangers that I want to insist upon to-night, partly as a warning, partly to ensourage the Knights of Columbus in the good example they have so far given in the arduous work before them. These in the arduous work before them. These in the arduous work before them. These generally and I could not and would not affirm of any creature in all human history that he or she was damned. Only one man, Judas Iscarlot, the betrayer, could any man, with reason, declare is lost."

The spread of the first is due partly and dishonesty.

The spread of the first is due partly that adjusted in our common schools, the adjustation in our common schools, clare is lost."

She died two yet believe that she is in the locatholic Church the left?"

"My good friend, the Catholic Church the Catholic Church the low of the woold not allow you to believe or think so unkindly and so cruelly. I am a Catholic with as intense a faith as one finds and promising country. Do not encourage in your own assemblages an exaggerated view of one side of a question, which ought to be studied in its integrated view of one side of a question, which ought to be studied in its integrated view of one side of a question, which ought to be studied in its integrated view of one side of a question, which ought to be studied in its integrated view of one side of a question, which ought to be studied in its integrated view of one side of a question, which ought to be studied in its integrated view of one side of a question, which ought to be studied in its integrated view of one side of a question, which ought to be studied in its integrated view of one side of a question, which ought to be studied in its integrated view of one side of a question, which ought to be studied in its integrated view of one side of a question, which ought to be studied in its integrated view of one side of a question, which ought to be studied in it and applause) so that you may not be forced to commit yourself to demagogery, either as a republican or a democrat.—Union and Times.

> POISONING THE WELLS, New York Freeman's Journal.

The May Cosmopolitan has an article entitled "Blasting at the Rock of Ages," which throws a powerful searchlight upon Protestant universities and colupon Protestant universities and con-leges in the United States. In another column we give lengthy extracts from it showing that at the present moment doc-trines are taught in American colleges subversive of all that has been held most sacred by successive generations of Americans. Nothing is spared; the teachings of Christianity, marriage, the home, the fundamentals of morality, the principle on which our Government is based are all objects of attack. College professors are imbuing thousands of college students with ideas, which, if they should become prevalent, would usher in anarchy of the worst form. This is no exaggerated statement. We ask our readers to read the extracts we

draw their own conclusion.

The editor of the Cosmopolitan in The editor of the Cosmoportant summarizing "Blasting at the Rock of Ages" tells the plain unvarnished truth when he says: "In hundreds of classwhen he says: "In hundreds of class-rooms it is being taught daily that the

Living languages change. Few of us could not easily read the writings of Chaucer, although Chaucer wrote good English.

"So were the English langua e substituted for the Latin it might be difficult to maintain the integrity of the great facts cast into the form in which we find them in the Mass. The form of consecration if changed in essentials would invalidate that act.

"The Mass is not a creation of yesterday: it is as old as the Christian disconnected in the Cosmoday." Harold Bolce, the writer of the Cosmoday. and colleges were greatly overdrawn and unsubstantiated by proof worth considering. But unfortunately there is no room for entertaining this hope. Mr. Harold Bolce, the writer of the Cosmopolitan article, does not speak from mere hearsay. He tells us that in his personal examination of the teachings of American colleges he has gone to original sources. "To discover the scope American colleges he has gone to original sources. "To discover the scope and daring of college teachings in the United States to-day," he writes, "I have undertaken an itinerary of classrooms from Cambridge to California. Some of the institutions I have entered as a special student. In others I have attended lectures as a visitor, or inter-viewed members of the faculty, or con-

as a special student. In others I have attended lectures as a visitor, or interviewed members of the faculty, or consulted the type or printed records of what they teach."

A long list of the universities and colleges at which this kind of information at first hand was sought is given. It includes Harvard, Yale, Princeton, the University of Pennsylvania, George Washington University, William and Mary College, the University of Chicago, Columbia University, William and University, New York University, the University of Iowa, the University of Wisconsin, the University of Nebraska, Union College, Cornell, Brown University. In all these seats of learning questions affecting religion, morality, marriage, divorce and democracy are treated in a way that would make their founders, if alive, regret the day they devoted their money to the erection of educational institutions which in the course of time have become the strongholds of moral and social anarchy, that is poisoning the minds and warping the lives of a great army of young men who, instead of being a source of strength, will become a menace to the well being

lives of a great army of young men who, instead of being a source of strength, will become a menace to the well being of the country if they put in practise the destructive theories they have learned in the class rooms of university. learned in the class rooms of universi-

what is to be expected of youth who in the most impressionable years have been taught that immorality is merely been taught that immrality is merely running counter to the prevailing conceptions of society, and that those who do this do not offend any deity. A professor of Harvard teaches that "there are no absolute evils" and that the "highest ethical life consists at all time in the breaking of rules which have grown too narrow for the actual case."

Leather words ethical principles which In other words ethical principles which In other words ethical principes which might have suited our grandfathers have lost their validity in our times and should therefore, be discarded as obsolete. As Professor Blackmar, of the University of Kansas, puts it, "Standards of right perpetually change in accial life, these varying standards bedards of right perpetually change in social life, these varying standards be-ing found not only in different races but in the same race from age to age." These definitions are the logical out-

come of disbelief in the existence of God. A denial of His existence implies that there is no fixed, unvarying, eternal standard of morality. In that case no longer can it be said of truth as the poet sings, "the eternal years of God are hers." "Thou shalt not," of the decalogue, which has come echaine down are hers." "Thou shalt not." of the decalogue, which has come echoing down through the ages, has ceased to have any binding moral effect. Away with it. It is no longer an ethical force in the history of mankind, if we are to believe Professor William Graham Sumner, of Yale, who maintains that the othical notions which hitherto have left ethical notions which hitherto have left their stamp on men's lives are "figments of speculation \* \* \* unrealities that of speculation unrealists in the advice of this Yale professor were acted on, what would be the result? The decalogue would be torn to shreds, plural marriages, with the aid of the divorce courts would be substituted for Christian marriage, the home as we nev know it would soon disappear, moral re-straint that are now the best and most effective safeguards of society would no longer exist and moral anarchy, the worst of the many forms of anarchy, would reign supreme. It is not a pleasant outlook this, but it would have to be faced if teachings

such as we have referred to should pass from the theoretical to the practical stage. The character of the impending peril will be brought out better by a few statistics. There are 493 institutions of higher learning in the United States attended by 229,000 students, who receive their mental pabulum from more than their mental pabulum from more than 21,000 professors and assistants. As Mr. Bolee puts it: "Thus a quarter of a million of people are busy with new ideas—doctrines, which translated into the realities, are potent in transforming the standards of life." The importance of this great army of students being imbued with correct ideas in respect to standards of morality, is self-evident. Yet day after day, according to the testimony of the writer of the Cosmopolitan article, they are learning from their itan article, they are learning from their teachers to hold in low esteem doctrines which have moulded the life of the nation in the past. In the class room nation in the past. In the class room they hear jeers flung at what their fathers and mothers were taught to hold most sacred. An example of this kind of scoffing is furnished from personal ex-perience by Mr. Bolce. He was attend-ing a course of lectures on sociology in the Syracuse University delivered by give from the Cosmopolitan article and ing a course of lectures of sociology in the Syracuse University delivered by Professor Edwin L. Earp. On one occa-sion the subject happened to be origin of morals. The lecturer held that our conceptions of what we should do are not heaven sent, but are the development of man's experience through the cen-turies. Mr. Bolce determined to draw Professor Earp out. The way he went about doing it is thus stated by him-

"I wanted to know what this capable sociologist, who had obviously thought himself out from old-time tradition, would say in reply to a direct question. So from my seat in the class-room I addressed him.

"Do you not believe, Professor," I asked, "that Moses got the ten commandments in the way the Scriptures

The professor smiled. "I do not," said he. "It is unscientific and absurd to imagine that God ever turned stonemason and chiseled commandments on a

What gives piquant emphasis to Pro-fessor Earp's scholastic denial of the divine origin of the decalogue is that even now, in addition to his busy and successful labors in Syracuse University among many classes of young men and young women he frequently speaks from en, he frequently speaks from young women, he free the orthodox pulpit. It is estimated that the annual income

taken it for granted that marriage re-lationship is right and have not ques-tioned it."

Another professor in the same university, Professor Shailer Matthews, thus sums up the effects of such teachings as are imparted in the Chicago University and other American seats of learning: "Much of our current literature shows a certain deterioration of the Christian idea of the family. Our literature is becoming anti-family, it minimizes its sanctity. We go into family relations with the sang-fraid that we go to a picnic." Remember this is what is said of the family which is the societary unit and on whose preservation depends not theoretically, but actually the welfare of every nation.

This revelation of the sort of work which non-Catholic universities and colleges are engaged must give us pause. The process of poisoning the intellectual wells of the country, if continued indefinitely must spread far and wide an intellectual and moral plague wide an intellectual and moral plague which inevitably will work havoe with all that has made us great as a people. Against the spread of this contagion the Catholic Church and Catholic seats of learning stand as a mighty breakwater. Unfortunately our educational institutions are seriously handicapped by the lack of financial means. Our universities and colleges have not the universities and colleges have not the control of the millions that are at the service of non-Catholic institutions that are imbuing young men and young women with the pernicious anti-Chriswomen with the pernicious anti-Christian doctrines we have been speaking of. It is not to the credit of wealthy Catholics that this state of thing: exists. As loyal Catholics and patriotic Americans they should be only too willing to contribute out of their surplus for the strengthening of Catholic educational institutions, which, in the face of many difficulties are battling bravely for God and Fatherland.

Yes, it is a battle pro Deo et Patria, for, as sure as effect follows cause, not only Christianity but our political institutions would be injuriously affected if the teachings now prevalent in so many non-Catholic universities and colleges should be carried into practice. Surely the realization of this fact should be an incentive for rich Catholics to imitate the example

this fact should be an incentive for rich Catholics to imitate the example set by rich Protestants and endow Catholic seats of learning. In the meantime the revelations contained in the Cosmopolitan article must sheek the country which was justified in expecting so much from the higher intellection of the protection tual training received by so many thous ands of young students.

### Death of Marion Crawford. Francis Marion Crawford, the cele-

Francis Marion Crawford, the celebrated American novelist, died at Sorrento, Italy, on Good Friday. There is evidently something at fault with the report of the death of Mr. Crawford cabled to this country, for the deceased writer was a Catholic, yet there is no mention of his having received the last rites of the Church. Some days before his death, feeling himselt to be sinking beyond recovery, the report tells us that he said: "I die with Christ"—alluding to Holy Week and Good Friday. Yet the same report says that "Mr. Crawto noly week and Good Friday. Yet the same report says that "Mr. Craw-ford's daughter at his request then read to him Plato's Dialogues, the novelist declaring that they taught him screnity in death." It is very difficult, also, to make anything out of the in death." It is very difficult, also, to make anything out of the cabled report of the deceased writer's funeral. Though he was evidently buried with all the rites of the Church more attention is given to the telegrams of condolence from more or less distinguished people than to a simple statement of fact con-cerning the Christian burial of the discerning the Christian burial of the distinguished novelist.—Sacred Heart Review.

# CATHOLIC NOTES.

Followers of Father Mathew will be nterested to learn that Kathleen Matnterested to learn that Kathleen mac-new, grand niece of the Apostle of Tem-perance, is at present in this country ecturing on the songs and stories

Right Rev. Jos. V. Anderson, V. G., has been appointed Auxilliary Bishop to the Archbishop of Boston. This information is authentic as it comes from His Excellency the Apostolic Delegate of Washington.

washington.

Bishop Colton recently purchased a valuable piece of property adjoining the episcopal residence in Delaware avenue, Buffalo, upon which he will in the near future erect a grand new Cathedral. The site is in one of the best residential districts in the city. districts in the city. The recent elevation by the Pope of

the Right Rev. Alfonso Arcese, of Brook-iyn, to the office of domestic prelate of the papal household gives to Brooklyn the distinction of having, it is said, the youngest Monsignor in the world. Msgr. Arcese is thirty-three years old.

Two thousand men attended the week's retreat conducted under the auspices of the Knights of Columbus last week in Cleveland, Ohio. The men's retreat is an annual Lenten feature of K.C. activity in that city. It is worthy of imitation in every city of the land. Msgr. Falconio, the Papal Delegate to

Msgr. Falconio, the Papal Delegate to the United States, if present plans are carried out, will leave this country about the middle of May for Rome, where he probably will make a prolonged sojourn. Primarily he will make the trip to attend the golden jubilee of the American College. of the American College.

Two hundred and thirty-six converts were received by the Redemptorist missionaries of one house of the Eastern Province during 1908. The Redemptorrrovince during 1998. The Redemptorist Fathers have been most successful in the non-Catholic mission field, some of the best men in that work being Redemptorist —Missionary.

In the Cornell Alumni News is given an account of the Rev. Ludlow E. Lap-ham, A. M., professor of English in St. Bernard's Seminary, Rochester, N. Y., who died recently. Father Lapham was a convert to the Church, and as a student at Cornell prior to his conver-sion he had had a brilliant scholastic career.

Milwaukee was two-fifths a Catholic city up to 1870. The large German Lutheran immigration of the decade, 1870-80, reduced the proportion to a little less than a third. But it is again two-fifths. Polish, Slovenian and Italian immigrants have accelerated the Catholic increase. Of Milwaukee's 350,000 people, fully 140,000 are Catholics.

people, fully 140,000 are Catholics.

On Wednesday, of last week, a venerable Oblate Father resident at the archiepiscopal palace, St. Boniface, Manitoba, Can., entered on his ninety-first year, sale and hearty, one might almost say vigorous. It is hardly necessary to name this sturdy nonagenarian, Father Dandurand, O. M. I.—the Nestor of the Oblate Order. Oblate Order.

Clad in gingham aprons and with rolled-up sleeves, many members of the diplomatic corps and other Catholic men and women of Washington society worked hard for more than three hours at the annual St. Joseph's day dinner, given to the inmates of the Home for the Aged, conducted by the Little Sisters of the Poor.

It was noticed that the German Catholic names actually preponderated in the list of 170 Knights of Columbus ad-mitted to the Fourth Degree in Mil-waukee, Wis., on Washington's Birth-day. Ten German Catholic clergymen were among those initiated. It looks as if the Knights of Columbus, had accomif the Knights of Columbus had proven its worth.

Andrew Carnegie has agreed to pay half the cost of a \$2,500 organ to be placed in St. Philomena's Church at Colpromptly to Father Smith's request for a donation for this purpose, offering to give \$1.250. A member of the congre-gation has already donated \$250 towards the balance. imbus. Ohio, Mr. Carnegie replied very

Rev. Ludlow E. Lapham, a professor Rev. Ludlow E. Lapham, a professor at St. Bernard's Seminary, Rochester, who died recently at St. Mary's hospital in that city, was a convert, and before studying for the priesthood was professor of French at Cornell University. At St. Bernard's he taught English literature. His funeral was held for the company changle. from the seminary chapel. An interesting private audience was

that recently given by the Pope to Mgr. Radini Tedeschi—interesting because of the fact that when the former Bishop of Mantua and the latter a Canon of St.
Peter's, Rome, he who was to wear the
Papal Tiara in a few year's time, served
the Mass of the simple priest in the
Apostolic Basilica.

It is related of Pius X. that he keeps n a little silver box the return ticket which as Cardinal Sarto he bought when leaving Venice for Rome to attend the concluve which made him the Suprem Pontiff. He often looks at the tiny card as a souvenir of his former ho ministry and longs to see the Adriatio

again.

During the second week of February, the Denver (Colo.) Auditorium, one of the biggest assembly halls in the country, was the scene of what the daily papers describe as "one of the most remarkable religious revivals ever witnessed in the West." Fifty thousand is a conservative estimate of the number of persons comprising the several audiences addressed by the chief "revivalist," who was no less a personage than Right Rev. James J. Keane, D. D. the able and eloquent Bishop of Cheyenne, Wyoming.

roperty For Sale Hundred an Fwenty Acres situated four m Canadian them Railway, twelve miles very. Sask, and enty-seven miles southwist atoon. North helf section Nine, Townshio Iwo, Range Fifte in Chocolate clay suitable Parming, climatic conditions favoring sather particulars apply to C. R. H., Cathern London, Ontario.

uable Farm

B. A., Branch No. 4, London n the and and 4th Thursday of every month oclock we their hall, in Albion Block, Richtell, Whata F. Gould, President; Janes E. Gould, President; Janes

# THE EXODUS.

FRANCIS W. GREY, LITT. D.,

# "The Cure of St. Philippe," "Gilbert Franklin Curate," etc.

CHAPTER I. THE CALL OF DUTY.

Saint Joseph de l'Acadie was en fete for was it not the patronal feast of the college, as of the village, that, namely, of the Bon Saint Joseph? Monseigneur Demers, Superior of the college, had preached at High Mass and there had been music appropriate to the occasion. been music appropriate to the occasion, for it was also Monsieur le Curé's silver jubilee, as well as the jubilee of the nev church, built in place of the one des-troyed by fire, all those years ago, a church of which the village was justly

And, in the evening, as was only to be expected, under the circumstances, there was a soirée musicale et litteraire in the large hall of the college, in plain English, a lecture, a debate and a con-The conferencier, lecturer as we say, was to be no less distinguished a personage than the Provincial Minister of Mines and Colonization, the Hon. Angus McFarlane, whom the county had done itself the honor to send as its representative to the Legislature at Quebec. His subject, moreover, as was only fitting in view of the more important concern of his office, was to be, so the programme stated: "French-Canadian migration to the United States. Canadian migration to the United States. How can it be checked?" But, what was likely to prove of even greater at-traction was that the lecture was to be fellowed by a discussion, limited to speeches of ten minutes each, wherein speeches of ten minutes each, wherein four students of the college were to de-bate, pro and con, Monsieur le Ministre's contentions. For the French Canadian habitant, having his due share of shrewdness, is disposed to discount official views to the basis of his own experience. And the lads chosen, were, in the local estimation, better fitted to deal practically with the matter under discussion than Monsieur le Ministre himself, or any of the gros bonnets—big-wigs, as we say— from Quebec, could possibly be expected

Among those chosen, Pierre Martin Among those chosen, Fierre March, of Pont aux Marais, was, in the cordial and ungrudging estimate of his fellow students, of Monseigneur Demers himself, and of the faculty generally, far and away the best speaker. A vision-ary, he might be; an impracticable dreamer, cherishing hopes which none but he could expect to see fulfilled, if, indeed, even he could be said to expect their fulfilment; "Don Quixote," some one had dubbed him, with a not very brilliant originality, though not inaptly; but a poet and orator none the less, probably, all the more, for that very reason, since to be either, a man must see visions and dream dreams invisible and unintelligible to his more prosaic fellowmen. It was he who was to lead off in controversion of the minister's

The college hall, Monseigneur Dem ers declared, had never in his recollec-tion been so crowded. Monsieur le Curé, since it was his fete, had the seat or, the minister sat on Monseigneur's left.

One other guest, present on the occa ion, deserves more than passing mention namely, M. Alphonse Bilodeau, once member for the county of Vaudreuil, and now one of the Federal Senators for the Province of Quebec. Senator Bilo deau, it may be said, held very clea ideas, both as to the causes of French Canadian migration to the New England factories, and also as to the means whereby, alone, it might possibly be checked, and even reversed ideas, moreover, gathered at first hand, and by personal experience, and, there and by personal experience, and, therefore, very different from those likely to be held by the Honorable Angus McFarlane. They were not, however, necessarily such as he was prepared to advocate, publicly, for the present, at all events, yet, as being not only a senator, but a lifelong friend—so far as it was possible for him to be—of Monseigneur Demers, it was only natural that he should have received an invitation to be present. Nor was it less natural that he should listen, with a good-humored tolerance, but closely and attentively, for all that, to the Hon. Angus McFarlane's official platitudes, and still more closely and attentively, to Pierre Martin's reply.

For neither of these, however, had the time arrived, when Senator Bilodeau took the seat reserved for him, on Monsieur le Curé's right and prepared himself after the customary courtesies to endure the concert without betraying the effort such endurance cost him. O the concert itself, indeed, all that need be said was that it was much as other of the kind, and did more credit to the local talent taking part in it than possibly Senator Bilodeau had been pre pared to accord. Each performer, in short, won his or her due meed of applause, for country audiences are gener ous of such encouragement to the and daughters of friends and neighb rs who, naturally, do as much in turn. Then briefly but happily introduced by Monseigneur Demers, the minister be

It may be read, at length, by those curious in such matters, in the Courrie de St. Joseph, and even in the Quebec following day; but, since i had important consequences in the life of one at least among those who listened to him, it may be summarized here, as a strong plea to French Canadians to re main in their own Province. This, the speaker said, and the argument had, or should have had, but that the facts and the experience of his hearers were against him, all the greater force, he being neither French nor Catholic, but a consistent Scottish Presbyterian, was their Promised Land, divinely chosen for them; they were, as really as were the Israelites of old, God's chosen people. They had their part to play in the future development and history of Canada, a part no less glorious and heroic than that which their fathers had played in the past. It was they, more than all others, who were called upon to preserve the older, nobler ideals, to be the conservative element in a nation

which must, otherwise, inevitably become Americanized politically as well as socially. It was a dereliction of duty on their part, he insisted, it was disloyalty, to God and Canada, to their traditions; it was want of faith, to seek other dwalling places; it was irreport other dwelling places; it was irrepar-able wrong, to themselves and to their children, to exchange the free air and snnshine of their farms for the confinement of New England city streets, the unwholesome conditions, moral and physical, of the New England factories. "Why should you go?" he exclaimed.

passionately, with a gesture he had always found effective with a popular audience, and which did not fail him here; "is there not room, and to spare, for you in your own land?" Whereupon, with all the art and eloquence at his command he proceeded to draw a brilliant picture of the "possibilities" of New Quebec; a 'possibilities" of New Quebec; , to be sure, all lights, without picture, shadow; couleur de rose, as the French say, seen thus, it is to be presumed, in his official imagination, probably, also, in a personal imagination as fervid as that of any seer of his native hills, Celtic that is to say, and wholly impatient of any view other than that which he saw fit to take at the moment. An attitude of mind which may, perhaps, be best described as eminently and characteristically Gladstonian. "I have seen acteristically Gladstonian. this land !" he continued, " there!" At which point, according to the reporters, duly cognizant of minis-terial importance, there was "loud and

rolonged applause."
"I have been there!" the speaker repeated, with an almost solemn emphasis, noting the impression he had made, and wishing, naturally enough, to make it as deep as possible. He had in a special car provided among much else, by an enterprising railway pres-ident with an eye to freight and Cowith an eye to freight and Gov-ental favour. He failed, however, ernmental favour. He failed, however to explain why he had not remained in the paradise he spoke of, perhaps he overlooked a trifle so irrelevant to the natter in hand. Possibly he meant to be the Moses of the Exodus he was preaching, or the Joshua, rather, since he had spied out the land, but he did not apparently deem it necessary to

As a speech it was a succés d'estime a triumph of oratory—and of specia pleading—but hardly convincing. An appeal to sentiment will rouse most udiences, an appeal to national glories national loyalty, will stir a French Can-adian crowd to wild enthusiasm, as why should it not, the glories and the loy-should it not, the glories and the loy-alty being both so real? And Angus McFarlane, as a parliamentary and campaign orator of long experience, being well aware of this, made full use of it—as again, why should he not? It was his metier, his profession. In the past, it had brought him fame, and his present measure of political success, though not as yet to the goal he had marked out for himself. Moreover, it was beyond a doubt, just what his he looked for.

Pierre Martin therefore, young, un-tried and inexperienced, had a hard task before him when he rose to reply, task before him when he rose to reply, in ten minutes to a speech which had lasted forty. Wisely he indulged in no flights of oratory, wherein, he knew, he could not hope to match himself against the older man. In any case, he had no time for fancy, little enough for facts.

Accordingly, he confined himself briefly, to these few:—the natural dis-advantages of New Quebec; pointing out that a generation, at least, must elapse before land so cleared, as it must be, could be considered a really valuable return for the labor and ex pense inevitablyinvolved in clearing it emined his hearers that a large migration had already taken place to New England factories, to a life for which as an agricultural race, and as Monsieur le Ministre had so well told hem they were pre-eminently unfit, and them they were pre-eminently unit, and dwelt strongly on the consequent loss to the race itself and to the Dominion at large. "Are these, our brethren to "remain in exile?" he demanded passionately; yet they went of their own accord "to the factories because the knew Monsieur le Ministre's New Quebec better, if he will allow me to say so, than Monsieur le Ministre him-self can ever hope to know it; because most of all they could not afford to go

It was a double point, excellently taken, which his hearers, Senator Bile deau, most of all appreciated at its full value. The lad, however, passed rapidly to his next point, the success of those who had gone to the Northwest. "They were told," he said, "not to go; that it was a land unfit for human habitation; told mes amis, by those whose authority was indisputable, yet they went!" He spoke of their need of help; went! of the questions of religion, schools and language. "Monsieur le Ministre," he continued, "tells us that we are needed here in the East to preserve ideals, traditions and the rest; are we not more needed in the Great Northvest, where Americans enter by thous ands yearly, and Europe empties the surplus of her heterogeneous populations? "Monsieur le Ministre," he concluded, "would have you believe that New Quebec is your land of Prom that New Quebec is your land of From-ise; "your friends have sought for it in the States, but some at least, have found it in "the vast prairies of the Great Northwest. It is there, with all deference to Monsieur le Ministre, that our true Land of Promise lies!"

Each point was driven home in a few well-chosen words, and that each point told was evidenced by the applause h gained. The minister was charmed.
"He will go far, that one there," he
whispered to Monseigneur Demers, in
excellent French and an a rocious Glasow accent, which his hearers, to say truth, had found somewhat trying; "he has a better case than mine." Which, if generous, was the generosity of one who feared no rivalry from such a quarter.

Monseigneur, delighted, smiled his acknowledgments. Perhaps he had higher hopes, with better reasons, than those which the minister expressed so courteously, for his loved pupil. If so, they were of honor in the Church, of labor for the souls of men, rather than of honor in the State, or of labor for political advantage. Still, for a few brief moments, as he listened to Pierre's im-

passioned, yet telling and logical oratory, he had fears lest the charm of well-merited success should tempt the lad who, he believed, had already set his hand to the plough, to turn back. Then, as he looked once more at Pierre, he dismissed them, laughing at his own folly. It was the face of a priest, he told himself, not of a politician. He knew both types intimately, and could tell readily wherein they differed. As indeed they do. Not necessarily the men at heart; since statesmanship or even politics is or may be a highly honorable calling. But evidently, so Monseigneur was convinced, Pierre's

honorable calling. But evidently, so Monseigneur was convinced, Pierre's was an even higher one, the highest that a man may aspire to. Doubtless he had reasons for his conviction, seeing he had known Pierre now for five year and more.

It was Pierre's hour, the proudes urely of his young life hitherto, if not as Monseigneur surmised, without it dangers. Monseigneur, the lad could see, was pleased with him, his comrades and the audience cheered him, the min ister, when the evening ended, shool hands with him and complimented him "You will be heard in parliament

some day," he said, graciously, if a little obviously, but Pierre shook his

head.
"You are very good, Monsieur le Ministre," he answered respectfully, "but I hope to be a priest some day, if le Bon Dieu pleases."

And Monseigneur Demers, as he l'stened to the brief colloquy, felt once again how absolutely unfounded his momentary fear had been.
"Oh." said the great man, turning

momentary fear had been.

"Oh," said the great man, turning away, "a very noble calling, I wish you all success in it." A remark which showed, to Monseigneur at least, that the speaker regarded the priesthood as a mere profession, higher of course, technically, than that of politics, but certairly less profitable and much less

nteresting. Senator Bilodeau also had his tribute f congratulation to offer, not less cor of congratulation to oner, not ress cor-dially, but possibly somewhat less patronizingly conveyed, showing therein a better knowledge of his fellowman than the Hon. Angus McFarlane either possessed or perhaps cared to exhibit, since there is nothing the average mortal so bitterly resents as patronage Pierre moreover in the hour of his victory, as he justly deemed it, over Monsieur le Ministre was likely as the Senator shrewdly reflected, to be more than ordinarily sensitive to the attitude of others. He felt indeed that the young man honers! young man honestly deserved all pos-sible encouragement, the more that he had, all unwittingly, given forcible and telling expression to the very views which Bilodeau, for reasons satisfactory to himself, was not, as we have seen, in clined to give utterance to in public for a while at all events.

Presently turning to Monseigneur Demers, he said casually, "I should like to have a chat with you, presently mon cher, when you are more at leisure."

The priest glanced at his watch, then at the still assembled company. "In

an bour in my study," he answered, pleasantly, "will that do?"
"Perfectly," returned Bilodeau, and proceeded to talk lightly with one of his many acquaintances present, on any or every subject other than that which had been discussed that evening.

Monseigneur who had long since guessed Pierre's desire, was none less pleased that he should profess it openly, seeing that under the circumstances it required no small measure o moral courage to do so.

"So you really wish to be a priest?"

he said kindly, drawing the lad a little to one side.
"Yes, Monseigneur," returned Pierre

modestly, "if you think I am fit for it."
"Well, we shall see," was the reply "Come to me in the morning, and we will talk about it." And Pierre, as he knelt to say his night prayers, felt that his heart's desire was about to be granted him, and thanked God and the Blessed Mother for so great a favor.

But there was a yet greater favor in store for him, could he only see it so The morning's post brought him a letter from his young st sister Made leine, the only one at home, containing sad intelligence. His father, so the letter said, had had a stroke—was hopeessly paralysed. at once and help nother and herself?

It was the call of duty, and he knew it, hard though it was to own as much even to himself. Yet was it? Was he even to himself. Yet was it? Was he not vowed to a still higher duty? His married brothers, surely, or one of them at least, could work the farm. Was this God's answer to his wish to be a priest? Monseigneur Demers as He must see soon as possible.

"I have brought you this, to show you, Monseigneur," he said, simply, when admitted to the Superior's study,

holding out the letter as he spoke.

Monseigneur read it in silence, then looked up. "Well," said he, "what does your own heart tell you?" For Moneigneur Onesime Demers had knowland experience in such life crises as this, and knew what must be, for each uman soul, the final court of appeal. "I don't know, Father," answered

Pierre, and the priest felt convinced e spoke the literal truth. How, indeed, could he know—yet?

"What did it tell you, at first?" he

continued, reading, as it seemed to Pierre, the lad's inmost thought. "To go home, Father—but—"Pierre paused; his honesty could carry him to this point, not beyond it. How could he express what he had felt, in those first moments? Monseigneur, it may be fancied, guessed what was passing in the young mind, for he said, gently, "But you don't know which really is your duty; where it lies, at home, or here. Is not that it?"

Yes, Father." It was as much as he could say, nor did Monseigneur look for more, just then. In truth, he felt the deepest, truest sympathy for this young, untried soul, facing the first real, vital problem of its existence. Yet he, at ast, had no doubt as to what choice Pierre must make.

"You must go home," he said, speaking more gently still. "That is your

a soul brought to the drinking of a cup of sorrow, to the bearing of a heavy cross. "Leave that to God and to Our Dear Lady," was the answer. "Christ," the priest added, reverently, worked for eighteen years as a village carpenter, before He began His mission. Will you not wait, too?"

"Yes, Father." It was almost a whisper, but Monseigneur knew that the vic-

"Yes, Father." It was almost a whisper, but Monseigneur knew that the victory was won. Nor did he, under the circumstances, deem it wise to suggest however remotely, that other work, not less useful than that of a parish priest, a work full of immense possibilities of good to his race and country, might, conceivably, be in store for one so ready to respond to the demand thus suddenly and unexpectedly made upon him. Still, with all his faith in God, with all his experience, it was, unqueswith all his experience, it was, unque tionably, a source of astonishment to him that Alphonse Bilodeau should have been the one to point all this out to him. Truly, he view had been not only narrower than that of his friend, not only less prudent, but, also, indicative of less trust in an over ruling

Providence.
Yet, even so, and while remembering all that had been said, in that sam room, the previous day, by the man whom he had known, yet not known, for so long a space of time, the man who had come so near attaining his ambi-tion, yet had seemed to fail, Monseig neur Demers thanked God that the la he loved, in whom he took so deep an in-terest, had, indeed, chosen the better part, that of duty and self-renunciation, even though, like his Master, he should seem to wait many years for the accomplishment, or even for the very beginning of the task he had undertaken. And that is how Pierre Martin answered to the call of duty.

CHAPTER II.

THE VIEWS OF SENATOR ALPHONSI BILODEAU. Monseigneur Onesime De he had known Alphonse Bilodeau for more years than perhaps even so de-voted a priest might have cared to count, lest the tale of wasted days should be found to far outnumber that of those well spent, would have been the first to admit, readily enough, that concerning the real man, he knew considerably less than nothing. Of Bilodeau's course in 1896, Monsieur le Chanoine, as he then was, and an intimate friend of Mgr. Perras, Bishop of Richelieu, disapproved atterly, as it was only natural that he should do. No: it need hardly be said, rom any political predilections, since ne had, literally, none whatever, but rom a conscientious dislike, amounting n fact to what may well be called holy horror of dragging religion and education, or, indeed, any matter affect-ing the real welfare, spiritual, moral or ing the real welfare, spiritual, moral or material, of his people, into the sordid cockpit of party strife. He was, how-ever, at the same time, scrupulously careful not only not to express, but, so far as it was humanly possible, which in his case was very far indeed, not to feel any reprobation of his friend's conduct; it was, he would have said, s.rictly no concern of his; it was Bilodeau, and not he, who would be held accountable for what might come of it. And Alphonse Bilodeau, who certainly understood the one man he cared to call

friend, and on whose friendship he et value not to be expressed in mere words, would, as certainly, have under stood what his friend meant. More, it was an attitude of mind, if such it may be called, rather than of spirit, which Alphonse Bilodeau, agreeing, and disappointed of what he honestly deemed his lawful ambition, was not a little inclined to envy, however little he might think himself likely ever to attain to

It is hardly to be wondered at, therefore, if to his nominal party, whom he had served only too well at an important crisis as to his nominal opponents whom on the same memorable occasion he had served equally ill, there was a certain sphinxlike incomprehensibility about Senator Alphonse Bilodeau which they yould gladly have dispensed with-or petter still, with himself. It was a qual ity, in fact, which made him, so to speak a possible unknown quantity in every conceivable or remotest political calculation. Such unknown quantities having roverbially, one might ally, a tendency to vitiate the nicest and most careful reckonings, Senator Alphonse Bilodeau was most assuredly the least popular, as he was the least trusted member of the august assembly which he adorned by his presence. One of his colleagues indeed, familiar it would seem with country fairs, likened him. to a thimblerigger's pea. "You never know," he grumbled, "where he will turn up next"

Fortunately, under the circumstance Alphonse Bilodeau cared very little, if at all, for either the good-will or the confidence of his fellow politicians, or which, it is to be presumed, he put his own value, at a heavy discount on their nominal worth, of the advantages accru ing, however, or which might possibly accrue from this very condition o affairs, he may well be supposed to have been keenly aware and not unprepared to make use of them should occasio

None the less on accepting a senator ship he had tacitly if not professedly retired from active politics. The re-ward, indeed, fell immeasurably short of that to which he felt himself justly entitled for his services in 1896. trifling as it was, he did not on that ac-count refuse it, as possibly it was hoped he might do; in which case the party conscience would, of course, be clear of all burden of obligation towards him, to say nothing of being rid of him once for all. On the contrary he accepted it

with a certain suave gravity of recognition from which the personage authorized to offer it to him augured anything but favorably, saying, indeed, in a burst of unofficial candor, "that he was too damned grateful not to get even, some day;" yet so far, at all events, he had kept to his tacit understanding and had proved in a party sense the very model

of all that a senator should be.

Events had, however, during the few months, and even during the few weeks prior to his visit to Saint Joseph de than to the twentieth century? Not of box, or 6 boxes for \$2.50, at all de l'Acadie moved somewhat more rapidly the faith, Dieu merci! nor of the or Edmanson Bates & Co., Toronto.

than even he, perhaps, had anticipated, in a direction which, nevertheless, he had long foreseen. Two matters, distinct yet essentially inseparable, public works and immigration, had become, as is com-monly said, the question of the day. They were, moreover, such as, if they did not exclude political partizanship, certainly ran diagonally, as it were, across the straight ruled lines of party divisions, and, in certain phases of divisions, and, in certain phases of in-migration, especially, seemed likely to raise acute divergences, not only be-tween the older provinces at d the newer, but between the Dominion and a certain Asiatic nation, lately risen to the rank -and to the sensitiveness-of a world

power.
The Northwest, too, was increasing in The Northwest, too, was increasing in population at a rate which, but a few years since, would have seemed incredible and not, perhaps, wholly desirable. Yet in that very Northwest, which, to all intents and purposes, they might be said to have discovered, in some parts of which they had been among the earliest settlers, the French Canadians had, as Alphonse Bilodeau was the first to recognize clearly, failed utterly, hitherto, of taking the place that of right belonged to them. Others doubtless, were coming, or must soon come to less, were coming, or must soon come to see the matter in the same light; Pierre Martin as we have seen had in

deed spoken of the matter in a fashion which met with Bilodeau's entire concurrence and approval. But the Senator had he cared, or thought it worth while to do so, might fairly have claimed priority as regards the its supreme importance. recognition of As to the political possibilities de

pendent on the presence of a large French Canadian population in the new provinces of the Northwest, he was, of course, under no illusion. His whole course, in respect to the Manitoba school question had, indeed, been largely influenced by this very clearness of vision, this just estimate of facts and contingencies. The time, he was then convinced, had not yet come to put the matter of French rights to a conclusive, but certainly premature test. Those who had deemed otherwise had, he would have said, not only "manqué leur coup," failed of at taining their end, but had materially and seriously hindered its ultimate accomplishment. But the possibil he contemplated, the Exodus to Land of Promise of which Pierre Martin had spoken, might he felt be considered as practically limitless. And it was these very possibilities which he had sometimes thought of late, it might be his task to convert into realities. Of his own ability to do so, he had no doubt whatever. That Pierre Martin might, not improbably, prove a fitting and useful instrument to his purpose, had also occurred to him. He knew better perhaps, than any man in Canada, the motive force of personal and of national enthusiasm.

He realized, moreover, that the position hitherto held by Quebec in the Federal Parliament at Ottawa was one it could not hope to hold much longer, if indeed, it were not already a thing of the past. He did not, however, by any means look on it as irretrievably lost, previded always that the men of his race could be made to see wherein lay their sole chance of retaining, or rather, of regaining it. In a word, the sixty-five votes of the old province, which could no longer be considered as holding the palance of power, must, he felt, be reinforced by some thirty or forty straight "national" votes from a New Quebec in the Northwest, in which case the total hundred would, unquestionably, continue to be the determinant, if not the dominant factor in Canadian affairs for an indefinite period, if not, indeed, for all time, and since his race could be crusted to hold its own in the new Land of Promise as it had done in the old.

When, therefore, he learned from his old friend Monseigneur Demers, that the Provincial minister of mines and colon ization was to speak at Saint Joseph de l'Acadie, on "French Canadian Migra tion," he came to the prompt conclusion that he might learn something by being present, if not perhaps, from the min ister, at least from the mere attitude o ister, at least from the mere attitude of the audience, which, he maintained, was full of information-to those who could

read it aright. the speakers only, but the hearers, as well, saying, as he was resolved to do, never a word that should give a clue to his real opinions on the matter under discussion. But to Monseigneur Demers e of all men living, he could trust implicitly, even as he trusted himself, he spoke openly enough, in Mon-seigneur's study, when the latter was finally at leisure.

"Monsieur le Ministre still holds the old views, I see," he began, after some desultory chat on indifferent, or merely personal matters.

'Yes," answered the priest gravely, "and our people still continue to emi-grate to the States, as they have done

"And will do, until we can persuade them to migrate to the Northwest," was the rejoinder. "Or force them," the Senator added, almost to himself.

Monseigneur Demers sighed. "That, mon ami," he said, is just what you cannot hope to co. Persuasion is of no avail: force?-where are you to find it: They are weary, so weary," he continued sadly, "of the toil and drudgery of farming, and make money, so easily, as it seems to them, in the factories. Why should they return, say they, to the harder life? Can you blame them?" "Not I," returned Bilodeau. "But as to force, mon cher Demers, I count or two, want of money and pride of race

You see, I put the stronger motive first," he laughed, "if you are a priest. Then again," he went on, "it is not that they are to return to those old conditions, but to other and better ones. Dieu!" he ejaculated, "do I not know them, those old conditions?" He leaned forward, and put his hand in familiar, friendly fashion on the other's arm. "Forgive me, mon ami," he said, "if I speak plainly, as one man to another, but is it not just possible. another, think you, that they were a little tired, also, of a social and ecclesiastical system better suited to the seventeenth than to the twentieth century? Not of

Church—do you wonder to hear me say it, me Alphonse Bilodeau—but of the methods and conditions by and in which methods and conditions by and in which both found practical expression in the life of a small community of voluntary exiles? Have we not, in short, lived, or tried to live, too much in the past, and too little in the present; been content with what our fathers did, rather than activing to do even better. than striving to do even better? The world, mon cher Demers, belongs to those who look forward, not to those

"Do I not know it?" replied Monseigneur, quickly. "Have I not always known it? But what can I do?" He spread out his hands with a gesture significant of utter if not hopeless imponificant of utter it not nopeless impo-tence, which the Senator instantly in-terpreted in its full meaning. "If I were to preach so," the priest continued, more calmly, should I not be accused of disloyalty to my race, to my Church to God knows what? Would it keep to God knows what? Would it keep these people whom I love," he added sadly, "whom I have baptized, married, absolved, whose sons I have tag since I came here, from going to factories of a foreign land, to a factories of a foreign land, to a He for which racially, socially, and physically they are wholly unfit?" What do you think then, is the remedy, if there is one?" enquired Bilodeau, who, though he had his own views on the matter was would naturally approach it, so to speak, from a different direction.

"The remedy, mon cher, was the reverent answer," rests firet, as it must always do, with le Bon Dieu, then with

"With me?" Senator Alphonse deau, confident as he might be to deal effectually with the problem under discussion, had hardly, to say truth, expected his friend to take this view of it. the was not insensible; but it was some-thing more. It was a view which must, he knew, be taken into account if he wished to enlist on his side, when the time came, the only force he recognized as more powerful than money, race of politics, the influence, namely, Church. The habitants might, as said, have grown restive under certain conditions and restraints imposed by churchmen, they had not yet, nor were they ever likely to set themselves in serious opposition to the Church, least of all, he reflected, in a matter which, as he hoped to show them was to their temporal as well as to their spiritual advantage. In any case, there were always ways he thought grimly, though what these might be he had not so far formulated to himself much less than to Monseigneur Demers. So he merely said, "with me?" and waited to hear what more his friend might have to say.
"Yes," was the rejoinder, "with you.

We shall need some day help from Par-liament, and who shall win it for us better than you? Oh! You are out of politics, you say, but they fear you, at least, even now. How much more shall they fear you when you speak, they fear you when you speak, as you shall soon, perhaps, if le Bon Dieu pleases, for a hundred thousand, two hundred thousand, yes, and a million French Canadians waiting to return home, asking for some of the land so freely given to those whose claim to it is as nothing when compared with

Once more Bilodeau was conscious of an unwonted sense of satisfaction at hearing his own views expressed by some one else, even as Pierre Martin had expressed them in his speech. But of Pierre Martin we know nothing as yet, though indeed he might be, and probably was one of those younger men to whom his friend had just now rement of his keenness of insight in matters social and political, he held the very highest opinion, not less, of course, that his views coincided with his own. It may be said, however, that he would have held no less an opinion of his friend had that friend happened to differ from him as completely as he evidently agreed with him.

"A good deal more," he said quietly, referring to the fear he should certainly inspire in his opponents, in such an

# When The Nerves Get out of Tune

And nervous prostration or partial paralysis brings you to a bed of helplessness.

You can remember the case described here and revitalize the wasted nervous system by using Dr. Chase's Nerve Food.

It is so easy to neglect derangements of the nerves until something serious We say happens because many per-

sons do not think they are really sick until they are laid low by nervous prostration or some form of paralysis.

They overlook the headaches, the nervous indigestion, the irritability and nervousness, the loss of sleep, of energy

and ambition. They forget that for weeks or months life has been more or less of a drag.

Then when the nervous collapse comes it takes patient and persistent treatment to get you on your feet again. The nerve cells must be grad-

ually built up and a little more energy added to the system each day than is expended.

Get in the sunshine, breathe the fresh air, rest and use Dr. Chase's

Food and you will get well. But you must be patient and persistent.

Mr. Wm. Graham, Atwood, Onto, writes: "My wife had been ill for some time with nervous prostration and get two of the best doctors we could get failed to help her. She gradually be-came worse and worse, could not sleep and lost energy and interest in life. She was giving up in document when a

She was giving up in despair when a

friend advised a treat of Dr. Chase's Nerve Food.
"From the first box of this preparation my wife used we noticed improve-ment and now she is completely cured and as well as she ever was, eats well, sleeps well and feels fully restored. am fully satisfied that my wife owes h life to Dr. Chase's Nerve Food. box, or 6 boxes for \$2.50, at all dealers plan whi mind, ar Joseph d taking sl what most of the old if the I of the felt, be felt conv to their to him y and ret Lower forty I from a I he was he migh The v

MA

event, ye fiable, u

conclus was but and who with th paused, unwitti teur pr most wo Our of almo

> "Yes " E: prefera "Yo or seen showed "Yes withou fancy.

> > "An

boy's gravel

full sig

gives succe again should his th Ag silent

don't work à Liu His o On of sp seign he to gras; veye could

mass were a na any the and

to fa w

MAY 1, 1909.

other, should indeed fear him and listen to him yet; he would resign the senator-ship with which they had mocked, rather than satisfied his legitimate ambition, and return to his old battle-field, the Lower House, as the leader of some forty French "National" members from a new Oughee, in the Newton

from a new Quebec in the Northwest-

he was a young man yet, and this, of which he dreamed, should come quickly to gain what support either party

would, assuredly, make any concessions he might choose to demand.

The whole train of thought, indeed,

passed swiftly through his mind to that which he deemed its natural and logical conclusion; so swiftly, in fact, that there

was but a momentary pause between his first phrase, "A good deal more," and that which followed. "And these younger men, mon cher," he asked "who, and where are they?"

"God knows," was the reply, spoken with the utmost reverence. "I know one who might be, but—Monseigneur paused, doubtful, possibly, whether it were right to mention Pierre Martin's

name, seeing that by so doing, he might

unwittingly influence the course of

teur providence which some men, and

one for which he at least had no ambi

ost women are so ready to assume, was

Our young orator of to-day?" uggested Bilodeau, quietly.
Monseigneur Demers made a gesture

of almost unwilling assent of which once

full significance.

nore his friend readily grasped the

"Going to be a priest, isn't he?"
"Yes—if God pleases."
"Exactly, mon cher," rejoined the
Senator, "if God pleases, as you say. In
any case the Church must do her share,

the factories most of all, and a man

like that, as priest or layman, the latter preferably, is the man to do it."
"You think so?" The tone conveyed
or seemed to convey, a certain anxiety

which Bilodeau did not, at the moment

quite understand though he could guess at the cause of it as he presently

'Yes, I do," he answered quietly, yet

without hesitation," and so do you, I fancy. But "why anxious," he continued with a kindness, a gentleness he

kept for his friend only, for you are

anxious you know."
"Am I? Well, yes I am-for the

boy's sake," Monseigneur admitted, gravely. "Priest or layman," he re-

sumed after a momentary pause and speaking in a calmer, more confident tone, "he will do the work le Bon Dieu

gives him to do, but this work means

sorrow, heartbreak if it fails, while if it succeeds . . . "He broke off again wondering it may be that he should speak thus to one for whom what

he was saying or about to say, must have so little meaning. The other, however, seemed to read his thoughts. "You think there will be

danger to his soul, is that it," he said. Again Monseigneur Demers made a

don't practise it—leave him, and his work to le Bon Dieu. C'est Son affaire à Liu," he added not irreverently; "it is

His concern not ours."

Once more there seemed to be no need of speech or no ability thereto on Mon-

grasp that each gave the other conveyed, doubtless, all that any words could have expressed probably indeed a great deal ware

MICHAEL PIERCE'S WARNING.

He hung out above his house door,

great deal more.
TO BE CONTINUED.

gneur's part. But leaning forward, took his old friend's hand, and the

In any case the party of ama-

Money

strictly confidential.

She would be glad enough to see him,

He would go to her at once. He thrust

he explored the other window reces

he had flung them.

such care.

given her.

We will lend you money

lowest current rates. No charge for ap-

plication forms, land inspection or renewals. If you

cannot call, your letter will receive prompt and courteous attention. All business transactions

HURON AND ERIE

LOAN AND SAVINGS CO.

442 Richmond St., London.

366 Talbot St., St. Thomas.

Incorporated 1864 - Assets over \$11,500,000

on your farm or city ty. The interest will be at the

ou wonder to hear me say use Bilodeau—but of the anditions by and in which ctical expression in the community of voluntary we not, in short, lived, ve, too much in the past, in the present; been conto our fathers did, rather to do even better? The ther Demers, belongs to k forward, not to those

MAY 1, 1909.

now it?" replied Monseig.
" Have I not always
tut what can I do?" He tter if not hopeless impo-the Senator instantly ints full meaning. "If I were b," the priest continued, should I not be accused to my race, to my Church vs what? Would it keep whom I love," he added a I have baptized, married, ose sons I have taught here, from going to the

foreign land, to a ly, socially, and physically olly unfit?" What do you is the remedy, if there is ired Bilodeau, who, though wn views on the matter was wh views on the matter was learn those of one who rally approach it, so to a different direction. edy, mon cher, was the wer, "rests fir.t, as it must ith le Bon Dieu, then with wer "restifut you".

men, possibly with you.
?" Senator Alphonse ent as he might be to deal with the problem under dishardly, to say truth, ex-riend to take this view of it. oute to his ability of which insensible; but it was some-It was a view which must, e taken into account if he the only force he recognized owerful than money, race or e influence, namely, of the he habitants might, as he had grown restive under certain and restraints imposed by they had not yet, nor were likely to set themselves in osition to the Church, least effected, in a matter which,

well as to their spiritual In any case, there were she thought grimly, though might be he had not so far to himself much less than to ur Demers. So he merely h me?" and waited to hear his friend might have to say. was the rejoinder, "with yon, eed some day help from Par-d who shall win it for us better Oh 1 You are out of politics out they fear you, at

How much more shall you when you speak, shall soon, perhaps, if le pleases, for a hundred thou-hundred thousand, yes, and a rench Canadians waiting to ne, asking for some of the land nothing when compared with

ore Bilodeau was conscious of ted sense of satisfaction at is own views expressed by else, even as Pierre Martin ssed them in his speech. But Martin we know nothing as gh indeed he might be, and was one of those younger men his friend had just now reis keenness of insight in matal and political, he held the est opinion, not less, of course, iews coincided with his own said, however, that he would d no less an opinion of his d that friend happened to dif-

it in as completely as he evident-with him.

In the fear he should certainly in his opponents, in such an

# en The Nerves et out of Tune

ryous prostration or partial ysis brings you to a bed of essness. remember the case described

and revitalize the wasted nersystem by using Dr. Chase's Food.

easy to neglect derangements nerves until something serious

ay happens because many per-not think they are really sick ey are laid low by nervous pros-or some form of paralysis. overlook the headaches, the indigestion, the irritability and ness, the loss of sleep, of energy bition. They forget that for r months life has been more or

when the nervous collapse it takes patient and persistent ent to get you on your feet.

The nerve cells must be grad-

nilt up and a little more energy to the system each day than is n the sunshine, breathe the fresh st and use Dr. Chase's Nerve nd you will get well. But you

e patient and persistent.
Wm. Graham, Atwood, Onto,
"My wife had been ill for me with nervous prostration and the best doctors we could get to help her. She gradually be-rorse and worse, could not sleep st energy and interest in life, as giving up in despair when a advised a treat of Dr. Chase's advised a treat of Dr. Chase's

advised a treat of Dr. Chases Food.

Food.

The first box of this preparay wife used we noticed improveand now she is completely cured
well as she ever was, eats well,
well and feels fully restored. I
ly satisfied that my wife owes her
Dr. Chase's Nerve Food." 50c. a
To hoves for \$2,50. at all dealers nanson Bates & Co., Toronto.

event, yet with a confidence not unjustifiable, under the circumstances. The plan which had suggested itself to his mind, and to which his visit to Saint one contingency. He was a conscientious workman, and was not uppish about what he would or would not do. He d just as soon whitewash the kitchen Joseph de l'Acadie was chiefly due, was taking shape and form as a result of dislittle fancy bookshelves for Mr. Thorntaking shape and form as a result of dis-cussing it, as they were now doing. Monseigneur Demers, he was beginning to see represented in a very real sense, what must necessarily be the attitude of the older and more influential clergy, if the plan was to have any hope of success. Pierre Martin or some other

hill, and the smooth, white, creamy surface of the walls when he was done was a work of art as much as the carpentry. But to get him that was the tring. He would be intercepted by some eager matron, all conciliatory smiles. "Why, then, Mr. Pierce, is it your-self? We've been expecting you a little while back at our place to do our bit of

"Have you, ma'am?" Michael would

answer laconically.

"Twas only yesterday the man was sayin' that the place was a show for want of your hand over it."

success. Pierre Martin or some other of the same stamp must, he likewise felt, be the active agent among the New England exiles. It would be his task to kindle the flame which must, Bilodeau felt convinced, spread and spread until his people should be wrought up to the needful height of enthusiasm for return to their own land, an enthusiasm which he himself would give due utterance to, in the Federal Parliament. His enemies, his ill-wishers on one side and the other, should indeed fear him and listen to him yet; he would resign the senator-" Indeed, ma'am !" "When are you going to give us a turn, Mr. Pierce?"

"That wouldn't be aisy answered.
Some time this side of Christmas."
"Oh, God bless the man; what is he talking about? Why, my heart 'ud be bruk if I hadn't the place dacint this side of Aister."

"Can't be done, ma'am. You wo

so impatient. However, Michael generally reached his patrons at an earlier date than he would fix, and there was no fault to be found with his work when he was "ir it." Always barring the contingency which was that Michael might "go on the spree." Two or three times a year this would happen; and when the word came in the busy season that Mick Pierce was above at Brady's mad drunk, t caused consternation among his queue of customers. This acute stage of the order did not last long. It was generally interrupted by "Soft Judy," a name given to Mrs. Pierce satirically because of her bitter tongue. She would sweep into the public house like a whirlwind and capture her misguided husband, dealing before she left such arrows of scorn and bitterness at his companions and at Jim Brady himself that she would

leave nothing behind her but a rout, scattered and defeated. Judy was a little brown woman, with a hard red like a winter apple in her round cheeks. Her eyes were small and bright and saw everything. She had a comfortable figure, and pretty brown hair and was altogether an attractive little woman except for her tongue, that went like the clapper of a bell, as the neighbors said. The pair had no children and never seemed to feel the need of them. They were really devotedly attached to each other. Michael thought the like of his Judy for comeliness and all the housewifely qualities was not to be found, while she was imensely proud of her man's abilities and his fine qualities as an earner. He was held as an ugly man, with his pale face and red hair and beard, but Judy, on the contrary, thought highly of his breadth and height and the livid contrast of color between his hair and his blue

Michael was never so much in his cups as to rebel when his wife came down on the party at Brady's with her irresistible swoop, like a hawk among pigeons He would stumble home blindly and stupidly, while she lashed him with her tougue all the way. The worst of Judy was that she couldn't keep her tongue quiet, and in the period of sickness and sorriness that followed Michael's outbreaks she railed incessantly at him. Once or twice she had been startled by a queer gleam in his blue eyes that might almost be hatred; but not for long. She was too hardened in her scolding ways. Now, one March morning, Michael

Now, one March morning, Michael Pierce sat on a stool in front of his kitchen fire, with his head between his hands. He felt deadly sick after his drinking bout, and deadly tired of Judy's tongue. Outside it was a bleak day, with a few dry snowflakes coming on every puff of wind from the north. Within, every corner was lit by the glow from the fire. It shone warmly, on the colored pictures Again Monseigneur Demers made a silent gesture of assent.

"Then," returned his friend, "I must preach you a little sermon, mon ami, I, the politician, the—how dolyou say it," the careless Gallio to you, the priest, the teacher and guide of priests to be. And my sermon shall be short, oven if I Judy. with her arms up to the elbow in flour, was standing by the table mak-

in flour, was standing by the table making griddle cakes. Now and then her bright eyes glanced at the man her tongue was belaboring. A keen observer might have detected in those glances something of pity and compunc-tion, but nothing of this appeared in her speech. Michael had sent away his breakfast barely touched. Disappoint-ment was rankling in her breast, for she had set before him the first duck egg of the season, and a pile of her cakes, but-tered hot, and he had not been able to

Suddenly her ingenious taunts came to an end. Michael lifted his shambling

length from the stool, and faced her with a pallid determination.

"You've said enough and I'll listen to no more of it," he said wearily.

"You'll listen to it till I've had

Michael Pierce was a particularly clever specimen of the handy man, and his services were much in request among the people of the Glen. Carpentering, mason work, paper hanging, painting were all one to him; and his was quite enough of it," replied Judy sharply; "you've earned the length and breadth of it." a natural aptitude, for he had never had any special training. At the time of the year when the birds were building,

any special training. At the time of the year when the birds were building, and human folks' thoughts turn to the renovation of their houses, Michael was in immense request. He was indeed never slack all the year round, and his importance in time led to his giving himself airs.

"I'm going where I'll get aise and the state of th he hung out above his house door, just opposite the wicker cage with the broken clawed thrush in it, a painted board, bearing the inscription, "Mr. Pierce, Builder and Contractor," which was certainly a large description of himself. No one however, say anything

rest from your tongue."
"You're hearty welcome, then. I don't want you litterin' up my tidy kitchen."
Michael lifted his head from his stoop-

Pierce, Builder and Contractor," which was certainly a large description of himself. No one, however, saw anything amiss in it, though Mr. Thornhill, the rector, who was a great patron of Michael's, always chuckled when his eyes fell on the board. They like big descriptions there. Why, in the tiny town where the Glen closes like the heck of a bottle, Pat McCafferty, the brogue maker, has inscribed his bit of a shop, "Patrick McCafferty, The World's Boot Provider." It was Michael Pierce, by the way, who painted it up and decorated it with the dark shadows and the little gilt twirls which are the pride of Pat's heart.

The housewives of the Glen who had the little gilt twirls which are the pride of Pat's heart.

The housewives of the Glen who had

The housewives of the Glen who had to do with Michael in the busy season fairly trembled before him. Once he was at work he was all right, barring in his hand and went out. He had no very distinct purpose in his mind. Something was beating in his head like a hummer, and his tongue felt too large for his mouth. Then to the deadly sick-

ness of his body was added the resent-ful soreness of his heart against Judy. He had been a good husband, he said to himself. Even when he had taken a drop he had never lifted his hand to her though other women had been killed for less provocation than she had given him. He had always been too fond of her, and now she treated him like the dirt under her feet.

He had struck away across the fields o be out of danger of meeting any one se wanted to be alone and in quietness He trudged doggedly over pasture and ploughland for a time. Then suddenly an idea struck him.

an idea struck him.

Away there on the horizon was the square tower of Reston church. It was a lonely place, with its little graveyard huddled about it. Its approach was by a long walk between hedges along the fields. Mr. Thornhill's little congregation was not exacting, and the church was locked except for the one service on Sundays.

on Sundays.

But Michael Pierce knew where the key lay to his hand. Part of the inside masonry of the tower was crumbling, and it had become more and more inexpedi-ent to ring the big bell. Michael had the job of rebuilding it—a delicate job which required slow and careful handling-and he had only put it aside for the last week or two to take up the most pressing spring work. In the tower he would be out of sight and hearing and could hide from the remembrance of Judy's taunts. In the tower, too, Michael had hidden away a bottle of whiskey. He was sorely in need of "a hair of the dog that bit bim" and his steps quickened as he thought how the whiskey would "make a man" of him again, and lift him, for a time at least, out of his intolerable depression and disgust with things in general.

He found the keys behind a loose stone in the porch of the church. There were a couple of them tied together by a bit of string—one the key of the church, the other of the low wooden door which led to the before which led to the belfry.

Having let himself in, he locked the door behind him and then locked him-self in the belfry. He climbed the stair to the square chamber, where the bell hung in the semi-darkness. The place was lit by three or four slits in the stone widening inward. Through these the leaves of autumn had drifted, and lay in heaps in every corner. Into one of these heaps he thrust his hand and drew out the bottle of whiskey. He took a long pull at it, and his grim face relaxed. He gathered the leaves to a pile with his feet, and flung himself upon it. Then before he yielded himself to the drowsy warmth that was stealing over him, he flung the keys, the string of which he had drawn over his wrist, into one of the window slits. Then he fell into a

delicious sleep.

The fumes of the drink were still in his head when he was awakened by some one calling him. "Michael, ahagur, Michael Aroon, are you there, darlin'. If you are, come and spake to your Judy and she'll never say the rough word to you again."

Judy's voice was softer than it had

Judy's voice was softer than it had been since their courting days, and it trembled with tears; but Michael only turned over on his bed of leaves and hardened his heart. In a minute or true he sat up and heard Judy's voice was going round the tower now, as plaintive as the cushat dove calling its mate, Michael was taken with a fit of laughter. "You may call, my bonnie woman,' he said through his chuckles, "bu' you won't find me.

While he was laughing he fell asleep again. He awoke in the cold light of early morning, chilled to the bone, and with a consuming thirst. For a few minutes he could not remember where he was. Then the events of yesterday came back to him, and how he had fallen asleep while Judy was calling. He lifted himself up with difficulty; he was all aches and pains and the air was full saved him, never again would the drink

of frost. He groaned as he straightened cross his lips. Half way in his prayer himself. His thoughts went to his own warm feather bed with its white blankets. But the cold was nothing compared with the thirst. On for any leads of the cold was nothing to the compared with the thirst. hole seized him. He sprang to his feet and looked up at the bell far above him in the shadows. He remembered mechanically how Mr. Thornhill had compared with the thirst. Oh, for a cup of Judy's hot tea, and a seat in the chimney corner and a long sleep aftertold him that the inscription round the edge ran, "Michael, to the glory of God." Why, the bell was his namesake, wards in the heat of the blankets. His anger had somewhat evaporated, and he wanted the comfort of Judy's presence, and was it to see him die an intolerable and her voice as he had heard it when she called his name below the tower. death?

to Loan

He went down the tower stairs and felt the heavy door. Oak, clamped with iron: it was stronger than the stone wall. If he had had his tools now he after the fright his absence would have He would go to her at once. He thrust his hand into the niche where he had flung the keys yesterday, and groped for them. Then his face burst out into cold sweat; there were no keys there. Could he have made a mistake? He might have hewed or sawn a way through, but he had taken home his bag a week ago. There was no hope of his getting out unaided; his only chance was that some one might come.

He would at least show a signal. He shook his clothes and felt in his pockets;

went back to the belfry and pulled off his shirt. He picked up a few stones to secure it when it should hang from he went down on his knees and felt through the leaves. Then he stood up with a sinking heart, and faced what he the slit. Then as he was arranging it he noticed that some of the outside stones had known from the first minute, that the keys must have fallen through when were loose. He thrust his hand through and found he could shake them. Well at least he could widen his view and see he had flung them.

It was Tuesday now and there would be no service till Sunday. Why, Mr. Thornhill was gone away for the week. Unless there was a funeral, no one would come here till Saturday at the earliest, if help were coming. He thrust his head and shoulders into the embrasure, and seizing the loose stone tugged at it with all the strength he could. It yielded and fell with a clatter, and one and by Saturday—he uttered so heart-breaking a groan that the daws in the or two others followed it. A little more work and he had widened the opening. He could now see the fields below him, belfry were startled and flew in and out of the nests of twigs they had laid with and far away the thatch of the village roofs. His eyes rested hungrily on the He looked about him. There was nolife and deliverance over there.

Presently, as he was about to draw in his head and suspended his signal, his gaze turned downward along the ivy covered wall. He uttered a shout and then was as silent as the grave. Just below him, hanging on a stout ivy twig, were the keys. The twig bent with their weight and it seemed as if a breath for the last few days and never a cloud rould dislodge them and send them He said to himself that the thirst and rattling down. the fear together would drive him mad —long before death could relieve him.

Stealthily, tensely he reached for them —long before death could relieve him. and lifted them up. When he had then Hh trembled and fell on his knees. As safe, he stood under the bell and execut When he had them

Hh trembled and fell on his knees. As be did so he saw the whiskey bottle set upon end where he had left it. With a blind rage and horror of it he flung it against the opposite wall—it crashed into a thousand fragments.

He began to say his prayers, the prayers that come so easily to the lips of an Irish peasant—hurried, incoherent, urgent prayers, with promises in between. If God helped him, if God saved him, never again would the drink safe, he stood under the bell and executed a wild dance of joy.

Then he thrust the keys into his breast and hugged them as the dearest treasure on earth. He went down the tower steps at a headlong pace, as if some one was hard on his footsteps, and when he had got out into the frosty church yard he ran, leaping over tombetones and dashing through the lych-gate as if the Wild Huntsman were after him.

Educational.

St. Jerome's College, BERLIN CANADA

and professional studies. College or Arts course-preparations for degrees and seminaries. Natural Science course—thoroughly lequipped experimental laboratories. Critical English Literature reconsul-special attention. First-class board and tuition only \$15000 per annum. Send for catalogue giving full particulars.

REV. A. L. ZINGER, C. R., President.

TEACHERS of ripe scholar PETERBORO

**BUSINESS COLLEGE** 

# TEST OF 24 YEARS

PETERBORO BUSINESS COLLEGE

has been tested in the crucible of experience, with the fire of public opinion, and has not been found The largest and most

wanting. The largest and most popular Business School in Eastern Ontario. Individual instruction. No vacation. Mail Courses. Enter any day. Write for particulars.

SPOTTON & MCKONE PRINCIPALS

The village hearths were beginning to smoke, but Michael met no one. His door was on the latch. He lifted it and went in. The fire was gone to gray ashes; the fire was guttering smokily; and there sat Judy with her apron over her head, rocking herself to and fro with inarticulate murmurs of grief.

Michael made about two steps to her, flung himself down by her and laid his head on her knees. Judy uttered a shriek and then clasped the head in a wild embrace. There, I think, we may leave them.

Judy as well as Michael had made vows during that night of terror. Any-how, the reformation of the two was complete. Judy was as cured of her bitter tongue henceforth as Michael of his taste for whiskey. They were a model couple to the whole Glen. It was always noticed of Michael

Pierce afterwards that he had a strange horror of a door being closed on him The sound of a key in a lock, it was said, would turn him pale. Happily, locks and keys are not much in use in the Glen. - Katherine Tynan, in the Catholic Weekly.





# The Catholic Record

Price of Subscription-\$2.00 per annum. THOS. COFFEY, LL. D., Editor and Publisher.

tisement for teachers, situations wanted, etc. the order.

Approved and recommended by the Archbishops of Torteto, Kingston, Ottawa and St. Boniface, the Bishops of London. Hamilton, Peterborough, and Ogdensburg, N. V., and the clergy throughout the Dominion. Suberthers cheesing

ers changing residence will please give o but as new address.

It is new address.

It is new address.

It is not be inserted in the usual condensed form. Each insertion in the usual condensed form.

then subscribers ask for their paper at the pe et would be well were they to tell the clerk them their CATHOLIC RECORD. We have into on of carelessness in a few places on the part ery clerks who will sometimes look for letters.

sers. Luke King, P. J. Neven, E. J. Broderick, M. agarty and Miss Sara Hanley are fully author to receive subscriptions and transact all other loss for the CATIOLIC RECORD. Agent for New diand, Mr. James Power of St. John. Agent for tot Nipussing Mrs. M. Reynolds, New Liskear for the New Control of the New Control of Mrs. M. Reynolds, New Liskear for the Nipussing Mrs. Mrs. Reynolds, New Liskear for the Nipussing Mrs. Reynolds, New Liskear for the Nipuss

\*LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905. promoting the beautiful of the Church, at the same time sags and authority of the Church, at the same time spromoting the beautiful of the same time in the same time of the weitare of religion and country, and it will of the weitare of religion and country, and it will only more and more, as its wholesome influence reaches more, Catholic homes. I therefore, earnestly recommend it to, Catholic families. With my blessing on some it to, Catholic families for its continued success, if yours very sincerely in Christ, Donatus, Archibishop of Ephesus, Apostolic Delegate.

Ottawa, Canada, March 7th, 1900. ir. Thomas Coffey

Dear Sit: For some time past I have read your
stimable paper, the CATHOLIC RECORD, and congrainality you upon the manner in which it is published.

Its manner and form are both good; and a truly
Catholic spirit pervades the whole. Therefore, with
pleasure, i can recommend it to the faithful. Biessing you and wishing you success, believe me to resing you and wishing you success, believe me to re-

Yours faithfully in Jesus Christ. †D. FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, MAY 1, 1909.

THE BLESSED JOAN OF ARC.

even as one of that high class which characterize the honor given to newly beatified servants of God. All that the enthusiastic people of France could do was done upon the occasion. Nearly three-fourths of the French bishops were present. As many as thirty-thousand pilgrims had crossed the Alps to witness the solemnity. Amongst them were deseemdants of the holy Maid of Orleans The great Basilica was hung with red draperies, and with pictures representing the miracles of the new Beata. Her statue veiled stood over the altar. ing the lost. When the brief was read this last was unveiled. The Bishop of Orleans sang the first Mass in her honor. In the afternoon the Holy Father with his cardinals and guard entered St. Peter's to pray at the shrine of Blessed Joan, and assist at the Benediction of the Blessed Sacrament. After the singing of a hymn the advocates of the beatification presented His Holiness with the usual gifts of a beautiful basket of flowers and the life of Joan of Arc. A triduum in her honor was begun in the evening in the Church of St. Louis of France or the Via della Polombella. Thus with pomp and joy did the Church, closing lengthened cause, rehabilitate one of the most remarkable characters of history. As early as 1840 the French Society of History charged Quicherat with the task of studying and editing the condemnation and rehabitulation of Joan of Arc. Indeed the first process of justification was begun in 1449, when men of learning decided that God alone could judge of the visions of this chosen soul, but that the Process of condemnation was most unjust. For four hundred years it has been the firm conviction of France that Joan of Arc was really sent by God. She accomplished a miraculou work, through all of which shone the protection of heaven over the throne of girl|in the fields of Burgundy or in her are more independent. Students atvillage church, or listening to the voice calling her to deliver her oppressed country, in the camp or on trial-everywhere Joan of Arc showed herself the perfect type of the Christian maid -strong, pure, devout and heroic in virtue and life. We cannot enter just now upon a biographical sketch. Some polemics insist that Catholics, as such, have no right to glory in the Blessed Joan of Arc. Did not the Church condemn her as a sorceress and burn her at the stake? The Bishop of Beauvais could no more be the Church than an English judge could be all England. If the University of Paris trampled upon justice to please the invader it was not so with the great majority of French churchmen even in those troublesome times. The questioners of Portiers, the pious person, the medals struck in her honor, and many other testimonies are more than an offset for the sycophants of Rouen. Pope Calixtus III. ordered a new Process in her vindication-which is a more representative ecclesiastical opinion than that of the prelate of Beauvais. She herself wished to be questioned by the Pontiff. Pope Benedict XIV. wrote: "How does it happen

of leading armies? This cannot be explained otherwise than by the spirit of prophecy with which Joan was favored, as according to their judgment many theologians and doctors testify." It is evident from unprejudiced past history -and still more so from the present solemn Beatification, that the Church had no part in the condemnation of the Maid of Orleans. She was the victim of secular politics. At length her virtues are vindicated. To the Church, as to the world, she is the Blessed Joan of Arc.

FOREIGN MISSIONS. Now that our separated brethren are

vieing with one another in the effort of contributing to foreign missions it is opportune for Catholics to examine their conscience. Christian sects have awakened with edifying energy to the foreign missionary enterprise. They manifest a generosity which, if it cannot be excelled, might at least be imitated. An organization, economic in method and prowided with all the equipment necessary, has been framed to carry on the work of extending the different views of Protestant denominations amongst the millions sitting in darkness. We are not questioning the truth or falsehood which is embodied in the beliefs of these missionaries, or discussing whether the contributors will ever get value for their money. We know that Protestantism has little to offer the heathen. That is not the question. If people show such sacrifice for what they believe to be right, how much more should the children of the Church do. We should think as Catholics: the world is ours, and we are Christ's and Christ is God's. This is a thing we do not do. Our piety is narrowed too much by the limits of our parish. All our devotion rises on the east of the parish church The beatification of Joan of Are, which and sets on the west. All our donations took place on the 18th of April, in St. go to it: our poverty prevents us getting Peter's, was no ordinary ceremony-not beyond. The altars are beautiful, the vestments rich, the church devotional. A lot of vanity has got into our piety. We did a lot of these things. Many of the flowers upon the altar on the different feasts were from us. Never thought of the distant poor whose soul is dear to our Lord. Never a care for those whom the waters of baptism will never reach-or help to the nissienaries struggling in our own distant west. It is time for us Catholics to awake and take a share in the apostolic work of converting the infidel and sav-

HIGHER CRITICISM IN UNI-

VERSITIES. We print elsewhere a letter from our Anglican friend, the Rev. Mr. Ker, of St. Catharines. Mr. Ker is always so sound and candid upon educational questions that any word from him is acceptable. This time he presents an able comment upon the trend of University teaching both in the United States and Canada. From the hollow peace at Victoria College, Toronto, in which the Rev. Mr. Jackson scored a triumph against the General Superintendent, the Rev. Dr. Carman, Mr. Ker draws a lesson. He thinks the compromise an opportunist document unworthy of respect or confidence. Branching into the more general question of biblical teaching in universities, our friend looks forth in fear at the lowering clouds and threatening storm. We have no quarrel with the argument. Far otherwise : our sympathy is with the Rev. Mr. Ker and those who think with him. There are a few points to which we take the liberty of calling his attention, and which should afford food for reflection. Universities much more than lower educational institutions are irresponsible and dangerous. They manifest the awful want of religion as an important Clovis and Charlemagne. As peasant factor in a system of education. They tending them are approaching the dangerous point of learning. Professors aim much more at original research and radical novelties than earnest simple teaching. Universities were always hard to manage, even when the Church held sway, and strove, rather successfully, in keeping them in line. A time followed when they fell into a desultory state from which they were aroused by the awakening of mathematical studies. These, with physical sciences, and a smattering of materialistic philosophy, characterized the universities of the last century. Literature we do not mention, for it found a home and fostering care in those halls whose very stones echoed with learning and culture. We must not forget, however, that a state-established Church kept these universities well in hand. It is another thing when we come practically to separate Church and State. The State does not pretend to control the professor in his method or in the consequence to which his teaching leads. Private judgment sits in the professorial chair. Students need not accept the statements. But students cannot help being influenced by a professor's line of that a young peasant girl who led only her father's flocks received the charge ity to prevent the advance of the most

devastating errors becomes more and more manifest. There is no use, and the rev. gentleman knows it well, there is no use in appealing to the state. It acknowledges its own weakness, and prides itself in the airy idea that all religions are alike. There is no use in appealing to public opinion, where all is confusion and where one man's judgment is as good as his neighbor's. Mr. Ker sees the evil. If he wishes to remove it let him look to the cause. It is the fruit of private judgment. Let the Bible be in the hands of university professors -eager as they are for their own name as scholars, irresponsible as they are for their own views, and indefinite and careless as they are about God's revelationin another generation private judgment will convict itself of its cursed inefficiency to guide its votaries to the waters of life or save the fountains from poisonous pollution.

SUPERNATURAL OR NATURAL. The question of yesterday, to-day and

o-morrow, the question of all time, is

Who is Jesus Christ? Sometimes it as-

sumes one form, sometimes another. At

Antioch and in the early East it was the reality of His humanity. Through the three hundred years of Arianism it was His Divinity and Sonship. From the Person and the Natures, divine and human, of the Word made Flesh, the contest passed to the work He did and the means He established for the sanctification and salvation of mankind. The Church was brought to Pilate's Hall and the high court of rationalism. Her destruction and death was voted with the same cry of passion as was shouted in Jerusalem upon the first Good Friday. There is another turn in the battle today. It is outside the Church, for the Church will have no more of it. The battle is going on now about the Bible. It is the same unending contest-ever fought and never won - the same cry of passion: "Crucify Him:" "We will have no king but Cæsar." There can be no mistaking the war cry any more than there can be truce between good and evil. Supernatural or natural faith or reason, Christ's kingdom or this world-behold the choice which lies at hand to every man that cometh into the world, and before society too. We have before us an article of The Toronto Globe entitled, "The Battle of the Standpoints." It recognizes the significance of the fight, but fails to suggest any compromise. Taking it to be only a difference arising from the difference of standpoints occupied, it does take in the whole campaign or the loss caused by such a radical dispute. Nor does the Globe catch what it calls "the antagonism on the doctrine of scripture between the mediæval Church and the Churches of the Reformation." It shows callous misunderstanding of all Catholic theology and exegesis to tell us with Principal Lindsay that "medieval theologians looked at the Bible as a sort of spiritual law-book, a storehouse of communicated knowledge of doctrinal truths and rules for moral conductand nothing more." The Scripture was much more. No such narrow Judaic view held sway amongst theologians in the Catholic Church at any time, early, mediæval or modern. God's word was a lamp to the feet of the pilgrim, and a strength to the martyrs. The other table of the holy altar, says the Imitation of Christ, is that of the divine law containing holy doctrine, teaching the right faith and leading securely within the veil where is the Holy of Holies. To tell us again that to the reformers the Word of God was a personal and not a dogmatic revelation, is altogether beside the mark. There is here an absurdly cross division. A personal revelation and a dogmatic re velation cannot constitute a logical division. To the contemplatives of all the ages the Scriptures were balm and life and hope and love. Dogma there was too and should be; for what men say of Christ is not what the Father reveals to the faithful Peter. Two radical errors are contained in the attempt to different iate Scripture as it appealed to the mediæval theologian and the pretended reformer, or as it is otherwise stated be tween personal and dogmatic revelation. We have already pointed out one of these fundamental mistakes. The other consists in the exaggeration of the personal element. We suppose that when a difference is attempted between personal and dogmatic it means that the latter is the voice of authority and the former is the individual judgment. That no more touches the Catholic theologian than the law of prohibition touches the most innocent teetotaler. All that analysis was as clear to patristic and scholastic theologians as to others. Scripture as the word of God can no more be the boast of the so-called reformers, to the exclusion of mediæval theologians, than Catholic emancipation. The word of God, the spirit and life, the vivifying truth were there in psalm and prophecy, in gospel and epistle-studied, contemplated, applied and commented upon. thought. The need of competent author- Private interpretation is the essential difference. When these sixteenth century

heresiarchs broke with the Church they had to throw overboard the sacramenta system. They had no jurisdiction. Two things necessarily connected on the subjective side-the Bible and private interpretation. The spirit of God was to act directly with the individual who must be guardian and judge of God's word. No doubt the Bible is a rich inheritance. To leave it to the interpretation of irresponsible individuals is to expose both the simple folk and the treasure itself. The Globe puts certain questions: who is to answer them without error and with authority? Admitting with the Globe that the crux of the controversy touches the question of the inspiration and divine authority of the Bible, who is to decide the question? One scholar teaches one thing, another the very opposite. Surely this is not the guide in the most important path of life. If the necessary thing is to seek the kingdom of God, how can the ordinary men be told to look for it in the Bible - whose inspiration and whose divine authority are thrown into the gravest doubt, with no judge to decide nor power to warn from the danger. Let the Bible be placed in any one's hands with the flattering advice that they are to study it for themselves, no questions asked, no limitations placed, only one result can be expected, irreverence, infidelity, confusion. All these things are more and more apparent along the whole line of battle where the hosts of the supernatural and the natural fight again the contest of the ages.

BIBLICAL CRITICS. To reconcile Higher Criticism and fair Biblical study is too difficult for ordinary mortals. Our Holy Father took the right way by eliminating the former and issuing a commission to develop the latter, and present to the world a revised edition of the Vulgate. Standing upon the throne of the Fisherman, living teacher of the living truth, the Pope is always prepared to take up a question in order to decide it from a Catholic point. Thus teaches the Church; thus have the Fathers committed to us the truth. Here is the language of the Papacy. Where no decisive power lies, unsettled argument continues. If on the one side destruction tears away whilst on the other more conservative endeavor tries to defend and save a remnant of revelation the two opponents are always wanting an arbiter to decide between them. They cannot agree as to the starting point. Rationalism has invaded their most sacred precincts. Scholars in selfconceit claim to have brought to desolation the great charter of religious liberty, the Bible. The multitude still cling to it; for no people can be quite so easily robbed of religion. Such methods have an inevitable result. Sooner or later what their fathers regarded as God's sacred Word, to be received not criticized, they will place on a level with the ordinary literature of history. They will receive or reject as much or as little as suits them-explaining away or not admitting at all what is marvellous in fact or stern in conduct. Our contemporary The Presbyterian points out two views of the Bible which, however varied they may appear to ordinary students, are easily reconciled. Some according to the Presbyterian, regard the Scriptures "as the direct expresion of God's mind—the product of a human mind, to be sure, but of a human mind so controlled that the thoughts imparted by the divine mind have been reproduced without addition, diminution or alteration." "God Himself is responsible for the historical and scientific statements as well as for the ethical and religious ideas set forth by the writer." The other view holds the Bible to be a "library containing a great national literature." It was written by men to whom God spake, " to whom He had given true thoughts about Himself and about His will." The trouble comes now. Who knows to whom God has spoken? Here is a critic who says that Daniel never wrote the prophecy assigned to him. God may therefore never have spoken to the writer of the book attributed to Daniel. How are the unlearned and ordinary people to decide upon the true thoughts given by God? Both views are characterized by the irreparable lack of a living authoritative teacher who is the legitimate judge of what is God's word and of its meaning. However earnestly the conservative element may strive to shelter the lamp from the stirring winds their advocates are powerless. It is worse than childish to plead that both opinions regarding the Bible, as unique in character and supreme in value, do not trespass upon the unity and supernaturalness of God's revelation. Those who admit myth in the Old Testament cannot consistently reject it in the New. What the mind needs most in life's darkest problems is an unerring teacher whose light fails not and whose voice is clear and above

with interest the result of the second

the storm.

reading of the Catholic Disabilities Removal Bill in the English House of Commons, on the 22nd of May. The econd reading will be moved by Mr. Wm. Redmond. There will, we may expect, be strong opposition on the part of the ultra-Protestant element, but the influence of this class is not by any means as formidable as it was a generation ago. The offensive reference to Catholics in the Coronation Oath is rightly taken as an outrage upon the Catholic subjects of His Majesty.

THE SAD INTELLIGENCE comes to us of the death of Rev. Father Collins, parish priest of Bracebridge, Ont., which took place on the 19th April. Father Col-Caven, Ont., and at the time of his death was in his fifty-third year. His first charge was in Peterborough, afterwards at Brighton, and eleven years ago was appointed parish priest of Brace bridge. The loss will be keenly felt, not only in the parish where his administrations have been crowned with such Father when replying to an address remarkable success, but also throughout the dicese of Peterborough. He was a man of remarkable piety, earnestness and tireless energy in the discharge of his sacred duty. May his faithful work on earth for God's church bring him the light of eternal glory.

WE HAVE THE FIRST number of Amer ica, the new weekly published by the Jesuit Fathers of New York. It takes the place of the Messenger, a menthly magazine which during its day had done an untold amount of good for the Church in America. The new publication will, we doubt not, prove to be of increased usefulness because of its more frequent appearance. What the London Tablet has been in England, America will be on this continent, a Catholic weekly of the very highest class. The articles are the work of some of the ablest writers in the country. The quality of the paper and the typographical appearance of the new weekly place it in the very first rank. We sincerely wish abundance of success to the Jesuit Fathers in this noble work they have undertaken.

T. P.O'CONNOR, writing to the Chicago Tribune, states that on account of the accumulation of other important business it is doubtful if the Irish Land Bill will be dealt with at the present session of Parliament. If such be the outcome it is expected that cattle driving will again become the order of the day in nany districts in Ireland. Mr. O'Connor also states that the resignation of Mr. O'Brien has been a distinct gain in favor of the passage of the measure. Mr. O'Brien's withdrawal has left the Irish party once more a unit, and, as in union there is strength, the measure will receive a more serious consideration from the English members. Mr. O'Brien is to be commended for the course he has taken. An Irishman who sincerely loves his country will not remain a brand of discord in the ranks of its representatives.

WE EARNESTLY COMMEND the following words from the Boston Pilot to that class of people who think they have done their whole duty to their family when they purchase the evening penny paper that gives them thrilling details of the horrible criminality of the day

"The Church needs a defender in the vast and her mission too valuable to be without some public voice to assert her claims and make known and respecte ner principles of thought and action Her fair name is the precious heritage of every Catholic and must be defended of every Catholic and must be defended from every hand which seeks to tarnish it. In the present state of the world a Catholic official journal becomes the outer rampart of the Church to ward off well as to warn adversari that the Church is not without its wall of defense, and that if they persist in attacking her they must expect strong blows in return. Once it is known that the citadel of truth is well guarded the enemy will be careful in planning an attack."

THE EDITOR of the Sacred Heart Review sounds a note which should be unceasingly dinned into the ears of many of our young people who are the slaves of frivolity-young people who, in the heyday of life, lay foundations for a future which will make them but the hewers of wood and drawers of water. In an article headed, "What we Need," the editor talks thus wise:

"More books and fewer banquets More thinking and less drinking. More work and less talk. More self-forget-fulness and less self-glorification. More fulness and less self-glorineation.
constructiveness and less criticism.
More real sociability and less whist.
'intrandlewer 'airs.' More copying of kindly and worthy deeds and less imitations of fads and follies and foibles. More real recreation and less mere dissipation. More reality and less sham. More study clubs and fewer social clubs. More helpful, hopeful conversation and less gossip. hopeful conversation and less gossip More emphasis on manners and morals and less on money. More sincerity and less smartness. A greater desire for social usefulness than social prestige.

CATHOLICS THE WORLD OVER WILL WAtch vith interest the result of the second vith interest the res

the beginning of a movement which will overthrow the Republic. " The Church," says the Gaulois, " which has been persecuted, calumniated and despoiled by the radical Republicans, erects altars to the saintly girl who once saved France, and our Bishops pray for her intercession to cause another miracle which shall deliver and restore the fatherland." That events are moving to a climax in France is shown by a declaration of the revolutionary branch of the Federation of Labor, which has issued a manifesto appealing to all workmen and Government employees to join in every form of violence to destroy existing society and create a new order of things exempt from all authority. lins was a native of the township of Poor France! we fear there are dark days ahead for it. But the clouds will pass away and once again a Catholic France will enjoy true happiness and unblemished glory.

> A CABLE DESPATCH from Rome gives us a synopsis of the speech of the Holy the Bishop of Orleans at the reception of a deputation of French pilgrims. He thanked them for their devotion and said their reward would be the welfare of the country, as it was religion that guaranteed order and prosperity. The Holy Father denied vigorously that the Church desired the faithful to become enemies of their country. Love of country, he said, was stronger when it was united with devotion to the Church. The closing words of the Pope were most remarkable, and will thrill every Catholic heart with a still stronger love for a Supreme Pastor who watches over the flock of Christ with such solicitude. He said :

"To politicians who declare war on the church; to sectarians who do not cease to calumniate her; to the false paladins of science who try to render her odious by sophism, and to accusa-tions that she is an enemy of liberty, civilization and intellectual progress, reply boldly that the Catholic Church is the mistress of souls, the queen of hearts and the dominator of the world, because she is the wife of Christ. depository of truth, she only can bring the people to veneration and love."

THE EXHIBITION of bigotry which ecently took place in Toronto, wherein the Public School Board passed a resolution forbidding the employment of Catholic teachers in the schools under their jurisdiction, has been referred to far and wide, not alone in Canada but in the United States. The Buffalo Express refers to it as an exhibition of narrowness and intolerance. "One's religion," that paper says, "certainly ought not to effect one's ability to teach arithmetic, or grammar, or reading, or writing." The incident places Toronto in a low place as compared with other large cities on the continent. Most people will conclude, and rightly, that the trustees represent the sentiments of a majority of its people. The Express also refers to another exhibition of bigotry, or rather of lunacy, on the part of the Protestant Alliance of England. This aggregation of bigots pretends to have discovered a plot to dethrone King Edward and put a Roman Catholic in his place. The Buffalo paper truly says that such intolerance and fear as are discovered by these two news items are surely remarkable in this day and in English countries.

THE HOLY FATHER has made an announcement regarding omen in polities which will be received with almost universal acclaim. Cable advices tell us that in addressing the union of Italian Catholic women he spoke strongly against women in politics. Father Wynne, one of the editors of America, says the Pope's views will have great weight among Catholic women and will act as a check upon the spread of the suffragette movement. Mr. Igelberte Jones, of New York, chairman of the executive committee of the league for the civic education of women, refer-

ring to the Pope's pronouncement said; "I am not a Catholic, but have great reverence for the Pope, and respect greatly whatever he says. It is a message from a great authority, and as such should have its weight. I think it effect on many will produce a marked Catholic women, and will render a pro-nounced check to the woman's suffra-gette movement. Although not a comand, it will have the same result on the many noble Catholics in the country. All who sincerely wish well to their kind will thank the Pope for his timely action in this matter. Timely it is, because in this our day we have myriads of women seeking notoriety in fields of activity which nature never intended they should occupy. We have altogether too many of the platform kind

ing the duties of home. This year's retreat for men in the Cathedral at Cleveland, under the Cathedral at Cleveland, under the auspices of the Knights of Columbus, was the direct means of bringing four-teen non-Catholics into the Churchtwelve men and two women. The latter are the non-Catholic wives of Catholic

who run about from city to city dabbling

in the affairs of government and neglect-

THE LITTLE R A lawyer in

MAY 1, 1

placed himself u strong advocate the teaching of ( place. "It is the State," says for the educatio age." This is h the New York handles him : It is not the State to bar Ch moral teaching, ligion from sch taxes of a Chris

the accepted du pagan, barbaric se of the Ch State never re sion from God o The State ju function of educ of parental du ducation is ne out of good o the education i izenship. Here we con a purely secul of religious pr citizenship? tional system t ot justifed, a is not justified

some system whatial condition Ryclude rel and there rem the pupil, noth ference between and evil. Purely sec the instrumen gives power, b good or evil, The more a

of moral pri he is a dang society. If so thinks it wise to bring him with a knowle to his Create tures. This secular educ superficial th We must State cannot which a con citizen mal

teaching an on the pare posed it. But it wi parents who other reaso their child tis 'tis true ent parents very sad. from an ince than from pervading.

given, it sho

is to antag conouncer Independent he did. The of the law God. It h equal; tha Creator wi affirmed m man is Hi with certa hilosoph the publi they sme

ID

Does this

we desir consciou of his tr Where ' mether young d form of where t their thought gether Not lon of a few After I turning werk to or room counte the cr lunch,

enjoyn At thi advan his att cares to two an int light ful I four

ters, with their their In th lessly the sef ou hone

movement which Republic. " The ulois, " which has umniated and deical Republicans, intly girl who once ir Bishops pray for cause another mir-

er and restore the events are moving is shown by a dec lutionary branch of Labor, which has appealing to all ment employees to violence to destroy create a new order from all authority. But the clouds will e again a Catholie true happiness and

H from Rome gives speech of the Holy ing to an address ans at the reception French pilgrims. He their devotion and would be the welfare it was religion that and prosperity. The d vigorously that the he faithful to become country. Love of was stronger when it evotion to the Church, s of the Pope were and will thrill every

th a still stronger love

stor who watches over t with such solicitude.

s who declare war on sectarians who do not iate her; to the false nce who try to render ophism, and to accusa-s an enemy of liberty, intellectual progress, I t the Catholic Church of souls, the queen of dominator of the world, he wife of Christ. The uth, she only can bring neration and love."

non of bigotry which ace in Toronto, wherein ol Board passed a resong the employment of ers in the schools under on, has been referred to alone in Canada but in ates. The Buffalo Exit as an exhibition of d intolerance. "One's paper says, " certainly lect one's ability to teach grammar, or reading, or incident places Toronto as compared with other n the continent. Most nclude, and rightly, that present the sentiments of its people. The Express another exhibition of bigr of lunacy, on the part of at Alliance of England. tion of bigots pretends to red a plot to dethrone and put a Roman Catholic The Buffalo paper truly h intolerance and fear as

d by these two news items markable in this day and untries. FATHER has made an anegarding women in polities received with almost unim. Cable advices tell us essing the union of Italian omen he spoke strongly nen in politics. Father of the editors of America, pe's views will have great g Catholic women and will ck upon the spread of the movement. Mr. Igelberte lew York, chairman of the committee of the league c education of women, refer-

Pope's pronouncement said; Pope's pronouncement saturation a Catholic, but have ence for the Pope, and would atly whatever he says. It is rom a great authority, and as have its weight. I think it ee a marked effect on many men, and will render a proceek to the woman's sufframent. Although not a comll have the same result on the I have the same result on the Catholics in the country sincerely wish well to their nank the Pope for his timely this matter. Timely it is, n this our day we have women seeking notoriety in ectivity which nature never hey should occupy. We have

oout from city to city dabbling rs of government and neglectties of home. ear's retreat for men in the at Cleveland, under the of the Knights of Columbus, lirect means of bringing four-Catholics into the Church en and two women. The latter non-Catholic wives of Catholic

o were led to seek admission Church by the example of bands in making the retrest.

too many of the platform kind

SUPERSTITION.

MAY 1, 1909.

A lawyer in Dubuque, Iowa, has placed himself upon record as a very strong advocate of State schools, where the teaching of God's law may not find s place. "It is the accepted duty of the State," says the lawyer, "to provide for the education of children of school age." This is how Father Lambert of the New York Freeman's Journal,

handles him:

It is not the accepted duty of the State to bar Christian truth, Christian moral teaching, and the Christian religion from schools supported by the taxes of a Christian people. It is not the accepted duty of the State to be pagan, barbaric or atheistic at the expense of the Christian taxpayers. The State never received such a commission from God or man.

The State justifies its claim to the function of educator and its assumption of parental duties, on the plea that education is necessary to the bringing about of good citizenship. The plea sound and valid only on condition that the education it gives guarantees good citizenship. handles him :

Here we come to the question, Does tizenship. a purely secular education, exclusive of religious principles, guar ntee good citizenship? If not, then an educa tional system that excludes religion is not justified, and the State in using it is not justified, and it should devise some system wherein religion, an essential condition of good citizenship, would not be excluded.

Exclude religion from the schools, and there remains nothing to awaken evelop and direct the moral nature of the pupil, nothing to tell him the difference between right and wrong, good

Purely secular education supplies the instruments, or means of activity, gives power, but leaves it without moral reary section the instruments, or means of activity, gives power, but leaves it without moral direction; an engine without an engineer, a boat without a pilot, powerful for good or evil, but indifferent to either.

The more a man without the influence the more a man without the influence that a principle sknows, the more that the principle sknows, the more that the principle sknows, the more that the principle sknows is the more than the principle sknows.

The more a man without the influence of moral principles knows, the more he is a danger to the well being of society. If society in the form of State, thinks it wise to educate him in order to protect itself it should think it wise to bring him up an all round two more to protect itself it should think it wise to bring him up an all round, true man, with a knowledge of his responsibilities to his Creator and to his fellow crea-tures. This cannot be done by a purely secular education, and none but very superficial thinkers think otherwise.

We must conclude then that if the State cannot devise a system under which a competent education, a good citizen making education may be given, it should give up the business of teaching and leave the responsibility on the parents, where the Creator imposed it.

But it will be said, there are many But it will be said, there are many parents who are through ignorance and other reasons incompetent to educate their children. 'Tis true, and pity 'tis 'tis true; but a State incompetent through ignorance and other reasons can do more evil than many incompetent parents. In either case it is sad, very sad. More evil results however from an incompetent State school system than from an incompetent parent who has no system, because the evil is more has no system, because the evil is more

Does this lawyer know, or reflect that to bar religion from the State schools is to antagonize one of the fundamental pronouncements of the Declaration of endence? He does not talk as if hedid. That immortal document speaks of the laws of nature and of nature's God. It holds that all men are created equal; that they are endowed by their Creator with certain inalienable rights, etc. Here we have religious truths affirmed most solemnly, namely, the exhibitence of God, that He is Creator, that max is His creature whom He endowed with certain rights. All these are theological truths, principles of Christian philosophy. And yet we are told by this lawyer that it is the duty of the State to exclude these teachings from may they profit by it. State to exclude these teachings from the public schools, because he thinks they smell of a union of Church and State.

Hawyer that it is the duty of the friends. We throw out the sugge may they profit by it.

BISHOP ENGLAND'S REPLY.

The following extract from the State.

# IDEAL CATHOLIC HOMES.

BY BEN DICK.

What more beautiful mansion could we desire in this earth, than the pure atmosphere of an Ideal Catholic Home; where a kind and Christian father, ever conscious of the sacred responsibility of his trust, rules his household by that noble virtue "Christian Example;" Where the gentle and tactful Catholic where the gentle and tactful Catholic mether conveys her commands to her young daughters and dutiful sons, in the form of not-to-be-refused requests; and where the whole family, as if welded by their Divine Maker into a single thought for sorrows or for joys, live to-gether in perfect harmony and action. Not long ago the writer had the pleasure of a few weeks stay at just such a home. Not long ago the writer had the pleasure of a few weeks stay at just such a home. After buffeting about a large city, returning after a weary and toilsome day's work to a lonely chamber in a tenement or rooming house, going forth in the morning to snatch a few mouthfuls of food, on a steel at the hugy langer. food, on a stool at the busy lunch counter, or exercising my patience in the crowded dining room waiting for lunch, I can well appreciate the social enjoyment of a happy family union. At this particular home I found a father advancing in years, but not to prevent At this particular nome I found a factor, advancing in years, but not to prevent his attending daily Mass, with the heavy cares and worries of business removed to two able and worthy sons, assisted by the two laboratory of the same of to two able and worthy sons, assisted by an intelligent and much respected sister, all of whom seemed to take special delight in bringing only the cheerful features of business to the father's attention. In the house hold I found delightful harmony between a highly respected and obeyed mother, and two smiling and agreeable daughters, each trying to rival the other with the dainty and appetizing fruits of their labour on the dining table when their turn came round for the kitchen. In the drawing room our pert and fault-

THE LITTLE RED SCHOOL HOUSE fort and cheer for others. At night all assemble together to recite the rosary, litany, etc., of artifying the sanctuary of their home by that impregnable stronghold, divine grace. Another Catholic home, where the writer was agreeably impressed, was a large and poor family struggling for mainten-ance in a small form. Here I found an equally Christian father, still striving by his daily labor to support a large family, encouraged and comforted by a most gentle little wife, whose illeter-acts severed to leave all these structures. a most gentle little wife, whose illeteracy seemed to leave all the more room for those consoling and beneficial virtues, a true mother's loving heart, a most rare and gentle patience, and kindness that is supplied by no human aid; elder brothers after their day's toil in the field, hurried in their books, striving to educate themselves in hetter striving to educate themselves in bette manners and examples for their younger brothers and sisters, assisting these in their school or catechism lessons; olde sisters exercising a mother's patience with the little tots, ever striving to in crease the neatness of their home, by adjusting the results of the never ending mischiefs. The whole home seeme filled with grace in the absence of that nagging and scolding to be seen in so many large families. There again all assembled together at night to return thanks to the Author of all graces for their Christian home.

## CHARGE CENTURY OLD.

An able Louisiana jurist, Hon. L. P. Caillouet, writing to the Morning Star, of New Orleans, recalls the fact that in their attacks upon Catholics the Lutheran and other sectarian bodies have simply revamped an old charge which was met and refuted nearly a century ago by the Right Rev. John England, the versatile and brilliant Bishop of Charleston.

Then in (1824) it was the Rev. William Hawley and his associates, clergy-men of the Protestant Episcopal Church

"2. A consistent Papist and a fasting ful subject of a Protestant administration must be incompatible so long as the Pope shall claim jurisdiction over all Christendom and the Roman Catholic Church shall continue to maintain that faith is not necessary to be kept with heretics.
"3. The only reason why, among

Papists, there are many good subjects of Protestant governments arises from the fact that there are so many in the Roman Church inconsistent with their profession, better than their profession, having no idea of all the doctrines and all the erroneous corruptions of the faith they acknowledge."

Note the left-handed compliment con veved by paragraph 3: There are many

veyed by paragraph 3: There are many good subjects of Protestant governments among Catholics for the sole reason that they are inconsistent with their

son that they are inconsistent with their profession and are so ignorant.

Compare this paragraph with the following extract from the letter of the Lutheran Synod, and note the similarity in thought:

"We do not wish to be understood as the set we mean to accuse the bulk of

"We do not wish to be inderested as though we mean to accuse the bulk of Roman Catholics of being disloyal American citizens. We sincerely be-lieve a great many do not fully realize the position the hierarchy of their Church maintains with reference to the sincerical in question, especially in view principle in question, especially in view of the outgivings of their teachers in

of the outgivings of their teachers in this country. \* \* \*"

There it is again! Catholics are loyal American citizens because they "do not fully realize the position" they occupy: because "they are ignorant."

Thanks for the acknowledgment that there are many good loyal citizens. there are many good, loyal citizens among Roman Catholics, but really are

disobeyed kings and emperors in the matters of religion; will you call them

disobeyed kings and emperors in the matters of religion; will you call them traitors and say they ought to have been put to death? Was Nero justified in beheading St. Paul? Did he only act as he ought in crucifying St. Peter? Was Pontius Pilate a meritorious goverernor, who conscientiously exercised his authority in putting Jesus Christ to death upon the charge of seducing the people from their allegiance to Cresar? "The charge which you make upon the Papists is exactly the same charge which the Jews were in the habit of making against the apostles. From that day to the present we have met it as we meet it now. We have a kingdom, it is true, in which we pay no obedience to Cresar, but our kingdom is not of this world; and whilst we render unto God the things that are God's, we render unto Cresar the things that are Cresar's. To the successors of the apostles we render the obedience which is due to the authority left by Jesus Christ, who alone could heatow it. We s due to the authority left by Jesus Christ, who alone could bestow it. We do not give it to the President; we do not give it to the Fresheart; we do not give it to the Governor; we do not give it to the legislature of the State neither do you, nor do they claim it; nor would we give it if they did, for the claim would be unfounded. We give

their turn came round for the kitchen. In the drawing room our pert and fault-lessly dressed society woman is sadly in the shade beside the free and easy grace of our Catholic sisters, whose pure and honest hearts are always seeking com-



rights to the President and Congress. We will obey each in its proper place; we will rights any encroachment by one upon the rights of the other."—The Tablet.

## THE OLD CHURCH; THE NEW THOUGHT.

CARDINAL GIBBONS ON THE CATHOLIC ATTITUDE TO MODERN "ISMS."

Speaking of the inroads of the so-called "New Thought" and other modern fads and isms into most of the Christian churches of the present day, an interviewer last week asked Cardinal Gibbons if the Catholia Church was at Unristian churches of the present day, an interviewer last week asked Cardinal Gibbons if the Catholic Church was at all affected by these vagaries. The Cardinal's reply was what might have been expected.

where the Church stands.

"The Catholic Church," he said, "is no more encumbered with the recent year 'isms' and excrescenses that seem to thrive, each for a time in America, than it has been at any time during all the conturies since St. Peter. America, than it has been at any time during all the centuries since St. Peter.

"The position of the Catholic Church in reference to modern scientists, may be thus briefly summarized: The Church

fosters and encourages every depart-ment of science; but, just because she is the friend of true science, she is op-

is the friend of true science, she is opposed to all false pretensions of science.

"The pathway of history is strewn with the wreck of many and imposing scientific theories which once found favor in the opinion of man. And such will ever be the fate of those wild speculations and assumptions that impugn the truth of revelation.

"They may float for a time on the human mind like huge icebergs drifting along the ocean's current, chilling the atmosphere and carrying destruction in their path: but, like the false theories before them, they are destined to melt The following extract from the reply of Bishop England to Rev. William before them, they are destined to melt have before them, they are destined to melt away beneath the effulgent rays of on and revelation, while "the truth

than a century ago is applicable to the present situation and responsive to the Lutheran's charge:

"All the early martyrs of the Church dischard kings can be seen and revelation, while "to feel Lord remaineth forever."

THE MORAL HELL-GATE. Asked what are the most THE MORAL HELL GATE.

Asked what are the most serious problems c mronting the American people at the present time, the Cardinal answered: "The root of the commonanswered: "The root of the common-wealth is in the homes of the people. The social and civil life springs from the domestic life of mankind. The official life of a nation is ordinarily the reflex of the moral sense of the people.
"We are now confronting a moral hell
gate which threatens our ship of state,

gate which threatens our ship of state, and which it requires more than the genius of a Newton to remove.

"We are confronted by at least three great evils—polygamy and divorce; imperfect and vicious systems of education; the tendency of our women to become more like men and less womanly, and a lack of appreciation and reverence for the real treasures of life.

"When I speak of polygamy I do not mean that of Utah alone. I refer to the polygamy of divorce that exists in every

polygamy of divorce that exists in every state and strikes at the root of the

family and society.

"Any divorced man or woman who is married the second time while having a wife or husband living, but 'legally' the second by the degree of some court is wile or husband living, but 'legally' separated by the decree of some court is a polygamist. According to the United States official reports, in the twenty years between 1867 and 1886 there were 328,716 divorces in the United States. 328,716 divorces in the United States. In the same period between 1887 and 1906 there were 943,625 divorces granted or nearly 50,000 a year. The United States has granted more divorces than all the European countries combined. This is certainly a most awful blot upon our fair name. our fair name.

THE MOST NEEDED LEGISLATION. "Both the terrible crimes of polygamy, made possible by divorce, and which exists in every one of the forty-six states, and bigamy should be abolished in this country. No other kind of legislation is so important as the enact-ment of laws that will prevent and make essible these twin evils.

Peter, Prince of the Apostles. We believe all this power is in Pope Leo XII. (then reigning) and we believe that a general council is infallible in doctrinal decisions. Yet we deny to Pope and council united any power to interfere with one tittle of our political rights as firmly as we deny the power of interfering with one tittle of orr spiritual rights to the President and Congress.

"A godless system of education is a pagan system in its results. Such a system brings about a lack of respect and reverence for the sacred things of life. This lack of a due respect and reverence on the part of our men, women and children may become a national malady. Witness the swearing on the part of men. The constant utterance of oaths by men is heard on all sides. Women swear! There should be severe " A godless system of education is Women swear! There should be severe penalties provided by law in all the states, and enforced vigorously against

swearing.

"Any system of education without God is imperfect and undermines the religion of our youth. God has given us a heart to be formed to virtue as well as a head to be enlightened. By secular education we improve the mind; by re-ligious training we direct the heart. When women become possessed of a pas-sion for worldly pleasures and get a false idea of liberty and independence there is danger for the nation. It is the

" The Catholic Church, following the maxims of the gospel and of St. Paul, proclaims woman the peer of man in origin and destiny, in redemption by the blood of Christ and in the participation

of His spiritual gifts.

"As both were redeemed by the same Lord, and as both aspire to the same heavenly inheritance, so should they be regarded as of equal rank on earth; as they are partakers of the same spiritual gifts, so should they share alike the blessings and prerogatives of domestic

life.

"In the mind of the Church, however, equal rights do not imply that both sexes should engage promiscuously in the same pursuits, but rather that each discharge those duties which are adapted to its physical constitution and sanctioned by the canons of society."

#### AN ANTI-ROMAN ALARMIST PILLORIED.

Dr. Horton, of Hampstead, London, an English Unitarian divine, has been ringing the changes for years on his pet hobby: "England in Danger From Roman Encroachment." He is a type of a class not unknown among ourselves. Recently he has been sounding the alarm because the Roman Church has been receiving so much notice in the alarm because the Roman Church has been receiving so much notice in the public press, and with the instinctive power of detection, which seems to be a natural endowment of this class of men, he scented a conspiracy which consti-tuted to his mind a real danger for the Protestantism of the country.

rotestantism of the country.

He seemed to see in every newspaper office in London Catholics who were wielding such an influence over their colaborers that they actually shaped the policy of the great metropolitan journals. He is surprised at finding Catholicism so well spoken of and everything unfavorable to it rigidly suppressed. He cries out in alarm and warns the country against this network of conspiracy which holds within its meshes the whole journalistic profession.

Gilbert K. Chesterton, in the Daily News, makes answer to this grotesque charge in a way that is as convincing as it is refreshing. He has the happy faculty of saying things in such a pointed way, and at the same time with such great good sense and good humor, what is constitutions as the same time with such great good sense and good humor, such great good sense and good humor, that one can have but pity for his rash

opponent.
What exquisite drollery in this answer what exquisite droitery in this answer to Dr. Horton's charge that the Catholic Church fills too large a space in the public press! "What would Dr. Horton say of me if I complained that the United States, with extraordinary cunning, got itself a "luded to in many magazines, encyclopedias and atlases? He ning, got itself a luded to in many may azines, encyclopedias and atlases? He would reply that a man talking freely can hardly help mentioning America. Neither can be help mentioning Europe. Neither can he help mentioning Europe. And Catholicism simply means Europe for one thousand years and a half and half Europe for nearly two thousand. Such an institution could not hide if it wanted to; it is like recommending social self-effac-

ment to an elephant. We do not say that the Eiffel Tower has been very successful in getting itself admitted into most photographic views of Paris. If Rome bulks large in newspapers (which has not been proved) it is not because of Rome's suppoint and perify. because of Rome's cunning and perfldy nor because of Rome's courage and wis-dom. It is because Rome (both pagan

pecause of Rome's courage and wisdom. It is because Rome (both pagan and Christian) must bulk large in the mind of any intelligent man."

Quite as exquisite is his reply to Dr. Horton's second charge that the English press is engaged in a conspiracy to suppress whatever is unfavorable to the Catholic Church. Can anything be more choice than the following:

"Though not the most commercial of men I am worldliness itself compared to Dr. Horton, and I will give him upon this point the plain answer out of Fleet Street. If it is true that London editors and sub-editors are by this time somewhat shy of printing anti-Catholic scares, it is for the practical reason that they so often turn out to be untrue. The truth is quite the reverse of the present accusation. It is not that some fact is found against Catholicism, but is not published. It is that it is published and is then found not to be a fact. This has been the history of a hundred express of Romish evil of the dirty halfhas been the history of a hundred ex-poses of Romish evil, of the dirty half-wit 'Maria Monk' of the fugitive profligate Archille and numberless others. So when Dr. Horton says sternly to the practical sub-editor, 'You have not had enough anti-Popery revelations in your paper, the practical sub-editor laughs and says, Thank you, we have had quite enough.

Tren becoming more serious and delving down into the records of the past Mr. Chesterton reads Dr. Horton a lesson which the reverend gentleman ought not soon to forget. He concludes as follows:

"The business of monk-hunting and nun-ragging is of curious evil omen to English democracy; for it was actually English democracy; for it was actually out of such a craze against convents that the tyranny of our English landlords arose. We read our history and ask in wonder, 'How did it happen that a few adventurers named Russell and Howard and Cavendish got and kept this collossal monopoly of earth and wheat and water which has hardly a parallel in the world?' There is now no solid English historian who will hesitate about the answer. The reason was that Mr. lish historian who will hesitate about the answer. The reason was that Mr. Joseph Hocking (an ally of Dr. Horton in the anti-Catholic crusade) "was then a great power in the land, and that the great landlords went thoroughly through the Englishmen's pockets while ceaselessly adjuring him to keep his eye on Rome. The same game will be played now if we turn from defending ourselves against the great plutocrats te defending ourselves against a few nuns."

It will be interesting to see what at will be interesting to see what answer Dr. Horton may make to this common-sense rejoinder to his Protestant halucinations. Cortainly any one reading this admirable answer will feel that Dr. Horton has been thoroughly squelched if the reverend mischief-maker does not feel so himself.— Boston

# WHERE METHODISTS BLUNDER.

The Christian Guardian, a Methodist newspaper published in the east, went out of its way recently to assure readers that "the Roman Catholic Church, not socialism, was the enemy of Orothodox Protestantism in the United

States."
The Methodists in the United States and Canada are, numerically, a very strong and influential religious body. strong and innuential religious body. In this country they have not had to contend with a social disapproval such as bears hard on all "dissenters" in England. They are not in public estimated the strong and the strong are recognized in the strong and the strong are recognized in the strong are recognized England. They are not in public estimation the shouting, unreasoning, ignorant, emotional people they were fifty years ago. They have improved their opportunities. They have gradually sloughed off some of the narrow mindedness and ignorance which formerly ware sloughed oil some of the narrow minded-ness and ignorance which formerly were considered to be badges of Methodism. Their preachers are not now shoemakers and stonemasons who leave their lasts and hammers once a week, in order to enlighten the world, but men trained There has been a delicious bit of controversy going on in the English press.
Dr. Horton, of Hampstead, London, an English Unitarian divine, has been ring-

Imitated the ways of Catholic priests along certain lines.

They owe their Sunday schools to St. Charles Borromeo, and their "Revivals" to the enthusiastic missions at which John Wesley assisted in Italy.

In early times it was proverbial that Catholic priests and Methodist ministers proceeded the surveyor in new districts and had eagle-eyes for the best church sites.

From a Catholic point of view Method ism shows two tendencies which will drive it to its death. One, a tendency to intolerance which makes it see in the Catholic Church an enemy to Christian ity, and another, a tendency which leads it to assume prominence in politics and ride on a hurricane of Sabbath fanaticism and cyclones of prohibition.

Besides, Methodists are afflicted with a fatal blindness. The best equipped Sunday schools in the world and the largest Young Men's Christian Associations on earth will not counteract the atheistic tendencies of " colorless" public schools. The most potent element in the gradual disintegration of ment in the gradual disintegration of the Protestant orthodox sects is our national school system of education. The Methodists do not seem to have found that out yet. The Methodists should beware how they attack the Catholic Church, for, in so doing, they attack Christianity. They who profess to believe in the Incarnation of our Lord ought not to sneer at those who Lord ought not to sneer at those who believe in transubstantiation. Infidels are quick to perceive the illogic of accepting one miracle, resting on scrip-tural foundation, and of denying another also corroborated by the direct word of Scripture.

The Catholic Church and the Method-

# THE STOMACH

Dangerous and Painful Operation Avoided by Taking "Fruit-a-tives."

Guelph, Ont., Aug. 6, 1908.

Guelph, Ont., Aug. 6, 1908.

I suffered for many months with dreadful Stomach Trouble, with vomiting and constant pain, and I could retain practically nothing.

My doctor stated that I must go to the hospital and undergo an operation of scraping the stomach and be fed by the bowels for weeks. All the medicine the doctor gave me I vomited at once. the doctor gave me I vomited at once. I was dreadfully alarmed, but I dreaded an operation and had refused.



I had heard of "Fruit-a-tives" and the great success they were having in all Stomach Troubles, and I decided to try them. To my surprise, "Fruit-a-tives" not only remained and the stomach, but they also checked the vomiting. I immediately began to improve, and in three days the pain was easier and I was decidedly better. I continued to take "Fruit-a-tives" and they completely cured me.

Mrs. Austin Halnstock.

"Fruit-a-tives" are 50c a box, 6 boxes.

"Fruit-a-tives" are 50c a box, 6 boxes for \$2.50, trial box 25c. At dealers or from Fruit-a-tives Limited, Ottowa.

passions and satanic conspiracies, belief passions and satamic conspiracies, temperature, the first of God. To-day the Methodists need all possible allies to uphold that vital faith; our sympathy is with them, but the spirit of the times is against them. And, if they the times is against them. And, if they continue to accept Sunday formalism, to dabble in politics, to trust to emotional or sensational preaching once a week and to rely on their Sunday schools in place of a daily Christian education, the spirit of the age will not be long in reducing them to a remnant.

The enemy of Orthodox Protestantism in this country is not the Catholic Church, but the Public school. It is improbable that our Methodist friends

improbable that our Methodist friends will meditate on this truth, for the min-isters know that Methodist parochial schools would not be supported by their

congregations.

There are no Christians in our coun-There are no Christians in our country who would make the same sacrifices for the education of their children that Catholics are making. There are no Christians whose faith in the Holy Trinity is strong enough to induce them to make these sacrifices.

Between John Wesley and Robert Ingersoll there is a great gulf. When the followers of John Wesley attack the Catholic Church they are playing the

Catholic Church they are playing the game for the Ingersollites, and they will lose out as sure as the sun will rise to-

The fight to-day is between Christian-ity and unbelief. There are Methodists, like the editor of the Christian Guardian, who would push the Catholic Church from off the face of the earth if they could. It is worth their while to con-sider what chance Christianity would have in this world without the strength of the Rock of Ages, the Catholic Church, the august Bulwark of all the Christian centuries.—Intermountain Catholic.

# WM. SMITH & SON

Church Seats, Pulpits, Altars Reading Desks, Lecterns Chairs, Etc.

CHESLEY - ONTARIO



A Handsome Set of Cruets are Gifts to be appreciated,

# THE MASS Can never have too beautiful a setting

We carry a large and varied Stock of Altar Vessels and Plate.

OUR RANGE OF CHALICES AND CIBORIA WILL SUIT ALL TASTES

W. E. Blake & Son 123 Church Street, Toronto, Can.

# Valuable Farm Property For Sale

Three Hundred and Twenty, Acres situated 14 miles

# Third Sunday after Easter.

THE PATRONAGE OF ST. JOSEPH. "The blessings of thy Father are strengther with the blessings of his father, until the desire the everlasting hills should come; may they be up the head of Joseph and upon the crown of Nazarite among Hisbrethren." (Gen. xlix. 26.)

Why do we believe that St. Joseph i the greatest saint after the Blessed Virgin, and therefore most powerful after her in his intercession with God? To answer this question we must consider as best we can the nature of his relationas best we can the nature of his relation-ship with God, for by this alone can the greatness of sanctity be measured. That this relationship was a special one beyond doubt, for not only did it exist between himself and Jesus and Mary, but even also with the ever-adorable but even also with the ever-advanted Trinity; since he, like the Blessed Virgin, was destined from all eternity to fulfil a peculiar office in the divine economy of the mystery of the Incarnation. It was God's will that Joseph

economy of the mystery of the incarna-tion. It was God's will that Joseph should come in contact and have rela-tions with two agents of the mystery— with Jesus and Mary.

Let us with the eyes of faith, for they are keener than the eyes of sense, look more closely into his relationship, first with Jesus and then with Mary, and perhaps we may catch a glimpse of the greatness of our saint and prove his power of intercession.

power of intercession.

With regard to Jesus—St. Joseph was His Father in everything but genera-tion, and although he did not possess fatherhood in the ordinary sense of the word, nevertheless the God Who sustains and Who sometimes suspends the laws of nature breathed into his soul a parent's love and gave him the rights a father, and therefore well does Holy Writ verify these rights when it tells of our Lord's obedience to him and to the Blessed Virgin: "and He was subject It supports a paternal claim when it gives him the privilege of naming the Holy Child: "and thou shalt call His Name Jesus." It shows that he was allowed to address the only-begot-ten of the Father as "My Son"—a dignity possessed by two other beings only—God and the Virgin Mother; for was He not called "the carpenter's son?" and did not His Mother say to Him, "Son why hast Thou done so to us? Behold Thy father and I have sought Thee, sorrowing."

sought Thee, sorrowing.

So much for a few phrases of the spiritual intimacy which St. Joseph had with Christ and therefore with God.

Considering his relation to our Blessed Mother—she was his Virgin wife as she was also the immaculate bride of the Holy Ghost, and the nature of the spousal contract being forever virginal, made the contracting parties only purifies but intensifies to an almost infinite degree the power of love. To be sure, there is no equality between persons concerned in this marriage but there is, nevertheless, a proof of the nearness of St. Joseph's relationship with God the Father and with the Blessed Virgin; for indeed he must have been a great saint to have been raised to the exalted position of having something in common with the Most High and of being the husband of her who possessed in all its fullness the richness of divine grace. Did not even heaven stoop to reveal to him the mystery of the ages—the scheme of the Redemption?

Now, the nearness of St. Joseph's relationship with God is obvious from what we have said, and that he is nearest after the Blessed Virgin in relationship is also obvious; and since we measure sanctity by the degree of nearness to God, we therefore conclude that he is the greatest saint after the Blessed Virgin. From this follows, as a natural sequence, the theological fact that he is most powerful after her in intercession with God. For the mor familiar becomes the intercourse with the intercessor, the more does love exist, and consequently the more effi-cient becomes the intercession. Since, then, it is certain that he is so powerful in intercession, let us resolve to-day to make him our intercessor before God.

# MAY A SOCIALIST BE A CATHOLIC?

"Yes, for Socialism is an economic system, and hence is not concerned with religion."
"No, for Socialism opposes Christian

morality and religion, and has been con-demned by the Church."

Both these answers are but half-

truths, and therefore incorrect. They make the matter entirely too simple. Socialism is at once a social movement, a social philosophy, and a contemplated socio-industrial system.

As a social movement, it comprises the Socialist organization, together with the leaders, literature, teachings. political activity, and all the other cor crete forces which are moving toward ocialism as a system of industry. this movement is as a whole decidedly hostile to the Christian religion, the Christian view of life, and Christian institutions. Practically all the pro-minent Socialist leaders are atheists and base their atheism upon their social philosophy. In America as well as in pe, the teachings and the litera-of the movement are permeated friendly to religion. At the 1908 national convention of the party, held in Chicago, a resolution declaring that Socialism is not concerned with religion was carried by a majority of only one vote, and the discussion strongly sug-gested that some of the members voted for the resolution solely as a matter of

social philosophy, Socialism re fers to that body of principles by which scientific Socialists attempt to explain the rise and growth of social institutions, and upon which they base their belief in Socialism as an industrial system. This philosophy is materialistic, and consequently anti-Christian. Its chief tenet is the materialistic conception of history, according to which all religion, all moral beliefs, and all social institutions, for example, the school and the family, are products of the existing economic conditions, and must change with every important

FREE
Bookk Get a copy.
Ask nearest office PEDLAR People of Oshawa

change in economic conditions. Hence the consistent follower of this social the consistent follower of this social philosophy looks upon Christianity as the outgrowth of the present industrial order, and expects that the Socialist order will produce an entirely different religion. In all probability the majority of those who call themselves Social ists in America neither understand nor accept the Socialist philosophy, but the leaders and scholars accept it, and the literature of the movement reflects it in varying degrees. In it is to be found the chief explanation of the irreligious

character of Socialism as a movement. Proof in detail of the foregoing state ments can be found in the authorized Socialist books, magazines and news-papers. If time for a study at first hand is wanting, recourse may profitably be had to Father Ming's "The Character-istics and the Religion of Modern Socialism." (Benziger Brothers, 1908.

It is clear that one cannot adopt the Socialist philosophy and remain a Cath lic. And it seems overwhelmingly probable that no Catholic is permitted actively to identify himself with the Socialist movement, for example, by propagating its literature or by enrolling himself in the Socialist party. To do so is to give direct and immediate aid in the constant propagation of ideas that make for the destruction of the religion of Christ. No man whose Catho-lic perceptions and instincts are sound, can observe carefully the Socialist propaganda or read much Socialist literature without arriving at this conclusion. Hence the force of the saying, "Social-ism might not be so bad were it not for the Socialists." Moreover, experience eems to show that the great majority of Catholics who remain long in the Socialist movement cease to practice their re-ligion, and this without being "driven ut of the Church by the priest.

out of the Church by the priest.

Comes now an earnest Catholic and
speaks as follows: "I do not accept the
Socialist philosophy, nor have I any connection with the Socialist movement, out I do believe in Socialism as an industrial system. The instruments of production and exchange should be owned and managed by the community, but the private owners of these instruneuts should receive fair compen

ments should receive fair compensation. Landowners should receive from the State as much as they have paid for their land, and should be permitted to retain permanently and to transfer or transmit the land that they cultivate or occupy, but should be compelled to pay to the State annually its full rental value, exclusive of improvements. Since the great industries managed by the State would set the pace, small industries which an individual could operate by himself or with the help of two or three others might remain private. This would involve private ownership of the simple machinery and tools used in such in dustries, for example, agricultural dustries, for example, agricultural in-plements and the sewing machine of the custom tailor or dressmaker. The in-comes of persons employed by the com-munity should be regulated by needs, efforts, productivity, the social welfare, and not merely by the principle of equality. All goods which immediately satisfy man's wants, such as food, clothing, dwellings, furniture, utensils, etc., should be privately owned, and subject to full power of disposal by the pro-prietor. The integrity of the family and parental control over the children prietor. should be as secure as Catholic teaching desires. This is the Socialism in which I believe, and I have a right to call it by that name, since it embodies all of the essentials of economic Socialism. of its provisions, moreover, have been accepted by one or more recognized Socialists, such as Kautsy, Vandervelde, Gronlund Simons, and Sparago. It may, therefore, be called Essential Socialism.

Catholic religious or moral teachings." These views are probably representa-tive of the position of very many Ameri-can Catholics who call themselves Socialists. If we assume that the system above outlined would work at system above outlined wonder the least as well as the one we now have, we cannot say that it falls under the condemnation of either the under the condemnation of either the roes and extra chairs had to be pronoral law merely requires that the rights and the opportunities of privat-ownership be sufficiently extensive to safeguard individual and social welfare. In theory, at least, the proposed scheme seems to meet this end. With regard to the teaching of the Encyclical of Pope Leo XIII, "On the Condition of Labor," it may be worth while to point out that the Socialism denounced in this document is communistic and ex-treme rather than collectivistic and essential. For (1) the Socialism of which Pope Leo speaks would make "individual possessions the common property of all," and prevent the laborer from "investing his savings in land;" but Essential Socialism would the political activity of American Socialists is to a considerable degree unfriendly to religion. At the 1999 enty; and it would permit a man to invest his money in dwellings for his own use and that of his children, and subject to the system of taxation above described, even in land for the same uses. He would also be allowed to own shares in co-operative industries, and to pur-chase insurance from the State. And over whatever property he owned he could exercise full power of disposal over by sale, gift or bequest, but not hiring it out for profit. (2) The S cialism of the Encyclical would exclude

FITS
For proof that Fitscan write to write to Mr. WM. STINSON, 134, Tyndall Avenue, To

Trench's Remedies Ltd , Dublin

# Thoroughly Cooked Food

All cereals should be thoroughly cooked to get the best results for food purposes. In our Canadian Agriculture Colleges they have tested the effect of cooking on the solubility of foods. Read this table:

**ROLLED OATS** 

WHEAT FLOUR

You will notice the gradual rise in percentage due to long cooking. Very few homes are equipped to spend the time or fuel necessary to properly prepare cereals. By a system of steam pressure and heavy machinery the ORANGE MEAT people thoroughly clean and steam cook the wheat, then malt and flake each grain, after which it is dried and toasted. This produces the largest respectations of subhilities a precess totally income. largest percentage of solubility; a process totally impossible in the ordinary kitchen.

things; but Essential Socialism would conserve such possession, not only with regard to the kinds of prop-erty just enumerated, but also to food, clothing, furniture and all other goods of consumption. (3) The Socialism of the Encyclical would "rob a man of what his own labor had produced," that is, his improvements on the land; but Essential Socialism would allow him the full benefit of these both as to enjoy-ment and ownership, taking only the rental value of the land exclusive of the improvements. (4). Pope Leo con-demns that Socialism which would subdemns that Socialism which would substitute the "providence of the State" for that of the father, by preventing the latter from owning "lucrative property which he can transmit to his children by inheritance;" but under Essential Socialism he could own and transmit all the kinds of property mentioned above; only he would obtain the fruits of his lucrative goods by personal use, not by hiring them out to others.

(5) Finally the Socialism described by the Encyclical would permit the "civil government at its own discretion to rovernment at its own discretion to etrate and pervade the family," and would "threaten the very existence of family life;" but no such arbitrary in-terference is involved in Essential Socialism, while the rights of private property above enumerated would be ample to keep the individual "inter-ested in exerting his talents and his industry." industry.'

The question asked at the head of this article may now be answered in the form of the following summary and con-clusion of our study: While a Catholic is not justified either in taking an active part in the present Socialist movement or in accepting the scientific Socialist philosophy, he may, subject to the very improbable hypothesis that it would be practicable, believe in Essential Econmic Socialism .- Rev. John A. Ryan, D. D., in B. C. Orphan Friend.

#### THE NEGRO ASKS "WHY HAS NOT YOUR RELIGION BEEN PRESENTED TO US BEFORE THIS ?"

At the conclusion of a mission for the little Catholic parish at Oberlin, Ohio, the Cleveland Apostolate was invited to devote a second week to the conversion of the negroes of that famous college town. Oberlin counts about seven hundred colored people, who constitute a body of good citizens. In antebellum days Oberlin was a station of the underground railroad, the same as Springfield, two hundred miles farther south. Springfield's negroes seem to be the worst in the country. Oberlin's are among the best, owing no doubt to the among the best, owing in doubt to the treatment accorded them by the Congregationalists, who welcomed them to their college, as well as to their village.

In anticipation of the mission, Father

Peter E. Dietz, the learned pastor of Oberlin, and the missionary, made a house to house canvas of the colored ronlund Simons, and Sparago. It may, herefore, be called Essential Socialism. cannot see wherein it conflicts with to the church. They were welcomed most cordially in the colored homes. The census revealed that a majority of Oberlin's negroes were not active church

All promised to attend the Catholic and it looked throughout the of order was observed, needless to say For most of them it was the first time in

Catholic Church. a Catholic Church.

One of their many questions might serve as a subject for a meditation:
"Why was your beautiful religion never explained to us before?" Oberlin had had at least two non-Catholic missions before this, to which the general public was invited and the clergy and laity was invited and the clergy and lait; had on many occasions welcomed colored visitors when they attended Catholic services; yet somehow, all this did not convince them that the Catholic Church would really be glad to receive them. There could be no doubt about their welcome after the personal visits and this separate mission. A mere greeting at the church door, it was learned, is not sufficient; the colored man takes that as complimentary, merely like the "All Welcome" signs on Protestant

churches "I would like to have my children baptized by a real priest of Christ, a successor to the Apostles." "I wish m boy were in the Catholic Church, where he could be brought under the influence of the confessional." "I would give

# Puncture-proof TIRES

**\$**550 Motor Carriage

High wheels, with solid rubber tires a

Speed. 5 to 25 miles an hour. Entire Motor Carriage motor, tires, etc., is fully guaranteed.

12 horse power motor—two speeds formand one reverse. Dealers

who can handle a reasonable number of these cars, write us at once for terms and territory. 15 models from \$550. to \$1000. 4 The Tudhope-McIntyre Co., Dept. F Brillia, Cot.

anything if I could say the rosary, as you do, and keep the Lord's life always before me." "Get me a Bible, please, books and has the footnotes to explain obscure passages." "I've wanted so much to know your religion, for I've been drawn to it ever since I learned to know your Sisters of Charity, who have been very kind to me." These were some of the remarks that were made and repeated. The Ouestion Box was used. The

The Question Box was used. The questions were abundant and largely Scriptural. Only on one point did they differ from previous questions: "If we should become Catholics, as some of us are thinking of doing, will your members not be displeased?" This came several times. They were assured that every good Catholic in Oberlin would ne them as brothers in the faith.

The Benediction of the Blessed Sacrament was omitted on two or three evenings, owing to the lateness of the hour. There was a general protest. "Why that is the best of all!" The entire congregation joined in appropriate hymns: Nearer My God, Adeste Fideles and Holy God. The chorus was unsurpassed.

A large inquiry class was formed, fifty-three adults. It is not expected that all of these will persevere; everythat all of these will persevere; every-thing points to a goodly number of genuine converts. One lady inquired about baptism, should she become a Catholic. When told that conditional baptism is given in case of doubt, she said: "Right so, I always like to be baptized again every time I join a new church." However, the Oberlin religious areas aboved no more denominaious census showed no more denom tional changes among the blacks than white Protestants. Several colored parents, belonging to no church, requested that their children be taken into the Catholic fold. The pastor promised to do so on one condition, that the parents join the inquiry class first acquaint, themselves with the religion of their children. The Oberlin negroes, unlike the Oberlin whites, have

a good many children.

The pastor is glad that the ice has been broken, and that the colored people of his parish have learned that the Catholic doors He will meet with counter influences.
The white Protestants of Oberlin have been roused. They, too, are now making house visits and some of the visitors break the eighth commandment visitors oreas the eight commandate in every home they enter, resurrecting some very stale calumnies. Threats of forfeiture of jobs have also been resorted to. However, in the campaign for souls the Catholic forces have a resourceful and fearless leader in Father Dietz.

We contribute yearly to the evangel ization of the colored race in the South, and it is a good work, too. The negroneeds the Church. There is an opportunity of doing a great deal in the line right at home, and the only dona-tion we need ask of our people is a bit of kindness and of Christian charity.— Rev. W. S. Kress, in the Missionary.

# FOR BUSINESS REASONS.

CITIZENS OF HELENA ARE RAISING \$50,000 TO FINISH CATHOLIC CATHE-DRAL.

The citizens of Helena, Mont., irrespective of creed, are joining in a move-ment to raise a fund for the completion of the Catholic Cathedral under con-

# The Northern Life Assurance Co. OF CANADA

Head Office



LONDON, ONT.

REPORT FOR 1908. ......\$6 086,871 00 Total Security for Policy-Holders ......\$1,328,054 33 GOOD OPENING FOR RELIABLE PRODUCING AGENTS.

W. M. GOVENLOCK Secretary, JOHN MILNE, Managing Director

# YOUR HOME



may never burn, but the candle of your life is burning steadily by day and night.

You have insured your home against loss by fire which may never happen, but have you insured its inmates against the loss of yourself which, sooner or later, is bound to

If you have not insured your life, do so to-day, tomorrow may be too late.

Consult one of our agents, or write the

# North American Life

Assurance Company

HOME OFFICE

**TORONTO** 



YOUR CHURCH COMFORTABLY Interior Fittings and Panelling

**PULPITS ALTARS LECTERNS** RAILS

The Valley City Seating Co., Ltd.

DESKS

**FONTS** 

Dundas, Ont. The Old Reliable Menesty Foundry, Established School BELLS

A SPLENDID GIFT

A SPLENDID GIFT

A OTHER BELLS

DRESSY, SERVICEABLE Made o SUITS FOR SPRING

\$2.55 to \$7 20 Satisfaction guaranteed, GROVES & LINDLEY.

struction in that city. They think it is good business policy. A correspondent in the Helena Record puts the matter

"I am not a member of the Catholic Church, or of any church, for that matter, and I look upon the proposition from a purely non-sectarian and business standpoint. Fifteen or twenty years ago, if I recall rightly, the people years ago, if I recall rightly, the people of this city helped to locate the Wesleyan university here, and later there was a movement which was substantially helped by the city for some other denominational school. It was believed that both institutions would be of materials. ial benefit to the city. One was established, and it has contributed since largely to the business of Helena. The construction in Helena of a great Cathedral means a good deal to this city, be cause in connection with the other institutions under the direction of the Catholic Church, it will draw, as has been olic Church, it will draw, as has been the case elsewhere, many families. As a means of having concerted action on the raising of the \$50,000, I would sug-gest that the Commercial Club which has done so much to advance the interests of the city, take up the matter and exert its great influence to attain the object desired."

Life is a dream. While we are in it, it seems to be long and full of matter. But when it draws to an end, we realize that it has passed while the clock was striking on the wall. "It seems to me but yesterday that I first knew I was alive.—Van Dyke.

# "Canzoni"

T. A. DALY



mainly in Irish and Italian dialect, are full of the spirit of humor and pathos.

PRICE \$1.10

Catholic Record Office

London - Canada

# O'KEEFE'S LIQUID EXTRACT OF MALT WITH IRON,

is an ideal preparation for building up the BLOOD AND BODY

It is more readily assimilated, and absorbed into the circulatory fluid than any other preparation of iron. It is of great value in all forms

of Anemia and Ceneral Debil-For Sale at Drug Stores

W. LLOYD WOOD, Toronto, - Canada



ASK FOR FREE CATALOGUES. SEND SIZE OF HOUSE YOU WISH ESTIMATE OF

COST OF FURNACE INSTALLED READY FORUSE THE GURNEY TILDEN CO. MILTON LIMITED MONTREAL INIPEG. DEPT. C VANCOUVER If a young n somebody and while, he will thing. A will step towards come energy, severance. By purpose. Wit expectation of misannoin

CHATS W

MAY 1, 1

pisappoint Editor of Ch dence tha fertile ground.

I must confetrust in their them has bee found almost tion that I had been constituted as a second constitute of the cons shiftless, easy indulgent. T are not anima pose. They care slaves of grit to be al take wearison serve their ph What is based on? B perience as how many of your reite be thrifty and chool or take How many

systematic co Lately you them asked Recently, munerative work in the many of the Service Com nstructions tions for posi stenography, gineering, o

their mind make love t ladies? What hav is good, four

dant eviden

tions have r

moral cour fortitude. certain to They have ful career cannot be start. Thi that, taken

said a mar "He lives all the time weakening increasing and as for destructio that directevil enoug ing again umane a one hundr

details," liant lead other har ated with But mir of our li-detail tha undertak the power gone, the through place to to anythi Unfort

ing, at sta

considered mind. Worth with townsidered terprises in the d approach trifles, o doned in is really being to being fa mon eve must be bring lo life a cl Mott

Herberetail m London ital tha did win fearing achieve always Save Good

Professional.

DR. P. J. MUGAN, Physician and Surgeon Office, 720 Dundas street. Hours 11 to 12 a, m.; 1 to 3; 6 to 8 p. m. House and Office Phones.

JOHN FERGUSON & SONS 180 King Street

The Leading Undertakers and Embalmers.

Open Night and Day.

Telephone-House, 373. Factory 543.

W. J. SMITH & SON UNDERTAKERS AND EMBALMERS 113 Dundas Street
Open Dayland-Night Pi

SPECIAL AGENT McLaughlin Buich Automobiles

Pho es, North 1175 - Night, North 4610 Second-Hand Cars Sold or For Sale

VISICK

Automobile Expert

Motor Cars of Any-Make completely Overhauled

45 ST. VINCENT ST. in the rear, TORONTO

CANADIAN

NO CHANGE OF CARS GOING

-TO-

WESTERN CANADA

ON C. P. R.

Homeseekers' Excursions

Special Trains from Teronto

April 20th and every 2nd

Tuesday until Sapt. 21st.

Low Round-Trip Rates Colcris

and Tourist Sleeping Cars.

For copy of Homeseekers' Pampliet, Rates and full Information, apply to

Nearest C. P. R. Agent or

R. L. Thompson, D P A., Torcite

LONDON, ONT.

, for security of \$698.678 83

1E

he candle of your

ily by day and

red your home

which may never

you insured its

loss of yourself

er, is bound to

insured your life,

w may be too late.

in Life

**TORONTO** 

MFORTABLY

**FONTS** 

**DESKS** 

Dundas, Ont.

ENDID GIFT

INZONI"

full of the spin-humor and pathos. full of the spirit of

PRICE \$1.10

Catholic

Record

Office

London - Canada

FE'S LIQUID

WITH IRON

deal preparation for

D AND BODY

re readily assimilated,

sorbed into the circufluid than any other

reat value in all forms

nia and Ceneral Debil-

Sale at Drug Stores

LOYD WOOD,

O, - Canada

ACT OF

up the

tion of iron.

mainly in Irish and Italian dialect, are

A. DALY

d Panelling

ite the

I must confess that I have not your trust in them. My experience with them has been disappointing. I have found almost all those of this generation that I have had dealing with, shiftless, easy going, selfish and self-indulgent. They lack stamina. They are not animated by a masterful purpose. They coddle themselves. They are slaves of their stomachs. They can't fast in Lent, they haven't the grit to be abstemious enough and to Policy-Holders... \$714,671 66 ribed Stock ...... 613,382 67 licy-Holders .....\$1,328,054 33 AGENTS. Managing Director grit to be abstemious enough and to take wearisome exercise enough to pre-

take wearisome exercise enough to preserve their physical integrity.
What is your confidence in them based on? Be frank—what is your experience as to them? For instance, how many of them have, to your knowledge, started a bank account in answer the property of them. to your reiterated appeals to them to be thrifty and to save up their earnings? How many of them have gone to night school or taken up some course of study,

I must confess that I have not your

in response to your suggestion?

How many of them have begun a systematic course of reading?

Lately you offered to procure informa-tion concerning vacant public lands for any one wanting a free homestead from the government. How many of them asked to be directed to a good

farm?
Recently, too, you urged those among them who had little prospects of remunerative employment, to apply for work in the government service. How many of them wrote to the U. S. Civil Service Commission in Washington for nstructions concerning the examina-

instructions concerning the examinations for positions?

How many of them have take up stenography, or chemistry or civil engineering, or electricity or anything else in answer to your suggestions.

How many of them have made up their mind to get married as soon as they can support a wife and find a suitable sweetheart, and have decided to make love to none but Catholic young ladies?

What have you to say of them that is good, founded on actual experience?

DOUBTING THOMAS. be said that this department has abundant evidence to show that its admonitions have not been wasted and that its counsel has been widely fruitful. Our young men have good will. They have noble instincts, gentle inspirations In reply to the above letter it may young men have good will. They have noble instincts, gentle inspirations, moral courage, and a fair measure of fortitude. Their religious training is certain to develop their conscience. They have every incentive to a high ambition. They look forward to a useful career and to the enjoyment of a Catholic home of their own. Parfection appear he expected especially at the cannot be expected, especially at the start. This department knows that its young men have benefitted by it. It likes them and they like it. It is sure that, taken as a class, they are on the right road, going forward and upward to all that is good.

Two Worlds.

"We don't live in the same world," said a man of his next-door neighbor. said a man of his next-door neighbor.
"He lives in one that is getting worse all the time; he says so. The rich are getting richer and the poor poorer, and all bonds of union between them are weakening. Fraud and corruption are increasing everywhere. Old-fashioned honesty and old-time religion are dead, and as for the young people of this honesty and old-time religion are dead, and as for the young people of this generation, they are all headed toward destruction. My world isn't bound in that direction. It has sin, sorrow and evil enough, that is sure, but it is fighting against them more bravely than ever before. It is a wiser, freer, more humane and better world than it was one hundred years ago."

waterworks, the diggers found in the blue clay 70 feet below the water line bl

Details.

"He is good at planning, at organize ing, at starting movements, but he hates details," said one, speaking of a brillimt leader who had just dropped into other hands a project he had inaugurated with much enthusiasm. "He has no patience with minutie."

considered by many a mark of a great mind. They "want to do something worth while," they say. But as the enterprises which show as a grand whole in the distance are all found, on near approach, to be made up of toilsome trifles, one task after another is abandoned in discrete and workings. doned in disgust and weariness. There is really no higher task than that of being faithfully commonplace, of doing bravely and conscientiously the comnon everyday duties which win no applause, attract no notice, but which yet must be perfectly, painstakingly done or bring loss and disaster. God gives no life a claim to exemption from details.

Mottoes of a Great Merchant. Herbert Whitely was the greatest retail merchant in London. He went to London a poor boy, with no other capital than a determination to win. He did win many millions, and was a Godfaring man. He claimed to have achieved success through resolutions always adhered to:

Save the small earnings; they will make large ones.

make large ones.

Never fail to fill an order after you have taken it ; keep your word.

CHATS WITH YOUNG MEN. MADE IN CANADA Catholic Columbian.

If a young man has no ambition to be somebody and to do something worth while, he will barely amount to anything. A will to succeed is the first step towards success, then there must come energy, judgment, skill and perseverance. But the foundation is the purpose. Without it there need be no expectation of achievement.

Disappointment in Young Mon pisappointment in Young Men. Editor of Chats, Sir,—I admire your faith in young men. Week after week you keep after them to encourage them to make the most of themselves, having confidence that your advice will fall on fertile ground. You do not lose hope in PERFUMED

E. W. GILLETT CO., LTD.

Never say you cannot do what is asked of you.

Never say "I'll try," but "I will."

Never hunt for excuses, good or bad.

If you have an idea, stick to it, use it, nake it pay.

You must either conquer or be con-

Be something: always be doing something practical and helpful. Begin at the Bottom.

There is no other place to begin than at the beginning. If you are starting to learn a business, you cannot start too low down. Many boys make the mis-take in thinking that the acceptance of a humble position at a very small salary is an acknowledgment of inferiority. But the higher a building is to reach, the lower the foundation must be laid. The master of a business must know it from the bottom to the top. The college graduate who is not afraid to put on overalls and go to work in factories or machine shops, stands a far better chance than if he drew back, fearing that this would be an admission that his education was a failure. Don't be afraid to begin at the beginning.

How to Keep Resolutions.

Good resolutions are made in sincer-Good resolutions are made in sincerity and with a certain glow of self-approbation. In carrying them out, however, we are apt to find them irksome, and to invent some excuse for setting them aside. The excuse in many cases is soon forthcoming, and the resolutions are thrown to the winds. To provide against this result, we ought to cultivate firmness of will until it be-comes a distinctive feature of our character. We ought to be slow in binding ourselves to any self-imposed duty; and before doing so, we ought to weigh well all the obstacles that are likely to in-terfere with our fulfillment of it. But when we have once bound ourselves, we should allow no motive of convenience or interest to prevent us from carrying out to the letter the resolution we have

The Smart Boy's Opportunity. In these days farming is becoming more and more a science. It is the

smart boy who stays on the farm instead of going to the city. And it is well known that when proper methods are employed the present yield will be doubled. There is not much prospect that in the next century the doctrine of Malthus will be exemplified by seeing this nation lacking for food.—Philadelphia Inquirer.

He Couldn't Conceal it After Fifty

Thousand Years. A man never knows when he is covering up his tracks; he never knows how long they will stay covered or who will get on his trail. Up in Canada, where they are digging for the new Toronto waterworks, the diggers found in the blue clay 70 feet below the water line but they winted a goatleman who had

indicate that it has been about one hundred thousand years since the gentleman passed that way. Not that this slight discrepancy matters to the gentleman or to us; for nobody had to sit on the fence there and wait for him fifty thousand, years, even if he did

details," said one, speaking of a brilliant leader who had just dropped into other hands a project he had inaugurated with much enthusiasm. "He has no patience with minutiæ."

But minutiæ makesup the greater part of our life, and it is along the line of detail that success must be wrought out if at all. It is pleasant to outline great undertakings, it is easy to work while novelty and enthusiasm last, but it is the power to hold on when these are gone, the patience that presses forward through days when inspiration gives place to drudgery, which really amount to anything.

Unfortunately a distaste for details is considered by many a mark of a great mind. They "want to do something worth while," they say. But as the enterprises which show as a grand whole in the distance are all found, on near approach, to be made up of toilsome trifles, one task after another is abandoned in disgust and weariness. There

You cannot possibly have a better Cocoa than

A delicious drink and a sustaining food. Fragram, nutritious and economical. This excellent Cocoa maintains the system in robust health, and enables it to resist winter's extreme cold.

Sold by Grocers and Storekeepers 1-lb. and 1-lb Tins.

STATE OF OHIO, CITY OF TCLEDO. SS,

LUCAS COUNTY.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that can not be cured by the use of Hall's Catarrh Cure.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

(SEAL)

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.

F. J. CHENEY & CO., Toledo, O. Sold by all Druggists, 75c.

Take Hall's Family Pills for constipation.

some blamed old gossip may discover after years, go and tell the neighbors, bringing all our widows into tears. So if we would our tracks cover, let us not walk very far, but, departing from the pathway, go and take a trolley car.— Baltimore Sun.

Who is it? Just a Friend.

Who is it scatters clouds away
When thickly they descend?
Who turns the night-time into day
When sorrow comes? A friend.

Who is it binds the wounded heart— From all your foes defend; Who's always there to do his part, And more, too? It's a friend.

Who is it will your trials share
Until the very end;
From all your troubles and despair
Restore you? It's a friend.

Who is it that in joy or strife You always can depend? You always can depend? Who is it that will give his life If need be? It's a friend.

Who wants to help you all he can Toward Heaven to ascend; To make of you a perfect man? It is the Truest Friend.

# OUR BOYS AND GIRLS.

The Apostolate of a Choir Boy. He was a lad of but ten, gifted with o sweet a voice that he was called upon to sing most of the solos in the parish sanctuary choir. The live-long day he went about singing and bringing oy and sunshine to every one. To the people in the neighborhood he was known by no other name than that of "the Little Nightingale."

Not far from his home there lived an

old shoemaker, a man who frequented the tavern more than the church. One day during catechism class the little fellow heard his teacher conclude instructions as follows:

"Children, look around you and see how many souls are being lost because they do not know God, because they do they do not know God, because they do not serve Him—in a word, because they live as beasts, without prayer, without religion! Choose one of these souls and win it over to the good God. Jesus, the Divine Victim, asks this of you from the depths of His tabernacle.

"By what means shall you succeed in making this conquest? Pray to Jesus. He will give you the best weapons for

He will give you the best weapons for this spiritual combat. "To the attack, then, my children,

"To the attack, then, my children, and carry the fort by whatever means the good God may suggest to you!"

Louis—such was the Little Nightingale's name—felt his heart beat with ardor, and he whispered to himself as he thought of the old shoemaker, "Here is my man." Then after a moment's reflection on the mode of attack, added. s my man." Then after a moment's reflection on the mode of attack, added 'That's it! I shall capture him and give him as a prisoner to the good God."

From that day on he made it a point to stop at the cobbler's shop every morning on his way to school.
"Good morning, Father Awl," he

would say in his sweet voice to the shoemaker, who was known to every one by this sobriquet.

"Good morning, Little Nightingale.

Sing me something. Such was their daily greeting. Then Louis would spend about ten minutes in singing some hymn which he had pre-

pared for the occasion, and in adroitly asking explanations of phrases here and there which he said he did not understand. Invariably he took his leave with the exclamation, "What a shame, Father Awl, that you never go to church! It is there that you can hear me sing my best."



SUITS & OVERCOATS to measure from \$5.14 to \$20.

URZON BROS The World's Measure Tallors.

(Dept. 103). 60/62 CITY ROAD, LONDON,

Dept. 103). 50/52 CITY HUND, LUNDUR,
ENGLAND.
Addresses for Patterns !
For Toronto and East Canada !
GUIZON BROS., ele MIGET
DIRECTORIES, LTD. (Dept. 108,
74/16 Church Street, TORONTO,
ONTARIO.
For Winnipse and the West !
GUIZON BROS., (Dept. 108).
EXPENDERSON BROS. (Dept. 108).
EXPENDERSON BROS. (Dept. 108).
EXPENDERSON BROS. (Dept. 108).
EXPENDERSON BROS. (Dept. 108).
Flories evention this paper.

TOASTED CORNO FLAKES W. K. Kellogg
BATTLE CREEK OF
TOASTED CORN FLAKE CO.
LONDON, CANADA.

Kellogg's Toasted Corn Flakes affords that smooth, rich, full-cream flavor which only Kellogg's can give. Kellogg's sends Vegetable Iron into your blood, reddens it, and brings color to your cheeks. If you want your children to grow up healthy, cut out candy and give them all the Kellogg's they

# TOASTED CORN FLAKES

that I have no time to go to church."

The cobbler thought he could put off the boy with this worn-out excuse, but

10c.

Package,

the boy with this worn-out excuse, but he was mistaken.

One day Louis said to him quite abruptly: 'Father Awl, next Sunday I am going to; sing a hymn just before the sermon and I want you to be there. I'll take no excuse from you, and I'll call around for you before Vespers. For this once you'll not refuse me, will you?''

Taround the shrine of the Blessed Mother of Christ in order to honor by a public demonstration her immaculate purity. This noble ideal of the spotless virgin has a profound influence on all the faithful. It fortifies their soul against the lower inclinations of nature. It uplifts their hearts. It keeps their imagination from bad thoughts. It receptions their will to live by the

Father Awl shifted about uneasily in his embarrassment and tried to find some suitable excuse for refusing. It was so long since he had set foot in a church. He would not know how to act. Every one would talk about him and make fun of him, etc."

But Louis held his ground and insisted on his coming, even threatening not to sing for him again if he would not. The result of his importunities was

The result of his importunities was that the following Sunday found Father Awl at church, listening with great

attention to a solemn sermon on death, which moved him deeply. Meanwhile Louis prayed earnestly for his friend, naively concluding: "My God, I have led him to you; take charge

of him now. He is yours."

The following day the Little Nightingale repeated for the cobbler the hymn which had been the occasion of his going to church, and then renewed his attack.
"Father Awl," he said, "I suffered a

great deal yesterday, and on your ac-count, too. Yes," he repeated on secing the shoemaker's surprise, "yes, on your account. I said to myself, Father Awl is a good man, of course. But suppose he should die to-day, what would he offer God as his admission fee into

And without appearing to notice the old man's emotion, he continued: "I thought that there couldn't be much wanting to make you a really good man, and that you would be willing to give your Little Nightingale the happiness

of seeing you at Mass on Sunday.'
I?" he added, in a coaxing tone.
"You are a good Little Nightingale."
Yes, I shall go to Mass. But you must pray for your old friend, for he needs it leads."

Tears began to course down the shoe maker's cheeks as he made this avowal.

Louis followed up this advantage by teaching Father Awl the prayers which many years' neglect had completely ob-literated from his memory; and he even went so far as to explain to him in his own simple way the various lessons of the catechism which he himself had already learned. God's grace did the

A short time afterwards Louis called on his parish priest in company with his proselyte. To the surprised priest be merely said: "This is Fatler Awl, who wishes to go to confession. He is my conquest." He then departed, leav-ing the cobbler to make his peace with

The following day the old man, beam ing with happiness, approached the altar and received his loving Saviour for the first time in thirty-eight years. for the first time in thirty-eight years. Thenceforth he lived as a model Christian, and he never wearied repeating to those who were willing to listen:

"It is to Little Nightingale that we all the happiness of my old days." And you, dear young reader, can you not do as much as Little Nightingale? How many souls there are to be saved? How many are waiting for you to lead them to God! And you can do it so easily. A little act of kindness, a fervent prayer to Jesus in the taber-nacle, some slight sacrifice, an offering to the Society for the Propagation of the Faith, or one of its kindred societies. Who can enumerate the many means at our disposal for capturing souls and being real missionaries?

To the attack, then, without delay!
P. F. Q., in Catholic Standard and

JOHN F. FAULDS, Barrister, Solicitor, Notary Public, &c. Money to Loan. Robinson Hall Chambers, Opposite Court House, London, Canada. Telephone 97.

Kelloggis Luck!

want. Demand Kellogg's. Made at

London, Canada

Kellogg's Of

Our Queen of May.

er of Christ in order to honor by a public strengthens their will to live by the

And Mary shows herself to be the mother of the pure. She is attentive to the appeals of her clients. She obtains for them divine aid. She crushes the head of the serpent of impurity.

If any imagine that they shall find thought in many books, certainly they will be disappointed. Thought dwells by the stream and sea, by the hill and in the woodland, in the sunlight and free and, where the wild dove haunts.

—Richard Jeffries.

ALTAR WINE

ded by Archbishop McEvay, Toronto, Meunier, V. G., Windsor, and man

JULES ROBINET



# The EDISC

Is there anything that will give more pleasure to a house full of children than an Edison Phonograph?

Is there anything that will add to the entertainment of grown folks better than an Edison Phonograph?

It is the plaything of young and old, although it is a scientific invention of the world's greatest scientific man.

For the Edison Phonograph you can now secure

Edison Amberol Records

which play twice as long as the old ones. Your present Phonograph can be equipped to play the new Records in addition to the Records you have. Many selections each month for both Records. You have a treat before you if you have not

yet heard the new Amberol Records, and you should go to your dealer's today and get familiar with them.

FREE. Ask your dealer or write to us for illustrated catalogue of Edison Phonographs, also catalogue containing complete lists of Edison Records, old and new.

We Want Good Live Dealers to sell Edison Phonographs in every town where we are not now well represented. Dealers having established stores should write at once to



National Phonograph Company, 111 Lakeside Ave., Orange, N.J., U.S.A

FREE CATALOGUES. SIZE OF HOUSE

LED READY FOR USE RNEY TILDEN CO. DEPT C VANCOUVER

WISH ESTIMATE OF T OF FURNACE

# COMING TO ROME.

CONVERSION OF ANGLICAN NUNS CREATES SENSATION IN LONDON.

An announcement which has been made by the Pall Mall Gazette with regard to the conversion of the Anglican Sisterhood at St Katharine's, Queen's square, London, W. C., has been circulated widely by the press and has made a sensation not only in the metropolis but through ut the whole country. The paper's statement is that the entire community was formally received into the Catholic Church on Thursday, April 1st, by a French priest, that Mass was said that day in the chapel, that the Archbishop of Westminster has permitted the nuns to continue to wear their own distinctive dress, and that the institution will still be called St. Katharine's Convent. An announcement which has Naturally the details given by the

journals in which the news has appeared vary. Nearly all of the reports are more or less incorrect. The convent was opened forty years ago as a branch of the East Grinstead Anglican comof the East Grinstead Angitean community. A representative of the Cathlic Times learns that a few years ago the convent separated from the mother house. The doctrines and ritual of the Catholic Church had much attraction for some of the nuns, and recognizing more and more definitely that union with the Holy See is an essential of true Catholicity, they gradually came to entertain the idea of entering the Catholic fold. The result was that this step was decided on in a number of cases within the past year. In the course of the twelve months six sisters, and ten embroidery school workers came into the Church. The event of course, had a considerable inevent, of course, had a considerable influence. The Converts, steadfast and true in their loyalty to the Catholic faith, set an example by which the been affected. At any rate, in December the superioress, Mother Ellen Mary, was received into the Church by Abbot Cabrol of Farnborough and became, in-stead of the head of an Anglican community, a Benedictine abbess.

Permission has since been received from Pome for the celebration of Mass and the reservation of the Blessed Sacrament in the convent, and on Thursday, April 1st. Abbot Cabrol said Mass for the first time at the insti-

It need scarcely be said that at present the reporters are eager to make "copy" out of what had taken place, and that the disposition of the converts is to cultivate retirement and silence. Liverpool Times.

## WHY DO MEN DRINK ?

Why do men drink? There is noth-Why do men drink? There is nothing pleasant to the taste in beer or whisky. Beer has a tang that is made by acid. Alcohol is a flery liquor that burns the lining of the throat and the

Why do men drink? At first they why do men drink? At arst they drink for sociability's sake, because they are out "to have a good time," because they think it manly to go into a saloon, and stand up at the bar, and have a dram. They feel big. The drink arather sickening to them, especially they take much of it, but what does that matter are they not "out for a lark?"

they take much of it, but what does that matter are they not "out for a lark ?"

Why do men drink? Alcohol is a poison. Drink a quarr of whisky ast one time and it will kill you. Taking it smaller quantities prevents it from being immediately dearly, but the constant use of it is, after all, only a slower poisoning. Why do men drink? There is a sense

Why do men drink? There is a sense of exhibitantion after several drinks of liquor, because the action of the heart is quickened. It throbs faster under the stimulant. The brain too, feels the excitement of the feverish blood. There is a false sense of gayety. But after the poison loses its power on the system to enforce along the speed of the circulation of the blood, there is a reaction. The spirits droop. The heart slows The spirits droop. The heart slows down in its pulsations below normal. There is a feeling of oppression and neys are not in prime condition, they filterout the impurities slowly and, even in doing so, become themselves more degenerate.
Why do men drink? There is no ben-

efit from liquor. It does not add to a man's strength, nor increase his capacity to work, nor help him to achieve

Why do men drink? It is an expensive habit. Only one drink a day of fitteen cent liquor means a yearly outlay of \$54.75. And where is the drinker who takes only one dram a day? Even if he does not drink regularly, a periodical spree costs a lot of money, and the frequent treating of boon companions frequent treating of boon companions exhausts his savings,

Why do men drink? It is injurious to hea'th. Life insurance companions will not take men who work in breweries unless they are total abstainers. Athletes are forbidden to touch it. Men who meet with serious accidents or who have to submit to surgical operations, usually have much better chances of recovery if they are not liquor drinkers than if their vital organs are affected by alcohol.

Why do men drink? It is an objection to a man in the eyes of employers. tion to a man in the eyes of employers. It is a hindrance to promotion if a man's breath smells of liquor in business hours. It is a danger if a man has work involving the safety of other people, like drivers, engineers, etc., for an extra glass means intoxication, and intoxication often causes accidents, and accidents occasion death. dents occasion death.

why do men drink? It is the cause of a legion of evils—brawls, thefts, poverty, insanity, etc. Almost all criminals in penitentiaries were addicted to drink. Many of the inmates of poor-houses and insane asylums were brought to their present misery by liquor.

why do men drink? It is a frequent occasion of sin. It excites the passions. It arouses anger. It stirs desire. It strengthens the inclinations of nature and weakens the will. It drives away the grace of God. It darkens the soul. It closes the door of heaven. It opens

# STAMMERERS

The ARNOTT METHOD is the only logical method for the cure of Stammering. It treats the CAUSE, not merely the HABI\*, and Insures natural speech. Pamphlet, particulars and references sent on request. The ARNOTT INSTITUTE

the door of hell. Now, is a good oppor-tunity to take the course of safety, of strength, of courage, of virtue, of suc-cess. Give up the habitual use of liquor. Even the moderate drinker is in peril. if he takes alcohol into his system every day. He does not take it for nothing— he wants enough of it to feel stimulated. ne wants enough of it to feel stimulated.
The quantity has to be steadily increased. He does not intend to become a confirmed drinker. But he goes on and on, moderately, until the longing for liquor is practically uncentrollable.
The sot, the man whose body is saturated with the man whose body is saturated. rated with the poison, never designed to become an inebriate. Temperance is good. Total abstinence is best. Between them lies the way of the man who nakes three resolutions:

1. I will drink but only with extreme

2. I will not drink regularly. Therefore I will not touch liquor any two days

3. I will not enter saloons.
Young men starting out in life, the way of sobriety is the only secure path.
The man of firm will, clear brain and sound body, is the one who will win. The three T's temperance, thrift and truth will lead to triumph. — Catholic

## PROTESTANT TRIBUTES TO THE CATHOLIC CHURCH.

The eminent English Protestant statesman, Gladstone, just previous to his death, said:

Since the first three hundred years of persecution, the Roman Catholic Church has marched for fifteen hundred years at the head of civilization and has driven, harnessed to her chariot as the horses of a triumphal car, the chief in-tellectual and material forces of the world. Its learning has been the learning of the world; its art, the art of the world; its genius, the genius of the world; world; its genus, the genus the world; its greatness, glory, grandeur and majesty have been almost, though not absolutely, all that in these respects, the world has had to boast of.

Rev. William J. Kip, in his "Early Jesuit Missions in North America," says:

There is no page in our country's history more touching and romantic than that which records the labors and than that which records the labors and suffering of Jesuit missionaries. In these Western wilds (of the United States) they were the earliest pioneers of civilization and faith. . Many of them, too, were men who stood kigh in camps and courts and contrast their desolate state in the solitary vigwam with the refinement and affluence which with the refinement and affluence which had waited on them in their earlier years. . . . . Ibo et non vediber (I shall go but I shall not return) were

the prophetic words of Father Jogues when for the last time he departed for the Mohawks. When Lallemant was bound to the stake and for seventeen hours his exeruciating agonies were pro longed, his words of encouragement to his companions were: "Brothers, we are made a spectacle unto the world and to angels and to men." When Marquette was setting out for the source of the Mississippi, a friendly Incian, who had known him, wished to turn him from his purpose by declaring: "Those distant nations never spare a stranger," the calm reply of the missionary was, "I shall gladly lay down my life for the salvation of souls." his companions were : "Brothers, we are

# TO CHRISTIANIZE NEW ENGLAND.

In the Northwestern Christian Advocate recently a Methodist writer filled up a great deal of space showing (to-his-own satisfaction at least) that Mexico is in sore need of Protestant missionary There is a feeling of oppression and of sadness. If the man gets drunk, the stomach sickens before he gets over the spell, and the blood takes some time bespell, and the plood takes some time before it is rid of the poison. If his kidfore it is rid of the poison. If his kidfore it is rid of the poison. If his kidfore it is rid of the poison in the story and even may be the story and even more profably spent in the sould be much finely and even more profably spent in the story and even many specific and the story an faith of their lathers would be indeed more profitably spent in the United States. Our esteemed contemporary, the Mexican Herald, edited by a New England Protestant, likes to have a little fun at the expense of that other kind of American whose eyes are so sind of American whose eyes are so strained to note the dark places in Mexico that he loses sight altogether of the need of missionary work in the home land. So, once in while, the Herald publishes a deliciously ironical report of the "Mexican Society for Foreign Missions," something in this

For several years now the Mexican Society for Foreign Missions has been actively at work in the spiritually dark places of the northern republic, and the demand for earnest work in "religiously below the contract of the spiritual transfer of the spirit demand for earnest work in regions, dead" spots in New England can not be met owing to the lack of funds. The society would also like to inplift the degraded and fearfully toiling Hungarian miners in the l'ennsylvania coal regions, and to give a real awakening to the neg-lected lumbermen of Michigan and Wisconsin. How to tackle the refined Wisconsin. How to take the relationship of Boston and Concord is a serious problem, and budding Mexican missionaries are booked up on pragmatism, and the theories of Nietzsche, in order to be able to meet philosophical heretics on their own ground. The hill towns of Massachusetts with their many cases of degeneracy and "practi-cal heathenism," according to local ob-servers, press terribly on the hearts and consciences of the supporters of the M. S. F. M. Connecticut needs the enlightened tropical missionary in its rural sections where church attendance is falling off sadly, and the unchurched

DR. A. W. CHASE'S 25c.

is sent direct to the diseased parts by the Improved Blower. Heals the ulcets, clears the air passages, stops droppings in the threot and germanally cure. Catarrh and Hay Fever. Blower Irso. All dealern or Dr. A. W. Chase Medicine Co., Toronto and Buffalo.

"The Servant Problem" is Easily Solved in the Home where Shredded Wheat is Known.

To serve-simply heat in oven, pour hot milk or cream over it and salt to taste. Sold by all grocers, 13c. a carton; two for 25c.

population goes a fishing or a-gathering of wooden nutmegs on the Sabbath. Tender hearts here are sorrowful over backward conditions in Darkest New England; and funds are badly needed so that Mexico may let her light shine in that spiritually tenebrious section .-

## Funeral of Marion Crawford.

The funeral of Marion Crawford, the writer, took place in the Capuchin church at Sorrento on Monday. This was Crawford's favorite house of wor-ship and a close friendship existed be-tween him and the brethren in the old Monastery next to his villa, two hun-dred feet above the sea. The fishermen and peasants, among whom the novelist was very popular, wept for his death. All the shops in the village were closed and bore the inscription: "Closed

for public mourning."

The funeral was private, only the relatives and intimate friends attending the interment in the cemetery of Sant Agnello. The interment is only temporary, awaiting the opening of Mr. Crawford's will and the knowledge of his Crawford's will and the knowledge of wish in regard to his place of burial.

#### Former Methodist Minister Confirmed.

The Rev. J. Ellis Butler, a former Methodist minister, was one of a class confirmed in the Church of St. Rose of Lima at Short Hills, N. J., last Sanday. He was formerly pastor of churches in Colorado and California. He has been East several years and was cently received into the Church.

## To Home Seekers,

One of the very best sections of the country in the North-West is Red Deer, Alberta. Those who are seeking homes in that end of the Dominion could not do better than write Rev. Father H. Voisin, O. M. I., Box 341, Red Deer,

# DIOCESE OF PETERBOROUGH.

#### THE BIBLE AND THE HIGHER CRITICS.

UNIVERSITIES ANTAGONISTIC TO CHRISTIAN FAITH To the Editor of the Mail and Empire:

To the Editor of the Mail and Empire:

Sir.—In common with all those who love and reverence the Holy Bible as a divine revelation, I read with no little interest the remarks in Wednesday's issue of the Mail and Empire on the subject of the Higher Criticism, and in to-day's paper Professor Orr's address on the same absorbing topic. You stated in the former issue that "Hostilities in connection with the Higher Criticism have not cased with the compromise of Victoria College." I am not in a position to say how matters stand among the friends and supporters upon the good faith of the parties to the compact. It is from first to last an opportunist document, thoroughly contemptible in itself, and utterly unworthy of the confidence of any since Christian, Methodist or other. Further, I would churue to add that the most alarming features of the document are the amazing demands which it makes upon the supposed creduity of the rank and the of the Methodist Church; so far, at least, as the teaching functions of Victoria College are concerned. So much then for the value of the "Lecus a non lucendo."

diverting endowments for Theological Chairs, to purposes not alone alien but absolutely hostile to the intentions of the pious founders.

It will perhaps be asked why such a gross misuse of our Christian schools of learning could have ever been permitted. The answer to this question involves many considerations; but among others, it may be mentioned that the churches themselves have sowed the wind and they are now reaping the whirfwind and they are now reaping the whirfwind and an latitudinarian pulpit, and their inevitable competition helped to destroy all, or nearly all, faith in the Supernatural and the Spiritual. Then "the mon the street," who is now slowly beginning to open his eyes, was all this time too busy to bother himself about questions which to his mind possessed no practical interest for a life so intensely strenuous as his own. So while he slept the enemy was busy awing the tares, and he opens his eyes in amazement at the prolific crop. Colleges and universities to which he had often subscribed his hard-earned money, have arrayed themselves in hostility to the Christian faith, and are rushing as fast as "Scholar-craft" can carry them into the ard regions of Arianmuch worse in our universities than most people imagine, and that they are not alone hostile Christ, but they are becoming definitely—some Christian faith, and are rushing as fast as the christian faith, and are rushing as fast as "Scholar-craft" can carry them into the ard regions of Arianmuch worse in our universities than most people imagine, and that they are not alone hostile to the malready so—hostile to public morality have been told of a prominent contributor to a teast one Canadian university, whose avowed purpose was to drive the Name of Christ out of the institution. I am perfectly satisfied that the rank and deeps of Christ, and it only needs to convince them of the dangers that best their children in the modern university to cause them to eschew the plague spots that have become dangerous, alike to faith and morals. That the pointed ceiling has in its upper panels are trained to ceiling has in its upper panels are trained to ceiling has an its upper panels are trained to ceiling has a particular panels have melbers in gold the search of the se

mutterings of the coming storm."

If Canadian universities and colleges have not a any rate publicly reached the conditions referred to above, there is plenty of evidence to show that they are moving in precisely the same orbit, and to accelerate their fatal speed, the higher criticism exactly

# First-Class Monuments AT REASONABLE PRICES



Call on

McINTOSH GRANITE CO'Y 1119 Yonge St., Toronto. Phone N. 1249 Limited

# P.C. BROWNE& Co.

CRAFTS MEN ROOD

CHURCH DECORATION

FIGURE SUBJECTS, SANCTUARY PANELS. ETC.

Designs and Estimates for all classes of work cheerfully submitted. References and list or completed work.

85 Mc Donell Ave., TORONTO

supplies the necessary power. The recent great missionary congress of Canadian laymen in Toronto is a bright spot on the very dark background, there is no hesitation in its faith and adherence to the whole Bible; indeed, such a gathering under a Bible tattered and torn by the higher critics would be at utter impossibility and an absurdity on theface of it. When laymen once begin to realize that the in evitable outcome of this presumptuous scholarcraft is a derial of Christ, a clear committal of the "Un pardonable Sin" against the Holy Chost, and an obliteration of human salvation, there will hardly be many university chairs endowed in the future. It is painful to have to adness that such men as Chewn and Diver are permitted to hold rank in a Christment that chairs, who was from Eternity and the ceditorially responsible for the God-dishonorior. There is need to n ince matters, we are fact, for with a post ago, unprecedented in the sort of the history. editorially responsible for the God-dishonoring statement that Christ, who was from Etenity, "Was the dupe of current Jewish notions." There is no need to nince matters, we are face to face with an Apos 'ucy, unprecedented in the history of the Christian Church, Professor Orr rightly said that the "Humanitarian view of Jesus was a break with historic Christiansty," but in this connection it is well for the churches to bear in mind their own responsibility for putting out of sight the Divinity of Christ. Churches as organizations have been infinitely more anxieus to popularize themselves than to spiritualize their adherents, and in their so-called "Church activities." and "the service of tables." they have persistently ignored the spiritual, and their attitude towards the supernatural in faith, has been far less prominent than their humanitarian conceptions of the Gospel. To suppose that the Holy Spirit gives on the day of Pentecost, should have permitted the Church to wander in darkness until a Swiss Doctor, one hundred and fifty year, ago, set the higher critics or: the path of wisdom, is beyond all question a sin against the Holy Ghost, most propose thank this is a new controversy, whereas at is as old as Christianity, and it commenced with the great exponent of higher criticism who said. "If those made bread." In other words, "What think to Christ, whose son is He?" must be the great question for all times and for all ages. It does not amit of a compromise on the part of ether churches or individual members. "If any man love not the Lord Jesus Christ, let him be anathema-Maran-atha" (Cor. Xvi: 22).

\*\*Raber Reference of the Christian of The Reference of The

The Rectory, St. Catharines. Good Friday,

## Soggarth Aroon.

(Tune of Father O'Flynn.) Soggatth Atoon! you're defiant in eloquence latters important impels your precipitance, hundring your logic, 'gainst bigoted impudence

Columbus praised God at the dawn of discovery, With cross of the Crucified Christ and the breviary Rejoiced the new world, having heard the "Hai Mary."

And "Ave Sanctissima," Soggarth Aroon!

Sure, this is the Church; she was first in the race, Like grain of the mustard, expanded in grace; Doctrine infallible, incontrovertuble, Yet manifestible, Soggarth Aroon! We build our own schools, to know God and mor

ity; Pay school tax to State: yet get no reciprocity; When war called to arms, we were first in re

Sory,
Defending this country, Soggarth Aroon!
Catholic millions in loyalty stand.
Peerless and fearless, for God, home and land;
Happy in marriage, no shirking parentage,
Breast fed their lineage, Soggarth Aroon!

Freedom to worship, the churches allodial-Rank inconsistency, Soggarth Aroon!
The bark of St. Peter triumphantly salls;
Tho' Lucifer storms, still it weathers the gales,
Preaching Christology, downing pseudology,
Landing, doxology, Soggarth Aroon!
J. P. B. in Philadelphia Catholic Standard and

# DIED.

# TEACHER WANTED.

CATHOLIC TEACHER WANTED FOR R. C Separate school section No. 5, Sombra. Holding or second class professional certificate. Dutie Separate school section No. 5, Sombra. Holdi irst or second class professional certificate. Dut be commence after Easter. Apply stating sale pualification and experience to Michael Conlon, P. Jambton, Ont.

A QUALIFIED MALE TEACHER WANTED Good position, fine location. Address Principal of Qu'Appelle Industrial School, Lebret 'Sask. 1993-4

# HELP WANTED.

SALESMEN WANTED FOR "AUTO SPRAY:
Best Compressed-air Hand Sprayer made. Sample
free to approved agents. Cavers Bros., Galt. 1587-1;

CATHOLIC CHILDREN FOR ADOPTION. A NUMBER OF CATHOLIC CHILDREN OF both sexes and of different ages are seeking homes. Any one desirous of adopting a child will kindly write for particulars to C. R. Millar, 1 Otto St., Berlin, Ont. 1593-3

PHODE ISLAND RED EGGS \$1.00 AND \$2.00 per setting. See Canadian Poultry Review, for my winnings and premiumoffer, or write me for list. S. Charlton, proprietor, Red Feather Yards, London, Canada.

BUFF ORPINGTON EGGS from BIG WINTER LAYERS, 15, \$1; 9 chicks guaranteed or eggs replaced at 1 price. II Thornton Ave., London, Onto

# THE ROMAN INDEX **FORBIDDEN BOOKS**

Briefly explained for Catholic book-lovers and students by

Frances S Betten, S. J. PRICE 35c, Post Paid

THE CATHOLIC RECORD LONDON, CANADA

# ITTHE OF CANADA RIGINAL CHARTER 1854 HEAD OFFICE 8 KING ST. WEST

A Savings Account is the best of all small in. vestments. Under no circumstances can the money be lost or cease to bear interest. One dollar opens an account. Full compound interest paid.

TORONTO

Twenty-Two Branches In Ontario

A DISTINCT SPECIALTY

New Imported Brass Goods Altar Plate, Vestments Etc., Etc.

WRITE FOR PRICES J. J M. LANDY

416 QUEEN ST. WEST

Delightful Reading Reautiful Illustration 26th year - JUST READY -26th Year

# FOR 1909

Charming Frontispiece in Colors and a Profusion of other Illustrations.

PRICE 25 CENTS

Free by Mail. Per dozen \$2,00 Stories and Interesting Articles of the Best Writers—Astronomical Calculations—Cal-endars of Feasts and Fasts—A Household

Treasure-Reading for the Family. CONTENTS OF THE 1909 ISSUE. Thes A Marias M A Thos. A. Merhan, M. A.
Whan the Tide Came in. By Mario
Anjis Tagoart.
Some Words of Wisdom.
Seneral Philip Sheridan. Civil Was
Hero. By Hon. Maurice Francis Egas, LLD.
Fight Illustrations.

A Tug of War. By MARY T. WAGGAMAN. FOR The Statue. By Mary E. Manniz.

The Statue. By Mary E. Manniz.

Mountain Monasteries by Maryi.

Nixon-Journ. Eleven Hustrations.

Across Years. By Anna T. Sadur.

Two Illustrations. The Rom .. Lee of Bm Indian Maides.

Iroquois. Five Illustrations.

An Baster Lily. By JEROME HARTS. The The Test. By GRACE KEON.

A Double Mistake. By MAGDALEN ROCL. Some Notable Byents of the Year 1901 1908. Eight Illustrations

The Catholic Record LONDON, CANADA

# Frank J. Eagen, son of the late Philip Eagen of Toronto Gore, Ont., aged thirty-five years. May his soul CANDLES

THE WILL & BAUTIER -KIND-



All Qualities All Sizes All Shapes The BEST on the MARKET

> Argand and Star Beewax Standard Altar L'Autel & Purissima

SEND FOR PRICE LIST CATHOLIC DECORD

# Valuable Farm Property For Sale

LONDON

Three Hundred and Twenty Acres situated to miles from Canadian them Railway, twelvening from Oliver, Sask. and them seven miles souther of Saskatoon. North ba f section Nine, Torright Them Pages Filters Chocolate clay suitable. Or Saskatoon. North ha f section Nine, toward Thirty-Two, Range Fifteen. Chocolate clay spite for Fruit Farming, climatic conditions favoring For further particulars apply to C. R. H., Cath. Record, London Ontario.

C. M. B. A., Branch No. 4, London Meets on the and end 4th Thursday of every metate a reight nodock at their hall, in Albion Block, 8th mondstreet. Thumas F. Gould, President; Just S. McLioduall, Scientery.

VOLUME XX

Spring in t If, when spring is in Tis of Irish blood I' "Tis of Irish blood I' All the peace o' bao Glad ye'd be to be for the hope o' joy t In a pair o' sparklin. Wishful to possess y Take your chance o' An' Heaven bless you

If, when spring is in Grosser appetites av An' ye feel a thirst ( Maybe, bear a little
If to clear your thro
Mountain-dew will e Shure, I'd never chi Take your tipple if y An' Wisdom guide

If, when spring is in Weary on your toil, You could wander th here the other lac If such sport as ye where the Irish riv Waters here can len Seize your day of pl An' luck attend ye If, when spring is i

If, when spring is a Play-boy pranks no Stir your heart-st Faith, ye're someti What ye need's and indeed it. ugh, indeed, 'to All the trouble to Fit for neither hea The Divil take ye!

SOCIALISM AS V SCHOLARLY JESUIT

THE PROPOSITI ORDER. Before a house capacity, Rev. H. livered a masterfu sm," at the rooms Oatholic Associat lecturer's addres

depth of though exceptional cle briefly the aims a ism, its utter imp portrayed in exha tial opposition t from its nature namely, the mate history, the the equality of rights cal demands. Father Maeck ism as was former its object the a and especially th ing class; then i Christian for the which society ma enormous evils ples made known But in its moder is not a general form of whateve definite system ever, therefore

the industrial s tire moral ord society has hitl Various auth regards a prope stated, the fol which advocat tion, and the collective own collective con and distributio by the entire p democratic cor Socialists be erty in the me

materials, tool

under free con

erly used to der usage has stan

neculiar and con

social evils which

and reform and

possessing of small mercha-non-laborers owners-the c of society inte oppression of employed by ownership in their estimati to restore pe human race. necessary for is claimed. a sarily entail the few, and of the many.

Therefore. to-day to it monarchical abolish all c commercial revolution, v n all count by armies of less war ag the fundam socialism.

The foun

conception dogma of t states brief tory of man ious and m