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The Catholic Record.

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VOLUME XXXI.

LONDON, ONTARIO, SATURDAY MAY 1, 1909.

April's Wizardry. I woke at dawn and heard the rain... When April skies are smiling.

KNIGHTS CALLED FOR ACTION. TO BATTLE IMPURITY AND DISHONESTY... FEARLESS WORKERS.

The eloquent Jesuit, Rev. John H. O'Rourke, of New York, recently finished a fine course of lectures given under the auspices of the Massachusetts State Council of C.

"I 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 sounding a note of warning, give expression to the noble organization in my power to all the encouragement.

"Every condition is favorable; what we want are the men of the hour. In this country we have no state interference in religious matters. We are free, free as the eagle, the symbol of our nation, free to carry out our religious tenets and convictions.

"What is the work we have to do? We must win the American people to the Church. There are two particular dangers that I want to insist upon to-night, partly as a warning, partly to encourage the Knights of Columbus in their good work, to have so far given in the arduous work before them.

"A sense of pity for their victims restrain them? There are victims enough and to spare who will be willing companions to their guilt.

"Our material prosperity has made us money mad and in the greed for money, the struggle 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 at their looms for the lowest possible wages.

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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 politicians and officeholders.

"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.

"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 CELEBRATE CLERGY.

"Briefly, they have troubles of their own. "Last summer I had a long railway trip before me. I stepped into a newsstand, and saw three books written by three different men, on China. I took note that the authors were all Protestants.

"The exercise of the ministry would be made exceedingly difficult if the Catholic priests were married, because it is said—I cannot vouch 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.

"My mother was an Episcopalian. She died two years ago. If I become a Catholic must I believe that she is in hell? "My good friend, the Catholic Church would not allow you to believe or think so unkindly and so cruelly. I am a Catholic with as intense a faith as one finds generally and I could not and would not affirm of any creature in all human history that he or she was damned.

"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.

"Do you believe in an anthropomorphic God. Do you believe your 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, unfeelingly universe, but a Father "Who can speak to me and with Whom I can commune."

"Why is it they say Mass in Latin, instead of the language of the congregation? "Mass is said in Latin because it is a deal language that does not change.

Living languages change. Few of us could not easily read the writings of Chaucer, although Chaucer wrote good English. "So were the English language 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 Church. As old as the catacombs, where the altar of the ages of persecution still speaks of the Christian martyr, not only in letters written upon stone, but in the very form of the altar, which survives to this day bearing witness to the unity and continuity of that which is the life of Catholic faith and the center of Catholic worship the holy 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 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, has associated with his fellow-men, for the protection of his interests. He has a perfect right to do what he can to 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.

"All large organizations have their inborn tendencies 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 compensation. No human philosophy can do this 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 this without encouraging indolence, and the man who won't work should and the man who is entitled to a just wage and labor is scarcely what it ought to be unless the laborer have an interest in the things which are his employer's.

"I want to ask the working-men here in your own words, not to applaud too loudly the demagogue, who by indelicate and inconsiderate denunciations, widens the breach already growing between the classes in our happy and promising country. Do not encourage in your own assemblies an exaggerated view of one side or the other, which ought to be studied in its integrity and entirety, and be particularly careful on election day to vote with me, the prohibition ticket (some laughter and applause) so that you may not be forced to commit yourself to demagogue, either as a republican or a democrat.—Union and Times.

POISONING THE WILLS. 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 colleges in the United States. In another column we give lengthy extracts from it showing that at the present moment doctrines are taught in American colleges and universities which have 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 they should be ashamed of the worst form. This is an exaggerated statement. We ask our readers to read the extracts we give from the Cosmopolitan article and draw their own conclusion.

The editor of the Cosmopolitan in summarizing "Blasting at the Rock of Ages" tells the plain unvarnished truth when he says: "In hundreds of classes this is being taught daily that the decalogue is no more sacred than a syllabus; that the home as an institution is doomed; that there are no absolute evils, that immorality is simply an act in contravention of society's accepted standards; that democracy will lead and the Decalogue of Independence only special rhetoric; that the change from one religion to another is self:

like getting a new hat; that moral precepts are passing shibboleths; that conceptions of right and wrong are as unchangeable as styles for dress. For the sake of the future of the Republic, every God-fearing, patriotic American would wish that this characterization of the teachings of our principal universities and colleges were greatly overdrawn and unsubstantiated by proof worth considering. But unfortunately there is no room for entertaining this hope. Mr. Harold Bolee, 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 and daring of college teachings in the United States to-day," he writes, "I have undertaken an itinerary of six months 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 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, Northwestern University, New York University, the University of Iowa, the University of Wisconsin, Cornell, Brown University, Union College, Leland Stanford, Jr., 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 the educational institutions, which in the course of time have become the stronghold of moral and social anarchy, that is poisoning the minds and warping the lives of a great army of young men who will become a menace to the well being of the country if they put in practice the destructive theories they have learned in the class rooms of universities and colleges.

What is to be expected of youth who in the most impressionable years have been taught that immorality 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 times in the breaking of rules which have grown too narrow for the actual case." In other words ethical principles 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 social life, these varying standards being found not only in different races but in the same race from age to age."

These definitions are the logical outcome 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 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 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 ethical notions which hitherto have left their stamp upon men's lives are "figments of speculation \* \* \* unrealities that ought to be discarded altogether." If 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 now know it would soon disappear, moral restraint 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 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 teachers to hold in low esteem doctrines which have moulded the life of the 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 experience by Mr. Bolee. He was attending a course of lectures on sociology in the Syracuse University delivered by Professor Edwin L. Earp. On one occasion the subject happened to be origin of morals. The lecturer said that our man's experience through the centuries. Mr. Bolee 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 tell?" "The professor smiled. "I do not," said he. "It is unscientific and absurd to imagine that God ever turned stone-mason and chiseled commandments on a rock."

What gives piquant emphasis to Professor 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 the orthodox pulpit.

It is estimated that the annual income of the universities and colleges in which such destructive doctrines are championed amounts to \$40,000,000. It is an enormous amount of money which, if devoted to the work of true education, would have an uplifting effect upon the country. It is sad to think that much of this vast sum is devoted to the spread of doctrines that have a tendency to sap the moral strength of the nation. A few years ago the multi-millionaire head of the Standard Oil donated several millions to the founding of the Chicago University. The sort of teaching Mr. Rockefeller's money has helped popularize is shown in the attitude Professor Charles Zuesli assumes towards marriage. Here blithely assumes that marriage is some of the subject matter of the plied him while delivered before students of the Chicago University: "There can be and are holier alliances without the marriage bonds than within it." "Every normal man or woman has room for more than one person in his or her heart." "Like politics and religion we have taken it for granted that marriage relations is right and have not questioned it."

Another professor in the same university, Professor Shaller 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 in the attitude of the family. Our literature is becoming anti-family. We go into family relations with the sang-froid that we go to a picnic." Remember this 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 in 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 which inevitably will work havoc with all that has made us great as a people. Against the spread of this contagion literature is becoming anti-family. Our literature is becoming anti-family. We go into family relations with the sang-froid that we go to a picnic." Remember this 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.

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 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 set by rich Protestants and endow Catholic seats of learning. In the meantime the revelations contained in the Cosmopolitan article must shock the country which is justified in expecting so much from the higher intellectual training received by so many thousands of young students.

Death of Marion Crawford. 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 written to this country, for the deceased was a Catholic, yet there is no mention of his having received the last rites of the Church. Some days before his death, feeling himself 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. Crawford's daughter at his request then read to him Plato's Dialogues, the novelist declaring that they taught him serenity in death." It is very difficult, also, to make anything out of the cable 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 concerning the Christian burial of the distinguished novelist.—Sacred Heart Review.

CATHOLIC NOTES.

Followers of Father Mathew will be interested to learn that Kathleen Mathew, grand niece of the Apostle of Temperance, is at present in this country, lecturing on the songs and stories of Ireland.

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

The recent elevation by the Pope of the Right Rev. Alfonso Areese, of Brooklyn, 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. Areese 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 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.

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

In the Cornell Alumni News is given an account of the Rev. Ludlow E. Lapham, 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 conversion 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 increasing. Polish, Slovenian and Italian immigrants have accelerated the Catholic increase. Of Milwaukee's 350,000 people, fully 140,000 are Catholics.

On Wednesday, of last week, a venerable Oblate Father resident at the arch-episcopal palace, St. Boniface, Manitoba, Can., entered on his ninety-first year, hale 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.

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 admitted to the Fourth Degree in Milwaukee, Wis., on Washington's Birthday. Ten German Catholic clergymen were among those initiated. It looks as if 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 Columbus, Ohio. Mr. Carnegie replied very promptly to Father Smith's request to give \$1,250. A member of the congregation has already donated \$250 towards the balance.

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 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 years time, served the Mass of the simple priest in the Apostolic Basilica.

It is related of Pius X. that he keeps in a little silver box the return ticket which as Cardinal Sarto he bought when leaving Venice for Rome to attend the concilium which made him the Supreme Pontiff. He often looks at the tiny card as a souvenir of his former home and ministry and longs to see the Adriatic 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," Rev. James J. Keane, D. D., the able and eloquent Bishop of Chelmsford, Wyoming. The lectures were given under the auspices of the Knights of Columbus.

THE EXODUS.

FRANCIS W. GREY, LITT. D.
AUTHOR OF
'The Cure of St. Philippe,' etc. Gilbert Franklin, Curate, etc.

CHAPTER I.

THE CALL OF DUTY.

Saint Joseph de l'Acadie was en fete for it was 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, for it was also Monsieur le Cure's silver jubilee, as well as the jubilee of the new church, built in place of the one destroyed by fire, all those years ago, a church of which the village was justly proud.

And, in the evening, as was only to be expected, under the circumstances, there was a soiree musicale et litteraire in the large hall of the college, in plain English, a lecture, a debate and a concert. The confereur, lecturer as we would say, was to be no less distinguished a personage than the Provincial Minister of Mines and Colonization, the Hon. Angus McFarlane, whom the country had done itself the honor to send as its representative to the Legislature at Quebec. His subject, moreover, was only fitting in view of the more important concerns of the day, the French-Canadian migration to the United States. How can it be checked? But, what was likely to prove of even greater attraction was that the lecture was to be followed by a discussion, limited to speeches of ten minutes each, wherein four students of the college were to debate, 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 gross bonnets—could possibly be expected to do.

Among those chosen, Pierre Martin, 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 visionary, 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 fulfillment: "Don Quixote," some one had dubbed him, with a not very brilliant originality, though not inaptly, but a poet and an 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 controversy of the minister's assertions.

The college hall, Monseigneur Demers declared, had never in his recollection been so crowded. Monsieur le Cure, since it was his fête, had the seat of honor, the minister sat on Monseigneur's left.

One other guest, present on the occasion, deserves more than passing mention, namely, M. Alphonse Blodeau, once member for the county of Vaudreuil, and now one of the Federal Senators for the Province of Quebec. Senator Blodeau, it may be said, held very clear and definite 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, 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 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 Blodeau took the seat reserved for him, on Monsieur le Cure's right and prepared himself after the customary courtesies to endure the concert without betraying the effort such endurance cost him. Of the concert itself, indeed, all that need be said was that it was much as others of the kind, and did more credit to the local talent taking part in it than possibly Senator Blodeau had been prepared to accord. Each performer, in short, won his or her due meed of applause, for country audiences are generous of such encouragement to the sons and daughters of friends and neighbors who, naturally, do as much in turn. Then briefly but happily introduced by Monseigneur Demers, the minister began his speech.

It may be read, at length, by those curious in such matters, in the Courrier de St. Joseph, and even in the Quebec papers of the following day; but, since it 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 remain 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, to be disloyal to God and to Canada, to their traditions; it was want of faith, to seek other dwelling places; it was irreparable wrong, to themselves and to their children, to exchange the free air and sunshine 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, 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 picture, to be sure, all lights, without a 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 this land!" he continued, "I have been there!" At which point, according to the reporters, duly cognizant of the minister's importance, there was "loud and prolonged 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 president with an eye to freight and Governmental 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 matter 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 say so.

As a speech it was a succès d'estime, a triumph of oratory—and of special pleading—but hardly convincing. An appeal to sentiment will rouse most audiences, an appeal to national glories, national loyalty, will stir a French Canadian crowd to wild enthusiasm, as why should it not, the glories and the loyalty 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 métier, 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 hearers looked for.

Pierre Martin therefore, young, untried and inexperienced, had a hard 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 disadvantages 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 expense inevitably involved in clearing it; reminded his hearers that a large migration had already taken place to a life for which, as an agricultural race, and as Monsieur le Ministre had so well told them they were pre-eminently well fitted, 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 they knew Monsieur le Ministre's New Quebec better, if he will allow me to say so, than Monsieur le Ministre himself can ever hope to know it; because most of all they could not afford to go there!"

It was a double point, excellently taken, which his hearers, Senator Blodeau, 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 me, as it is, by those whose authority was indisputable, yet they went!" He spoke of their need of help 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 Northwest, where Americans enter by the tens and yearly, and Europe empties the surplus of her heterogeneous population?" "Monsieur le Ministre," he concluded, "would you have me believe that New Quebec is your land of Promise; 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 which followed. The minister was charmed. "He will go far, that one there," he whispered to Monseigneur Demers, in excellent French and an accented Glasgow 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 feared less the charm of words, 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 not a high or 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 years and more.

It was Pierre's hour, the proudest surely of his young life hitherto, and as Monseigneur, the lad could see, was pleased with him, his comrades and the audience cheered him, the minister, when the evening ended, shook 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 the Bon Dieu pleases."

And Monseigneur Demers, as he listened to the brief colloquy, felt once again how absolutely unfounded his 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 certainly less profitable and much less interesting.

Senator Blodeau also had his tribute of congratulation to offer, not less cordially, 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. He spoke of the priestly vocation as a bitter resentment as patronage. Pierre moreover in the hour of his victory, as he justly deemed it, over Monsieur le Ministre was likely as Senator shrewdly reflected, to be more than ordinarily sensitive to the attitude of others. He felt indeed that the young man honestly deserved all possible encouragement, the more that he had, all unwittingly, given forcible and telling expression to the very view which Blodeau, for reasons satisfactory to himself, was not, as we have seen, inclined 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 hour in my study," he answered, "I will be glad to do so."

"Perfectly," returned Blodeau, 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 the less pleased that he should profess it openly, seeing that under the circumstances it required no small measure of 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, you 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, he could only see it so. The morning's post brought him a letter from his young sister Madeleine, the only one at home, containing sad intelligence. His father, so the letter said, had had a stroke—was hopelessly paralysed. Would he not come home at once and help them—his mother and herself?

It was the call of duty, and he knew it. Hard though it was to turn as much, he would not do so. Yet was it? Was he not at least, 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? He must see Monseigneur Demers as 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. "What heart tell you?" For Monseigneur Onesime Demers had knowledge and experience in such life crises as this, and knew what must be, for each human soul, the final court of appeal.

"I don't know, Father," answered Pierre, and the priest felt convinced that he spoke the literal truth. How, indeed, could he know—yet?

"What did it tell you, at first?" he continued, reading it 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 so?"

"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 least, had no doubt as to what choice Pierre must make.

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

"And my priesthood, Father?" It was a cry, Monseigneur felt, wrung from

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 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 unquestionably a source of astonishment to him that Alphonse Blodeau should have been the one to point all this out to him. Truly, his view had been not only narrower than that of his friend, not only less prudent, but, also, indicative of less trust in an overruling Providence.

Yet, even so, and while remembering all that had been said, in that same 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 ambition, yet had seemed to fail, Monseigneur Demers thanked God that the lad he loved, in whom he took so deep an interest, 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 ALPHONSE BLODEAU.

Monseigneur Onesime Demers, though he had known Alphonse Blodeau for more years than perhaps even so devoted a priest might have cared to count, least 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 not much.

Of Blodeau's course in 1896, Monsieur le Chanoine, as he then was, and an intimate friend of Mgr. Perras, Bishop of Richelieu, disapproved utterly, as it was only natural that he should do. No! it need hardly be said, from any political predilections, since he had, literally, none whatever, but from a conscientious dislike, amounting in fact to what may well be called a holy horror of dragging religion and education, or, indeed, any matter affecting the real welfare, spiritual, moral or material, of his people, into the sordid cockpit of party strife. He was, however, 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 reproach of his friend's conduct; it was, he would have said, strictly no concern of his; it was Blodeau, and not he, who would be held accountable for what might come of it.

And Alphonse Blodeau, who certainly understood the one man he cared to call a friend, and on whose friendship he set a value not to be expressed in mere words, would, as certainly, have understood what his friend meant. More, it was an attitude of mind, if such it may be called, rather than of spirit, which Alphonse Blodeau, agreeing, and disapproving 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.

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 his nominal opponent whom on the same memorable occasion he had served equally ill, there was a certain sphinxlike incomprehensibility about Senator Alphonse Blodeau, when they would gladly have dispensed with—or better still, with himself. It was a quality, in fact, which made him, so to speak, a possible unknown quantity in every conceivable or remotest political calculation. Such unknown quantities have, proverbially, a tendency to vitiate the nicest and most careful reckonings, Senator Alphonse Blodeau was most assuredly the least popular, as he was the least trusted member of the august assembly which he adorned by his presence. One who, among his colleagues, familiar it would seem with country affairs, liked him, in a moment of not unnatural irritation, to a thimble-rigger's pea. "You never know," he grumbled, "where he will turn up next."

Fortunately, under the circumstances, Alphonse Blodeau cared very little, if at all, for either the good-will or the confidence of his fellow politicians, on which, it is to be presumed, he set no value, at a heavy discount on their nominal worth, of the advantages accruing, however, or which might possibly accrue from this very condition of affairs, he may well be supposed to have been keenly aware and not unprepared to make use of them should occasion offer.

None the less on accepting a senatorship he had tacitly if not professedly retired from active politics. The reward, indeed, had been immeasurably short of that to which he felt himself justly entitled for his services in 1896. But trifling as it was, he did not on that account 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 unfeeling candor, "that he was too damned grateful not to get even, some day," yet so far, at all events, 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 l'Acadie moved somewhat more rapidly

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, the question of the day. They were, moreover, such as, if they did not exclude political partisanship, certainly ran diagonally, as it were, across the straight ruled lines of party divisions, and, in certain phases of its migration, especially, seemed likely to raise acute divergences, not only between the older provinces as 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 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 earliest settlers, the French Canadians, as Alphonse Blodeau was the first to recognize clearly, failed utterly, hitherto, of taking the place that they rightfully belonged to them. Others doubtless, 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 Blodeau's entire concurrence and approval. But the Senator had he cared, or thought it worth while to do so, might rightly have claimed priority, regards the recognition of its supreme importance.

As to the political possibilities dependent 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 yet 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 attaining their end, but had materially and seriously hindered its ultimate accomplishment. But the possibilities he contemplated, the Exodus to the 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 of 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, provided always that the men of his race could be made to see wherein lay their sole chance of retaining, or rather, regaining it. In a word, the sixty-five votes of the old province, which could no longer be considered as holding the balance 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 trusted 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 colonization was to speak at Saint Joseph de l'Acadie, on "French Canadian Migration," he came to the prompt conclusion that he might learn something by being present, if not perhaps, from the minister, at least from the mere attitude of the audience, which, he maintained, was full of information—to those who could read it aright.

Accordingly he sat and studied, not 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, whom, alone of all men living, he could trust implicitly, even as he trusted himself, he spoke openly enough, in Monseigneur'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 emigrate to the States, as they have done for so many years past."

"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 do. 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 Blodeau. "But as to force, mon cher Demers, I count on 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 a familiar, friendly fashion on the other's arm. "Forgive me, mon ami," he said, "if I speak plainly, as one man to another, but it is not just possible, 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 the faith, Dieu merci! nor of the

Church—do you wonder to hear me say it, me Alphonse Blodeau—but in the 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 striving to do even better? The world, mon cher Demers, belongs to those who look forward, not to those who look back."

"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 impotence, which the Senator instantly interpreted in its full meaning. "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? Could it keep these people whom I love," he added sadly, "whom I have baptized, married, absolved, whose sons I have taught since I came here, from going to the factories of a foreign land, to a life for which racially, socially, and physically they are wholly unfit?" What do you think then, is the remedy, if there is one?" enquired Blodeau, who, though he had his own views on the matter was anxious to learn those of one who would naturally approach it, so to speak, from a different direction.

"The remedy, mon cher," was the reverent answer, "rests first, as it must always do, with le Bon Dieu, then with the younger men, possibly with you."

"With me?" Senator Alphonse Blodeau, 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. It was a tribute to his ability of which he was not insensible; but it was something more. It was a view which, he knew, he 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 or politics, the influence, namely, of the Church. The habitant might, as he had 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 Parliament, 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, 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 theirs?"

Once more Blodeau 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 referred, whereas of that friend's judgment 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 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

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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 vying 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 provided 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 and sets on the west. All our donations go to it: our poverty prevents us getting 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 a 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 missionaries 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 saving the lost.

HIGHER CRITICISM IN UNIVERSITIES.

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 factor in a system of education. They are more independent. Students attending 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 thought. The need of competent authority 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 revelation—in 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 to-morrow, the question of all time, is Who is Jesus Christ? Sometimes it assumes 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 Caesar." 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 medieval 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 conduct—and nothing more." The Scripture was much more. No such narrow Judaic view held sway amongst theologians in the Catholic Church at any time, early, medieval 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 revelation 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 differentiate Scripture as it appealed to the medieval theologian and the pretended reformer, or as it is otherwise stated between 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, than the exclusion of medieval theologians, than Catholic emancipation. The word of God, the spirit and life, the vivifying truth were there in palm and prophecy, in gospel and epistle—studied, contemplated, applied and commented upon. Private interpretation is the essential difference. When these sixteenth century

heresiarchs broke with the Church they had to throw overboard the sacramental 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, indifference, 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 CRITICISM.

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 a 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 self-conceit 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 expression 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 amount of national literature." It was written by men to whom God spoke, "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 the storm.

reading of the Catholic Disabilities Removal Bill in the English House of Commons, on the 22nd of May. The second 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 Braebridge, Ont., which took place on the 19th April. Father Collins was a native of the township of Cayen, 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 Braebridge. The loss will be keenly felt, not only in the parish where his ministrations have been crowned with such remarkable success, but also throughout the diocese 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 America, the new weekly published by the Jesuit Fathers of New York. It takes the place of the Messenger, a monthly 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 many districts in Ireland. Mr. O'Connell 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 outside world. Her interests are too vast and her mission too valuable to be without some public voice to assert her claims and make known and respected her principles of thought and action. Her fair name is the precious heritage 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 attacks, as well as to warn adversaries 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-forgetfulness and less self-glorification. More constructiveness and less criticism. More real sociability and less whist. More simplicity and fewer 'airs.' More copying of kindly and worthy deeds and less imitations of fads and follies. 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. More emphasis on manners and morals and less on money. More sincerity and less smartness. A greater desire for social usefulness than social prestige."

SOME OF THE most prominent newspapers in France express the belief that the beatification of Joan of Arc marks

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. 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 Father when replying to an address of 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 accusations that she is an enemy of liberty, civilization and intellectual progress, I 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. The depository of truth, she only can bring the people to veneration and love."

THE EXHIBITION of bigotry which recently 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 women in politics 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. Igelbert Jones, of New York, chairman of the executive committee of the league for the civic education of women, referring to the Pope's pronouncement said:

"I am not a Catholic, but have great reverence for the Pope, and would respect greatly whatever he says. It is a message from a great authority, and as such should have its weight. I think it will produce a marked effect on many Catholic women, and will render a pronounced check to the woman's suffragette movement. Although not a complete man, 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 who run about from city to city dabbling in the affairs of government and neglecting the duties of home.

This year's retreat for men in the Cathedral at Cleveland, under the auspices of the Knights of Columbus, was the direct means of bringing fourteen non-Catholics into the Church—the twelve men and two women. The latter are the non-Catholic wives of Catholic men, who were led to seek admission into the Church by the example of their husbands in making the retreat.

THE LITTLE R... A lawyer in placed himself u... strong advocate... the teaching of C... a place. "It is... the State," says... for the education... age." This is h... the New York... handles him: "It is not the State to bar Ch... moral teaching, l... from sch... taxes of a Chris... the accepted du... pagan, barbaric... of the Ch... State never rec... sion from God o... The State ju... function of educ... of parental dut... education is nec... about of good e... sound and valid... the education i... citizenship. Here we see a purely secular... of religious pri... citizenship? A... tional system i... not justified, a... is not justified... some system wh... tional condition... would not be ex... Excluded relig... and the rem... the pupil, not... ference between... and evil. Purely sec... the instrument... gives power, b... direction; an... ec, a boat with... good or evil, The more a... of moral pri... he is a dang... society. If so... thinking it wis... to protect its... to bring him... with a knowle... to his Creato... tures. This... secular educat... superficial th... We must... State cannot... which a com... citizen mak... given, it sho... teaching, an... on the pare... posed it. But it wi... parents who... other reaso... their child... 'tis 'tis thro... through ign... can do more... ent parents... very sad. from an inco... than from a... has no syste... pervading. Does this... to bar relig... is to antaga... pronouncem... Independent... he did. The... of the law... God. It h... equal; tha... Creator wi... sec. Her... affirmed mo... stance of H... is His... with certai... logical tru... philosophy... this lawy... State to... the publi... they sme... State. IDE

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THE LITTLE RED SCHOOL HOUSE SUPERSTITION.

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 a place.

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.

Here we come to the question, Does a purely secular education, exclusive of religious principles, guarantee good citizenship? If not, then an educational 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 and develop and direct the moral nature of the pupil, nothing to tell him the difference between right and wrong, good and evil.

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

The moral man without the influence of moral principles knows, the more he is a danger to the well being of the 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, true man, with a knowledge of his responsibilities to his Creator and to his fellow creatures. 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, can be given, it should give up the business of teaching and leave the responsibility to the parents, where the Creator imposed it.

But it will be said, there are many parents who are through ignorance and other reasons incompetent to educate their children. This 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 is done by the State than by the parents.

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 Independence? He does not talk as if he did. 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 existence of God, that He is Creator, that man 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 his duty of the State to exclude these teachings from the public schools, because he thinks they smell of a union of Church and 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 which his trust, rules his household by that noble virtue "Christian Example."

Where the gentle and tactful Catholic mother 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 together in perfect harmony and action.

fort and cheer for others. At night all assemble together to recite the rosary, litany, etc., of ardent prayer 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 maintenance in a small form. Here 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 illiterate 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 better manners and examples for their younger brothers and sisters, assisting these in their school or catechism lessons; older sisters exercising a mother's patience with the little tots, ever striving to increase the neatness of their home, by adjusting the results of the never ending mischiefs. The whole home seemed 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 Lutherans 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 (1821) it was the Rev. William Hawley and his associates, clergymen of the Protestant Episcopal Church of the United States, who asserted: "1. A Roman Catholic can be in principle a faithful subject of a Protestant government only when an unfaithful subject of the Pope."

"2. A consistent Papist and a faithful 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 conveyed by paragraph 3: There are many good subjects of Protestant governments among Catholics for the sole reason 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 though we mean to accuse the bulk of Roman Catholics of being disloyal American citizens. We sincerely believe a great many do not fully realize the position the hierarchy of their Church maintains with reference to the principle in question, especially in view of the outgivings of their teachers in this country."

There 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 among Roman Catholics, but really are they so ignorant of the doctrines of their Church? Might not the ignorance be found among their accusers? That point is an unprejudiced mind that the point is worthy of some investigation on the part of our Lutheran friends. We throw out the suggestion; may they profit by it.

BISHOP ENGLAND'S REPLY. The following extract from the reply of Bishop England to Rev. William Hawley and his associates of little less than a century ago is applicable to the present situation and responsive to the Lutheran's charge:

"All the early martyrs of the Church 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 beholding St. Paul? Did he only act as he ought in crucifying St. Peter? Was Pontius Pilate a meritorious governor who conscientiously exercised his authority in putting Jesus Christ to death upon the charge of seducing the people from their allegiance to Caesar?"

"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 this we have met it as we meet it now. We have a kingdom, it is true, in which we pay no obedience to Caesar, but our kingdom is not of this world; and whilst we render unto God the things that are God's, we render unto Caesar the things that are Caesar's. To the successors which the apostles render to the authority left by Jesus Christ, who alone could bestow it; we do not give it to the Governor; we do not give it to the Congress; 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 to them everything which the constitution requires; you give no more; you ought not to give more."

"Let the Pope and the Cardinals and all the powers of the Catholic world united make the least encroachment on that constitution, we will protect it with our lives. Summon a great council, and let that council interfere in the mode of electing an assistant to a turnkey of a prison—we deny its right; we reject its usurpation. Yet we are most justly obedient Papists. We believe that the Pope is Christ's Vicar on earth, supreme visible head of the Church throughout



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the world, and lawful successor of St. 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 of our political rights as firmly as we deny the power of interfering with one of our spiritual rights to the President and Congress. We will resist 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 Catholic Church was not 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 enumerated with the recent year 'isms' and exorcises them that seem to thrive, each for a time in 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 department of science; but, just because she 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. It would 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 away beneath the efulgent rays of reason and revelation, while "the truth of the Lord remaineth forever."

THE MORAL HELL-GATE. Asked what he thought of the American people at the present time, the Cardinal answered: "The root of the commonwealth 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 sentiment of the people. We are now confronting a moral hell-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; and tendency of our women to become more like men and less womanly, come 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 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' 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. 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."

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 enactment of laws that will prevent and make impossible these twin evils."

"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 be said to be the malady of our time. The constant utterance of oaths by men is heard on all sides. 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 religious training we direct the heart. When women become possessed of a passion for worldly pleasures and get a false idea of liberty and independence there is danger for the nation. It is the duty of every woman who is married to rear a family. God intended that she should. The evil one will tell her to wait a while, to travel and enjoy herself."

WOMAN'S PLACE.

"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.

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 ringing the changes for years on his pet hobby: "Eggs 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 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 constituted to his mind a real danger for the Protestantism of the country.

He seemed to see in every newspaper office in London Catholics who were wielding such an influence over their collaborators that they actually shaped the policy of the great metropolitan journals. He is surprised at finding Catholicism so well spoken of and every-thing 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, that one can have but pity for his rash opponent.

What exquisite drollery 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 candor, got itself a'headed to in many magazines, encyclopedias and atlases? He would reply that a man talking freely can hardly help mentioning America. 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-effacement 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 cunning and perfidy nor because of Rome's courage and wisdom. It is because Rome (both pagan and Christian) must bulk large in the mind of any intelligent man."

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 published. It is that it is published and is then found not to be a fact. This has been the history of a hundred exposures of Romish evil, of the dirty half-progagate 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.' "Then 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 origin to the 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 colossal 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. 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 to defending ourselves against a few nuns."

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It will be interesting to see what answer Dr. Horton may make to this common-sense rejoinder to his Protestant hallucinations. Certainly 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 Pilot.

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 Ortolodox Protestantism in the United States."

The Methodists in the United States and Canada are, numerically, a very strong and influential 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 estimation the shouting, unreasoning, ignorant, emotional people they were a fifty years ago. They have gradually sloughed off some of the narrow mindedness and ignorance which formerly were considered to be badges of Methodism. Their preachers are not now shoemakers and stonemasons who leave their last and hammers once a week, in order to enlighten the world, but men trained and cultivated in colleges. They are among the largest of religious denominations. They are zealous for they have 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 Methodism 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 Christianity, 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 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 believe in transubstantiation. Indidels are quick to perceive the illogic of accepting one miracle, resting on scriptural foundation, and of denying another, also corroborated by the direct word of Scripture.

The Catholic Church and the Methodists have one point of sympathy. They both oppose the denial of Christianity. The Methodists weaken their defences when they attack and ridicule the doctrines of the Catholic Church which alone, for ages has consistently upheld, above the strife and storms of human

SCRAPING THE STOMACH

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

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 I was dreadfully alarmed, but I dreaded an operation and had reduced.



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, the "Fruit-a-tives" not only remained on the stomach, but they also checked the vomiting. I immediately began to eat, 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 Hainstock. "Fruit-a-tives" are 50c a box, 4 boxes for \$2.50, trial box 75c. All dealers or from Fruit-a-tives Limited, Oshawa.

passions and satanic conspiracies, beligit in the Godhead of the Son of God. Today 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 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 will meditate on this truth, for the ministers know that Methodist parochial schools would not be supported by their congregations.

There are no Christians in our country who would make the same sacrifice 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 game for the Ingersolls, and they will lose out as sure as the sun will rise tomorrow.

The fight to-day is between Christianity 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 consider the 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.

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FIVE-MINUTE SERMON. Third Sunday after Easter.

THE PATRONAGE OF ST. JOSEPH.

"The blessings of thy Father are strengthened with the blessings of his father, until the desire of the head of Joseph and upon the crown of the Nazarene among His brethren." (Gen. xlix. 26)

Why do we believe that St. Joseph is 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 relationship 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 Trinity; since he, like the Blessed Virgin, was destined from all eternity to fulfill a peculiar office in the divine economy of the mystery of the Incarnation. It was God's will that Joseph should come in contact and have relations 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. With regard to Jesus—St. Joseph was His Father in everything but generation, 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 of 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 to them." It supports a maternal 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-begotten 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."

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 more acceptable; for the spiritual not only purifies but intensifies to an almost infinite degree the power of love. To be sure, there is no equality between the 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 this 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 more familiar becomes the intercourse with the intercessor, the more does love exist, and consequently the more efficient 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 condemned 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 with its leaders, literature, teachings, political activity, and all the other concrete forces which are moving toward Socialism as a system of industry. Now this movement is as a whole decidedly hostile to the Christian religion, the Christian view of life, and Christian institutions. Practically all the prominent Socialist leaders are atheists and base their atheism upon their social philosophy. In America as well as in Europe, the teachings and the literature of the movement are permeated with anti-Christian doctrines. Even the political activity of American Socialists is to a considerable degree unfriendly 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 suggested that some of the members voted for the resolution solely as a matter of good tactics.

As a social philosophy, Socialism refers 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

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change in economic conditions. Hence the consistent follower of this social philosophy looks upon Christianity as the outgrowth of the present industrial order, and expects that the Socialist will produce an entirely different religion. In all probability the majority of those who call themselves Socialists 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 statements can be found in the authorized Socialist books, magazines and newspapers. If time for a study at first hand is wanting, recourse may profitably be had to Father Ming's "The Characteristics and the Religion of Modern Socialism." (Benziger Brothers, 1908, \$1.50.) It is clear that one cannot adopt the Socialist philosophy and remain a Catholic. 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 Catholic 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, "Socialism might not be so bad were it not for the Socialists." Moreover, experience seems to show that the great majority of Catholics who remain long in the Socialist movement cease to practice their religion, and this without being "driven 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, but 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 instruments 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 industries, for example, agricultural implements and the sewing machine of the custom tailor or dressmaker. The incomes of persons employed by the community 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 proprietor. The integrity of the family 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. Most of its provisions, moreover, have been accepted by one or more recognized Socialists, such as Kautsky, Vandervelde, Gronlund, Simons, and Sparago. It may, therefore, be called Essential Socialism. I cannot see wherein it conflicts with Catholic religious or moral teachings."

These views are a probably representative of the position of very many American Catholics who call themselves Socialists. If we assume that the system above outlined would work at least as well as the one we now have, we cannot say that it falls under the condemnation of either the moral law or the Church. For the moral law merely requires that the rights and the opportunities of private ownership be sufficiently extended 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 extreme 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 convert only the means of production, and not all of these, into common property; 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 purchase insurance from the State. And over whatever property he owned he could exercise full power of disposal by sale, gift or bequest, but not by hiring it out for profit. (2) The Socialism of the Encyclical would exclude the "stable and permanent possession"

of things; but Essential Socialism would conserve such possession, not only with regard to the kinds of property 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 enjoyment and ownership, taking only the rental value of the land exclusive of the improvements. (4) Pope Leo condemns 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 penetrate and pervade the family," and would "threaten the very existence of family life;" but no such arbitrary interference is involved in Essential Socialism, while the rights of private property above enumerated would be ample to keep the individual "interested in exerting his talents and his industry."

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 among the best, owing no 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 canvass of the colored people, in order to become personally acquainted with them and invite them cordially into the colored homes.

The census revealed that a majority of Oberlin's negroes were not active church people.

All promised to attend the Catholic services, and it looked throughout the week as if they were trying hard to make their promise good. The entire body of the church was reserved for the negroes and extra chairs had to be provided for the second night. The best of order was observed, needless to say. For most of them it was the first time in 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 most of whom 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 my boy were in the Catholic Church, where he could be brought under the influence of the confessional." "I would give

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anything if I could say the rosary, as you do, and keep the Lord's life always before me." "Get me a Bible, please, the one that contains all of the sacred 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 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 welcome them as brothers in the faith. The Benediction of the Blessed Sacrament was omitted on two or three occasions, 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; every genuine convert, however, should be 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 census showed no more denominational changes among the blacks than did a similar census in Cleveland among 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 and 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 are open to them. 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 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 evangelization of the colored race in the South, and it is a good work, too. The negro needs the Church. There is an opportunity of doing a great deal in the same line right at home, and the only donation 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.

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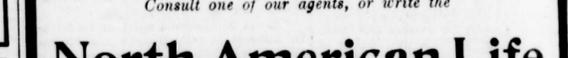


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