

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

VOLUME XXX.

1908

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SSUE

LONDON, ONTARIO SATURDAY, MARCH 7 1908

THE NEW JESUIT SHRINE.

1533

The Catholic Record The father may wash his hands after

LONDON, SATURDAY, MARCH 7, 1908.

THE ROVING RANTER STYLE.

The correspondents who write us on Prohibition and Local Option should remember that their views can be set forth in mild and just language. This question can be discussed so as not to engender a suspicion that they look upon themselves as omniscient and infallible. And it is a waste of time to write reams on things admitted by every Canadian. Our friends should not copy the methods of the roving ranter of speech intemperate, who strives to make his cause ridiculous and to please the people who never grow up.

OUR PROGRESS.

We do not, as s rale, attach any imvortance to addresses at festive gatherings. They are but playthings of the passing moment. The most of men are content to strut the dinner stage as comedians with guips and jokes, but not subsist on criticism and disquisi eccasionally a speaker essays to make tions on the glories of the universities as think rather than smile. When he of other days will not free it from the descants on our progress he brings into thraidom of debt. Queen's and Toronto play, now and then, an overheated im- would not be on the plane of prosperity agination, with the result that we have had they been left to plough their a display of scholarship whose badge is farrow unaided and alone. They would not accuracy. True we have done not be able to farnish this country things. We are not idle now. Bat if with what it values and rewards if the wealthy non Catholic had had opened we desire to retain the ground conquered by our forbears we have much his mouth instead of his purse. Ottawa to do. And if we wish to safeguard is not insistent in its demands. We the Catholics who are seeking homes in | can give or refuse it our assistance. the open spaces of Canada we have Bat if we wish to have a centre of inneed of workers who will not grudge fluence, the equal of other halls of the toll of self-sacrifice. It is an old learning, we must assuredly be willing story, and true, that communities which to make sacrifices to this end. Other should be Catholic are anti-Catholicwise we may become hewers of wood to a frenetic degree ofttimes-because | and drawers of water, mere Gibeonites, the sects sowed them over and over, serving the temple of national pros and without opposition, with the seeds perity but fied on scraps and leavings. of prejudice. The men who founded If our friends think we are pessimistic them retained the faith in many in we ask them to look over the ground stances, but their children, through and judge our assertion by the light of mixed marriages, lack of Catholic literfacts. sture and priestly ministrations strayed from the fold. We need not have a

repetition of this history. A BARRIER TO PROGRESS.

When we hear remarks anent our progress we think of the army of boys who are flung into the world to rise or to sink, to pit their untrained and well known, wrote, or, at least, caused feeble habits against temptations and to be written, by Wolsey, a work on poverty. We see them around the the Seven Sacraments against Martin -gamins who are taking a post gradu. the Holy Father conferred on him the ate course in the University of the title " Defender of the Faith." which Street. Towards them many of us adopt all English sovereigns, however anti the Pagan policy of : " Don't care." We should care, of course, but we But to pander to English agaostics and either forget them or remember them atheists the motto was recently only to chide them for being unmanner. dropped, quietly and unostentationsly.

And these lads grow up beyond the pale of our sympathy and help, THE MODERN TOURNAMENT. talk of the humanity. Many of them are lost to society and the Church because the charity which exhorted the admiration of the enemy of other times is bodied forth now a-days in speech but not in deed. Needless to say that to allow children to leave school at an early age-to permit them to drift into the owest places-is to diminish the influence of Catholicism as a social power. To sell our children into economic slavery is to prevent them from being carefully instructed Catholics and incelligent citizens.

the manner of the hypocrite, but the fact remains that if he did not waste his earnings and if the mother had sense the boy would be in school. The elimination of gewgaws for the girls, of a few drinks for the father, would more than compensate for the

pittance earned by the boy. AN AID TO PROGRESS.

tion has reached its third volume, which those has reached its third volume, which appeared in 1907. The Burrows Bro thers of Cleveland, are the publishers; and it may be said that no work in this line heretofore given to the public can It is rather wearisome this talk on higher education. That it is necessary we admit, though h re in Ontario we are chary in giving substantial manibear comparison with it, in its wealth festation of our belief. We have a of historical illustrations, its faithful University, but unendowed and unreproduction of rare old maps and prints, and the typographical finish of this superb edition "de lare". blessed by the support accorded by the non-Catholic to his halls of learning, MR. HUNTER'S MODEST CONTRIBUTION. its feet are not on pleasant paths. Even Mr. Andrew Hunter, in his nograph on Tay Township (p 24) Schoolmasters are expected to wax fat did not hesitate to print: "Tae Rev. A. E. Jones, of St. Mary's College, Montreal, has a wide acquaintance with the literature of the missions." Dubtless this does not mean that I am on country air, but a university must have a stronger diet. To enable it to be a not inglorious competitor in the field of education it must not be thoroughly equipped as an expert in Indian Archaeology, so I must not hemmed in by monetary diffi sultiesin short, it must have money. It can-

fatter myself; bat persons competent to judge "know full well what silly bladers certain experts may perpe-trate when not well versed in the his-tory and customs of the American Tribes. Before passing, -and it will be a re

lief-to something less personal and far more interesting, Mr. Editor, I wish it to be clearly understood that my aim is not to have any one of my arguments accepted on estraneous authority. If I have cited those all too flattering testimonisls, it is merely to restore, if needs be, an unbiased frame of mind in those interested in this subject, the identification of the site of St. Ignace II., so that they may pigeon-hole for the nonce the certificate of incompet ency awarded me, with much circum stance, by Mr. Andrew Hunter, and heed alone the line of reasoning I shall follow whither to show the facility follow, whither to show the fatility of your correspondent's objections, or to

make good my own contention. MR. ANDREW HUNTER'S PURPOSE.

It is fortunate, Mr. Editor, that Mr. Andrew Hunter should have let us into the secret touching the object he had in view when he sent his circular letter simultaneously to so many Ont-ario papers. I say "secret" advisedly, for iew could have conjectured that it Was really such as it is put iortin. relute them. Nor is there a surer "Inis (letter) he avers, "is merely a plea in plain language for historic than when its promoter is seen to have ident Roosevelt's Godless money, says matters of archaeological inquiry. The language is plain enough ; as for the common sense, the public, like any other analytical expert, with patience and perseverance, will no doubt succeed from English coins. Henry VIII., as is finally in detecting a trace. And though your correspondent pleads that tempt, by specious but unlair argument it is ased, I am optimist enough to feel confident that it will come out all right in the end, not much the worse locks-in the cities selling newspapers Luther. As a recognition and reward for the wear and almost as good as

Others, not so felicitously endowed have been denied the use of common sense in matters of archaeological inquiry. Many have been led astray, for they could not get their knowledge of the locality and the circumstances at first hand, and had to fall back on newspaper accounts in their search for

historical truth. Now, this self con stituted champion of verity is coming to the rescue. He is to set the m right important point in all this discussion, and correct the deplorable mistake regard to the position of the scene of the massacre of the Jesuit Mission aries. The reader must be no longe 'at the mercy of such writers.' An how does he purpose achieving this de sirable result, so that the benighted may secure their knowledge at first hand? How? Why it is simple -by more newspaper accounts This then is historical knowledge a first hand ? Mr. Hunter's only possib reply must be-well, if it is not exactly the article asked for, it is just as good Now, Mr. Editor, a man takes himsel too seriously who claims that his work in such matters, when pitted again that of many others who have had o portunities at least equal to his, mu be accepted as evidence at first hand and preferred in consequence to theirs of our money to witness the game and MEANS TO AN END. The earnest believer in any given the ory, and who is actuated by ory, and who is actuated by a sincer desire to have his readers, for instance some into possession of truth does no lower himself by imputing at the outse base despicable motives to those who may honestly differ from him in opinion, s as to discredit in the eyes of the publ a loyal adversary. He only belittle himself, and self respecting men of hi own way of thinking would whisper t ne another "Non tali auxilio :" Whil the public at large are sorely tempted " Sham What, Mr. Editor, does your corres pondent mean when he pens a phrase like the following? "No sooner did the Rev. Fr. Laboureau through ill health abandon the scene of his arduo parish labors than the promoters of this new and, as it were, rival memorial begin operations last summer.' Th odious insinuation is too inane to deserve any other answer, than to assure your readers Mr. Editor, that its origin-ator is Mr. Andrew Hunter, of Barrie. MEMOBIAL CHURCHES AND SHEINES As for rivalry there is none, nor was there ever any. I myself had the honor of delivering the address at the in-auguration of the Memorial Church themselves of the charge of murder—a clumsy lie to cover their inhumanity. Por what chance has a child in a world that is none too safe for the nature. The mature is a child in a world is a to be a constructed of the mane, and was easily the that is none too safe for the nature. The mature is a child in a world is a to be a constructed of the mane, and the sate of the invitation of the Memorial Church at Penetanguishene, and this at the invitation of the Memorial Church at Penetanguishene, and this at the invitation of the Memorial Church at Penetanguishene, and this at the invitation of the Memorial Church at Penetanguishene, and this at the invitation of the Memorial Church at Penetanguishene, and this at the invitation of the Memorial Church at Penetanguishene, and this at the invitation of the Memorial Church at Penetanguishene, and this at the invitation of the Memorial Church at Penetanguishene, and this at the invitation of the Memorial Church the invitation of the Memorial Church at Penetanguishene, and this at the invitation of the Memorial Church the invitation of the Memorial Church the invitation of the Memorial Church at Penetanguishene, and this at the invitation of the Memorial Church the invitation of the invitation of the Memorial Church the invitation of the Memorial Church the invit

harch, and stands within sight of the CONTINUED FROM ISSUE OF FEB. 29. test landing of Champlain, Brebeut, and thers, if not all the early Jesuit Mis-ionaries. It stands midway between Elroy M. Avery, Ph. D., LL. D., too well and too favorably known in literary, scientific and historical circles the very first and the very last misto need any introduction to the Can-adian world of letters, has shown his d other such reasons it was chosen as high appreciation of my latest map of Haronia and its Indian Village Sites, e site of the Memorial Church, which self serves to perpetuate the memory by reoroducing it in colors at page 161, one and all the pioneers of Chris shity, one and all the stirring events vol. III., of his great work in fitteen volumes, "A History of the United States and its People." This publica ich took pisce among the Hurons aring an interval of not quite a half

A sprine, when not taken in its ginal and restricted sense of a nium or receptacle for the bones of artyrs or such like, is a place of pil-rimage, a place hallowed from its hisry or associations with some special igious event, or, as in this instance, the blood shed there of a Christian ro or a servant of God.

Mr. Hunter, in quite a friendly mood ewarns us that "The Memorial hurch at Penetanguishene had iready been erected in this way (viz., general principles) and there is no ar icular advantage to be gained by xploiting a forest of Memorials, " whatever that may mean. I take it, hat it is not advisable to establish several shrines. Without being a prophet, or the son of a prophet, I can foresee e time when this part of O stario will e dotted with them. They may be in ne beginning of modest proportions ad very unpretentious. The first is ready established at the Martyrs' ill. The second will be raised at St. oseph II., where Daniel was struck own; a third, near Van Visck, for it as in the neighborhood of the mount the Nottawasaga that Chabanel lost is life; a fourth will be erected at tharita, the St. Jean of the Petuns, tharita, the st. Jean of the Petuns, ulmur or Melancthon, in Dufferin in boundy, but more probably in Osprey ownship, County Grey, whenever iarnier's last resting place shall have een discovered; and what is more, ithout Mr. Hunter's likes or dislikes

ing consulted in the matter.

ver stoops to misrepresent the argu

HOME RULE FIRST ON IRELAND'S PROGRAMME CRUCIAL TEST OF MR. HUNTER'S PUEPOSE. No sincere champion of truth, how-vor thoroughly he may be convinced f the soundness of his own views,

olic Telegraph.

We commend to the study of our readers the appeal published in last week's issue of The Pilot, from the National President, Micheal J. Ryan Esq. of Philadelphia, to the members of the United Irish League. Especially would we emphasize his warning against "ancient feuds" and "old men's quarrels;" and his reminder that Home Rale must not be made ach.

Father Lambert, and it is to be hoped

that the suggestion will everywhere meet with approval, and the scholarly

New York editor learn from the re-

sponse, how firmly he is established in

the hearts of his countrymen .-- Cath-

LAMBERT.

A correspondent of our esteemed con-

temporary, The Catholic Universe, anggests an unique way of showing to the Rev. Father Lambert, the valiant

and dauntiess editor of the Freeman's Journal, whose long life has been spent

in the service of God and his country,

the esteem and love in which he is held by the Christian people of this

country. After pointing out the in estimable service Father Lambert

estimable service Father Lambert rendered to Christianity in his defense

of it against Col. Ingersoll, the writer

"David of old was made King by

the Israelites. What have we done for Lambert? His head is whitened now

by the snows that never melt. Daily, as editor of the Freeman's Journal he

adda

dent in the strength of his position, lays before his hearers the proofs, in apport of the contention contrary to that Home Rale must not be made subis own in all their undiminished force servient to any other movement in strong in the sense of his ability to refute them. Nor is there a surer Ireland's interests, however intrinsi-cally meritorious. "Without political emancipation," says Mr. Ryan, " in-creased trade, new enterprises and real recourse to this dishonorable expediintellectual progress are absolutely im eat, it may ensure a short lived triumph possible of lasting prosperity or enthere where his peculiarities are unduring advance."

known, and until his opponent is granted a hearing. It is this un-pardonable proceeding that vitiates It is unfortunate that, in Ireland itself, a variety of movements, all good in themselves, hive been made use of by enemies of Irish legislative inde-pendence to divert the minds of the ation, to win a passing triamph but not to vindicate truth. In palliation of people from that supreme object and this iniringement of the accepted laws of honorable debate, Mr. Andrew even to cause unifiendly rivalries among them. Efforts nave been made Hunter can plead but one excuse, namely, that he is incapable of graspfor a like scattering of energies and division of minds among the friends of Ireland on this side of the Atlantic. The enemies of Irish Nationalism will ing the significance of a line of reason-ing or of gauging the weight of its give the Irish people anything but their conclusions: in other guise, the poor right to govern themselves. excuse, that he did not know it was

We have called attention to a very striking attempt at killing off the interest of Irish - Americans in the cause of Home Rale in Mr. T. W Rolleston's recent article in the North American Review, "The Crisis in Ireland." It is

Penetanguishene holds the Memorial AN EASTER GIFT FOR FATHER thoroughly American as Home Rule to attempt to ridicule or in anywise belittle the Irish cause. No true American would be so lacking in inconsistency; and no Englishman finds the

sistency; and no Englishman finds the old devices profitable. American sympathy for Ireland is the lion in the path. If by any chance or means it could be gotten rid of the ancient Tory methods of keeping the Irish people in subjection would be far less difficult. Heace, Mr. Rolleston's appeal. Let Irish Americans continue to prove to him their satisfaction in frustrating all his schemes. - Bosten Pilot.

PRIESTS TO BE KILLED.

MORE ASSASSINATIONS SIMILAR TO DENVER ONE EXPEDIED. Associated Press Despatch

flays and slays each new born infidel feigling. What shall we do for Lom-bert? He needs not wealth. He awaits no ecclesiastical preferments. Let the Catholic people build him Chicago, Fob. 26 .- " A murder will be committed in Chicago within a month similar to the Denver assassin Chicago within a ation, where the Rev. Father Leo Heinrichs was shot down while admin-istering Holy Communion in St Elizaright now a momument that he can enjoy. Let every admirer of Father beth's Roman Catholic Church," as serted Chancellor E. M. Dann of the Lambert send him an Easter letter this Lambert send him an Esster letter this year. Let us write him at least one line, saying, "I for one am grateful to you. I will say for your intention a pair of beads." Priests might offer a Mass. I myself promise to write, and I want 100,000 letters to accompany mine. Let him have a variend from Chicago Archdiocese last night. "I am positive that Anarchists, anti-clericals, or whatever they call themselves, have prepared lists of priests and clergy to be killed, and I am certain that some Chicago man has been marked," he said. "I am the most mine. Let him have a carload from Catholics and non Catholics express ing gratitude. Let us address him at logical man for assassination, and al-thought I have thousands of friends in his humble home, Rev. L. Lambert, Scottsville, N. Y. the Italian colony I also have many b tter enemies." No one is more deserving of the appreciation of God fearing men, especially his co religionists, than

Father Danne said if he was not cho en to be murdered the other candidates would be either Archbishop didates would be either Archbishop Quigley, the Very Rev. F. S. Angel-lacei of the Charsh of the Assumption, or the Rev. Father Francis Gordon, Provincial of the Charch of Resurectionists. Detectives Barnacchi and Longobardi reported to Chancellor Danne at the Chancery office, and told him they were instructed to serve as his personal bodyguard.

CATHOLIC NOTES.

One hundred and fifty Catholic gentlemen of New York, have undertaken, in conjunction with the clergy, to raise \$400,000 to pay off the debt on St. Patrick's Cathedral.

The Pope has excommunicated Dr. Schnitzer professor of Church history and ecclessatical law at the univer-sity of Munich, for criticising the Papal Encyclical against Modernism in a Berlin magazine.

King Leopold of Belglum has conferred ferred upon Cardinal Gibbons the Grand Cross of the Royal Order of the Grand Cross of the Royal Order of the Crown, as a mark of his personal esteem, and also in recognition of his great services to the cause of Christianity and humanity throughout the world.

St. Vincent de Paul's Society of Dibuque, Iowa, has taken up a new line of work, that of sending prayerbooks, religious articles and religious matter to State institutions, and along this line done much during the past year.

It is rumored in Beston that Mrs. John L. Gardner, art collector and millionaire, the lady who bought an Italian palace and had it transported bit by bit and reconstructed in Boston, embraced the Catholic faith. Mrs. Gardner herzelf refuses to affirm or deny the ramor.

Cardinal Gibbons states that the new

By MART F. ennial. By HARTE Marquette By MART R. W ant filter-Past Year.

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PARENTAL FOOLISHNESS.

Many parents have no common serse fluenza. At Ashby the heralds cried in this matter. Doubtless they would out : " Fight on brave knights :" nowbe shocked were they denounced as adays we shout. " Kill the Unpire." slave owners. But we see not how parents who push the boy into the tournaments the Queen of Beauty and streets may be otherwise designated. Instead of planning to have their children the newspapers weave rhetorical chapas the crown and glory of their old age lets for the victors and exhibit their they permit them to learn what they war-worn features in their columns. hight never to know, and to be, if not

mined, no credit either to themselves or to their religion. And yet they are willing to spend money for the education of the girls. These must be planists or artists, etc., so as to enable the proud mother to proclaim to admiring friends the story of their daughters' accomplishments. Bat the boys are away doing odd jobs and be ginning the education of a tough.

THEIR EXOUSE.

The invariable excuse is that the money is needed. In the most of cases this is but a sordid attempt to clear

In the course of the Gentle and Joyous Passage of Arms, of Ashby, described by Sir Walter Scott, four knights died upon the field, thirty were desperately wounded and several more were disabled for life. In the modern tournaments the knights of the puck are as gentle and joyous as the caval iers of old. Instead of boring a hole through an opponent they tap him on the head, unadorned unfortunately by the iron pot of other days, or dent some other part of his anatomy. A contestant may be disabled for life, or escape with a few bruises, but we give

ENGLISH COINS.

The public interest aroused by Pres-

The Quarterly, has served to direct at

tention also to the recent omission of

the words, " Defender of the Faith,'

Catholic, have since continued to use.

incidentally to risk an oaslaught of in or, "Hit him in the slats." In ancient Love rewarded the champions : in ours

> Newman's Last " Dear Brother. By the death of Father Ryder at the Birmingham Oratory the last left of the group of friends to whom Cardinal New dedicated the " Apologia man has passed away. Henry Ignatius Dudley Ryder ends the list of those "dearest brothers "who had, Newman avowed, been "so sensitive of my needs, so into my failings, so cheerful under discouragements of my causing. The whole passage covers a page and elisited from George Eliot a marginal

note as interesting as itself: "I hardly know anything that delights me more," she wrote. "than such evidmore," she wrote. "than such evid-ence of sweet, brotherly love being a reality in the world."

the very marrow of the case, let me rehearse in full Mr. Andrew Hunter's master/ul sum nary of my argument :

loaded.

"The exploitation (sic) of this shrine has been advertised so much that the general newspaper reader may be disposed to take for granted as trawhat is utterly without proof or probability. . .

UNFAIRNESS LAID BARE.

As we have now reached the most

"It is not necessary to go farther than the published statements of the first person wao put himself on record in support of the site, viz., the Rev. A. E. Jones, S. J., of Montreal, to whom the "Identification" in question is said to be due, in order to see the lack of substantiality in the case. In this lengthy article on the subject he says: "I left ashbeds, the most reliable indication of Indian occupation out of the count. Farther he says : could not without serious damage to the

standing grain attempt to reach the very brow of the hill." These speci men statements, showing a total inde pendence of inquiry, and of direct ob servation to prove his a stract 'thesis. and avoiding any appeal to evidence of the usual village debris, actually appeared with many others of a like nature in a Government publication which was issued to give Observations and to be an annual record of work in this line, viz., the Outario Archaeological Report for 1902. These sta e meats alone, without saying anything of a multitude of others, in themselves are enough to arouse suspicions in the minds of right-thinking persons. Such was the proof he advanced to support the imagination." I have quoted all this lengthy passage less Mr. Hunter should complain that I have distorted

The first idea that presents itself to my mind after reading the above sum-mary is that Mr. Andrew Hunter's "imagination" must be powerfully "supported," for scan as I may its every clause, I see no attempt at proof in all the many lines which immediately ede his words "such was the proof he advanced.'

T) BE CONTINUED.

By one keeping the heart free from stain, virtue and right and wrong are seen clearly as forms in a mirror.

addressed directly to the friends of Ireland here; for its writer knows the value of American help, at least, finan cisl. We think, though, he forgets the

moral influence which the Irish Ameri-cans have been exercising with everincreasing force on their kindred in the Old Land. Ireland is not so far away now as it was at the great immigratio of sixty years ago, when those who stayed at home, never expected to bewho hold again on earth their departing The children and grandchildren ones. of these exiles are now numerously well to do, and sometimes rich Am cicizens. The trip to and from Ireland is to-day short and comparatively iney pensive, and the Americans visit Ire-land and the Icish visit America in

greatening numbers, year by year. Scarce an Irish family without its American branch, and interchange of communication goes on without ceasing. As to ideas of Government, etc., Ireland has been much affected by American convictions; and not the least of the gain is in the sharpening of the wits of the people against the wiles of their enemies, and the impressing on them of necessity for subordinating all other interests to the main issue. When the evil spirit of disunion was rife in the land, the strongest influence in exore ing that demon was American. To day, Irish - Americans set their strength against all false sentimentalism that would interfere with the plain, prac tical business of Home Rale. Living themselves in self-governing common wealths and participating in the Government, they have learned the hard. practical lessons of reserve, persistence and union of energies for the end in view; and the Irish in the Old Land have profited by their kinsfolks'

experience President Ryan's appeal will I resident the union between men of Irish blood in both lands for an object of vital importance to Ireland. American material assistance and American moral influence will have their part in what we may hope to be the last phase of the Home Rule struggle. The in-fuence of the Irish-American in Amercan affairs has made it dangerous for non-sympathizers with a principle so

lie Church, which have recently been issued by the Holy See, will not change in any important particular the exist-ing laws in the Church in this country. The new laws are aimed to prevent hasty and ill advised marriages.

St. Louis generosity calls for more than a passing notice. Besides the two \$100,000 chapels of the big Cathedral being already donated, one chari table gentleman has subscribed \$16,000. another \$3,000. and seventeen more have given \$1,000 each to aid in the bui ding of a Catholic Newsboys' Bishop McFaul, of Trenton, New Jersey, addressing 14 000 members of the Holy Name societies, said : "No people can assert themselves unless they manufacture public opinion. Read your Catholic publications. If you don't support a Catholic paper, how are you going to be abreast of the times on Catholic questions?

Eimund Gardner, whose study of St. Catherine of Sienna and h is beginning to attract a good deal of notice among the better critics, both here and abroad, is an Englishman and Catholic. He received his education at a Jesuit school at Beaumont, near Windsor, in Eigland, from which he went to Cambridge, where he won his master's degree with distinction.

Approximately every third person Upper Michigan is a Catholic. A census taken by the priests of the various parishes in the diocese of diocese of of Bishop Els, whose jurisdiction com-prises the entire peninsula, shows that there are affiliated with the Catholic Church some 95,000 communicants who are residents in the district. estimated population of the peninsula is approximately 300.000.

Archbishop Bourne, of Westminster, has published a statistical account of the progress of Catholicity in England up to the end of 1907. According to there are now 5 500,000 Catholics in England, and the priests number 4 075, about 50 more than in the preceding year. Archbishop Bourne, who soon is to be made a Cardinal, has been very active in his work, both in the die cese of Southwark, which he governed before, and in the Archdiocese of West minster, which he rules at present.

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NORA BRADY'S VOW. BY MRS. ANNA H. DORSHY.

is a good tenant. Good morning."

A low days afterward Mrs. Sy ney mane to the laundry, where N ra was may, and told her that Mr. Mailow

ance to the landry, where N ra was busy, and told her that Mr. Mailow whiled to speak to her. Wiping her mands, tying on a clean apron, and scoothing her hair, she followed Mrs.

Sydney up into her own private ait stog-coom, looking blooming and hand-some, but nodest and unconscious of

No ; not at all. I want a wife.

a good, noble, virtuous giri, who de

that money can buy. If you will marry

will leave you the whole fortune which

have grown old in seraoin ? bogether

be bought with money, and I don

know but it's all for the best for me

for I'm a very gross grained, jesions

of a good wife. I wanted a good nurse.

and somebody beionging to ne to leave

first and last attempt at matrimony

child, I shall come and live with you

been a great friend to us all, an' we'll

You II he very weicome, Mr. Mai-

I declare to my ould shoes." said

bug ever since he lost that

Ee'd

expect to be well taken care of-en

Nora, as she ran from the roum,

as a June bug ever since is tos money. Marry him, indeed i

the ouid gentleman hasn't been as grazy

low," said Nora, blushing.

Some of these days, when I get man

minded old screw, and am not

ne, become my companion and nurse

an aid. I am ill favored, I a

· Sir,

room.

years

sir.

oider,

there many weeks.

only desired to be alone.

wes all the comfort and happines

without a

spoken.

"Did you want me, sir ?"

pulling his hat down Mr. Mailow went out.

ayas,

her besuty.

CHAPTER X - CONTINUED. One evening Nors was standing by

looking down with a the bedside, tooking down which serrowini heart on the pale, notion hear features of Mr. Halloran. He results to be skeeping, and sighed heavily, then, opening his eyes, looked around him. Almost breathless, Nors wound him. Almost breathless, Nora turning his bead, he said, faintly, "Home, Nora." Then a solt similar stolo over him, his breathing became

"Yes, Sit down there" " No ; I thank you, sir. I'm very busy, and I'd esther stand." his sidn. When Dr. Bryant his sidn. When Dr. Bryant he pronounced him out of . Libble by libbe, when his onwares was unly restored, they regular, and a gentle moisture ad on his skin. When Dr. innge unscious dess was fully restored, they add him all. The first wish he ex-Nors, reddening. d was to see a clorgyman and re " How would you like to be a rich mive the sacraments ; after which he maked wat a non-to intermined the man's wife, Nora-to become a fine man's wife, Nora-to become a fine lady and drive in your own carriage ?" "Troth, sir, an' it would depend intaiked with Nora, whose presence he could scarcely realize. He looked at tirely on who the rich man was, whether I'd have him or not. As to being a fine lady, I think I'm content to be jest ter, and followed he with his eves noon, as if he were not quite sonvinced that she was not a figment what God made ne--sa honest gir! of the dream land he had been solournan' as He's give me good broad is ng in so many days, and might meit ne own, an' health to make good use of way as that had done. But ere long 'on, I'm weil satisfied to be neard how it was and, when " And may-be a rich widow one of ms strong enough to bear it, she told him all that had befailen his family these days," went on Mr. Mallow. since he left home. It was almost too "Indeed, sir, I've no time to be he left home. It was almost too for him to bear. The treachery fooiln' here in such nonsense as this. Is much for him to bear. of Donald More consed within him a it all you want, Mr. Mallow, to be stern, bitter feeling of wrath, which makin' fun of me ?" yielded only to a softer emotion when Nora Brady, and should like to marry you, if you'll consent, because you are

te heard of his shorn lacabs seeking among the forsaken runs of Fada Brae. "But I will be still, Nora. I will. by the help of God, bear it with patience. ing the wretch who has minhed my them all left to me, -f shall ere mileir

long have them with me. --ny Mary. Desmond, and my gentle little daring but you would not be plagned with me Why, then, should I repine many years, child ; and I know you Such treasures are of inestimable price wonid he t, possessing them, I am not poor. Do you know that the only thing I can wile of the old millionaire. Steadfast during my illness was Arrayed in white, and look-Mailow VAB mered Nora ; " but I wouldn't marry you if you had a hundred million pounds ing like an angei, the child was over : site seemed to guide me. and to brighten the gloom of the sterilng. You're old enough for my darkness into which I great-grandfather ; an'-an terribie Sometimes a white dove nuld fintter down on my breast ; then Byrne in irenatic, an my troth to him to save my own life. But, sir, I beg your partion for my shain anaking ; 5-" And Nors burst Byrne in Irejand, an' wouldn't breat it would not be a dove, but her. Teniy it is a strange, deep love I have for the little, quiet one, to brighten up plain spaking ; 0-" And Nora burst into tears, and turned to leave the anch dark hours when all eise was for-

gotten. 'it was strange, sir ; but you always thought of the little lady more, by reason of her always hanging about m and following you about wherever you went, sureiy. said Nora.

They did not know that the fair the daisy of Glendariff had been little besten down by the desth storm to the silent dust. God help thee, John rau, when thou hearest the tale No letters had come yet : and he could not conceal his uncasiness. Nors, hid ing her own anxiety, said all that was sring, and used every argument she sould think of to convince him that it was not time for the letters to come and that without fail a budget would wrive by the next ship. He tried to hope for the best, although not con

One morning Mr. Mailow came in as usual, and, in his own peculiar and abrupt way, inquired if Mr. Hailoran had made any Dusiness arrangement or had anything in view, either pro essionally or in a mercantile way, for the future. Mis. His loran replied in the negative. His next inquiry was, you know anything about book.

Reeping and commercial life ?" "But little, practically," said Mr. Halloran, half anused, "My father in poor giri's head with em. Mr. Mailow's queer freaks, and broubled his early life was an eminent merchant of Dublin, and became a gentleman farmer at the old place singular old man's life. Munster retired from business. As letters came, and the reason of their detention was explained. Father Ma-Carthy, to whom they had nearly all you may imagine, he was a great utiliarian, and, among my other acquirenents, insisted on my going through a

eparation aracified its instincts ; and, separation articlified its instincts; and, while the soul articl out, " Thou hasts done a good thing, my God, in gather-ing home this shild from the pollution of earth," nature, reheiling, still murmured.

of earth," outure, ceheiling, still mur-mured, " My God, Thon hast struck me a heavy blow ! Couldst Thon not have spared me ?" And from that day a change came

and from the day a change came over Joint Hallorsa. Many a gray hair shone out amid the clustering brown locks over his tempies; he felt more like a way farer than a traveler on earth; and it became the sum of his life to think and act as one who was honored by the dignity of being the parent of an angel, to whose fair home his soul aspired, and who, he believed, often and often came and ministered to him, and who he hoped would be with him in the last struggle of life, to conduct him to the regions of starnal life. These thoughts were the companions inner life. Outwardly he was caim and gentle, giving a quiet and persevering actention to business, occupying himhe workmen who were reusiring "Bre Cottage," and, aided by Nora, decessary arrangement for the reception of his family. None saw or intruded his solitary novements : they only know that a heavy and bitter briad failen on him in the loss of his little bine-eyed daughter, and their sympach

was none the less deep for being an-CHAPTER XI.

CONCLUSION.

But there are hours of lonely musing.

But here are notice of they future. Such as in evening silence come. When, sof as birds their pinions desing. The heavit's best feelings gather home. Then in our souls there seen a or languish A tentor strict that is not seen. And thoughts that once wrang tears and thoughts that once wrang tears

Now use some melting tears to flow. The hawthorn hedge rows wer white with blossoms, and on the brae-side violets opened their bine eyes

ail that God requires to me under the tangled fern, while dais in fair constellations, gleamed here while I live. Say, will you become the and there above the springing grass. The note of the cutkoo was heard ring I'm only a poor girl," staming at intervals through the air, as cended by her little brownie litted from tree to tree. Down into rushed a mountain brook, the valley making wild music as it in frotny caseades over its rocky as good as married already to Dennis m winding gently and brightly away like a thread of allver, throngh the fertile and picturesque vale, while here and there small plantations of willow which grew along its banks threw their ong, green tresses right lovingly into "Stop, Nora. I night have known its laughing waters. High up, in the biue silent depths of heaven, fleecy you were not a bale of merchandise, to stouds, with the golden sunshine of diom. foated softie away. wreached themselves like coronals or hung in gleaning draperies on the ammits and around the peaks of the distant. mountains, while the baimy my money to when I died. But it's my vesterly winds gently unfolded timid leaves and blossoms. Earth would have worn that day the likeness Earth of Eden, but that in the golden sun-light the decay of Time and the and require heip like a light the decay of and that Dennis-what't-his name, and riumphs of Death told another tal Amid the spring verdure, tonened tere and there with scalit haios, the gray old mins of Fada Brae trand and beautiful. The clinging be proud to return some of your kind ness, sir. May I go now? Thank you, nusses, no longer brown, looked draperies of veiver lestooned from tur and lower, so rich and green was the tint they wore ; while tite with its dark glistening leaves, gar * i£ anded, like deschiess nemories. silent dioisters below. Amid them lay the dead of ages-mitred abbots monite, princes, and knights. The tombs were all more or less dilapidated better think of his grave an' the other world, an' of the good his riches could least, those of an ancient datedo in this, instead of tryin' to turn a and some were anite despoiled of ora evidently thought it was one of stone or marhie effigies which had dee trated them, and which now lay grimit on the earth, altoost overgrown terseif no more about what had been cank grass of the place. bittarest disappointment of the Ib had been or centuries the burial place of McCarthy Mores, though day or two, sure enough, the their number had been laid there since

her and the heavenly country where her shild awaited her ; thus she sought memory blotted away from the earthsought to confort herseif. and consec tions spit on my grave for wh crown of thorns which so deeply pierced her.

It was growing toward noon ; and, cailing Desmond, who was trying to decipher an it acription on an old tomb, they started homeward. They had not gone far when they asw Dennis Byrne soming toward them. Mrs. Halloran Instantly apprehended a visit from her consin, Dunald More; but, to her he said to a gentleman who was in the room. "A glass of water, major : I am great renef, Dannis informed her that Major O'Grady from Glendariff had sinking very fast.' And gad, madam, he got so white and gasped so, that I thought he'd be of before he got come over to spend the day. He was her husband's best friend ; and she thought instantly that he had perings the papers signed , but he railied, and when they all came up, the lawyer, the eceived later inteiligence from him than she had, and quickened her pace. an gind to see you, madam, actorney, and the apothecary, with the

aid the major, meeting her at the door : " upon my sont, I'm delighted papers, he was able to write his name as steadily as he ever did in his life, the roses blooming on your ones to then watched to as we signed ours. said but little, egad ; for, altogether, it put me out of breath. I was dumb inis fine norning ; and Master Desmond too. Faith, madam, yon'll have a grown up on before you know where founded, nonpiused to an entirety, I on are.

"I am glad to see you, major : you are truly welcome. But allow me to airaid [might say or do something unbecoming the occasion. Then, I declare to you, I thought of the poor wretch's offer you some refreshments, ' said Mrs. soni for the first time for he was so " Thank you heartily for the wal

cain and deliberate, and taiked away some, but the refieshments I decline, if you please. I breakfasted at a late so evenly, that I didn't see why should be ther about it if he didn't. nour in the valley, and do not wish " Me. spoil my appetite for dinner. did you hear from Hailoran ?"an act which God and man will approve. When I thought, sir, the old hon rale blood

Abona two weeks ago

And how was he ?

"He had been ill, but was quite re sake of the royal and covered, and thinks that but for the stigma away. But, sir, you will be aursing and cars of Nora Brady he nust have died. It's a a few hours major, but Nora has laid us all under mighty and terrible God, who will well and the end of it is that John is "Danis"

with Him while you may." " Do you remember where I was edu-cated, major ?' he said, with a ghastly "That's fine news altogether. Brady's a noble creature, and deserves smile of derision. "There, sir, is the apostle of my creed." And I followed ust such a husband as that fne feilow Dennis Byrne will make ter. In France they would be pensioned by govern ment for their ideilty. I was airsid the little girl's death would be a the glance of his eye, and saw on the mantel-piece & marble bust of Voltaire, whose sardonic countenance, in which was blended the scorn of Lacifer and leavy blow to John.

"to was," said Mirs. Hailoran, while the leer of Bellal, could only find its her eves overflowed. likeness in the lowest cell of perdition. Weil, it's natural, I suppose, for

people to grieve; out I don't think it's right. No one could do for that gentle, ions so unworthy of an immortal soulittle lamb what her Father in will do. Just think of her being an angeil nomeno like this. Vhy, by this and that, I think it's giorious, -too giorious a thing to shed at Kildare couldn's preach a better ser-And, by the way of ilustrating his precept, the major shed ars himseif.

How are our friends around-the old neighborhood ?" inquired Mrs. Halloran, after a pause; for sre dared rust herseif ao further on this theme oneir necka-che biack brave feilows."

"Around Glendariff? Pretty well, at least all that you are interested utter such peaks of francic laughter that I slipped from the roor. They about; and those who knew I was oming sent a thousand messages of told me that at the last, when the ter ove and condicience, which you nust ecsive on my credit, dear lady, for I iave forgotten them all.' but at length, exhausted and powerless,

I am glad to be remembered." said

he cursed God, and died. Such was Mrs. Hailoran, smiling. "I forgot them because I had other the death of an infidel.' and more important affairs to think Mrs. Hailoran, who was leaning back, over and talk over when I saw you; very pale, in her chair. "Oh, the loss of a soul is a most teerible considera and -hang it all, it's no use to be beating around the bush any longer. I came on business which I don't know tion ! did you forsake God and scorn the truth in your early manhood ? Dear, Sir, I feel much overcome. Will you allo ? now to let out for the life of me. I'm the very worst diplomat in the world. don't know how it will affect you ; ne to cetire lor a little while but teil me, do you ever go off into hysterics, or faintings, or the like? he "Yes: go, my dear child, and lie down; and don't forget that Glendar if I teil you plainty, if you should give is once more yours. And if you should aver so small a shriek. I should be of hear Dennis Byrne give a yell, don't like a rocket. be alarmed ; for I'm going to step out

I beileve I have grown too strong and teil the news to the rascal." in my powers of endurance for any such demonstrations, major. But I feet Dennis didn't exactly yell; he only sprang some four or five feet up in the air, and danced a jig, interspersed with exceedingly any ous to hear what this which you have so strangely mattar such a variety of remarkable pirouette and at short inservals such a hearty preindea. Weil, it's ao more nor less than this :

your consin, Donald More, -hold on, with laughter at his antics, in which now, -the base scoundrei, is dead." "Dead

Ellen and the negro coachman heartily "Yes. He was thrown from his horse joined, without comprehending in the

MARCE 7, 1908.

worst ; for the freight of that myster ons case "ad added £150 to th of the voyage. It was a shell within a shell. The outer one was of oak, bander nen ter a criminal injustice. I there fore have left to you, as the best and oldest friend of Mary Hailoran and wich iron ; within was another Bad tained one of cosewood, which which contained one of rosewood, heid a smail, fragile, withered her son, to hold in th net for them antil Descond is of age, the estates of Glen-dariff, with all lands, properties, and moneys appertaining thereto. The documents are all legally drawn to, and we only awaited your coming to sign them. Call Lawyer Dushane in. which was once a living, breathin loving child. Is was the body of list nino Gracie, which her father had di to be brought to him, that it might be haid where he could sometimes go and ween beside it. In the hold of with their other effe ta. were the marh head and fontatione, carefully pack Lam and stowed away.

Nora Brady's www was not broken She accomplished much toward its mi fliment ; and God, blessing her earnest endeavor, provided for the rest. Her day dreams turned to real, anhat things ; she saw those she loved re united and happy - which was reway ight. But the most is enough she tho ale and beautiful virtue of human heart, after charity, is gra and it is one which God sees fit, in Elin divine providence, to reward man times, even on earth. In a year Nora saw another little Grach lying on Mary Hailoran's breast and saw Dennis Byrne set to in a threas ing business by Mr. Halloran, who, in the receipt of abundant suppli to establish him

More," I said, "you have done on a capital basis, which gave him apportanity to develop resourc and capacities for business without em parrassment; and, as the year in, Nora became the wife of her long tried and faithful lover. She dret honorable name you bear, that you have wiped this \$200, all that was left of We gift, and furnished neatly and substa before the face of an almaily a small house, where she lived happiness and comfort-content will her station, and serving God with judge you not as man judges. Let me cheerful and willing heart. And, after years had passed away and Nora's chill seech you, then, to make your peace tren gathered around her, they remove to a larger and handsomer houseont which, with its modern repairs and elegant inprovements, we can scarcely recognize. Mr. Mailow had diaime the promise she made him when she refused to be his wife, not only for him self but for Mrs. Sydney, who, old and 1 m, could no longer help herseif. You jest, Mr. More. I will not Nora Byrne they found a safe and happ believe that you really entertain opin- asylum for their declining day said, that, after applying a portio cons so unworthy of an immortal soul- is said, that, after applying a collions so daring and perilons, in a of his wealth to the establishing "poor man's bank," Mr. Mailow in Have you been tonsured Major ? to divide the rest betwee Upon my honor, his reverence over there Nora's children. Need we say th bond between the Hailorans and the and the crusted port is better ser-on bave filved; amid coses and whe-let me die. Ho! whe-the oid Tokay, and the crusted port! feach it up, quick! Never mind the achivels on Byrnes grow stronger with time, anat the troubled days of the past were aften spoken of between them with When the anniver deep emotion ? Never mind the oob webs on of Gracie's death, or rather her birth into immortal life, came round, it Then he began to toss, and writhe, and Mr. Hailoran's way gathe Nora's children and take them aut little grave : and while they wreathed ors and bitterness of death seized him. the tomb and grave with flowers, he the most frightful visions haunced him ; would teil them, in tender yet

ful accents, the brief but beautiful his cory of her life, and of its holy nas away, Ellen remained at home, and "his news is horrible, major," said at Mrs. Hailoran's request, was stalled as housekeeper at Glendarif, take care of and show the place ; for had become a place of pligrimage fo strangers-indeed, for heard its history and who dared to go to the verge of tresson and do hor to John Hailoran. And if you wish bo know how Nora prospers go to the rge and antistantial new w the right hand side of ---- dock, and ass the partly, prosperous merchant within how he gets on. You can easily find the pince ; for over the door is written in large black letters, Byrne & and the Co. is good Thomas McGinnis.

Desmond is of age, and has gone to take possession of his estate. was, as first, a formidable array of ob jections interposed by the ever active huzza, that the old major had muca and argus-eyed govern nent officiais garding the matter, and the affair what carried before the course, and finally to the decision of the Lord who, heing and wishing conciliate one Cacholic people and from his heated ince, seized filen and gentry of freiand, allowed the young neir to enter on the fuil possession of his estate, its immunities and privil eges. While the affair was pending he was the guest of Major O'Grady. whose beautini daughter Flores is whispered, will, in a year or so, be mistress of Glendariff. Influencial friends at home, who had never cessed to interest the obtain permission for John Hailoran bo return to breiand at length met with questionable success; but the partien was so transmeted with conditions which would have embarrassed and sanoyed him on all occasions when he might have aided his countrymen, at ease by his advice, and slightest public interest in passing events w nid have been construed in treason, that he rejected it with indig-nation, and besonght his friends, as they honored him, never to mother actempt of the kind in his behaif. good citizen, whose pusition and influence rank high-prosperons an a honored-his adopted country feels proud of his wirsues and balents respects the Faith which he illustrates so nobiy in his life. The Widow Blake was not forgotter by our exiles in their prosperity, but seeived kindly and generous aid from them in their undertakin's, which led to substantial comfort-for which she never ceased to thank God, and always terred to the night Mr. Hailoran feil r sensible on her steps, as the most fortunate day of her life. And when, in the quiet twilight hour, John Hailoran and his wife often the quiet twilight talked, in low, tender tones, over the troubled past, they never failed to re-fer to Nors Brady's Vow as the cause of their restored happiness. Nors.-In alluding to the outpres of '48, 1 deem it proper, as nearly all the participators in it are living, state that John Hailoran is a pursiy fictitions personage, and the even 16s 300 through ; but I am aying ; and chough it, except to say, every now and then, out, in stronger relief, the virtues I don't believe in the fables of Chris-tianity, and am not actuated by any noble morsi motive in the act, I wish to be forgotten entirely-to have my Halloran did." The captain was in the for the weil being of friends at box Nora Brady's character, who is a real

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course of commercial studies with old book-keeper, who was then head of the house he had retired from."

"Have you forgotten it all ?" "No, no ; I thick, not, sir. I have the unfortunate faculty of retaining with singular tenacity all disagreeable replied Mr. Halloran experiences, But may I be allowed to ask you why so particularly interested in this matter

Yes, of course. My chief bookkeeper has resigned ; he is going to California ; and is you will have the place you are welcome to it, that is, provided you think yourself fully dap able of keeping my accounts in orde

is a providence, Mr. Mailow, one of God's merciful providences and, after thanking Em from enths of my soul, thank you, sir. who have been His willing instrument only this day wondering what monid do to support my family. will suit no in every particular.

"But the salary, -the salary. That's the thing. t's only eighteen hundred ioilar; and I won't give a cant more. said Mr. Mailow.

"That sounds princely, sir. to a man without a doilar. It is quite enough." is settled, then ? Weil, rest a few days longer. I will attend to the books myself until you are stronger. Now, there's another thing. A year or so ago I bought a very pretty piece of property near the city, with good. substantial improvements on it ; but, air, it is going to wreck for want of some one to take care of it. The contage looks dllapidated, and everything igied and wild around it. Now. if you choose, you can have it at a mere nominal cent, just for the sake of having it kept in order, because byand by they'll be running a railroad or building a town there, through it. and won't give half as much for it if it goes to wreck as if it was in good reno

"It is the very thing I should have residence somewhere in a raral district. I have been accuston to the country nearly all my life. Sir, you are loading me with favors.' Not at all. Don't thank me. A. book keeper is indispensable to me ; so i loneliness of the grave and the long

been indicsed for him to forward, had tone abroad and lived and died in the been called to Dubiln by the Archibianop Catholic countries of Europe, prefer by exile to a sight of the grievances on some ecclesiastical business, and had been seized with a sudden and violent liness, which had detained him and oppressions which they cauld not remove, and which each year became nore hopeless. Thus the letters

ince-chose who could aff

Ireiand had become an English

from America 50 F.da Bree accumulated Mrs. Hailoran's parents were siumbering there, and near them was a in his letter box, along with the letters little grave, around which clusters of from Fada-Brie to America. John Hai oran at last opened the one containing violets were clustered like a garland, being in full bloom, sent out the account of the death of his child. He knew now that his bright little their spicy odors like incense on the song bird, the fair blossom of his heart, Planted by a mother's hand, and ur. vatered by such tears as only mothers had ded heavenward. He knew that shed, they were precious memorials of the little sleeper below. The marble by this time the dust of the grave had sthered on that round, blue veined brow that his lips had lingered on in gross at the head of the grave, with its that last fareweil, and that the heavy Haborate carving and caring dove. mould had given forth its violets and now gleaming brightly in the sunshine. shauroska above the deep cell of that poke not to the least as did those lowers, those living types of the life of ilent divister where she slumbered Other trials had beerated and soundar the soul and the resurrection of the body. Mrs. Hailoran and Desmond the surface of his heart, but this struck spent the morning there, taiking down like a barbed arrow into its vital of the last spring they were all at Glendariff together, and of the " little tenderness. They would have comforted him-Father Nugent, Dr. Bryant, poor Nora, who so much needed comfort Buy now so sweetly sleeping at their herseif ; but, in a low, choking voice, 60 ; of how she used to watch the unfoiding of her favorite flowers and lis-Then he wrestled with his ugony. He stretched ten daily for the notes of the birds she out his arms, as if by the power of his love and will be would bring his fair best loved. Her little wise sayings vere repeated, and her quiet laugh spirit child back to his bosom. He knew comembered, with a sad scale ; then now that she had been with him in the she used to ask. the questions so fail strange darkness he had passed through: n deep meaning, were suggested, as f and, as he called to mind the tender, beautiful face, the ineffable joy and by an angel, to lead the grief worn that mourning mother from sweetness that brightened it, dis tears the dust to the eternal heavens, where, began to flow. They heard him walk in a truer, a fuiler; a more bilissiul life. ing to and fro, all day and all night her bosom was cared for more tenderly and surrounded by a but no one saw the workings of this great agony of his life, nor for many days would be admit any one except more ineffable love than even her yearning heart could conceive of. " No: she is not here," said Mary Father Nugent, to witness his faitering and falling along this newly-found ∇ a Dolorosa. But at last the tempest was Hailoran, laying her hand on the little nound. It is only the little earthstilled-thanks be to God such tempests last not forever 1-the clouds were reft away, and through the vists of Faith garb that we were used to see her inhe veil our angel wore, and which, of the dust, belongs to the dust, get still he saw his angel child in a truer and more real life than this, cleansed from beloved because it was hers, and be cause every atom will again be gathearthly defilements, and for ever ered together and fashioned mew to and evermore a dweller among the fai receive for evernity the giorifled being sons of God. But still like a mourner which, although living, we no longer nee." Thus nuranted the bereaved his heart ingered beside the little Bee, " nother, with her eyes fixed on earth-garb that the fair spirit had inhabited ; still the chill and gloom and biue, bright distance which rolled like ocean waves, though silently, between

one night, coming from Klidare, and was so injured that he died in a few days."

"Then let all animosities be buried with him. We shall tread lightly over his ashes; and may God forgive him, even as I do!" said Mrs. Halloran.

feeling much shocked at the news. sent for me, and I was about declining the invitation, -for I despised the feilow most heartily, and expected no good from him, -when something impelled me to go; and go I did. I sa shat he was hastening at a rapid pace to answer to a just Judge for the teeds cone in the body : so I softened a little, and spoke to him like a Christian.

"I thank you for coming,' he said, in a husky voice, after I had taken ny seat by the bedside. 'You are the friend of those to whom I wish to make restitution. I mean John Hailoran's family. Mary was my first love : I had hoped to win her; but she preferred another, and from that day I lived only for revenge. I hated John Hailora You all know But time grows short. the events which have transpired within the last year or two, and how my revenge has been attained and grati-ted. But I am dying, and cannot say all that I wish. A few months ago I saw Mary, and I saw her child, the only thing on earth that Iloved, dying. Mary was haughty and agitated, and told me in plain language that I was unweicome, and that she scorned me too much to receive the slightest favor or kineness from ne. It out deep, sir; it stung me almost to frenzy. But the child turned her angel face toward me, and smiled while she held out her vasted hand to veicome ne. Aad her were sweet and trusting ones. I have never forgotten that noment. Chat bright little face has come to me in my dreams, and stood out from the was a large case, so heavy that it took twilight beside me; it has pursued me six stout sailors to lift it in. Dennis verywhere, and down in my heart I have heard her whispers stealing, just about its containing the old silver, as they did that day. If I had lived, ny cursed pride would have helped ne tars troubled themselves to more about through ; but I am dying ; and though I don't believe in the fables of Christianity, and am not actuated by any noble moral notive in the act. I wish

least what possessed him. At last he than his predecessor, scopped, and, wiping the perspiration kissed her, shook hands with the major. and flew at the grinning negro, whom he sprawled on the grass. believe, now, your honor, that the

Poor, miserable Donald !

considera

Why

in your veins was only under an eclipse;

and I'm glad from my soul, sir, for the

divil's out of me intirely," he said, quietly ; " an' I beg your honor's parton for entting up such a shindy Jun I couldn't help it. There, Mr. Snow, I declare to man I did't intend the laste harm in the world, only you stood in the way of it, an' caught it. Come into he kitchen, fillen, an hear what I've got to tell you ; an', bedad, if you don t the chimbly I shall be glad. ly up Major O'Grady, be plased to excus iny nigleet, but walk into the drawin'-coun be sated, and have some refreshnents.

" No, I thank you, Byrne. U'm going over to the old cloisters for a little while. I shall be ready for dinner when get back. See that I'm not kept vaiting."

The major' wished to visit the "little ady's grave; for he, in common with all who had ever known her, loved the strange, old-timed little one ; he wished also to look at that tombstone, hade of the finest Italian marble, and carved by master hand, which had cost almost its weight in gold, and whose history he tione knew, and had sworn to a dying man never to reveal, lest it should sione be torn away and cast in scorn from the

sacred spot where he had planted it. In a few weeks Mary Hailoran and Desmond, with Dennis to protect them, were on the broad seas, on their way to Buston, where a fair and besuttiful home and loving and friendly hearts awaited their coming. In one of the stateroous of the ship, so carefully guarded that Mrs. Hailoran herself kept the key, Byrne had given out mysterious hints bars broubled themselves no more about it, except to say, every now and then,

MARCH 7. 1908.

noble and hercis. Many cases of the kind have come under my own eye acts of the brave daughter of the exiles of Siberia. of immortality as were the

THE END.

A FRIEND IN NEED.

It was close to 3 o'clock in the after soon when Amos Garner retarned from inncheon. He was a busy man, and innched when he caught the favorable moment. The cares of a great mercan-tile establishment weighed heavily on his shoulders. He showed the burden in his seamed and knotted face. He was not reckuned a kindly or a sym pathetic man, and his appearance, his sharp glance, his hooked nose and his aggressive chin bore out the popular nion.

As he entered his private office he brushed by two young men who were seated on a sottee near the door. One of the two was a mere boy, of nineteen, perhaps, a pale faced young feitow was youth took him by the arm and led him into Amos Garner's room. The great merchant was hanging mp his heavy coat as they entered. He turned and looked at the pair. . Garner," said the older youth

"we have a little business to transact with you, and will make it as brief as possible. The merchant looked at them sharp-

ly, and then seated himself at his desi and drummed nervously on the polished surface before him. Basiness of interest to me ?" he

seked, with lowered brows. "Yes," replied the older of the two. "Maxe it brief," said the merchant, and pointed to seats.

older youth drew his chair close to the desk, the boy sitting in the shadow, a little behind him. " Mr. Garner," said the older youth,

"I was on my way to Buffalo last night bost. I aw this boy in the cabin writing, and his actions, his trembling hands, the tears in his eyes drew me to im. I knew he was in trouble." The merchant raised his head a little

and cast a sharp glance toward the boy. But the latter had drawn back behind his companion, and was quice

shielded from view. "I watched the boy," the speaker proceeded, " and when he had finished his writing and placed the sheets in addressed envelopes and left them lying on the table, I picked them up harried after him as he ascended to the deck. I was close behind him when he threw down his has and clambered on the rail. I drew him back. I did my best to calm him, and presently he told his story, and I gave him the best advice I could.

The merchas is leaned forward to have a better look at the speaker. "Are you quite sure this interests

me?" he said.

Quite sure," replied the older to gravely. "One of the letters youth gravely. witten by this unfortunate boy is adiressed to you ; the other was to have been forwarded to his invalid sister. boy was running away, sir, running away from you ; and then, when he saw t e intlifty of such a course, be determined to end his troubles at once and torever. "e sees things in a dif-ferent light now, and the first train from Battalo brought him back here to tell you.'

'nat's very thoughtful of him," said the great merchant, grimly. "Here is the letter," said the older

youth. The merchant took the envelope and stared at the address.

'Is is a very pretty story," he said with a half an It's a very ugly story," said the

elder youth. course, I am to understand that this young fellow has been stealing either

"The letter will tell you that he has

"If he can't see me at 9, let him write," said the merchant sharply, and the clerk withdrew. pened and Then the grim old man turned back

to the youth. "B fore we go any further in this matter," he said, "I want to know what interest you have in it."

"An interest that has nothing to do with dollars and cents," said the youth with a little smile. thou wilt return." Prayer is to take place of pleasure, and fast and abstin-The old man shock his head doubt-

Friend of the sister's, perhaps ?" "I have never seen her," he said. "Bat why should you stick by the

boy?" "Because he needs a friend," said

be crucified.

If we be men of faith we will follow

our Lord day by day in spirit for the forty days of this holy season in His

suffering which calminated with His crac fixion. Behold Him bearing the

cross made heavy by our sins ; we see

Him consoling the weeping woman of Jerusalem and biding them weep not

for Him, but for their children ; we see

we see Him crowned with thorns, and

hearts of gratitude we shall thank our

Lord every day during this season of recoilection and prayer for all He

underwent to save us, and we shall try

to saffer something for Him in sign of our thankfulness and strive to make

effectual to our souls all that He under

went for their redemption. Our Lord appeals to our sympathies in the weak-

ness of poor humanity and says : " O all ye who pass this way look and see

if there is sorrow such as is My sor

is a beart of stone, before he can arise at the appreciation of the awful depths

stonieg for sin at the price of the death

w callous of all feeling one who gives

Lent is God's truce to the sinner, and

It may be his last chance—it must for many. It is, indeed, the accept

We must insure ourselves

hope to succe

against falling into grievous sin by the

rigors of last on our body and the spir

or later fall away. But

saint who said there is no sin that an

we may

W

Him bollsted, struck and spat upon

the young man simply, and stretched his arm back and laid his hand on the hand of the boy. The boy, crouching behind his friend

uttered a quick sob. "Stop that," said the old merchant, sharpiy "We can't have any disturb

bere." There was a little silence.

"What's your proposition ?" he sbruptedly asked. "It's very simple," replied the man.

finally raised upon the cross, nailed to it and dying upon it. If we have "We propose that you take back this erring but contrite boy, and that you give him the chance to pay back the amount he has taken. Let him pay a part of his salary each week until the delinquency is wiped out. In the meantime you hold that letter as proof of his misdeed."

The old merchant frowned.

"That would be establishing a very bad precedent," he growled. " "here is one other condition," the young man went on. "The affair is to remain a prolound secret, known to no one outside of this room."

row." It is most touching to hear this plaint of our divine Lord, and he who is not moved by it is simply a man without faith. Such a one must knock compunction in his breast, for his heart The old man opeced his eyes. Are you awake to the fact that I am considered a hard man ?" he slowly "Haven's you beard that most of my five hundred employees regard

of sin's abyse and the greatness of the me as a soulless tyrant? love of God and His magnanimity 'I have learned to distrust popular opinion in these personal matters," re-plied the young man. "My own tather has been held up to the world as an of His divine Son. It is sad to realize himself up to the corruption of his pas example of heartless greed and car-toones and villfed, when I know he is sions can become.

the pest of meg." But the old merchant did not heed his words. He was looking at the boys vise will he be if he avails himself of be for many. letter.

" in the first place," he said, "we able time, the day of salvation that will never come again for thousands and hundreds of thousands. God is patient, might as well desiroy this. It could make trouble in the future." And he fore the envelope and i.s contents into but there must be a limit to His patience. The cup of His wrath is patience. The cup of His wrath is almost filled for the sinner and soon tragments. Then he looked up. "Boy," he said, "come here." The lad arose and stepped to the desk. The old man will overflow, unless His mercy be availed of. His justice must prevail looked him over. "You may go back to your place," he said. "E sen Saturday then woe betide the man that falls under His wrath. siternoon you will bring to me \$2 from your salary. If I find that you are isithful and ambitions, you may resp assured that I will recog ize the fact it is not only the sinrer that must strive to respond to the command o Holy Church to make a good Lent, on all men must enter into its spirit and in a practical way. Should your sister notice that your salary is apparently do what they can by observing it. are all sinners in the sight of God, and decreased, you may say to her that you this the holy scriptures declare when are investing it in a sink ng fund my personal advice. That is all. they say if any mans says " he is with out sin, he is a liar and the truth is not

in Him."

God.

Re turn to your work, and cell the cashier that you were detained by me." "Thank you, sir," said the boy, broseniy.

inalizing discipline of prayer on "I tancy your thanks are all due to this smiling Samaritan here," said the old man. "He has saved both your best back the obstacles to our salvation. We are all weak in the presence of temptation and unless the grace of God lue and your honor, and if you lorget 16, you are-well, certainly not comes to our assistrnce we must all the boy I am willing to aid."

The lad caught the young man's haad and pressed it, and then hurried operation on our part is necessary. must do what we can, for, as St. Augustine says, "God who created us trom the room. "One moment," said the old mer-

chast, as his visitor arcse. 'Il you are not employed or wish a change, I would be giad to offer you a place."

" Fnank you, ' said the young man, but I am as well satisfied with my present place as I ever hope to be with any form of labor. I'm a natural idier. you know." The old man shook his head as though

he doubted this, and there was a wist money or my stock," the ful look in his eyes as he regarded the young man. "I regret that you cannot come." he

showed the spostles that if they would dislodge evil spirits from the souls of dislodge evil spirits from the souls of men, it could only be done by fas ing, embezzied \$262," said the older youts. said. "I would like to have you near "Then it's a case for the police," me. You are a very unisual sort of said the merchant, and his hand side of his desk. The electric button at the side of his desk. time to time, won't you ?" "With pleasure," replied the visitor. "Is will give me a chance to inquire atter my protege. And from what he told me, I think I would like to know more about his invalid sister.' He would at the old man and smiled. "Perhaps we might do something to make her duil life a little brighter." The old man nodded as if in answer

THE CATHOLIC RECORD.

THE LENTEN SEASON our souls and making them strong to The season of fast and prayer has fight and to conquer in the straggle we must make for our soul's salvation .-with it comes the awe and aspense which it ever brings. The Sishop Colton in Catholic Union and heart of a Catholic is moved to the depths as he feels the han 1 of the priest Times

signing his forehead in the form of a cross with blessed ashes and saying those suggestive words, "Remember, EFFECT OF CATHOLIC INFLUENCE man, that thou art dust and into dust

Addressing a recent Interlenomina ional convention on "The Problem the City," Bishop Walton of Osk-and paid the following remarkable tri ence are to supplant even lawful in dulgence, for the world is asked to think of the passion and death of its bate to the Catholic Caurch : " I want to ask you, how we could Seviour who west up to Jerusalem to

take care of the ke care of the millions of foreign orn who come to our citie, how our lice forces could handle them and strol them, were it not for the con-vative influence of the Roman Cath-Church ? It is to these people s adying factor In itself it is a great ice power. I don't lice power. I don't nt to challenge you Protestants, t isn't it a fact that the Roman cholic Church holds its children ser than any other? And so long bis is so its inflaence is most imstant in dealing with the problem of cities.

The late utterance of Bishop Walton Oskland, praising the conservative sence of the Catholic Church over d admitting frankly the ability same to come into clove touch with people, has been the subject of ament and the occasion for much orable criticism. The avowal church dignitary, who evidently is man of good judgment and of much al, should be taken seriously the members present at the terdecominational convention. The hop's tribute is not the first the kind that has come from nontholic sources. The complaint has ne forth from these pulpits time and aln toneting on the non-sttende at meetings and religious exeres, and frequently by way of con-tast and as a rebuke to non Catholic ifferentism the Catholic attendance been held up as a notable example ad exception. The Ministerial asso ations have puzzled their brains over eans and methods, have devised variis schemes to attract the general ablic, and it seems with only spas dic results. Some have made eir churches theatres, almost club oms, some have done, and still do, esstional advertising, and curiosity rit as they would a show, and, tiring one sort of acrobatics and juggling rve their attention for a new ten one house does not furnish this variety in church vandeville they pat-

aize another. This applies to the natter of church attendance.

Religion represents dignity, stability, ciousness, and when a man goes to a arch it is that he may derive good from it, that he may be set again in the ght path, that his soul may feel it has me in contact with the holy, that his dormant spirits may be awakened and ek consolation and strength in the promises of his God. When preachers seek themselves; when their pulpits become a disturbing center for local political agitation ; when, to attract crowds instead of becoming teachers cum potestate habentes, they servilely pander to ephem-ral tastes ; when, to appear learned, they give off on Sunday the result of superficial readings of the week from encyclopediss on science, whether that beience be higher critic ism, anthropological or geological or social ; when, instead of preaching the without ourselves will not redeem us without ourselves." It was that same saving beauty of Christ's doctrine, they, whilst pretending to be Coristian, try to shatter the very foundations of the edifice-how can they expect the other man has committed but what I myself would have committed unless helped and sustained by the grace of serious world to take them visuoires When Catholics attend Mass on Sun days, they feel it is an obligation We should be glad to do something They are taught, furthermore, that it for our divine Lord who did so much for us. He fasted and prayed for forty is the House of God, sanctided by His presence in the Eicharist, that the days and nights in the desert to teach us that we should fast and pray. He reacher's efforts are only part of a ablime series of religious ceremonies. They do not attend because they ex pect the latest in the secsational

out uscause it is the proper place to no

prove for us the means of improving THE CHURCH A CHARACTER BUILDER.

The Catholic Church is, indeed, the mistress and fosterer of the arts and sciences; she has done thus, a great work, in redning and civilizing the races of the world. But she possesses a greater power still as the builder of character, the moulder of men's minds on the lines of noble action, of resolute endeavor, and of practical well - being She teaches men to dare to say no to the tempter and to be willing to carb their appetites and passions according to the laws of God.

This power on her part is very necessary ; because a love of beauty, a sense of refinement, a life devoted to the arts and sciences, would, nevertheless, be but failure, if the character, cnaracter, of the man who wrote, painted, idealized, were a bad or a set fish one, following its own aims with no regard for the commandments of One oler than himself, the divine and eternal God. A notable illustration of this power in

the Catholic Charch to apbaild char acter is to be togad in the way her children attend Mass. Over and over again have non-Catholics been impressed by toe throngs of worshippers who o Sanday morning seek our Catholic churches. Sull more impressed would these non-Catholics be, if they were for one Sunday only, to watch what goes on, from five or six in the mora ing unti noon, in these holy places. Again and again does an entering throog meet an out going throng ; perhaps two Masses are being said, one up stairs, the other down-stairs; men, women, children, come and go as if on some ac castomed, quiet errand. The church is, possibly, not a very attractive one in appearance; or, on the other hand, it may be very beautiful; there may be fine music, or there may be none as all; there may be a sermon, or it may be that the reading of the announcements and the Gospei takes the place of a ser mon. But, ask the people why they come, and they will tell you, not to hear sermon, or to meet their friends, or to listen to the music, but to hear Mass; and to hear Mass is the Conceh's law. er obligation laid upon them. people are fulfilling a positive duty: and every positive duty that a man ful fills helps to build up character in that man.

So in regard to fasting and abstin ence; one man may like to eat fish and another man may dislike is; that is n t the question. The root of the matter is opedience to law, to divine comad; we are forbidden to eat meat or tast days and days of abstinence ; we eat dah then, but we are not bliged to do so; but we must not est mean unless lawfully dispensed for sick ess or the like. Why? Because God's Church says "no." She speaks to us now, as God spoke to Adam and Eve in the garden : " Of you shall not est." Of the frait of this tree We can disobey yes ; and we can obey ; and by the one

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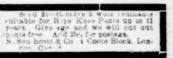
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process our strength to do God's will increases, by the other it faile

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The Church brings her children 'so afession-to humble themselves, to reveal themselves, to do penance, and to make restitution and promise amendment. She makes it an obligation to support our Church ; not to de pend on whim or fancy but to do our duty ; and behold, the glorious things that have been done by these weekly mites, the pennles and dimes contribated in answer to the Church's law, and angmented at Christmas or Easter or on other special occasions.

Taus is the Church a character builder, and she is thus a true mother o the children of God .- Sacred Heart Review.



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side of his desk. Then he heattated, his gaze meeting

that of the older yoath, whose eyes were genule and yet steady and learleas, He slowly drew back. "I ought to send for an officer at

he growled. once.

"Bat you will not," said the older yeath.

The merchant raised his heavy eyebrows and stared at the speaker again. "What's the boy's name?" he

asked.

John Heathcote."

Where was he employed ?'

'He was assistant in the cashier's department.

What was his salary ?"

Ten dollars a week.

What did he up with it?"

Supported him-elf and an invalid He had bills to collect last sister. week, and he failed to turn in all his

co lections. "What did he do with the stolen money ?

"It went into a bucket shop. He was lured into it by some of his fellow-clarks. He didn't know the danger, and the stories they told him of sudden gains turned his head. He lost from the start, and it was the attempt to retrieve these early losses that swelled

the defalcations." 'That's an old story," said the merchant.

"Paintuity told and painfully true,"

"There is a proposition, I suppose?" growled the merchant.

' There is.' Betore the old man could pursue his

meries there was a rap at the door. "Come in," said the merchant. A clerk entered.

gentleman from Atlanta, who The desired to see you at 3 o'clock, is here

"Tell him I'm engaged this after-noon," said the old man. "I will see him at 9 o'clock to morrow morning." "He wished me to say that he will be obliged to return heme to night, air."

to an appeal. "I teel sare we can," he said. Than e put out his hand. " Before you go he put out his hand. I want to know your name."

'Greer, Dannam Greer," replied the young man. "Greer," repeated the old man.

"You said something a moment ago about your fainer. I didn's quite citen the remark. Is he the railway king? "He has been called so," Dunnam Understand me," said the old man,

" I don t think any more of you on this account.

"Way should you?" cried Danham lightig. "At times I have found it a positive handlesp. A rich man's son " At times I have found it a gets credit for very little useful be-navior in this prejudiced world. It a quite discouraging.

Bat he laughed as he said it.

" Thank God that riches haven't spoiled you," said the old man solemn-

ty. And their hands met in a warm clasp. That evening Danham critically stared at himself in the glass in his

hotel room. "Well, Dunnie, my boy," he said to his smilling reflection, " you missed an important business engagement in Baffalo, and what is worse, you don't look as though you regretted it in the least. You are quite a hopeless case, old tellow. Good night."-From an

to mortiry and deny ourselves, to suffer even, for Him who underwent every privation and humiliation for us, even to the death of the cross, and this we should do with the precaution that we do it quietly and unostentationaly without speaking about is, by keeping it as far as possible from the eves of men, for it is not their notice we seek, but the love and the mercy of God.

Fast is difficult and impracticable for some, but all can and should pray, and prayer is really the best part of pea ance. It is, as it were, its fruits, and it was in this wein that our Lord said. Unless ye do penance you all will perisa.

Let us, then, from the first days of this oly season nerve ourselves mortification and recollection. We can all do something and should do some thing for our souls. We can mortify our senses as well as our appetites. We can pray and attend the public devo tions in our churches; we can restrict on realizes from ammements. We can deny ourselves of luxuries; we can, in a word, do a handred things ato please God and gain His favor and which will

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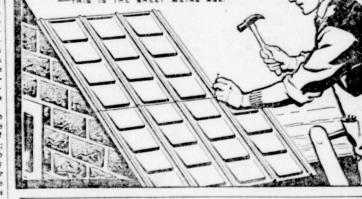
The F. E. KARN CO., Limited TR. CHEES & WETGHA STR.

new inspirations for a week of stern daties. If it should happen that the priest, in his address, is more of a flaan-cial debater than an explander of Catholic teachings, they overlook him as an idiosynerasy and a minor attraction in the cause of their attendance. The eloquence of the pulpit is as much apprediated by Catholics as by non Cataolics. They feel as much as others that a golden tongue finds the perfec tion of expression in expounding the Word of God. They also appreciate the solemn and elevating character of the music, the majesty of ceremonies ; all of these appeal to them, and yet the chief object is to visit Christ really present in His Sacrament and render Him the honsge of adoration. The world thicks more deeply than it is given credit for doing. It will chase after rainbows for a while, and idle away the hours among playthings, but eventually the deep sense of conviction will assert itself and a realization of sterner realities recall it to a study of seroius problems from a serious stand-point. Then, if it does not strike them down it turns its back on puppets and no amount of coaring and whistling will draw its a tention. We do here to make a universal reflection on non Catholic pulpit oratory, for they have had in this country men of giant would and heroic bearing, seriors, zeal ous, deep thinking men, but we are not afraid to assert also that there is a

superficiality, a tendency to self seek ing, to sensationalism, which is a dis grace to religion. These are pygmics, of course, in an intellectual and moral sense, who thus prostitute their art. but when pygmies in a family become too numerous, it is likely to affect the standing of the fall-grown ander the

God divides our work : He reckons the hours of the day; He proportions our labor to our strength. The task which He gives us, each morning, is all that it concerns us to know. Way will you look out for and take up, before-hand, the burden which is to be your ad, the burden which is to be yours te-morrow?

same name. -- Intermountain Catholic.



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as Coffer i

Mr. Thomas Coffey :

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

The Catholic Record

Price of Subscription-\$2 00 per annum. THOS. COFFEY, LL.D., Editor and Publishe

Advertisement for teachers situations want . etc., 50 cents each insertion. Remittanc

Approved and recommended by the Arch approved and recommended by the Arch imposed and recommended by the Arch impose of Toronto, Kingston, Ottawas and St. bafface, the Bishops of London, Hamilton, terborough, and Ogdensburg, N. Y., and be slergy throughout the Dominion.

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the bar and Miss Bara Hanicy are fully authors to receive subscriptions and transact a transact a transact or Newfoundland, Mr. James Power c b. Joha. Agent for district of Nipissing Irs. M. Reynolds, New Liskeard.

Ottawa, J the Istin, 1990. Mr. Thomas Coffey : Mr. Thomas Coffey : Mr. a reader of your paper. I have noted with satisfaction that it isdirected with intelli-page of the strong Catholic spirit. It strong-rend y defends Catholic principles and rights, and stands firmly by the teachings and author-ity of the Church, at the same time promoting the best interests of the country. Following the best interests of the country. And it will de more and more, as its wholescome infine catholic with my biesting on your work, and the strong the store the work of the Cathol-the withes of rits country. The same time promoting the welfare of religion and country. And it will de more and more, as its wholescome. Infinence reaches more Catholic hymes. In the families. With my biesting on your work, and best wishes for its continued success. Your very sincerity in Christ.

wishes for its continued success, urs very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegab

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

insertion 50 cents, ars. Luke King, P J. Neven, E. J. Brod and Miss Sara Hanley are fully author

Apostolic Delegation. Ottawa, June 18th, 1905.

LONDON, SATURDAY, MARCH 7, 1908.

CIRCULAR LETTER OF THE BISHOP OF LONDON.

St. Peter's Cathedral,

London, Ont., February 18th, 1908. To the Very Reverend and Reverend Clergy of the Diocese of London.

Reverend and Dear Father, - Some weeks ago you received in book form a translation of the Encyclical letter translatio Pascendi Gregis" of our Holy Father Pins X. on the errors of the Modern-ists, and also translations of the Decree concerning Sponsalia and Matrimony, the Decree of the Holy Roman and Universal Inquisition approved by the Sovereign Pontiff and the Motu Proprio on the decisions of the Pontifical hission on the Bible given at Rome on Nov. 18th. 1907.

You are directed to read the E cyclical Letter in parts and explain it to the people so that they may know what the Holy Father really condemns and that they may know also the treachery and sophistry used by the

enemies of the Church. In these parts you will find the Spirit of Moderniam in some so-called intellectual Cathelies who are opposed to the teaching and practice Shur h concerning Catholic education secret and dangerous societies, infidel and immoral reading ; and in a certain frivolous class of young people, there exists a great desire for novelty in religion and contempt for all proper authority in the home, the Church, and

Daring the Holy Season of Lent read and explain the Decree on Sponsalia and Matrimony so that all Catholics may know their duty in these importsnt questions. Since the essential truths of Chris

tianity are attacked on every side, and since, the Holy Father suffers a con tinual persecution on account of defending them, all good practical Catho showing their lies should unite in gratitude to God and their love and from pain or allow a drop of water to Holy of Catholic Unity, and the rock on which our Blessed Saviour built his everlasting Church. This persecution cool their parched tongue and who a nothing new. We read in the Acta of the Apostles that the first Pope was also a prisoner. "Peter was therefore kept in prison. Bat prayer was made without ceasing by the Church of God for him." (Chap. xii., v. 5) God for him." (Chap. xii., v. 5) God heard these prayers and sent an Angel to deliver Peter from the hands of Herod This year we have a special reason for coming to the assistance of the Holy Father. This is the Fiftieth Year of his priesthood, known as the Golden Jubilee, and the Catholic world will join in prayer for the Vicar of Christ, that, acting as Head of the Church, he may be free to rule the whole flock committed to his charge. By uniting the prayers of the memof the League of the Sacred Heart, the Sodalities and pious Confraterni tles of men and women, and by securing the prayers of the childre and your people can juin in making the celebration pleasing to God and consoling to the Venerable Pontiff. Fro the beginning of Lent until the end of the year, every priest is directed to say the prayer "Pro Papa" during Holy when the Rubrics permit. As Mass the 18th of September will be the anni versary of the Holy Father's ordination each pastor is authorized to have special devotions on the 18 h, 19th and 20th consisting of the Rosary, Litany of the Blessed Virgin, and Benediction of the Blessed Sacrament, and on Sunday, the 20th. closing with the singing of the The faithful are requested Te Denm. to receive Communion during the Tridium. The Religious Communities are requested to have these devotions and several missions will be given during this Jubilee year. ides giving the Holy Father spiritual help we should also join in the numerous good works depending upon the Head of the Universal Church for Formerly the revenues from support. Papal States and from the Religi Foundations therein supplied the Sovereign Pontiff with the necessary means to carry on the vast system of Church administration throughout the they consider that death means finality, ity.

THE CATHOLIC RECORD.

ON READING.

One of the modern apostolates is the printing press. For good and evil, or moral elevation and degradation it works with all the zeal of spirits and all the success of giants. It sows seed over fields which without it would remain uncultured or await the plough share of another generation. Nothing is so much at our free choice as read ing : its material being always nigh at hand. Nothing has such a subtle in fuence over us as our reading. With out our suspecting it, like companions our books shape our thought and out line the paths we are likely to walk. some of us read too much, with no disretion and without restraint. On the other hand we do not read what we should. St. Paul urges the Corinthians that they must distinguish between food for the perfect and milk for chil dren. It stands to reason that all kinds of meat will not do for all classes. What a loss of spiritual nergy and delicacy in the wholesale abiding subjects and more protection reading of exciting novels, whose overprovided against the approaching drawn pictures excite a curjosity and storm. lesire of imitation in the young whom experience and responsibility have not yet sobered ! In matters relating to

greater. The daty of all who fear God and would save their immortal souls is clear. Books cannot be read whose cenes, descriptions or sentiments ex cite sinful imaginations or urge to sinful acts. It is not books actually obcene which are the most dangerousit is those which are suggestive Then there are books which are anti-Catholic and anti-religious. Many of these have the fault of being highly literary in their form, and being indirect in their attacks upon God and His Church. On the other hand, s good book is a great teacher and faith fal friend. There are many worksniety, history, theology, romance - all touching upon sabjects invigorating and educational-a never failing help in the things that concern our salvation. To grasp our faith and feel its grip upon our heart, our life, our con duct, we must yield ourselves to some of these guides. We must view our faith with mind and heart and will; we must view our Church in relation to history, science and society, survey it as it touches the world and rebukes it, and feel its power and wisdom as it ministers to the higher aspirations of our own hature. No one can be spiritnal without assiduity in some spiritual reading. No one can love our Blossed Lord who does not know about Hftp. or he truly loval to the Church who does not take the trouble to study her. And now that Lent is with us why should we not devote a half hour to some of those books so full of faith and so burning with love - a help for ourselves, a reparation for time wasted in worldliness through the rest of the vear.

ANARCHY.

The shooting at Denver, Col., of a priest whilst administering Hely Communion sent a thrill of borror through mals into which it is injected : therefore the whole continent. Murder under and a good life an essential, radical man is evolved from the ape. All that any circumstance is appalling. But distinction should be drawn and placed is proved is that there is a similar qualhere was a robed priest at the most ity of blood. Even if we were to admit the escential attainment of the ultimate solenn function of holy Mass, giving with this zoologist that because the end, viz., God, be equal, then virtue and Communion to the faithful who ap serum does not poison the blood of the proached to receive the Bread of Life. ape, then man is derived from the ape Amongst those who presented themour difficulty would be increased selves was a demon in human form by the thought that all the caeeling at the altar-rail between other animals are out of the family, wo simple women, the wretch, pretend-Evolution cannot start half way down. ing to receive the Blessed Eucharist If poisoning or not poisoning be the pressed against the breast of the unsustest of evolution and blood relationship pecting priest a loaded revolver, drew the family compact consists of man and the ape, with decided uncertainty about the trigger, and sent a bullet through his victim's heart, who fell with a cry at the missing link. We doubt that all zoologists of note are evolutionists. Inthe altar steps. No matter how we may sympathize with the clergy and dio stead of evolution gaining ground it cese of Denver, or mourn the marty has lost it. Materialism is unable to death of Father Heinrichs, we feel that explain the inner conformity to design in such dreadful hatred on the one of even one organic body, still less the hand, and such an undeserved fate on uniformity of species and genera throughout all ages. "The bee," says the other, no punishment can equal the Cardinal Wiseman, " has been striving crime, no revenge can restore the irwithout intermission in the art of makreparable loss. It was a crime render ed all the more beinous by the circum ing its sweet confection since the days of Aristotle ; the ant has been constances under which it was committed structing its labyrinths since Solomon Stealth marks the coward's track recommended its example ; but from Who then is safe against the hatred the time they were described by the and plotting of anarchy ? This anarchist claimed that he was a priestphilosopher and the sage, we are certain they have not acquired a new perhater. There are such things. This ception or a new organ for their pur man is not the only one. Has society poses." The same organic forms which in the United States or in England we see in the animal world around us acted fairly in the treatment of anar prevailed in the primitive fauna of the chists? The other day in Philadelphia principles similar to those of all anarhowever violent in the conditions of chists led to a serious riot. Here is the theory : " Take the lands, the life, have ever essentially changed their mines, the factories, as your own : structure. The origin of life and of the visible order is not to be found not work in them under better conditions in evolution or abiogenesis or eternity than you worked when your employer spared expense at the cost of your of species but in the Omnipotent "flat' health and life. Keep the product which made all things to be. Still less yourselves." The Denver anarchist is the origin of man to be exhates priests because he hates religious plained by evolution, for both soul laws. And God, as the supreme Legisand body-and soul much more than body-bespeak an origin far above any lator and Author of all law, becomes to mere created order. There is between anarchists the chief object of hatred, mere created order. There is between to making known the faults of others, and God's ministers the chief targets for man and any lower animal a specific souls, the one that tells of his brother's fault, and the one that listens to the one that listens to the relation of this fault, for if Christian

MARCH 7. 1908

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more dwellers upon the carth; they are ous apostolate. Louise Michel, Emma Goldman, Maud Gonne and Voltairine star-gazers, searchers into things eternal and heavenly, the examination de Clevre are going abroad advocating of which belongs to no other class of principles which will destroy all civilizanimal. The human intellect trapation and sweep away all law. For any scends the material body of which it is nation to allow these purposes of anarchy to be advocated in print and on the substantial form-and depends for its essential acts of thought and choice platform is simply criminal co-operaupon itself alone, and not upon anything tion. It cannot but find expression in else. There is between this rational the Haymarket bombs of Chicago and soul of man, and the irrational soul of the deadly work of Denver's assassin. The United States will not have God the lower animals, a specific difference. n education, whilst they will allow so that man and any other animal are not at all in the same species. The atheistic anarchists to plot and plead lower cannot evolve into the higher for death to all who believe and who wish to be governed by the truth, jusform. There is nothing in it to evolve Reason and free will are inorganic. No tice and love of Christ. A society organ cap by finest mechanism shape a which sows the storm will reap the thought or resist the free choice of man. whirlwind. The awful death of Father Similarity is only accidental : it proves Heinrichs will not for a moment deter no substantial identity and establishes priests from continuing their duty withno blood relationship. The difference out fear. But the country in which of organism is too great even to admit they work owes it to its own honor as the likeness which is exaggerated by well as to its citizens that more precaution is taken against the propaganda of zoologists, and most illogically so by anarchy, that more safety is assured law Professor MacBride.

> UNBECOMING TEXTS FOR SERMONS.

It must surely cause a shudder to

the old fashioned ministers of the Pro

testant denominations to find some of

EVOLUTION.

There is in McGui College a professo of soology, Prof. MacBride, who has gone out of his way to teach modern ism instead of zoology and religion in stead of science. We are not very deeply concerned about the gentleman, as he is not well known to us. To be more definite, he is winning more notor iety by going outside of his subject than he won by sticking to it. This may be a reason for Professor MacBride entering the field of modernistic theology. Another reason is that he wishes to defend a Methodist clergyman who was removed for his views. " Gradual evolution of man from an ape," he says, " is believed in by every zoologist of any note-by every one, that is, who has any right to have any opinion upon the subject." We have long held that no set of men are so dogmatic as scientists. Theologians cannot approach them. Here is a man who deliber ately tells us that zoologists of notehimself amongst the number-are the only ones who have a right to form an opinion upon this subject. Biblical scholars, metaphysicians, theologians and all the rest of the cultured world are excluded. They, in common with the rest of man who have not the good fortune to be zoologists of note, must either accept on faith the ipse dixit of one of these favored judges or consider themselves an inferior class. They may think they have no block relation hip with apes, and they may even in their presumption question the alleged proofs. No matter. Professor Mac-Bride says that the serum of human blood shows it : and blood will tell. For our part we are not so easily convinced. Before, however, entering upon the main question of evolution let us glance at the professor's logic. The serum of human blood, when injected into the ape, does not poison it, but does poison all other ani-

their brethren conducting their churches in a manner that smacks very strongly of vandeville. A man who advertises himself as Pastor Russell a few weeks ago delivered a sermon in this city, taking for his text " To Hell and Back." The London Free Press of Monday last tells us that the Andi torium was well filled with a large and interested audience Sunday afternoon. who came to listen to a discourse by Rev. A. K. Birks, being a criticism of Pastor Russell's sermon. The Rev. Mr. Birks stated that if the title of that discourse had been left to him he would have called it " To Hell and Stay." We desire not to enter into a discussion of the matter contained in the sermons of these reverend gentle. men. We merely desire to point out that much harm and no good will accrue from clergymen following the lead of the yellow papers in New York in their manner of treating religions subjects. It is very true that these ministers have, as a rule, large con gregations. Likewise the yellowest of the yellow papers of New York invariably rejoice in the possession of the largest list of subscribers. " To Hell and Back" is certainly a startling headline for a sermon. It may draw a crowd, but the audience will most certainly not be composed largely of a class who go to a place of worship to offer up their hearts to God in praver. A thoughtful person would suggest to Pastor Russell that, when he is about to start on the journey montioned, it would not be prudent to buy a return ticket. How to deal with such men as Pastor Russell is one of the problems which confront our non-Catholic brethren. They have no church organization which may put tight rein on those who are prone to violate the proprieties of Christian behavior. In many of the churches of our non - Catholic brethren, we regret to say, subjects foreign to that for which the edifice was erected are al most continuously dealt with in the ser mons of the preacher. In one we find the higher eiticiam. new theology, in still another political questions, railroad accidents, and thousand and one subjects which no doubt causes the old fashioned Protest ant Christian to raise his eyes toward heaven and exclaim, "Whither are we drifting?" The expectation of being presented with literary chrysanthe nums, and the curiosity to know what the preacher will have to say, taking for his text some startling and often. times numeaning vagary of the imagin ation, brings a congregation of listeners but not a congregation of worshippers Let us turn to the other side of the picture. The London Free Press gives the following short synopsis of a sermon delivered last Sunday in St. Peter' Cathedral by Rev. Father O'Neil : Last evening Father O'Neil treate aclusively of those sins which kill the character and reputation of another and hurt his social life. The tongue possesses a fire that can defile the whole body. When improperly used it not cnly harts those against whom the statements were made, but kills the soul of the offender. Reputations can be ruined in three ways : by connmely, calumny and detraction. are so mean that from the malice in their hearts they will throw reprose globe. No lapse of time, no alterations and slurs on others. These, when any thing is said to them, will fly into a passion at those speaking to them. This is contumely. Others again will throw the blame of a fault, perhaps their own. their own, upon another, charging him secret y of a crime of which it accuser knows him to be innoce which the This is calumny. Detraction is the blackening of another's charaster. This may be accomplished in three ways : By publishing abroad his secret sins, by exaggerating his sins and finally by putting a false meaning upon one's actions. Many are greatly given to making known the faults of others.

Your humble servant in Christ, FERGUS PATRICK MOEVAY Bishop of London. HELL. A Methodist Ottawa pastor, the Rev.

Rev. and Dear Father.

people on Sunday, March 1st.

world, but since the confiscation of these by the Italian Government the Holy Father is forced to rely entirely on the generosity and good will of his devoted children, including both the clergy and the laity. The Cardinals and many officials in the numerous de-partments in Rome, the Delegates and Nuncios in different parts of the world, the colleges and seminaries for the training of missionaries to carry the Gospel to people still in the darkness of ignorance and infidelity, the support-ing of these missionaries and many other charitable and educational works, must make it clear to every Catholic

other charitable and educational works, must make it clear to every Oatholic that large sums of money are absolu tely necessary to enable the Holy Father to meet the demands made upon

him. In many dioceses there is an au

nual collection of Peter's Pence, but aual collection of Peter's Pence, out here it was considered more convenient to wait for several years and rely upon

ingly. Catholics in Canada enjoy many bless

ings denied to the Catholics in severa countries in other parts of the world

We have peace and prosperity and freedom and should show our gratitude to God—the Giver of all good gifts—by

elping to extend His Kingdom on

earth.

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the Faithful to be generous ad

Dr. Henderson, preached not long sgo upon the question as to whether there is a hell and what is its nature. "Hell is sin and sin is hell," was his view.

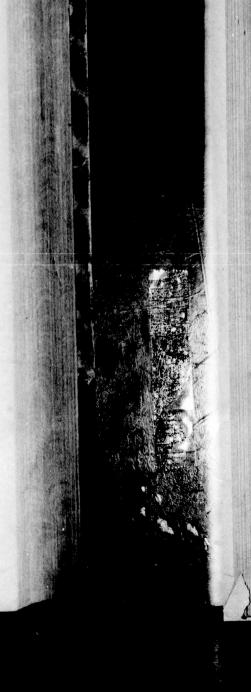
Whether sin was eternal and therefore hell eternal was farther out in the depths of theology than that he could decide. Occasion was taken by the Ottawa newspaper to gather various opinions upon a "material hell." meaning thereby a great lurid furnace the punishment be compared with the with material fire and brimstone. The duration of the sin. Length of punishmajority denied the existence of such a ment depends upon the malice of the prison, as denoting the punishment of facit. As St. Gregory put it : "He the spiritual by the material, and as who sinned in his eternity against God contrary to our conception of the good should be punished in the eternity of ness of God Who could not-at least so Ged." Any one is said to have sinned these sentimentalists tell us-create a in his eternity not according to the place of eternal punishment. Dr. continuation of the act through his Henderson is rather blasphemous whole life, but because, having placed against such as hold the sternity and his end in sin, he has fixed his will in reality of hell fire. "What would you the purpose and intention of sinning

think," he asks pathetically, "of any huforever. Again the sanction of God's man tyrant who would, if the power were law requires that between a grave sin given him, scoop out of darkness a hell of liquid fire who would hurl therein every moment thousands who would before all. If good and evil relative to leave them without a moment's pause

"As the tree falls so shall it lie." It is only while there is day that we can When it is night no man workwork. eth. After death comes eternity There are few points upon which Scrip ture is more definite and emphatic than apon the eternal punishment of hell. "Depart from me, ye cursed, into everlasting fire." is the sentence of the om niscient and omnipotent Judge. "Those who obey not the Gospel of our Lord Jesus Christ," says St. Paul, "shall suffer eternal punishment in distruction, from the face of the Lord, and from the glory of his power." prophets draw the same picture, that ome of those who sleep in the dust of

the earth shall awake unto life ever lasting and some unto reproach to see it always. Nor can the plea be ad. vanced that this term, eternsl, as applied to the case, is used to signify a long indefinite yet terminable period. We do not need arguments to prove that a term should be accepted in its natural meaning. The contrary is the case; for we need strong arguments to turn from the na tural meaning to a metaphorical Now if eternal when applied to the re ward of heaven signifies that these joys have no end, so the term when apdesty and purity the danger i

earth. The collection for the Jubilee offering and Peter's Pence will be taken up in every parish on the first Sunday in Lent and if necessary, on the Sunday following. The collection should be taken at the church door, by envelope, or by having the names written and the plied to punishment has the same meanusual silver offering added. To give the children a chance to share in the ing. As St. Augustine puts it : "To good works a Sunday-school collection should be taken on the same Sunday in say in one and the same sense : eternal life has no end, eternal punishment has each parish. To comply with the desires of the an end, is most absurd." Again St. Special Committee in Rome a statement will be printed and read and arranged Augustine, commenting upon the purishments of the worm and fire, says as follows-(1) Offering of Bishop and Clergy; (2) Religions Communities of 'Whatever punishment is signified by the name of worm and fire, certainly if to help Holy Father to furnish women to help Holy Father to furnish poor churches; (3) The amount given by the faithful laity; (4) The Sunday-School offering im each parish. All are requested to make the collection it will not die or be extinguished. It is signified as endless." Hell is the pubishment of mortal sin. When a man worthy of the generous priests and people of this diocese. dies in the state of mortal sin he dies with his face turned from God, with his will fixed in some created good. The This circular will be read to the souls of the wicked will immovably Asking a share in the prayers of all. cling to the end which they have chosen for themselves. Separated from the body the soul will be no longer apt to advance to any new end, but must rest forever in the end already attained. So great is the malice of sin that it could never be compensated by all the good works of all pure creatures possible. It needed the Incarnation of the Son of God in order that condign satisfaction might be rendered the justice of an offended God. Since this evil is so great that there can be no adequation between it and all the good works, no matter through what length of time they are performed, it deserves a penalty longer still, as long in fact as the soul which committed it will enoure, which will be forever. Nor can the length of



would so perpetuate their existence as to inflict upon them eternal suffering for no other object than infliction of such pain? If your God be capable of such monstrosity He is not mine." This is no new argument. The objection against it, as also all kindred methods, is that it looks at sin and its punishment too much from man's side and not enough from God's side. It ignores to a great extent the malice of sin, its moral deformity and the guilt which it inflicts upon the soul. In the present case, however, there is another strong objection to Dr. Henderson's view. It confuses sin with its punishment. The murder of a victim is one thing, the hanging or incarceration for it is quite different. It is childish, untheological and unphilosophical for any one to make sin and hell identical. They differ as cause and effect ; they differ from the consideration that the punish ment is inflicted only after the judgment, whilst sin can be committed only before the judgment ; and lastly, sin may at any moment of this life be atoned for and pardoned, but out of hell, which essen tially belongs to the other life, there is no redemption. Modern views of the other world are most peculiar. It is Its stern reality forces itself upon us easy to assume a self righteous attitude all and its dark shadow makes us and claim for one's age all the civilization earth ever gained or heaven ever bestowed. Sin is not understood. It is looked upon as a weakness in a nature which of itself is frail. It is not re garded as rebellion against the sovereign majesty of God, or folly to His wisdom and impurity to His holiness or ingratitude to His benefits. Men do

vice lose their contrast, and all moral ity is a mere pretence. There is only a difference of time when the soul lowest in hell will stand beside the saint in heaven. It was God's love for His creatures as clearly as it was His justice and holiness which moved Him to create an eternal punishment for mortal sin and place an impassible gulf between vice and virtue, between the sinner and the saint. Nor is God to be regarded as acting in a spirit of vindictiveness and rejoicing over the punishment of his enemies. God wills the good of all. His goodness and mercy have stooped to man in the low depths to restore him to his rank. But good ness and mercy are ordered by wisdom which in turn cannot permit the whole moral order to be disturbed. God does not take joy in the pains of hell, but His majesty will not allow that order to be frustrated by the malice of men, but God will see that those who have voluntarily refused to keep the necessary order and obey the law will, against their will, be subjected to this order. A twofold punishment lies in this-the punishment of loss and the punishment of sense. With these some other time. The thought of hell is not suited to worldliness, shallowness and pleasure. earnest in spite of ourselves. "It is fearful." as Father Faber says, "to think upon the union of God's power. wisdom and justice, in producing this world of punishment, this wonderful, mysterious and terrific part of creation which is in its desolate mysteries beyond our conception." sentiment can extinguish its fires, no anarchists the chief object of hatred. not look at the high supernatural end sophistry argue away its existence and and God's ministers the chief targets for to which they are called. Still less do no rhetoric console its desolate etern-

MARCH 7, 1908.

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charity existed, the first would have let the secret remain in his own breast while the second would have refused to listen to the report. There is also to listen to the report. There is also a great tendency to attribute false motives to the actions of another, but the most dangerons way of all in which the characters of good people are scarred is by the remark so often heard "I know something about him," for this leads one to believe the sin is worse than in all probability it is. They have disting the secret ain of another that divulge the secret sin of another are bound to make restitution as soon as possible, and just as far as they are as possible, and just as far as they are able. This is so humiliating that it is seldom done. How is this restitution to be made? It is simply by doing unto others as you would have them do unto you. Be as solicitous for the character of another as you would be for your own. If the accusa-tion is true the restitution is all the harder to make, but yet it can be done much as the mother pleads for her son who has committed an offence. Many abrink from taking this step, but there pssible, and just as far as they are shrink from taking this step, but there is no other way, no penance will dis charge these sins.

ALTOGETHER TOO WILD.

A temperance lecturer named Dr. Barker, from Columbus, Ohio, recently

naid a visit to Toronto and created quite a stir amongst that section of the people of the Queen's City who favor prohibition. We are partial to people who preach temperance and wish them God speed, but no good can come from the use of such violent language as that employed by Dr. Barker, who said : " The liquor panther is on the track of your boys in Toronto. You Tra between the panther and your boys. You have ballots, you have the money, you have God on your side. I bid you shoot and shoot to kill." What the doctor meant by the liquor

panther we do not know, but some neonle might make an inference that his reference is to the salcon-keeper and the bar-tender. Small regard have we for both one and the other, but the lecturer should remember that his atterance, if not an incitement to crime, is at least a very silly one. infinite harm is done to the cause of temper ance by the wild outbursts of such men as this lecturer from Columbus. Has Dr. Barker ever thought that for intemperance and all manner of disorder on the part of the youth of our country the parents are in many cases blameworthy ? In fact they are the feeders of the saloons, the gambling dens and even worse places. Let us picture a family of half a dozen boys of tender age. The father's spare time is spent at the club, or attending meet. ings of oath-bound secret or other societies; the mother has given herself over largely to social functions, meetings of one kind or another, and the public platform is her glory. Meantime the children are most likely ranning the streets. There is little or no home-life. The sweet and abiding influence of the family fireside is only a theory. When the boys grow to manhood the saloon demon takes possession of them, and the gambling-table becomes a charm, and the billiard room, and its adjunct, the bar-room, becom a glory. Step by step the downward grade is built and bye and bye the parents utter execrations on the saloon, but they have forgotten that

Spokesman Review is in this class, but it looks as if he should give his manage ing editor a curtain lecture. THE PROTESTANT Clergy of Pitts-

burg, Penn., have entered upon a crusade against the fashionable marriage custom. They claim that the present practice gives the florist, at marriage ceremonies, the same status as the undertaker at funerals, the marriage ceremony and the officiating clergy man being scarcely noticeable incident in the proceedings. It is only too true that many of these 'ashionable marriages remind one of worldly happen ings the very opposite of religious ceremonies. The fashionable marriage to day, the divorce to-morrow, no family life, the old standards treated with disdain-such is the condition of things which only too often stare us in the face in this our day.

SOME PRESENT-DAY ANOMALIES OF REPRESENTATIVE GOVERNMENT.

Irish Ecclesiastical Record. In a previous article I tried to

show that the public were responsible for the official acts of their representatives. But it may be said, and is in fact often said, that political influence has been got under the control of a few great parties, and that it is useless for e outside these parties to attempt to affect the course of national or municipal affairs. Representatives are elected by the votes of the people, the people as a rule have very little to say to the choice of candidates. The various parties make their own nomi-nations, and the public are invited to decide hot rule. decide between two or three candidates equally unknown, except by the recommendation of their friends and recommendation of their friends and oriticism of their enemies. Although theoretically, therefore, they may be said to select their representatives, since it is their votes that give them power, practically all the public can do is to decide between a small number of candidates, more or less un worthy, in great part unknown.

This contains a certain element of truth, and is on that account all the more dangerous plea. It is more dan-gerous still, since it affords a plausible excuse for the listlessless in matters to which his native indolence and selfshness incline the ordinary man. It is a fact that generally no one to has not attached himself to some powerful political party, has much chance of success in a parliamentary election; just as it is a fact that any one who has not secured the patronage of a local extension much partonage a local organization rarely succeed n municipal contests

Individuals feel that, as a rule, their isolated votes cannot change the re-sult of an election. Sometimes, more-over, one sees so little to choose be ween rival candidates, that he would vote, even though he were convinced that by it he could determine who should b elected.

This is true also, but it is not the entire truth. That such a fact has any weight against the principle I have been maintaining, it would be nece sary to show that the individuals in question were ordinary members of the question were ordinary members of the community, people whose views might be taken as typical of the class to which they belong, and that, in addition, the power of political parties to dictate to the public was natural, or at least now so firmly established, that, by a reasonable effort, voters may not be able to shake themselves free of it. For I have never supposed that isolate For I have never supposed that isola-ted supporters of singular opinions should expect to determine the decis-

THE CATHOLIC RECORD.

unless in these rare occasions, when such things are substantial to the such things are substantial to the business of the particular board about Desiness of the particular board about which there is question, they should not weigh much in comparison with essen tial fitness. And even where they are substantial, they can never, no matter how conspicuous, be taken as sub stitutes for integrity and intelligence. Nor is there any reason why they should. In a normal community it will be always possible to find a sufficient number of honest, incelligent men sup porting the proper policy, that can be put forward as candidates. If people could be once persuaded to act in this nable manner, and if those specially qualified for public positions could be convinced of their obligation to seek in certain circumstances, the

scandals that center round this phase of our social life would rapidly cease. Unfortunately, nowever, these prin-ciples are not attended to. The selec-tion of candidates is left to some few enterprising spirits in the community, who very often have reasons for their choice known only to them elves. For the candidate thus selected public patronage is sought, on wholly irrevelant pleas — because his father was once evicted from his holding, or because his ancle went to jail in the heat of the

land war; because he is a friend of some local hero, or connected with some influential family. Thus wholesale can-vassing comes to be the recognized pra tice. Votes are sought and obtained on purely personal considerations — as a compliment to a friend, or in gratitude to a benefactor. From this the step is not great to these really corrupt prac-tices that shall be nameless here.

National politics present greater dif-fculty. A candidate cannot possibly be known to every voter in the constit uency he wishes to represent, so that with the best intentions in the world electors must of necessity take a great deal on trust. Besides, there are gen-erally a large number of interestsoften conflicting interests — at stake. Had the issue been put simply to the Irish voters in England they would have no hesitation in opposing the Liberals on the question of primary education. As it was, this was simply thrown in incidentally as an item in the whole Liberal programme. If they voted against the Liberals on the edu estion question, their votes counted just as much against the hope-well or ill founded - they entertained for the redress of Irish grievances, and against the promised improvement in the work-man's condition. These difficulties are increased enormously, by the working of the present system of party politics. For even though a particular constitu-ency might succeed in returning a rep-resentative independent of all parties, resentative independent of all parties, the advantage would not be very great, for as parliamentary business is now transacted, no member can hope to command any influence, unless he attaches himself to some strong party. The story of civilization as European nations is filled with instruct ve examples of the transition of public authority from despotism to democracy, and from democracy back again to tyranny; and usually the last state of these nations was worse than the first. So it was in Athens more than once; so it was later in Rome; so it was in England at the time of the Common-England at the time of the council wealth; so it was in France at the Rev-olution. Things move quickly in France,

of the section of the community these politicians stand for, public affairs are administered. In England, too, although to a lesser extent, a similar state prevails. The great parties sucdministered. In ceed one another in power, and which ever happens at any time to be respon sible for the Government governs according to party ideals.

It would seem that people are able to cope with despots, to make an impres-sion on them, and to shatter their

tinctions are made between their interests. Then it seems to be no longer rememb red that all are bound tog ther rememb wed that all are bound tog ther by brotherly bonds. Enployers are often disposed to be as fathers towards their workmen, and are not unfre quently regarded as such, until the partisan cry is raised in a community, when the inoffensive master comes to be looked mean as the mersonification of looked upon as the personification of the sweating capitalist. Suspicion and hatred prevail, where hitherto all was trustfulness and charity.

Similar results are discernible, where difference of principle is a means of perpetuating and intensifying party feeling. We hear of certain towns in Ireland, where Catholics and Orange nen have come to understand another, and associate peacefully and harmoniously, for eleven months of the year. But, inevitably, as soon as the twelfth of July comes within measurable distance, the truce is withdrawn, and war to the death is the order once more. Faction cries, punctuated by the most opprobrions and offensive epithets, take the place of friendly greetings, and the hand that used be held out to spothe or assist now wields a stick or hurls a brick.

When the community is thus split up into conflicting parties, and when each party is striving to secure the most advantageons terms for itself, common interests easily come to be ignored. In every party these men will come to the tront, who will promote or promise to promote its particular interests or primite to promote its particular interests or prim ciples most effectually. In such cir-cumstances, it is easy to see that it is not the most enlightened statesman or disinterested disinterested patriot, but the whole-hearted partyman that will take the lead. And ultimately when the representatives of any party or combina tion of parties come to administer the tion of parties come to administer the affairs of the nation, they will remain partisans all the time and legislate according to party ideals. Thus does it happen that there is a constant, cruel struggle for existence going on in civic life. Those principles and interests whose supporters cannot form a strong working party, or enter into an allian with a strong party, will receive but little consideration in public enact-ments. The strength of party majorit ies is exerted as relentlessly as that of those brates that prey on weaker species. Minorities must suffer, we

tribe. As has just been said, it is the most pushing party man, the best fighter, as he is called, that wields power in political parties. The rough usage, the blows and thrusts of the polit-ical arena have little attraction for timid dispositions, adventurous spirits find themselves completely masters of the situation, and on such the advantages of their position are rarely lost. For championing its in party. But they generally have in-terests and principles of their own-in no way shared in by their supporters, often even objectionable to them-that they throw into the programme and in-sist on promoting, if they are to re main leaders at all. Moreover, in the exercise of their power, they sometimes find it profitable to come to understand-ings with leaders of other parties, to refrain from being too insistent on all the desires of their provident of the desires of their provident of the source the desires of their own supporters, and to take on some of the aims of and once again the cycle seems com-plete. Democracy would appear to be others, in return for their aid, or to prevent opposition. The result is a new complex party, with a programme consisting of a certain number of the interests of the component parties. moribund, and oligarchy blatant and aggressive has begun to tyrannize. The bloc is at best but a league of professedly partisan politicians; in the interest and according to the principles and usually a much larger number of the interests of the leaders themselves. of the people behind it. The people of the people behind it. The people

Another party similiarly constituted opposes it, and both appeal for the support of the public. It is very easy support of the public, it is very easy to understand that in the programme of either of these parties the ordinary voter may find little to approve of, much perhaps to object to. But what is he to do? He cannot start a new party, and generally he finds himself party, and generally he finds himself compelled either to remain passive or, taking the lesser of two evils, support the least undeserving. Such, in brief, is the genesis of the power of the professional politician. Its two great supporters are the party system and the indiffer-ence of the ordinary public.

The party system has gone far to re duce politics to the level of a mere game between skilfal kaders. No doubt leaders are often most dislo-terested, self sacrificing men, who take ont in politics from purely unselfab motives, having no ambition save to serve their country. But they cannot change the existing order, and if they want to serve their country by politics -and for many there is no higher way in which they can serve it-they must simply play the game as they find it. They may contemn in their hearts the empty shibboleths, the nere clap-trap arguments, the unworthy appeals the cupidity and passions of a certain section of their followers by which in figuree is extended and power in-

creased, but they must descend to such devises. And this game of politics inflicts an intolerable injustice on the public. If the public has a right to be consulted on the policy of governments at all-and it is the assumption of all electioneering tactics that it bas-then it has a right to be afforded an opportunity of giving a clear decision on every vital measure, and cannot justly be forced to vote on a varied programme consisting of totally unconnected items. Why, for instance, should Home Rule and Undenominational Education be so united as to stand or fall together ? Might not a Home Ruler believe in denominational education? And if he does, why deprive him of the oppor-tunity of voting for it? Why should he be compelled to select between his attachment to Home Rale and denomiattachment to Home Rale and denomi-national education? Similiarly, why should a fiscal policy of Protec-tion be necessarily connected with Unionism. Might not a Unionist be-lieve in Free Trade? It is the mercet jugglery of words to say that have been told, it is the badge of their the pub ic decide matters that are so presented to them. They are decided already by party leaders who simply try to run them on the country, having first with practical skill considered well

how each item they propose will weigh for and against the success of the entire programme. It is really strange that people should quietly submit to such dictation and hardships from their political leaders. The fact is that the party system has now become such an estab-lished institution that it appears almost indispensable. It is not so, however It has its advantages, no doubt, but the evils it engenders, and the abuses it lends itself to far more than out balance them. It would not be so bad if there were two real parties divided on broad principles, each prepared to govern according to its own principles. without committing itself to any definite position with regard to particular issues. Such would be a genuine Liberal and a genuine Conservative party. If a party were returned to power on such broad principles, it could reasonably set itself to legislate with



Christopher D. Graham is a well known citizen of Ottawa-formerly im the City Hall and largely instrumental in forming the Ottawa Hunt Club. Mr. Graham's voluntary testimonial as to the great benefit he received from taking 'Fruit-a-tives" will carry conviction.



Ottawa, Out. Nov. 26th, 1907. Dear Sirs :--

I have been a sufferer from Rheursatism for a long time - pains in my noulder and joints practically all the ime. I tried various treatments without benefit and then I was recommended by a friend to try "Fruit-a-tives." I took: several boxes of the tablets and now, or a long time, I have been entirely free from all rheumatism and rheumatic pains.

I wish to state, also, that I suffered rom haemorrhoids, or piles, for years, used all kinds of ointments and reatment and nothing did me any good, ut after taking "Fruit-a-tives" for my heumatism I am entirely cured of these dreadful piles. (Sgd) C. D. GRAHAM.

"Fruit-a-tives" - or "Fruit Liver Tablets" are sold by dealers at 50c a box -6 for \$2.50-or will be sent on receipt of price. Fruit-a-tives Limited, Ottawa

would be satisfied with their expressed Liberalism or Conservatism, as the case might be, and could be left to themselves to select representatives to whom they would be content to entrust matters of detail, without further guarantee. As it is, however, there is no broad principle strong enough to unite an active governing party.

Liberalism is nothing more than a name now. The party is simply a con-glomeration of Free Traders, Noncon-formists, Socialists more or less pro-fessed, and Home Rulers more or less sincere. The Conservatives are worse still. Even the name is scarcely retained, being too evidently unsuited to designate a party composed of Union-ists, Protectionists, Capitalists, and orthodox Anglicans.

To show the absurdity of the system as it works at present, it may worth while pointing out that a Liberal candidate may be returned to Parliament to support, as he would not be slow to declare when occasion arose, the several measures on the Liberal programme, by a constituency that had not a majority of voters in favour of any one of these measures. Thus an English constituency may consist of CONTINUED .N PAGE EIGHT.

I Will Equip You To Raise Poultry Without Your Putting Up One Cent make a go of poultry-raising.

• we find political s, and which no Protest s towards Br are We of being rysanthe now what y, taking nd often. e imagin listeners shippers de of the ress gives a sermos . Peter's Veil : il treated h kill the snother ie tongue lefile the nst whom but kills putations : by con-on. Some malice in eproaches fly into a to them. again will , perhaps rging him which the innocent. on is the chara ster in three his secret sins and ning upon atly given of others. jures two brother's ons to the Christian

the little ones God had given them, It is well to put the utmost restraint upon the sale of intoxicating drinks, but one of the surget ways of minimizing the traffic is to leave the saloon keeper without customers.

CANARDS FROM ROME.

The Spokesman Review, of Spokane, tests? Does it not put an end to the excuse of those who try to justify their indifference about the selection of their Wash., seems to have upon its staff someone who is partial to picking up representatives, on the ground that the selection is really determined by powerful parties? The ordinary voter and publishing little scraps of scandal from Rome. These fairy tales are usuin practice has only a choice between the nominees of different parties, but ally given currency to by an Italian paper called Vita, which is known as a his helplessness is the effect, not the cause of his indifference. Professional politicians enjoy an annatural power at present, procisely because ordinary voters are not accustomed to take an type of the very lowest black-mailing sheets. Respectable papers in Italy give it the cold shoulder, and respect. able papers in this country do not reproduce its articles. The latest scan

intelligent interest in their public affairs. affairs. A prominent politician once re marked that it is necessary for heads of public boards to work the boards, or be worked by them. Similarly we may say that it is necessary for the people to lead politicians, or be lead by them. Un to the present the dal which it pretends to have unearthed is that an American who sought an interview from the Pope found that he could not obtain one unless he had letters of introduction. After trying people to lead politicians, or be lead by them. Up to the present the people have been altogether too con-tent to allow the politicians do the leading. Let them once assert their authority, and the professional politiseveral times we are told he gave \$2,000 as a contribution to the Church, and then obtained the desired interview with the Pope. It is further cian, will very quickly find his true position-by no means a dishonorable position, although not so ambitious as that he holds at present. In municipal politics there is no stated that when the man was received by the Pope His Holiness thanked him for contributing 2,000 lira to the

Church. The American gentleman corrected His Holiness, and stated that he reason beyond their own culpable neg-ligence, why people do not secure suitable representatives. The issues at stake are not complex. The elec-tion area is so small, that the candidate gave \$2,000. Two thousand lira is only \$400. It would seem, then, that the priest pocketed the difference, but, instead of being punished, he was transmay be personally known to all the voters, and even those to whom he is ferred from Rome and given a parish. not known cannot have much difficulty We are surprised that any of our Amer-

sion on them, and to shatter their power when it becomes intolerable. But they cannot use power themselves when they have it, nor retain it long. They find it easy enough to criticize, but the positive work of governing they care not to undertake. What is every one's business is supposed to be no one's business. The free and easy citi-zen is content to let somehody else telligently about what class of repre-sentatives they require, no party is strong enough to force a different type on them. That appears a truism, but if it is true at all, does it not at once dispose of the plea that ordinary voters cannot affect the result of public conzen is content to let somebody else take the trouble or ruling. Thus an opening is made for the enterprising opening is made for the enterpring and energetic, of which a certain num-ber will be always found to avail. These politicians soon come to wield a power more despotic than that of recog nized despotisms, because as exercised nized despotisms, because as exercised in the name of the people it is more immune from criticism. 'An autocrat,' says the shrewd Chicago philosopher, 'is a ruler that does what th' people wants and takes th' blame 'r it. A constitutional ixicutive, Hinnissy is a ruler that does as he pleases an' blames th' neonle.' th' people.'

It is undoubtedly a defect in the present condition of society that prin-It is undoubtedly a defect in the present condition of society that prin-clple is pitted against principle, inter-est is antagonistic to interest, and class is at war with class. Every interest and every principle gathers its own supporters whose object it is to ad-vance that interest or principle, and who are not concerned how other in-terests or principles may suffer, con-tent, if they think of them at all, to feel that they have their own champions to defend them. In this way the com munity, instead of being a solid organ-ism, is split up into a number of mut ually conflicting parties. Each party aims at having the upper hand; class jealousy is encouraged, hatred and tyranny are engendered. We hear a lot of man's inhumanity to man; yet I doubt very much if it comes natural to us to persecute one another. This at any rate is clear that whatever rivalry exists between individuals is increased, any rate is clear that whatever rivary exists between individuals is increased, a thousand fold, when opposing inter-ests are accentuated as motives of action. People who ordinarily live to gether in peace and amity are thrown into hittar turning are cone as parts We are surprised that any of our Amer-ican papers would give ourrency to such palpable rubbish. There is a market for this sort of reading with those who have a very settled hatred of everything Catholic. We should be serry to say that the publisher of the

Let me show you where the profit in poultry really

15 and

how you can get some of it

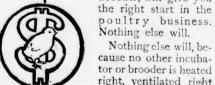
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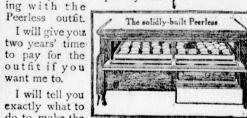
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FIVE-MINUTE SERMON.

First Sunday In Lont. HOW TO FAST IN THE HEART.

was led by the spirit into the St. Matt. iv. I.

deportment hold a prominent place. Our Lord was essentially meek, un complaining, patient and self-sacrifo-ing. In his whole public life He gave continued evidence of this. Meekness shone in his face and was visible in all His actions. His look was magne-tic in its effect, and He had only to present Himself to the people to have them follow Him by the thousands. What can be more sweet and consoling than the divine words when Christ was speaking of Himself. "I am the Good Shepherd; the Good Shepherd gives His life for His shee," or that of His icharatter which He fulled, as was foretold by the prophet, "Like a lamb He was led to the sizughter and He opened not His mouth." No complain-ing, no dissatisfaction, no resistance Tae Spirit of God, which inspire every word He uttered and gaided every act he performed, led our Divine every act he performed, led our Divine Lord and Saviour, Jesus Christ, to denore upon His forty days fast in the denore. And the spirit of Catholic Tatth and devotion, which is also the Spirit of God, directs us to imitate, as far as wo may, the action and the ex ample of our Lord and Master during the Gold Sasan and Master during ample of our Lord and Master during the Holy Season now before us. The Emitation of Christ is the one essential aim of Christian life, and if we seek anot to follow in the path He trod, our Christianity is a delusion and a lie.

To day in particular, we are called apon to give proof of the faith that is ar as by a closer correspondence to the life of self-denial and mortification the opened not ris mouth." No compari-ing, no dissatisfaction, no resistance made, but through the severity of the sad ordeal of His passion and death, He maintained His tranquility of soul Divine Redeemer led, and unless we give heed to this call our claim to be His disciples were but a mockery in-deed. We must take up the cross; and Holy Charch now determines for us Holy Charch now determines for us what its weight shall be. Fasting and abstinence, prayer and penance, are commanded, and we are bound to obey. And if we have the spirit of Catholic faith, our obedience shall be cheer fally given. Do we not owe a debt of love to the Son of God, who sacrificed Himself for us? And how can we re pay it unless we make sacrifices for His sake? The spirit, then, with which we should enter upon our Lonten duties, is that of generous self-sacrifice for the

raising His sacred eyes to heaven, He implored the divine forgiveness for men: "Father, for, ive them, for they know not what they do !" Nor does our Lord stop here with His example of meekness, bat continues it in His dwelling in our tabernacles. How lonely the life, how neglected, deserted His hours there, as through the long dall days and dreary nights He reigns obscurely and mone npon our altars, with so few to do Him reverence, so many, alas, to even de love of God, not a craven spirit of feat at the thought of bodily disconfort and mortification. The most austere life is mortification. The most austere life is sweet and easy when inspired by the love of God, and the most difficult acts of self-denial are cheerfully performed when prompted by the desire to imitate the sufferings of Christ. The saints kept ceaseless fast and vigil, and were happy withal. The martyrs, in the midst of their terrible torments, en joyed a peace that surpasseth all under standing, and if generous Christian motives actuate us, our fasts and our abstinences, while they chasten the body, shall soothe the soul, for as love ceateth out fear, peace bantshes the our altars, with so few to do Him reverence, so many, alas, to even de spise and hold Him in contempt! What blasphemies, even within the shadow of His temple! What levity in sight of His holy presence! And yet not a word of complaint is heard from the sacred precincts of His sanctuary, not a sigh of consure breaks the still-ness of His impovariated dardling casteth out fear, peace bantshes the

shought of pain. Do we not, moreover, owe the debt of penance for our sins ? and how shall we redeem it, save by suffering ? It were difficult to explain the exact rela tion bet ween sin and suffering, but cer tain it is the relation exists bet ween them. The reason of mankind has al ways recognized this relation, and the Oross of Jesus Christ is an eternal de-monstration of it. It is a fact of With our Lord's words ringing in our every-day observation that the gross est natures are purified and elevated ears, we should ask ourselves how stand our hearts? Are they tranquil or at rest and, as an evidence of this, do we by suffering The relations between the soul and body in this life are so in atter words of meekness, gentleness, kindness and charity? Are we tolerant timate that whatever chastens the on serves to purify the other. And, as the body is the instrument of the and forbearing toward our fellow men ? Do we return good for evil and pray for those who persecute us. It may be that our trials are great, that our felpassion of the soul, so the body is justly the instrument of the soul's perance and perification. All that is elevated in burnan life, and all that is spiritual low beings tax our patience and try our forbearance, that they wear out our kindness and even trespass on our rights. Even so, let us emulate the example of our Lord. Who was more tried than He? Scoff and insult were in human nature, comes from the vic bory over the lower passions of man and all that is Christ-like in the Chris tian soul comes from the crucifixion of flesh and blood. Hence, it is only by His to bear, the scandal of the Jaws and the folly of the Gentiles. Accused acts of self-denial that we can purify the grossness of our nature, and it is by the hypocritical Pharisees. He bore all their calumnies mildly, hardly taking the trouble of defending Him anly by works of penance that we can explate our sins. Sensuality is the un-calean spirit that can only be cast out by fasting and prayer. Purification self, unless when forced to do so by the dignity of His divinity. And yet God our Lord and Saviour was a man as well as God. He felt in His humanity by fasting and prayer. Parification and expiation cannot be purchased at any less cost than this.

any less cost than this. But there is another aspect of this subject which we must lay to heart. Lent is a time for interior repentance even more than external works of pen-ance. "Read your hearts and not yoar garments," is the motto that is set before us in all our penitential "Exercises. External practices count for litt'e without the renewal of the soil. What merit can a man have for his fasts or his abstinences when has the are four of the subject of His set before us in all our penitential "Exercises. External practices count for litt'e without the renewal of the soil. What merit can a man have for his fasts or his abstinences when has the are four own of the be pretends to imitate Him by keeping the pretends to imitate Him by keeping Sin must be repented of and aban-doned, there must be sorrow of the soul, other will not profit as much. Do not, But there is another aspect of this the sting of unjust charge and unmerit. body will not profit as much. Do not, and circumstances, to becone, in a therefore, deceive yourselves! Let no word, meek and humble. It may be man imagine for a moment that he can that our trials are great and our means of bearing them seemingly in adequate to the task of patience and humility, lorgiveness and forbearance exorted of us. But not so. We are real good out of the Lenten season as long as he remains the will ing slave of sin. It were little short of sacrilege for the wretched drunkard, with God's help, able to withstand all the wanton blasphemer, the unjust hypocrite, the foul votary of lust, to pretend to live in the spirit of the Lenthe trials which life may bring us, for God tempts or tries no one beyond his spiritual strength. Witness the ex-amples the saints have given us. They ion time, if they do not at once call a malt and curb their base passions. Let every Christian soul recognize bore up with the infirmities of their fellow-men by doing violence to them-selves. See the case of St. Francis de whe solemn duty of the hour. The season of Lent demands some sacrific Sales, a man most irascible of tem-perament, as his biographers tell us Something special must now be done for Christ's sake. If you can not fast, give alms, hear Mass every morning, visit the church every evenand yet one of the mildest of men. He had troubles plenty to bear, his epis-copate was in and around Geneva-the ing, give up drink and other annecessary indulgences of the appetite. The Cross cas to be taken up in some shape or wher if we mean to follow Christ. The beights of Calvary are before us, and be reach heaven climb them we must. Without a part in their gloom there wan be no share in their glory.

Among the most prominent char teristics of our divine Lord, meek ness, mildness, gentieness of disposition, a miability of temperament and deportment hold a prominent place.

FATHER VAUGHAN'S CRUSADING ENERGY.

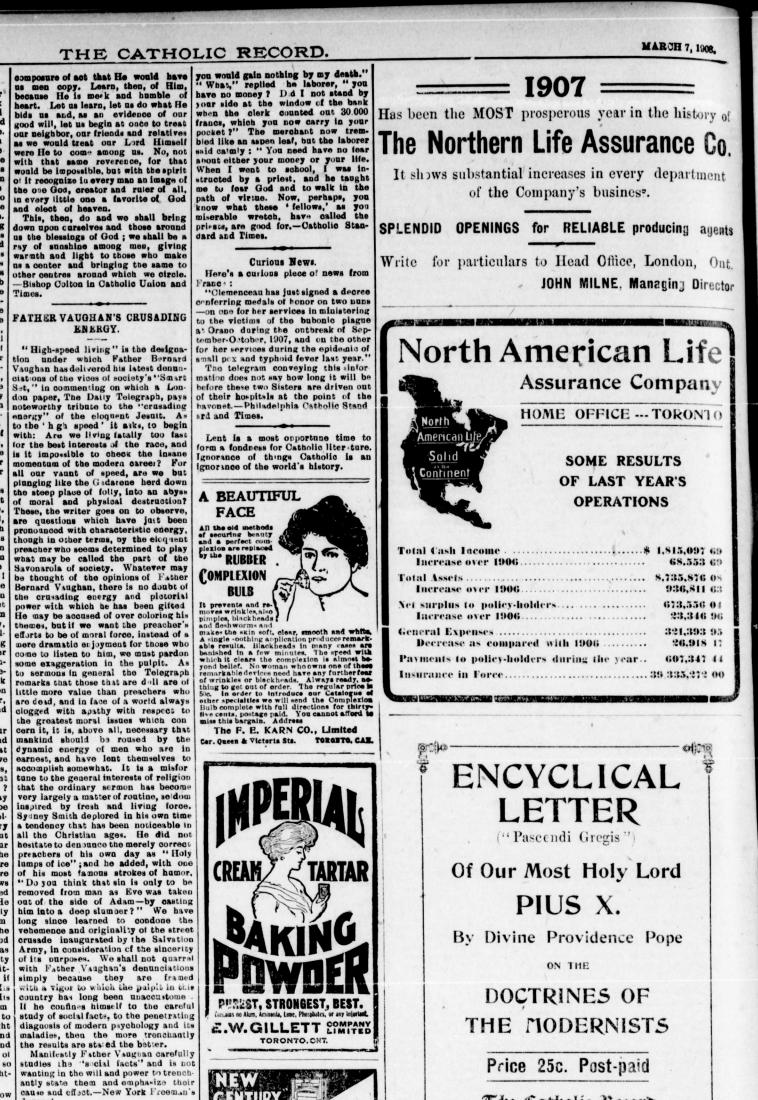
to the very last. The enormity of Juda's conduct in his betrayal of our Lord did not shake the divine mild-ness. "Friend," He addressed him, though He knew at the time that the "High-speed living" is the designa-tion under which Father Bernard Vaughan has delivered his latest denua-Vaughan has delivered his latest denun-cistions of the vices of society's "Smart Set," in commenting on which a Lon-don paper, The Daily Telegraph, pays noteworthy tribute to the "crusading energy" of the elognent Jesuit. As to the 'h gh speed' it asks, to begin with: Are we living fatally too fast for the best interests of the race, and is it impossible to check the insame momentum of the modera eareer? For all our yannt of speed, are we but sme was he who was about to betray same was he who was about to betray Him and, fnaily, he last sad scene on the cross when He could have repro-bated a heartless world for its treat ment of Him, He had only words of mildness, only words of forgiveness as, raising His sacred eyes to heaven. He

CHRISTIAN MEEKNESS.

momentum of the modern career? For all our vanut of speed, are we but plunging like the Gadarene herd down the steep place of folly, into an abyss of moral and physical destruction? These, the writer goes on to observe, are questions which have just been pronounced with characteristic energy, though in other terms, by the elequent preacher who seems determined to play what may be called the part of the Savonarols of society. Whatever may be thought of the opinions of Father Bernard Vanghan, there is no doubt of the crusading energy and pictorial power with which he has been gifted He may be accused of over coloring his themes, but if we want the preacher's efforts to be of moral force, instead of a ness of His impoverished dwelling place, though it is almost another mere dramatic enjoyment for those who come to listen to hin, we must pardon some exaggeration in the pulpit. As to sermons in general the Telegraph remarks that those that are doll are of little more value than preachers who are dead, and in face of a world always Gethseme i oftimes by its atter wretch Gethaeme i oftimes by its after wretch-edness. Not a sigh, not a word of re-proach, but patient, resignedly, meek and mild, our Lord continues the lesson He gave us during His earthly career, "Learn of Me, because I am meek and humble of heart." clogged with apathy with respect

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the greatest moral issues which con cern it, it is, above all, necessary that mankind should be roused by the dynamic energy of men who are in earnest, and have lent themselves to accomplish somewhat. It is a misfor tune to the general interests of religion that the ordinary sermon has become very largely a matter of routine, soldom inspired by fresh and living force. Sydney Smith deplored in his own time a tendency that has been mattered a tendency that has been noticeable in all the Christian ages. He did not hesitate to denounce the merely correct preachers of his own day as "Holy lumps of ice"; and he added, with one of his most famous strokes of humor. "Do you think that sin is only to be removed from man as Eve was taken out of the side of Adam-by casting him into a deep slumper?" We have long since learned to condone the vehemence and originality of the street vehemence and originality of the street crusade inaugurated by the Salvation Army, in consideration of the sincerity of its purposes. We shall not quarral with Father Vaughan's denunciations



MARCH 7 CHATS WI

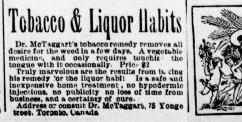
Long di Many people distance. They or say disagre over a telephone possibly get up face. But, wh iace. But, wh courage people they wilt, their Even coward distance. They up on the 'phon raking over the wrong or mistal see them the f courage and the You would the sarcastic letter very forcedus very tame by very tame by your private of dog which some fass when you grounds, but we very friendly bim. They see clous at the oth talarbone line telephone line, to them they al The Di During the d surance busines tive exposures great many in discouraged an and while other and while other ragged edge, b manager of on companies shut fits, and resolu-beat his bigges The result w discouraging ye ers life insuran conded the best rupled the best This is what g He thought fore, but his when he put hows what a ated by a migh ering aim. If Mr. Wade many others "slump." "N pretty bad, bi down to it and have dome fait have done fair his grim resol had ever done hard times and rapied his pow Nothing els spur of a grea definite, some To have m with ourselves our level best the best thing have a great a invincible fai will call out a If Napoleon fore some of hi am going to we are going beat the enem beaten himsel when he went beat the ene had fought the before a gun start out with do his level b solution to win last man. Th tion that cal It is astonis out of the way solution and d There is ev the right way our problem which we fac our aim has e success in life We must fa trainer face knows that t fear is fatal power, his m.

"Let me give you" says a reverend correspondent of the Missionary," a aign of how ripe the harvest is. At my last mission the Protestants of the Mittle place came to me —this will cound like self flattery, but I don't shound like self flattery, but I don't them. If it is ours to command, and used they sold: "If you will stay here a will close our churches and join yours, to save justice, let our resistance be based upon justice and truth, not well we have the same command and and truth. Well may the correspondent ask: "Does not this show a ripe harvest?" Ta assuredly does; and it is a matter of "emerget that, despite the good-will of "Sinkops, the reapers—in the field of megret that, despite the good-will of Sishops, the reapers-in the field of mon Catholic missions-are still so few. nature how grand the harmony that The second variants of the second variants of

The following little story will afford food for reflection to many a man whose materialistic views very often inspire him to despise and ridicale priests :

In Bordeaux a merchant, who was free thinker, had just entered the com pariment of a railway car and was making himself comtortable when a factory laborer came in. They were the only travelers in that part of the coach. The train was speeding through a lonely prairie district w en at small station they caught sight of a priest who seemed to be waiting fo another train The merchant, wishing to ridicule the priest, laughed scorn fully as he turned to remark : What is such a fellow good for ?" And then haunt of heretics-yet he so far fasci nated the infidel and scoffer that seventy theusand of them were he commenced a general abuse of relig ion, Church and priests, and added that it would really be well to drive such people out of the country. His brought by the beauty of his character, more than by the elegrance of his word, into communion with the true companion listened quintly while the train rushed onward. Suddenly the laborer in his working jacket, a man of Church. His example ought to encour age us to be "meek and humble of age us to be "meek and humble of heart." We, too, have a chance, yes, gigantic size, rose, and placing him self in a threatening attitude before his companion, said: "We are now

traveling through a lonely region and the stations are far apart. Supposing I should want your money and would murder you, I could do so without hindrance. I would throw your body through that window, and no one would be the wiser for it." "But, my friend," said the merchant in a deadly fright, " I have no money with me, and











BOW THE 171,147 By R CHRISS Less and Johnny gro was not that it was not complaint to little world as he wished fight with J ribly pulled was the seve feud betwee decided an wiches had lower race schoolboy's his school-fe masters, and just upon t According to their critici

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MARCH 7, 1908.

CHATS WITH YOUNG MEN.

Long distance Courage. Many people are courageous at a distance. They will write, telegraph, or say disagreeable, cutting things over a telephone which they could not

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Director ife any to them they are very docile.

7, 1908.

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The Difference in Men.

During the depression in the life inurance business following the legisla tive exposures concerning it; when a great many insurance agents became discouraged and went out of business, and while others were hanging on the ragged edge, barely existing, a branch manager of one of the large insurance manager of companies shut his teeth, clenched his fists, and resolved that he was going to beat his biggest record. The result was that during the most

iscouraging year in the history of mod en life insurance, this young man quad rupled the best record he had ever made. This is what grit did. He thought he had worked hard be

fore, but his unprecedented record when he put forth all of his efforts what a man can do when dominated by a mighty purpose-one unwavering aim.

If Mr. Wade had said to himself, as many others did during this historic "slump." "Now, the situation looks pretty bad, but I am going to buckle down to it and do my best," he would have done fairly well, no doubt. But his grim resolve to do better than he had aver done have a readlass of the best had ever done before, regardless of the hard times and the dark outlook, quadrapled his power of achievement.

Nothing else stimulates us like the spur of a great resolution to do some

definite, some particular thing. To have merely an understanding with ourselves that we are going to do our level best is not enough. To do best thing possible to us we must have a great aim, a mighty purpose, an invincible faith in ourselves. This will call out all our reserves. If Napoleon had said to himself, be-

fore some of his great battles, "Now, I am going to do some great fighting; we are going to do our level best to beat the enemy," he would have been beaten himself. But he resolved that when he went into the battle he would beat the enemy at all hazards. He had fought the battle over in his mind before a gun was fired. He did not start out with a loose determination to do his level best, but with a grim re solution to win the battle if it took his last man. This is the kind of resolution that calls out a man's last reserves.

It is astonishing how difficulties get out of the way of a man who carries re-solution and determination to his task. There is everything in facing life in the right way. The way we approach our problems, the attitude of mind in which we face obstacles, the grit in our aim has everything to do with our Success in life.

without boasting or-flourish, or con

OUR BOYS AND GIRLS.

JOHNNY.

By Rev. George Bampfield,

CHAPTER X.

CHRISTMAS AT THORNBURY.

fidelity rather than glitter.

THE CATHOLIG RECORD

" Popwich ! my son !" said Jagers, other than a huge apprentice of some other than a huge apprentice of some fourteen years attired in appropriate baby costume, falls into the fire-cries aloud to be washed-tumbles off his chair-and does all other things which a well behaved baby would not have done Euraged beyond all patience, and starved into notions of divorce, the husband stops at home and wife goes out to work. The result is still more disastrous. The unbacow man "I must administer to you a series o salutary instructions in that chiefest of

salutary instructions in that chiefest of all human knowledge, the pngllistic philosophy." "I' I' pay you, you cheeky young beggar," said Johnny to a smaller lad who was thus tormenting him. "Wait a bit, Jack," cried the urchin making ready for instant flight, "here's Joe Muttlebury coming 1" But still graver censures had he to endure from older and more thoughtful companions for his insolent words about

or say disagreeable, cutting things over a telephone which they could not possibly get up courage to say to your iace. But, when these long-distance courage people meet you face to face they wilt, their courage ozes out. Even cowards are courageous at a distance. They will sometimes call us np on the 'phone and give us a terrible raking over the ccals for some fance wrong or mistake ; but when we call to see them the fire is gone out of their courage and they are extremely tame and docile. Their blueter is all gone You would think, by their cutting, sarcastic letters, that they must be very feroclous; but they are usualto jour private office. They are like the dog which sometimes makes a terrible ras when you approach his master's grounds, but wags his tail and becomes very friendly when you get close to him. They seem very acre discuss to them they are very docile. The furtherment Man.

Even the remembrance of a fight cannot be forever. And Johnny's own thoughts were drawn out of himself and away from brooding so wretchedly over his fallen greatn

rising a tellows. Christmas time was a merry time at Thornbury. The boys did not go home; but for all that they contrived to amuse themselves and each other to smuse themselves and each other fairly well. Evening after evening there was some anusement contrived out of the brains of masters or pupils. To night it was a concert ; the never failing reed band, which gladdened the streets in the summer with its marshes streets in the summer with its mathematic was now equally at hand to play beauti-ful music from the bast composers-mot too loud, though so many of the instruments were brass, for the Thornbury school-room.

A string band also did its endeavors, not altogether without success, to vary the proceedings: and then there was singing. Johnny was himself a bit of a singer, and when he went up upon the platform to sing the doleful and thrice tragical ditty of the "Three Cock Robins," and was re called rap: u-ously by his playmates with screams of laughter, he became almost reconciled to school life once more. It had its triumphs as well as its defeats.

Another night came a body of kind friends disguising their faces in Ethio-pian blackness, and making the absurd est jokes and most astonishing grimaces, singing however not unsweetly; and both jokes and songs lingered in the boys' memories far into the next half year. There was one song of the Mul-ligan Guards marching to Dablin Bay. Poor Father McReady ! For many day after some of the younger children were marching round the playground. attired in the most wondrous costume of their own invention, and playing barbaric music with pans instead of banjos, and broken crockery and sticks by way of violins, in such imitations as they could manage of the tune of the "Mulligan Guards." Johnny in some of these marches to Dublin Bay acted corporal, and was in much glory. The noise was trying : but noise is the happiness of children, and those who teach them must welcome head-aches like the other troubles of life with a glad heart.

But ! night of nights ! came from neighboring Mission a company of gentlemen and ladies, with capital voices for singing, and no mean skill in acting. The delight of the boys was a thing to see and hear. The school-room rang with shouts of laughter. Especially was there one, who in the piece performed delighted in the name of "Snozzles," and whose very appearance sent the boys into mad convulsions. "Snezzles" became a househould word, and a term of affection. Shocking to relate, the gentleman himself could never make trainer faces the wild beast. He his appearance thereafter for years fatal. His eye must carry power, his manner must indicate that he is a conqueror.—Success.

The separation that has been forced in France cannot be defended on any ground of sound morality or political expediency. The State has taken the property of the Church; that was steal-ing pure and simple, stealing that in this country or in Great Britian would not be soundered by the process (or a not be condoned by the people for a

In the course of time, we suppose, the more disastrous. The unhappy man can find meals neither fer himself nor Church will be compensated in a finan-cial way for the losses it has sustained ther, and is driven to the verge of mad-ness by the exasperating babe. The hamor was rather tame, but the laughter was great, and the atrochous infant lives still in the memory of the by the seizare of its property. We do not quite understand in this country French methods in dealing with this question. What would be thought in South Carolina for example, if the proprishes should be seized by the State and converted into the public treasury Thornbury scholars. In such amusements ran the Christmas nights away ; and the Christmas because this property, or any part of it, came into the possession of a religions days were spent in the religious exer cises which become the Christmas time order by a grant from the crown or from and 'argely in preparation for the Christmas uights. And Johnoy's dis-content began to wear away again. His vanity was soothed by his victory in the Robin song and other not less glorious achievements; and the thoughts the State? The thing is inconceivable. Yet this is precisely what has been don in France, and done with a brutality and a disregard of national honor and and national honesty which has shocked

the Christian world.

of running away, and going home if his father would let him, going anywhere if he would not, began to melt away be-fore the joys of Christmas-tide, and his

ng again in the opinion of his school

TO BE CONTINUED.

ing is left out of account.

DANGEROUS ERROR.

DO CATHOLICS WANT A CATHOLIC PAPER.

Sometimes we doubt it. And it is "I don't know what to make of him." "I don't know what to make of him, said Corney Wrangle who had amusing (y assumed the position of a fathes to Johnny, "I'm half afraid i shan't rear nim. It's a pity too; he's a fine lad." not without reason we doubt it. We look around us and we see the welcome accorded the secular press; we cannot help but notice how eagerly Catho lic people purchase the daily papers. We glance through these papers, and, alas, we find many of them but a tis-sue of scandals, sensations, gross ex sggerations, evil suggestions, false principles. Some of them are so un-clean that they are not fit reading for any Christian are some of them are We are rather accustomed to hear non Catholics say that it makes very little difference what a man believes.

any Christian eyes; some of them are deliberately designed to carry their Protestantism has so far yielded to this cry of modern indifferentism that posi-itive teaching has been almost elimfoul message into the hearts and homes of the people. Most of them are not proper reading to put into the hands of inated from the churches. Right livchildren. And yet our Catholic peo ing is insisted upon and right believple eagerly buy them, read them, carry them to their homes, hand them since Protestant churches do not claim to be intallible in matters of faith, to the litle ones, spread their con-tagion, innoculate their friends and and, therefore, cannot presume to say that the little they do teach is the ssociates with their virus.

But when it comes to subscribing for truth, we natura ly expect them to get away from the question of dogma and doctrine as far as possible. It is only the natural tendency of the sects Catholic paper, how slow those erstwhile eager hands are to pay the price It is for the most part dry reading; it has none of the exaggerated flavor of fneir logical end is no doctrine at all and some of the sects are coming to this the scandal or the crime : it does not

burg a man who combined in a happy degree the robust and determined nafletter with silly praise or pander to self love or foolishly dismiss all respon-Very last. The point of view of the Catholic is different. Premising that God made a sibility and open the door to ease, to pleasure, to wilfulness, to sin. It tells revelation of divine truth to man, he of things that are sweet and pure, it olds that it cannot be a matter of inteaches the beauty of self-repression ; difference whether he or any other man speaks holy doctrines with becoming chooses to accept or reject God's revel ation. To refuse to accept it is to re gravity. It dares to tell the truth : it rotests against the wild opinions and fuse to believe Go Himsell speaking to alse principles that men eagerly drink us. No greater insult could be offered to God than this. The Catholic, then, in, because they excuse or palliate human wickedness. knows that right believing is a part of right living for the Christian, and But under present conditions in our

country, is it not simply a duty for a Catholic to take into his home a Caththat ind fierence is only another name for irreligion. Truth in the domain of religion is all important. To allow olic paper? A Catholic paper is a whiff of the pure fresh air of heaven. It beings with it life and health. What men to go wrong in a matter of faith without warning them of their error would be intolerable. Hence it is that better missionary labor may any Cath olic do than to spread Catholic papers? the Church, the living teacher of divine They are the most practical antidote to the poison of the daily press. The danger to Catholic faith and morals is matters of faith. She condemns error when it springs up and warns her children against it. The condemnation not from sectarian pulpits. That day is past. The biggest pulpit of our time is the press; the danger is from of Modernism is a case in point. The Church cannot tolerate error since she was commissioned to teach him and the press. Every Catholic that buys a secular paper crects a pulpit of error in his home; for the papers are not guard the divine truths committed to her keeping. The Catholic who finds fault with the satisfied with giving us the news and corresponding comment; but they in Caurch for refusing to tolerate error within the fold only shows that he does sist in giving us our theology and our ed. They take our conscience into not know his religion. A little instruction in the cate chism would at least their keeping. Time and eternity be-long to them. Every issue is a new creed. And the creed changes with

every edition. Who can doubt the area what home sity of the Catholic press? What home is secure without a Catholic paper? We must meet pulpit with pulpit. We We must meet pulpit with paper. We must Who can doubt the abscinte neces sow truth without ceasing, for the



and

mands us that we confess at least once

a year. Nothing short of going every

month, should be called frequent con-

fession. It is easy to do this; little time is required; the pricets are ever at the call of the people for this im

portant work. As confessors, they are the physicians of the soul. As judges

of those accusing themselves, they are

as fathers of those they forgive, the

kindest and most benign. If any one

kindest and most benign. It any one will acquire the habit of frequent con-fession, he will find it so comforting he will never give it up. "Taste and see how sweet the Lord is."—"Seedlings."

A REMARKABLE CONVERT

In a series of articles on the London

churches, written for the Catholic Weekly, of that city, Wilfrid Wilber-

force this describes the conversion of the rewarkable man, Father Herman Cohen, who founded the Carmelite

Church, Kensington : "In 1820 there was born in Ham-

ture of the Teuton with the rich. varied and artistic gifts which so often

Divine Love.

the most mercital and indulgent.

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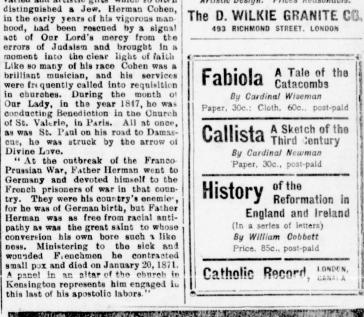
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sets by the right of his parents would suit him so delightfully as "Snozzles." Much Talk, Little Work. The strength of industry is calm, not

Nor, whatever character he assumed boistorous. Much talk and little work generally go hand in hand. Those who boast loudly of the great things they in after years, could it possibly the remembrance of that first delicious "Snozzles."

boast houdly of the great things they will accomplish, who make a stir and commotion whenever they attempt anything, who work violently and to excess at one time and not a' all at abother, who think that in order to be eatnest they must be fussy, and to be enthusiastic they must be violent — such persons cannot show forth the Dower of industry. That is reserved Then there were some merry apprentice lads who with their masters de vised an evenings amusement of an original and wonderful description. Then did men who had seen many winters sing with uncertain voices, sweet nevertheless for the most part and tuneful, (for the English are not more power of industry. That is reserved for the calm and steadfast toiler, who, unmelodious after all than other na tions,) songs of their childhood, long and pathetic, touching on family affec-tions, and delighting in allusions to fusion, or overstrain, patiently and earnestly pursues his work, aiming at daisy-clad graves beneath spreading elm or in other romantic spots. Then did youths blacken their faces as amarather, than plaudits, and the youth blacken their laces as all teur negroes, and essay jokes not ris ing above the usual Ethiopian wit. Then did a leading singer, planting himself in tender stittude, sing plaint ively of the time "When other lips and HOW THEY MADE A MAN OF other hearts," etc., albeit his gravity was for a moment disturbed by a fellow Ethiopian enquiring wickedly what was

the price of that sorg per yard. Then were performed by stalwart soldiers

the price of that soig per yard. Then were performed by scalawart soldiers or by active tailors dances of miracul-ous energy, in which legs were twisted as if they could be hurled away, and toe touched heel, and heel touched toe, as if they were instruments wholly independent of the owner's body. Then came a farce, original, coined on the moment from the author's brains. Shall we tell the plot? A cross, hot tempered husband, who keeps a shop, but going out to work himself leaves his wife to mind it, re turns to his meals with marvellous punctuality, and as it seemed, at ua-reasonably short intervals, to find in. variably that his wife has been too busy to prepare him anything to eat. The miseries of a wife so di -tracted are energetically portrayed. Just as she is getting potatoes ready customer after customer comes in, boys ateal her herrings, ladies come in CHRISTMAS AT THORNBURY. Less and less contented did poor Johnny grow with his school-life. It was not that his matters were unkind ; it was not that he had any special complaint to make ; it was that in his little world he was not so great a man as he wished to be. The unsuccessful light with Joseph Muttlebury had ter ribly pulled him down : and the blow was the severer by reason of the lasting foud between the two houses, and the decided superiority which the Pop-wiches had always claimed over the lower race of the Muttleburys. A schoolboy's happiness depends upon his school-fellows far more than on his matters, and schoolboys are generally his school fellows far more than on his masters, and schoolboys are generally inst upon the whole, and treat a boy according to his deserts. Poor Johnny ! their criticisms both on his skill in the art of self detence, and his conduct which led to the fight, were gall and wornwood to him. ' "Why! Pop! I thought you could fight! you are a muff, putting your head down and shutting your eyes like that old bull at Lord Orankie's." Variably that his wife has been too busy to prepare him anything to tracted are energetically portrayed. Just as she is getting potatoes ready customer after customer comes in, boys steal her herrings, ladies come in to change a sovereign and buy a farth-ing cake, and, to add to her troubles, a monster baby of some five years old such as even in Brogdignag would have won a prize at a baby show being none

PROTESTANT EDITOR'S ESTIMATE OF THE CHARACTER OF THE FRENCH GOVERNMENT.

from the Charlestown (S. C.) News and Courier.

truth speaks frequently in regard

teach him that the Church knows her

business as well as he does. His plea for "broadness" in matters of faith is

According to a correspondent of the New York Sun, discussing the ques-tion of Church and State in France, the Church has lost nothing by the separa-tion "from a religious point of view." Probably that was because the State could not take it. But, says the cor-respondent, the Church "has suffered a serious loss of property," and that is the point of view from which the State should consider the question. What the State has done to the Catholic Church in France it would do to any other religious establishment. In our opinion, speaking as a Protestant of the most extreme inherited type, we regard the State in France as a thief. It would steal from the Protestants to morrow just as it has stelen from the Catholics in the recent past, and as it continues to steal from them from day to day.

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erior are loveless. ark Monitor.

FREQUENT CONFESSION.

As God's grace is the means of our happiness, inasmuch as no one can le really happy unless united with God, it follows that frequent confession is e of the chief means of becoming and maining happy, as together with Holy ommunion, it, more than anything se, leads us and binds us to God. Ithough frequent confession is so use ful and so necessary to our happiness and advancement, it is strangely enough neglected by a great many, and even the fairly good are lukewarm with ra-gard to it. This can be best account d for by the fact that satan, knowing its very usefulness and necessity to us, does everything in his power to keep Thus we are led to defer our confession. Thus we are led to defer our confession, to put it off for little or no reason, and instead of seeing in it a comfort and consolation we are led to lock upon it as something to be feared and bhorred.

To the good and holy, frequent cor fession is one of the joys of the soul; for it permits the soul to humble itsel to relieve it of its fears, to purify i self and unite it more closely with God. The habit of mortal sin and frequent confession, we are told by spiritus i writers, can not exist in the soul ac one and the same time; we must either give up one or the other; and sa mortal sin is the greatest of evils, separating us as it does from God, and marke frequent should we not glad maybe forever, should we not gladly take this easy means of keeping us united with God here on earth, that we may insure ourselves union with Him in heaven ?

We find time for so many things which do us no special good, and too often in many cases for things that are HEY warm the Feet and Limbs, cure Cramps, Pains, and all aches arising from cold, and will ively provent and cure Rheumatism. The rege-rice is 60:. per pair, but in order to introduce out Catalogue of Electric Appliances, Trusses and grist's Suddrice, we will send one sample pair, size, and our new 950ts. AGNYS use F., E. KARN CO., LIMITED Guanda's Largest Drug House, Queen & Victoria Ste, Teronto, Cas



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ow strength, so you are to us willing to to and happiness? You are to us willing to to with your decision, are perfectly willing to to or and your indegment, as to whether or ne fited you. Read what V.-O. is, and will to be an on this most liberal trial offer.

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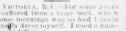
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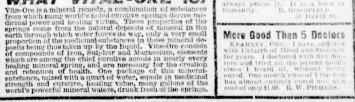
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SOME PRESENT DAY ANOMALIES OF REPRESENTATIVE GOVERNMENT.

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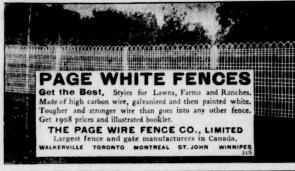
CONTINUED FROM PAGE FIVE.

1,600 Anglicans, 800 Nonconformists, and 600 Irish Catholics, actual voters. Of the 1,600 Anglicans we may reason-ably assume that 1,400 would be Unionists, 1,000 Protectionists and 200 im favour of undenominational educa sion. Similarly of the N nconformists, 400 may be assumed to be Home Rulers, 500 Free Traders, and all supporters of Undenominational Edu-cation. The 600 Irish Catholics would be all Home Rulers, and all opposed to Undenominational Equation, and 300 would be Free Traders. If the electors of that constituency were asked to de cide severally on the three questions of Home Rale, Free Trade, and Unde wominational Education, of the 3 000 woters there would be only 1,200 for Home Rale, 1,400 for Free Trade, and 1,000 for Undenominational Education. That is, there would be a pronounced majority against the Liberals on every point, Yet it would be possible by skilful and personsive electioneering tactics - by appealing to the Irish Catholics in the Home Rule interest, to the non-conformists in the interests of Undenominational Education, and to a certain section of the Unionists in the loterests of Free Trade-to obtain the interests of Free Trade-to obtain a decided Liberal majority on the whole programme, and to enable the representative of that jeconstituency to profess that he had a mandate from his constituents to support Home Rule, Undenominational Education, and Free Trade. Trade.

Much easier, of course, would it be to get a member returned for a constituency, the majority of whose voters were against a particular point of his policy. To take an example from the pollcy. To take an example from the Liberals again : in a constituency that is very pronounced in favour of Free a Liberal candidate would be sure to be returned even though a vast majority of the electors were opposed to bis Education policy.

Of course, it may be said that all this is necessary, that in such a complex matter as that of representative legislation, there is always a necessity for compromise. I suppose there is a mecessity for compromise of some kind, but surely not for such compromise as would take all real power out of the hands of the people, and transfer it to those of the political leaders. Why, as already asked, should voters that are in favour of Home Rule not be allowed to decide for it, without at the same time being compelled to declare for Undenominational Education ? That is simply an instance of compulsory compromise for which there is not the slightest justification. And it is the system that maintains it, that puts so much unjustible power into the bands of skilful party leaders, who by the aid of eloquent speakers and a vigorous press can succeed in getting the sup port of the public for their nicely-adjusted programmes, to the different items of which large sections, or even a mojority of that same public might be opposed.

these leaders in turn powerful On individuals and well organized factions exert an enormous influence. The services of an able member of the party must be retained even at the sacrifice of a good deal to his particular con wictions. And if a number of such al-most indispensable members agree on measure or number of measures any ey are practically certain to have their way. And even more powerful is the influence of wealth, whether again of individuals or of factions. For again of individuals of of factions. For a political party necessarily incurs great expenses. It requires money to meet these expenses, and of course this money does not drop from the clouds; it has to be contributed by the supporters of the party. And the weakty individuals and the weakty respective that contribute large sume societies that contribute large sums



measures being proposed in the name of the people, that as a matter of fact are acceptable to only a comparatively small minority. In time, too, the politician would cease trying to dic tate to the people, and look to them for dictation instead.

From all that has been said, it must be evident that I have been said, it must be evident that I have no sympathy with organized parties. However, as sometimes the surest way to pre-serve peace is to be prepared for war, so, too, when at present so many interests have their organized support-ers, the best way to prevent these or ganizations from injuring others is to have all interests that may be affected by public policies organized as well. If communists organize on one side, equity is most likely to be preserved equity is most likely to be preserved by individualists organizing against them. If non-Conformists organize for undenominational education, believers in the denominational system should organize in its defence. While aggression

ganize in its belonce, while aggregation is allowed to go on unopposed, it is only too likely to continue and in-crease; and when it is actively opcrease ; and when it is actively op-posed, it will soon be prepared to come to a truce with its opponents. J. KELLEHER.

A COWARDLY ANARCHIST SHOOTS A PRIEST.

Denver, Col., Feb. 23 .- Father Leo Heinrichs was shot and killed to-day by Alio Guiseppe, an avowed anarchist and priest hater, while the priest was administering the Sacrament at the early Mass in St. Elizabeth's Roman Catholic Church. Kneeling at the Kneeling at the altar rail petween two women. Gniseppe pressed the muzzle of a revolver against the body of the priest, after receiving from him the consecrated waler, and shot the priest through the heart.

Exclaiming " My God ! My God !" Father Leo fell prone in front of the altar. With an inarticulate screan, the assassin sprang into the aisle, and, ing the smoking pistol about his head, dashed to the church door. For a moment the hundred or more persons in the church were dazed. Then a woman shricked and the congregation heaven projective. became papic striken. Several women fainted and many

others became hysterical. Several men, including patrolman Daniel Cronyn, started in pursuit of the mur derer. Policeman Cronyn overtoos the fleeing Italian on the church steps. Policeman Cronyn overtook

Guiseppe attempted to shoot the police man, but was foiled and overpowered. after a desperate struggle, in which

several men assisted the officer. The murderer was hurriedly removed to the city jail. As threats of summary ven-geance were made by men who quickly geance were made by men who quickly gathered in front of the church, Chie of Police Michael Delaney called out the reserve force of patrolmen, who were kept on guard all day and night. Before the commotion caused by the tragedy subsided the Franciscan Brothers connected with St. Elizabeth's Church silently brought candles for the dead and placed them beside the body of their superior, where he lay. By direction of Bishop Matze the church was closed for the day. A single bullet hole in the white communion robes of the priest showed that the lead had gone straight to the heart. The bullets

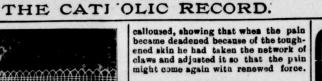
gone straight to the neart. The builds remaining in Guiseppe's revolver had sharpened points. Guiseppe was placed in solitary con-finement. He admitted to tha police man that the priest whom he had killed was a stranger to him and in explanation of his crime said :

" I just went over there because I have a gradge against all priests in general. They are all against the workingman. I went to the Communion rai' because I could get a better shot. I did not give a blank whether he was a German priest or any other kind of a priest. They are all in the same priest. They are all in the same

" I left Italy three months ago an" went first to Central America and then came to Denver. I am an anarchist and I am proud of it. I shot him, and my only regret is that I could not shoot whole bunch of priests in the the church. I am a shoemaker, but have not worked since coming to Denver." Denver, Col., Feb 26 - Investiga tion of the murder of Father Leo Hein richs by Alio Guiseppe, an Anarchist, as he was administering the Sacrament last Friday, has revealed an austere mode of life on the part of the martyred priest approaching the penance of early monkish times.

Priests and laymen alike are as tounded by a discovery made in prepar-ing the body for burial. Next to the skin Father Leo had wrapped about his waist and upper arms heavy bands of linked steel chains, and to each link was a hook, sharpened to a needle's point, attached in such fash ion that each movement of the priest caused the hooks to pierce his flesh and to remind him of the life and death of Him in Whose steps he struggled to

Father Leo never spoke to his fellow clergy of his mode of penance and no one in the monastery surmised it. His body and upper arms were entirely



FROM A PROTESTANT.

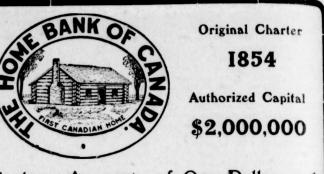
Rev. Charles C. Starbuck (Protest-ant), in the Saored Heart Review says : "I find, from a correspondent, that M. Clemenceau, president of France. is an unbeliever of the second, not of the first, generation. However, it matters little. A Frenchman cannot, as an Ecglishman or American Protest-ont may be indifferent to the Mass. as an Erglishman or American Protest-ant may, be indifferent to the Mass. He must either venerate it or dread and abhor it. For instance, Jales Simon was not a Catholic, at least in later life, yet he continued to respect the Catholic religion. Reman had be come an unbeliever, yet he still vener ates the Catholic Church, her priest hood and her offlees. Emilio Castelar had ceased to be in connection with Catholicity (although I believe that he died with the crucifix in his handle), yet in his book on Italy his references to the Mass are always reverential. Even a Frenchman of an old Protestant family cannot well be indifferent to the Catholic religion. He must either re spect it or hate it. In brief, French atheism is rather the atheism of desire that of conviction, and the less of con-viction there is in it, the more there is apt to be of the temper of angry perse-cution, such as distinguishes the French government of to-day, as it distinguished the first republic."

DEATH OF A DISTINGUISHED URSULINE NUN.

From a Thurles (Ireland), paper we take th

ollowing account of the death of a nun of the Irsuline order, Mother Patrick Tracey. It is Ursuline order, Mother Patrick Tracer. It is published at the request of Rev. W. J. Keilty of Douro, Ont., whose ousin german she was: "May sad deaths have been recorded in Traries of late, but none could be sadder or more regretied than her's whose loss we mount this werk. Mother Patrick Tracer of the Ursu-line Conv. n: Thurles. We regret Mother Patrick the religious, who was bloved by her community — the highly glifted and accom. plished teacher of aris and sciences—but above and before all, we mourn for Mother Patrick the true. Large hearted Irishwoman. whose generosity, broad-mindedness and kindness drew all to her whatever might be their creed or station in life. For almost twenty years Mother Patrick was head mistress of S'. Angela's Academy, and in this position became generally known to the people of Thurles and the surrounding di-tricts. For the past light years who has held the post of Mistress G-meral over the large boarding school of the Ursuline Convent Her remarkable talent for organising and cliscip-line, her unitring watchfulnees for those en-trusted to her care, her zalous efforts for any thing which would further the cause of God and of Ireiand, mane her pre-eminenily fitted for success as a beacher and org-niser pupils and her personal interest which remailed to help and encourage when the child had ex-chacked her happy school days for the cares and trials of the world. The unber of children in the well known brading school of the Ursuline Convent, Thurles, wa les from eightly to innety each wite sport and genial personal interest which remailed to help and encourage when the child had ex-chacked her happy school days for the cares and trials of the world. The whole-hearted devotion to her pupils and her personal interest with here are per-wide serve and genial personality was most dir every county in Muaster, in every province of her great and genial personality was most dir every county in Muaster, in every province of her kindness, parents who bless her for the help beh has give hel blished at the request of Rev. W. J. Keilt of Douro, Ont., whose cousin germ an she was





MARCH 7, 1908.

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FARM FOR SALE. A Daughter of Heroes. By MARY E.

Wild Animais of America. With illus-



HONING NO NO

Associated Press Despatch

will naturally expect something in rethan for their money. As they pay the piper they will insist on their right of naming the tune. For supplying the shews of war they will not un-naturally claim a strong voice in the determining of the mode of campaigr. As has been said, although the

system of party government may appear indispensable at present, it is not so in reality. The existence of avowed political parties, organized on the basis of the modern system, trying the legislate in the manner they do, is a secondal to civilization. It is not my purpose to discuss the manner in which politics might be conducted, if all ex press political parties were abolished. A number of methods, any of them a decided improvement on the present, could be easily suggested. The evil that would require to be particularly guarded against would be the tendency to develop new parties that would retimain as a legacy of the lamentable fac-tion promoting spirit of the present system.

Whatever we may think of party polfitics, however much we may deplore the evils for which the system is re an established fact that cannot be ared in our calculations. Moreover t is likely to remain a fact for some time at least.

But the other fact--public indiffer ence--that, as I said, goes to establish and maintain the abnormal power of professional politicians, we can and ought to remove. Its removal, too, ought to remove. Its removal, too, would make immediately for the weak-ening and ultimately for the de struction of party influence. In or disary life people are tolerant enough of others that differ from them on mat-Gers of very grave import, so would they be in political matters also, if political matters were made part of their ordinary life. If people only made a reasonable endeavor to indge made a reasonable endeavor to judge public questions for themselves, there mould not be so much attention paid to the party ories by which faction is preserved and stimulated. Even dur ing the time that parties would remain and control influence, the general ac-bivity would produce many desi able effects. A watchfal public would not allow so much scope for the manipula-tion of skilful leaders. We should not then have so many opportunities for