

# The Catholic Record.

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

VOLUME XXIX.

LONDON, ONTARIO SATURDAY, MAY 11, 1907

1490

## The Catholic Record

LONDON, SATURDAY, MAY 11, 1907.

### A LESSON FROM THE PAST.

An exchange informs us that "one of the treasures of the Protestant Episcopal cathedral of New York is a magnificently illuminated Bible, the work of the monks of Cluny in the twelfth century." Little did they think, these monastic craftsmen, that this testimony to their skill would, after the lapse of centuries, find its way into alien hands, and the manuscript, on which they lavished such care and time, into a cathedral which knows not the faith that animated them. But the fact may be a shock to those who believe D'Aubigne's story of Luther's "discovery" of the Bible. This tale is frayed at the edges, but it is used now and then as an argument by those who cling with pathetic persistence to any figment that has an anti-Catholic appearance. That Luther published the first Bible in the language of the people is disproved by non-Catholic writers. Prior to Luther there were versions not only in Germany but in other European countries. We have Saxon Bibles of the eighth and tenth centuries. But it boots little to go far in this well beaten path. We may remark, however, that the Bible, deprived of the guardianship of the Church, has been subjected to many and various experiences. It has been and is used to support the most absurd theories and to sponsor a hundred and more sects mutually destructive and hopelessly irreconcilable. Divines have eliminated this and that portion of it and the notoriety-seeking preacher has poised it in the pulpit as a target for the shafts of criticism. It has been scattered among the nations, among heathens, as if they could understand its pages burdened with mystery, reflecting all moods, and bearing upon every condition of life. It has been scattered to the multiplication of sects that fain would render ineffective the Lord's prayer for unity. But the Church, the witness of the life and death and resurrection of Christ, is the guardian and interpreter of the Scriptures and defends it against the onslaught of both liberal Christian and infidel. And the Church is the only barrier to the tide of infidelity. She alone has authority and is recognized by the adversary as the one factor that can deprive him of triumph. Outside the Church there is but private opinion and denial of all religious authority. Protestantism, which rebelled against the Church, cannot check the vagaries of her own children. Opinion clashes against opinion, divines wrangle with one another to the unsettling of all belief and to the conviction that anyone bold and self-sufficient enough can "beat the Ten Commandments."

### THE CENTURIES-OLD CRY.

"The creed of Rome is out worn." Not indeed an original remark, though it has a semblance of novelty to the young people who utter it. Poets and postmasters of erotic tendencies, and certain novelists who have woven phrases in honor of impurity, regard it as a first principle. But what are they going to give us in lieu of it? That science which, according to its exponents, knows nothing of the life beyond the grave? Or opinions which look benignly upon the aberration of passion and have high sounding names for moral turpitude? Our creed is out worn and yet it is enshrined in the love of millions, giving them light and consolation in a way not comprehended by either science or progress, and establishing a kingdom of souls without any spirit of antagonism to temporal sovereignties. The cause that can produce the effects which are visible and endowed with vitality is neither dead nor out worn. We mind us that in Paris, under the Directory, an individual evolved a creed which was to supplant the Church. Not being successful, he asked the advice of Tallyrand. The astute diplomat shrugged his shoulders and said: "Get crucified, rise again on the third day, and all will be well."

### HEED THE VOICE OF AUTHORITY.

Some Catholics, the worldly ones, who have been and are a source of trouble to the Church, assert that our youth can be entrusted, without danger to their faith, to the non-Catholic college. For our part, we believe that boys coming from homes whose atmosphere, so far as faith is concerned, is not bracing, will not be, as a rule, sturdy Catholics in college or any-

where else. The indifference to religion that prevails in non-sectarian institutions is a menace to Catholic robustness. Opposition may call into play a defence of the faith, but the studied disregard of religion and the constant application of the faculties to things of earth and the incessant sing-song ancient success are very useful weapons in the hands of the devil. We do not think that Catholics of the enthusiastic kind troop forth from non-Catholic institutions. They may be respectable citizens, or they may be polished imitations of ungodliness or staunch upholders of the doctrine that "getting found out" is to be avoided. The advice, however, we prefer to parents is to follow the guidance of authority in this matter. Let us take our cue from it instead of echoing the cry of those who give much instruction but little education. Our colleges are not so well equipped as are their competitors. True, our laboratories are not so resplendent as they are with machines and instruments. But our colleges have, we are informed, a few machines, and, despite our niggardliness, keep the sheriff from their doors. And they were able to store the student's mind with principles, to arm him against false philosophy, to fit him to read a newspaper without swallowing any absurdities he may see therein, and to habituate him to the sacramental help which alone can sustain him in the storm and stress of life. Suppose our facilities imitate the non-Catholic, who believes and acts upon it, that a dollar in the way of tuition fees or of a hard-pressed institution than any amount of ceasure.

### NOT INFALLIBLE.

Without questioning the sincerity or impugning the motives of some of our moral crusaders, we are of the opinion that their dicta on this or that question are not infallible. Other men as interested as they are in safeguarding the interests of the country may not see eye to eye with them on questions of public import. Some temperance workers, for instance, are in favor of absolute prohibition of the liquor traffic; others regard high license as a check to its evils and advocate the formation of a powerful public opinion that would force the beer and whiskey men into obscurity.

Archbishop Ireland contends that the temperance workers who would have more stringent and radical measures adopted, who would fain see the liquor traffic swept out of existence, will support high license, for they cannot fail to recognize that it must be productive of most beneficial results, even if it be not so far reaching in its effects as they could desire. They will not take alarm at a name: they will compromise no principle—to tax a traffic is not to sanction it, to repress abuses by law is not to authorize them.

We are told that liquor-selling in itself is no violation of the divine law. The trouble is, that it is, as a rule, surrounded by myriad temptations to intemperance and that the saloon as it exists to-day fattens upon intemperance.

### WORTH REMEMBERING.

Says Archbishop Ireland: "A large proportion of those who open saloons are broken-down, impecunious men who have failed in other occupations and are fit for nothing but liquor selling. The man spoken of in Scripture, who will neither work nor beg, seeks a wholesale dealer who is willing to set him up as a saloon-keeper."

Never give your votes to put a saloon-keeper in office: it is not to be expected that he will forget in the service of his country the interests of his own traffic.

Keep out of office the timid man who will fear to do what is right lest he offend the saloon-keeper.

Some years ago a would-be model saloon-keeper announced his advent in Detroit; he posted up over the bar rules which were to regulate his saloon: in less than a month he closed his doors. The saloon conducted in a decent manner does not pay.

We must reach the potent cause of intemperance if we would arrest its onward course: this cause is the traffic which the State only is competent to regulate, and to hold within legitimate bounds.

Let us waste no words on the saloon, that is, on the possible or ideal saloon. It will be time enough to discuss it when it will be discovered.

Commit not, through love of life, actions worthy of death.—Menaender.

### ARCHBISHOP FARLEY ON PEACE.

FORCEFUL ADDRESS DELIVERED BY HIS GRACE AT THE INTERNATIONAL CONGRESS, CARNEGIE HALL, NEW YORK, SUNDAY, APRIL 14.

War is so great an evil that one of the world's greatest generals described it with laconic eloquence as the most perfect state of human misery. There is wanting to it no horror, moral or material.

Its benefits, if any, are indirect and uncertain; its evils are immediate, inevitable, and universal—vitiation of human character, waste of life and of gain, arrest of human progress, injustice to the helpless and innocent, popular and permanent legacies of hate, and all the fiercest and most ruinous passions of the human breast. Its genuine symbol is the storm that blazes out in a brief space, leaving behind it desolation, despair and death.

So true is this that, at all times, men have imagined perfect happiness to be some state of universal peace, a golden age long past or to dawn. "Peace on earth to men," the complement of "Glory to God on high," was the greeting which heaven sent to earth in the most solemn hour of the world's history. Could we abolish war in the twentieth century, we should hand to posterity an earth made perfect as a dwelling-place for man.

We owe a debt of gratitude therefore to all who devote themselves to this Christlike purpose. It is the duty of every citizen to respond to their generous appeal, and to contribute what in him to the accomplishment of their aim. It is an aim that uplifts and ennobles all human nature, and tends to reveal in man spiritual heights and depths that get obscured in those brutal conflicts from which he emerges always more shattered in spiritual than in his physical life.

We must not admit that even if we cannot totally abolish war, much can be done and is being done to mitigate its horrors. The people of the world should be grateful to all who have in any way contributed, as individuals, rulers, or associations to improve the conditions of warfare, i. e., to strip it of its barbarian character, and emphasize the dignity and rights of man even on the field of battle.

I am not prepared to say that we shall ever utterly remove that dread scourge from society; but I believe it can be notably diminished in frequency and mitigated in its conduct. If this mitigation of the brutalities of war is to continue and is one day to cease among men, it will be through the influence of two great moral forces, religion and education.

We are told by our wise men in the daily press and in our universities that the only true and sufficient cause of war in modern times is the desire to retain areas of commercial influence, or acquire new ones, or to outstrip others from such as we have learned to desire. If this be the case, whatever I desire to appease the root of desire, to create a spirit of moderation and contentment, to enlarge the horizon of the heart, and show to new regions of enjoyment, certain and abiding, must prove a universal benefit. If in all the nations that make up modern Christendom the youthful generations were taught in all earnestness the law of Christian holiness and rectitude of life, and made to know the Divine Exemplar of that life, we should see the formation of a Christian public opinion that would in time discredit many of the motives and occasions from which war have in the past originated.

I am of the opinion that we ought to appeal more directly to the influence of all religious bodies. In the individual peace is a natural fruit of the religious sentiment. Logically, therefore, it should be the mental habit of all who profess to be Christians, know no higher ideals than those of the Prince of Peace. Hence I read with pleasure that Doctor Hollis, the historian of The Hague Conference, justly praises Radbertus' fine definition of the art of politics—"the royal art of ascertaining and accomplishing the will of God." Yes, "Christian justice, the maxims of the gospel, the fear of God are truly the true basis of a lasting peace." (Cardinal Rampolla in replying to the invitation of the Emperor of Russia to take part in The Hague Conference.)

Public opinion we must cultivate but any genuine and durable public opinion must eventually have a basis of religion. Otherwise it will be only a series of popular ebullitions, a form of psychology of the mob, that to-day shouts for "Liberty" and to-morrow shouts drunk over its violent extinction.

We ought to welcome all organized religious efforts in the interest of a general peace, for all such efforts are essentially Christian, and supremely humane and uplifting.

The real evil of our modern industrial and commercial conditions is the selfishness which they tend to engender. Why should we ignore the most powerful solvent of selfishness that has ever been discovered, the religious sentiment?

I believe with all my soul that until we recognize openly the moral power and authority of religion, not of the vague individual sentiment, but of organized religion, our efforts for a universal peace will accomplish but an imperfect result.

I shall not, therefore, surprise anyone if in connection with the profound influence of religion in all that tends to create and preserve a state of peace I call attention to the continuous existence of a famous tribunal of peace—the Holy See of Rome.

Its services in the past are so well

known that all impartial historians even such as do not recognize its spiritual authority, agree that for centuries it was a successful court of final resort for countless conflicts. The only practical international law for centuries was the Gospel of Christ as it was preached by its legates to emperors and kings.

Through centuries of selfish feudalism when all Europe was splintered into countless little States, the Holy See was the only external force they bowed to and habitually invoked as unselfish, independent, courageous, beloved by the poor and weak, and feared by the rapacious and powerful.

That tribunal still exists. Lord Stanley in the House of Lords, July 25th 1887, thus referred to it, when the question of international arbitration was under discussion: "Such a court exists already, the Court of the Bishop of Rome; all continental Europe was disposed to recognize it as the proper arbitrator when war was threatened between nations." He called attention to the happy settlement of the Caroline Islands by Leo XIII, whereby war was averted between Germany and Spain.

"The Code of the Law of Nations," the Catholic savants in November, 1886, could easily be accepted by England, which following the example of Germany, need not hesitate to trust the impartiality of the Pope.

The Holy See is still the working head of the great Catholic body, over 250,000,000 of souls, and its moral authority was never greater. All these countless millions would surely welcome the recognition of the Holy See as a factor in international arbitration.

It stands forth universally venerated as a divine representative committed to the work and the interests of peace by the nature and history of its office, at the head of a great working system of international religious administration which permits it to reach rapidly and efficiently the minds and the hearts of the whole peoples and races.

I am not prepared to say just how the Holy See might again take its place as a factor in the work of universal peace, or how the Christian world shall resurrect a tribunal that was once its pride and honor.

It is certainly significant enough that when the Czar Nicholas first proposed an International Tribunal of Peace, he invited the Holy See to take part in the proceedings, and that the Queen of Holland wrote personally to Leo XIII, requesting his co-operation.

I think I can safely say that the Holy See were no longer excluded from the noble and eminently religious enterprise of the thirteen or more millions of American Catholics would at once take a livelier interest in the movement for the abolition of war. It would appear to them as more than a Utopian scheme, as something practicable and in a large measure attainable.—Catholic Union and Times.

### THE BRIGHT FUTURE OF IRELAND.

THE TROOP OF NEW LIFE IS NOW IN THE OLD LAW.

I was called over to Dublin to attend a meeting of the Irish Parliamentary party, and took the opportunity of seeing some of the leading personalities of Dublin, writes T. P. O'Connor, M. P.

### REjuvenated IRELAND.

One evening I spent at the house of a high government official, a man of strong popular sympathies, who has done much for Ireland, and will do more; and the thing which most impressed me in the company was that everybody seemed to be doing something, and something new for Ireland. To one man had been entrusted a great part of the gigantic work of the re-vestment of the Irish land, by Mr. Wyndham's Land act; another was considering what was to be done about building some twenty-five thousand new cottages with money that had been voted by Parliament for the erection of dwellings for the laborers; a third—it was Dr. Douglas Hyde—was full of the revival of the Gaelic tongue, and had just completed his labors as a member of a commission to consider the improvement of university education in Ireland.

### A WONDERFUL CHANGE.

What other people who were present were doing in regard to non-political movements had to me almost a greater fascination and interest, however, than those semi-political labors in which the others were engaged; for this was a new departure. By my side I found a lady who had started a new stained glass window factory. "Fifty thousand pounds," she said to me, "goes out of Ireland every year to buy stained glass windows for Irish churches and chapels; and I mean some of that and stick in Ireland"; and so she had started her stained glass factory. I may add—for it had its significance in Ireland, and in the present conditions, as will be seen—that this lady was a Protestant.

Among the guests was my old friend, Lady Gregory. It was not her general conversation on which I propose to dwell; it is one curious little sentence she uttered which has remained with me, and which is the keynote of the article I am writing. I was conveying to her the impression I had got from over my few days in Ireland, that there was an extraordinary amount of movement in the country; in short, that Ireland was alive again.

"You are seeing in Ireland," said Lady Gregory, "not merely a revolution but a renaissance." And then she went on to say those words which ring in my ears—they sounded at first almost grotesque—"There is so much going on in Ireland now that you darn't leave

it for a month!" Strange, striking, new language applied to Ireland, from which escape to any other land seemed for more than half a century to be the most burning desire and chief ambition of her sons and daughters!

And there came immediately on top of this the other conversation which helped to produce the impression I now have of the present temper and prospects of Ireland. I was ascending the staircase of the Irish secretary's office to have an interview with Mr. Birrell, when whom should I meet coming down the same staircase but Mr. Bryce—now the ambassador in Washington, and only recently the chief secretary of Ireland.

It was an astonishing little conversation. I made the remark fresh from my experiences in Dublin and my conversation with Lady Gregory, that Ireland at this moment was very interesting and full of movement. "Why, yes," said Mr. Bryce, "there's something fresh to interest you every day." I was struck at once by the extraordinary coincidence that an Irish government official and an Irish lady of strong nationalist leanings should within a few days use almost precisely the same language with regard to Ireland; should both declare that Ireland was so alive that every hour brought its new manifestation, its new movement, its new surprise, its new source of interest.

And this is just what is taking place. There is something new every hour; the whole island is full of strange noises such as those which bewildered Caliban in Prospero's enchanted land. The truth is that you see at this moment a new nation rising, being born under your very eyes. Later on, when people have got the right perspective, they will realize all this mighty transformation, this revolution of men into armed conflict—has drawn them from icy or torrid deserts into cultivated plains—has been the secret and sinister motive of all the invasions, all the crash and the creation of Empires in the history of the world—and has therefore been in Ireland, a battle cry big enough, worthy enough, vital enough, to make one understand why two races should think it worth while to fight under it for even so long a period as seven hundred years.

### LANDLORDISM DISAPPEARING.

Everybody in America knows this broad fact; but how few realize what all this means in the inner life of Ireland! I look with something like awe and amazement at these government officials who are engaged in this work. It gives one a curious impression that Ireland is not only one of the most ancient nations in the world, but one of the newest and the youngest. You hear of some ancient landmark like a castle and an aristocratic family whose mansion has just been sold, and whose whole territory is now entirely in the hands of the peasants, whom, in my own time, this same family could rob or exile.

The despair of the impossible situation in the Ireland of forty or fifty years ago was worse almost than the servitude. There was no room left for hope in a system which permitted the addition the latter made to the wealth of the soil and there could be no hope or prospect in a system which kept the tenant liable to eviction from his holding whenever the landlord wished to do so. And now realize that on half the soil of Ireland the people never see a landlord or a landlord's representative; that every year brings them nearer the time when they will be the absolute owners of their holdings; that they know that their children will secure full possession and complete ownership if they do not, and you can understand what a new strong tide of hope and exultation there must be in the breasts of these people.

A few years ago, there was no estate in all Ireland in which the conditions were more hopeless from every point of view than the Dillon estate. There were some hundreds of tenants huddled together on wretched plots of three or four acres of bad land. Most of them went to England or Scotland every year for the harvest months, and during terrible hardships—sleeping in barns, living on potatoes and herrings, denying themselves everything—managed to scrape together the few pounds which enabled them to pay the rent and keep their cabins over their heads. The landlord was an absentee. There stood in the midst of the estate a great castle, gaunt, half ruined, going into decay, the mansion which the ancestors of the landlord had occupied in ancient times. To-day that estate is owned by a peaceful and happy body of Irish farmers—-independent and prosperous.

### The Irish in America.

Mr. Kettle, who was in this country recently as a representative of the Irish Parliamentary Party, has returned home, and advises strongly against Irish emigration to this country. Yet he says in the next breath:

"What pleased me most in America was the position which the Irish have attained there. Everywhere we went, we found that they had reached a high position in public life—in the professions, in business, and, in fact, in every walk of life. We found that not only were they good American citizens, but that they were good Irishmen as well."—Sacred Heart Review.

### CATHOLIC NOTES.

Archbishop Blank was consecrated Archbishop of New Orleans on April 24th.

The Italla regards it as almost certain that King Edward and Queen Alexandra will visit Rome and that King Edward will be received by the Pope.

The Sisters of Mercy, of Buffalo, N. Y., will erect a new motherhouse in Abbot Road. It will cost about \$200,000. Two other Buffalo convents also contemplate erecting handsome new buildings in the near future.

The Abbe Jouin, rector of the church of St. Augustin, whose trial began April 11 on the charge of inciting to rebellion from the pulpit in connection with the taking of the church inventories, was sentenced to pay a fine of \$320 and costs.

On Sunday evening, St. Patrick's Day, the rosary was said in the Irish language, followed by an Irish sermon in St. Alphonsus' church, West Broadway, New York. Father Cunniffe delivered the sermon. He is an eloquent Irish speaker and an able classic scholar.

The will of the late Edward Byrne, of Portaferry, County Down, shows that he has left almost all his fortune, amounting to over \$70,000, to Catholic charities in his native town and in Belfast and Downpatrick. He was one of the early pioneers in the gold fields of Australia.

The Rev. A. H. Lang, one of the six preachers of Canterbury Cathedral, Eng., and for twenty years connected with the Anglican Archbishop's mission to the Assyrians, both of Persia, and as organizing secretary under three Archbishops of Canterbury, has been received into the Catholic Church at Ealington Abbey by Dom Bede Camm, O. S. B.

The new and beautiful Cathedral of St. John the Baptist, of Charleston, S. C., erected on the site of the former Cathedral of St. John and St. Philip, was consecrated last Sunday with elaborate ceremonies. Cardinal Gibbons, Msgr. Diomede Falconio, the Apostolic Delegate, and 100 Archbishops, Bishops, Monsignori and clergy took part.

Rev. Paul B. Risall, rector of Grace Episcopal Church, Albany, N. Y., takes the public into his confidence in a letter to the Journal of that city, in which he announces that his sister, Miss Ruth Birdsall, has become a Catholic. His Reverence adds that the step was taken without the consent of himself and his brother, the Rev. Ralph Birdsall.

Princess Henry of Battenberg, the mother of Queen Victoria Eugenia of Spain, has developed such a liking for Spain and Spanish ways that she intends to practically live near her daughter. Msgr. Brindle, the Catholic Bishop of Nottingham, has great influence with the Princess and her daughter, and it is said that the mother will soon follow the Queen into the Catholic Church, and that her two sons will also embrace the faith.

At the meeting of the directors of the Apostolic Mission House, Washington, the Rev. A. P. Doyle, C. S. P., read the annual report. It showed that 1,000 missions had been given to Catholics during the year, and 1,440 to non-Catholics. The success of the latter was shown by the announcement that 6,176 converts had been received into the Church, and fully ten times that number were under instructions.

The late Cardinal Tripepi, who bequeathed 700,000 lire to the Holy See, was a great friend of the Catholic press and his will bears satisfactory evidence of the fact. It provides that the six oldest and largest Catholic papers of Italy are each to receive 600 lire. The distribution of these premiums is to be made through the editorial department of the Civiltà Cattolica, of Rome.

The Pope has just appointed the Rev. Stephen J. Otyascki, a monk of the order of St. Basil the Great in Galicia, as the Bishop of the Ruthenian Greek Catholics in the United States. This appointment is particularly pleasing to the Greek Catholics, for they have been desirous for many years of having a Bishop of their own rite, since Bishop of the Roman rite has been acquainted with and are not permitted to celebrate any services according to the Greek rite.

Rev. Alexander R. Goldie, M. A., of Trinity College, Cambridge, formerly vicar of Elvaston, Derby, and rector of Gawsforth, Macclesfield, is one of the latest converts to the Catholic faith. He was received into the Church on March 8, at Bath, by the Rev. Dunstan Sweeney, O. S. B. Among the immediate causes of his conversion was the reading of Froude's "History of England." The anti-Catholic, violently partisan Froude was a signpost pointing out to Mr. Goldie the right direction, and he trusts that Froude may do the same good turn to many others.

Father Bernard Vaughan, S. J., last Sunday evening brought to a close the annual mission which he holds in Carlisle place, London, for costers and other working men in connection with St. Vincent's Guild of the Sacred Heart. There were about 200 men present. The service began with vigorous hymn singing which was followed by a sermon from Father Vaughan, based on the text, "I know whence I came and whither I go." He urged them to keep away from the bookmaker. It was a sin for any man in any position to bet with what he could not legitimately afford to spend on his pleasures. If that were so, they could not, without sin, throw away their earnings on harpists who were trying to get them to take their tips.

THE CATHOLIC RECORD.

GIENANAAR

A STORY OF IRISH LIFE BY VERY REV. CANON P. A. SHEEHAN, D.D., AUTHOR OF "MY NEW CURATE," "LUKE DELMOE," "UNDER THE CEDARS AND THE STARS," "LOST ANGEL OF A RUINED PARADISE," ETC.

CHAPTER XIII.

A WEDDING AND A WARNING.

The lights that he saw in his delirium were the lanterns of the wedding party, who had been sent forward to search for him, after their unavailing quest for Nodlag in the mountains; and the voices were the voices of his brother Owen and the men-servants. When he awoke from his stupor and delirium he found himself lying on the hard settle in the kitchen, propped by pillows; and as the cells of memory began to awaken, and he wandered over the events of the night, he turned suddenly, and said:

"Nodlag?" "Thanks be to the great God," said his mother, coming over, "you're yourself again." "Where is Nodlag?" "She's all right. She's in bed; and nothin' the worse for her so-called." He relaxed into silence. They gave him some drinks of milk and whiskey. But for a long time he could not catch on to what had occurred; and the dream of his delirium was yet haunting him. Then he asked:

"Who saved us?" "Where were we?" "You were near enough," said his sister, "in the ditch at the end of the church-field. But a miss is as good as a mile. You must change, and be a good boy now, for you were never so near your end before."

"Was it so bad?" he asked. "Twas, and worse. You were talking all the rainiest in the world. I felt my mind wandering before I fell," he said. "It was the quarre thing out and out, altogether."

"Butter got on to bed, now," said his mother. "Tis time for us all to be there." "What time is it?" said Donal. "Just four o'clock!" said his mother. "And the boys must be up at five."

like a big snowball for all the world." "How is the night?" said the old man, anxious to change the conversation. "Do you think ye'll have everythin' in for the weddin', Beas?" he said to his wife. "How many gallons of sperrits did ye order?"

"We ordered thirty," said the wife. "But sure we can get more." "An' the rounds of beef?" "They're all right!" "An' the hams?" "They're all right," said the wife, impatiently. "Can't you love them things to ourselves; and not be interfering with our work? Did you settle wid the priest yourself?"

"I did, God bless him!" said her husband, "an' 'twas aisy settlin'." "He'll have twinty weddins' that day, and more comin' in; but he'll be here at 3 o'clock to the minit, he says; so that we can have nine hours rule Keel, before Ash Winesday breaks upon us!"

And they had a real, downright, tumultuous, Irish fun and frolic. From North, South, East, West, the friends came, as heedless of the snow that lay caked upon the ground, and the drifts that were piled in the ditches and furrows, as a Canadian with his horses and sleds. There was the house far off and the objective of all the country that night—with its small square windows blazing merrily under the fierce fires upon the hearth; and afar off, clearly outlined against the white pall on the ground, were the dark figures of the guests who had gathered to do honor to a family on which no shadow of a shade of dishonor had ever rested.

And they feasted, and drank, and danced; and, late at night, the old people gathered around the fire in the kitchen, and told stories, whilst the youngsters, to the sound of bagpipes and fiddles, danced themselves into a fever in the decorated and festooned barn. And Donal led out Nodlag, and insisted on dancing an Irish reel with her, much to the disgust of his intended bride, who watched the child with no other eye than that of a mistress of Glennanar farm, out that wail and Glennanar should go, and seek a home elsewhere. But no shadow crossed the mind of the child, now thoroughly recovered from her illness; but she danced, and danced with Donal, and Owen, and Jerry; and some old people shook their heads, and said 'twas the fairies brought her and left her, and that somehow there was something uncanny about it all.

found her meself amongst the ows." Burke walked on in silence, till they came to the forge just at the crossroads above the bridge where old Edmond Connors had interviewed Nodlag and her mother. Here he stood still, and hailed the cars that were beneath them in the hollow where the bridge was sunk. He held out his hand.

"I see ye don't know it, nor suspect it," he said in a hollow voice, "tho' it is the talk of the country side, and is spoke of where you wouldn't like to hear. Thyggin' th'! Well, I'm your brother-in-law now; and wan of the family. So I put you on your guard. If the boys," he whispered, hoarsely, looking around cautiously at the time, "and out that what they suspect is true, there'll be a bonfire at Glennanar before St. John's Eve."

"Yerra, what is it all about?" asked Donal, affecting great ignorance and alarm. "What do they suspect? Or, what harran can a poor little girl, like Nodlag, be to any way? It they want to do mischief, haven't they Bond Lowe and his likes—worse than Bond Lowe," said Burke, meaningly. "The traitor within dures is worse than the iminy without."

And swinging his hands loosely, he passed on, and overtook the cars that held his young bride and the members of his own family. Donal stood still for a moment, shocked at the unexpected revelation of his father's secret. Then, when he thought of all he had suffered for Nodlag that night, three weeks gone, when he rescued her from the snow, and the winning ways of the child, and her utter helplessness, he muttered between his teeth:

"Why the d— I can't they keep their selves quiet? There's always some backguardin' and ruffianism brewin' behind them. What's it to them, but, be the powers—"

heavy hands upon them. The smouldering fire of hatred were newly lighted by the startling report that had gone far and wide over the country. Those boys, too, were first cousins to Nodlag, Donal's future bride. There were few preliminaries. At least, there were no syndical prayers. "Boys," said young Lynch, "ye know what ye're here for. It has gone round the country that the seed and breed of that infernal ruffian, Cloumper Daly, is in our midst, led here by her father and mother. And, the question is, what's to be done?"

"It's that what we're summoned for?" said a young farmer, no great friend of the Lynchs'. "Tis, and isn't it enough?" hotly replied Lynch. "Do ye mane to say that we're goin' to stand by, and see that hellpaw amongst decent people, who never had shame, altho' they had their fill of sorrow at their dure?"

"Tis a quare thing, though," said the former speaker, "that we should be called upon to make war upon a slip of a child that never did nobody harm. How can she help those from whom she was got?" "Tis aisy for you to talk, Connor Brien," said Lynch, "but if you knew what it was to rise in the mornin', and think of your father swung by the throat by them Sassanachs in Cors; and he, before the High God, innocent—"

Here the poor fellow's emotion smothered him; and he could not proceed. But it had the effect of the most deadly eloquence upon his audience. "Throne for you, Dan," said a great, burly fellow, rising. "Tis only when it comes home to our own dures, that we feel for other's troubles."

"If I thought," said another, "that the spawn of that sarprint was amongst us, be the Holy Moses, 'twould soon go down the river, or up the sky in smoke."

that none of ye, nor of them belongin' to ye, ever swung for yere ored or country." "Begor, you're right, Dan," said one of the "boys," passing his finger inside his collar. "Taat's a oravat that must be out to loosened. None of us ever wore it."

"Tisn't too late a yet," said Lynch, moving away. "High hangin' and the moving away. Come, Murty! Come, Murty! All the sperrit is died out of the country!" And he and his brother and the one follower left the meeting.

"Wisha, in the name of God," said one of the boys, rising up to return home, "is that what we're brought here for this coid night, whin we ought to be in our warm beds? Begor, some people will soon call a meeting if they want to snare a hare, or spear a salmon."

"An' who the devil talked of doin' away wid her?" said Lynch, angrily. "I never mentioned it, av ye did." "Hullo! me bonchal, is't that ye're after?" said the giant. "Ye want to save yere own skin; and let us pay the piper." "Ye're a parcel of white livered knits," said Lynch, now losing all control of himself. "Tis aisy to see

that none of ye, nor of them belongin' to ye, ever swung for yere ored or country." "Begor, you're right, Dan," said one of the "boys," passing his finger inside his collar. "Taat's a oravat that must be out to loosened. None of us ever wore it."

"Tisn't too late a yet," said Lynch, moving away. "High hangin' and the moving away. Come, Murty! Come, Murty! All the sperrit is died out of the country!" And he and his brother and the one follower left the meeting.

"Wisha, in the name of God," said one of the boys, rising up to return home, "is that what we're brought here for this coid night, whin we ought to be in our warm beds? Begor, some people will soon call a meeting if they want to snare a hare, or spear a salmon."

"An' who the devil talked of doin' away wid her?" said Lynch, angrily. "I never mentioned it, av ye did." "Hullo! me bonchal, is't that ye're after?" said the giant. "Ye want to save yere own skin; and let us pay the piper." "Ye're a parcel of white livered knits," said Lynch, now losing all control of himself. "Tis aisy to see

I decided, however, to sit up this night also. What happened copy from my diary which the next day.

ABOUT 6 A. M. I TOOK second Somali gun-bearer men and started out down after giraffe again. I saw giraffe until I had crossed the next valley, where I saw two old ones and a young three quarters grown. The giraffe on plain about half a mile was obliged to wait pat into the bush and down a steep bank until after the giraffe started out after the ceded in getting within 400 yards of which I was confronted with an old lion. I succeeded, as I had expected, in getting within 150 yards of the giraffe, and saw feeding. I succeeded, as I had expected, in getting within 150 yards of the giraffe, and saw feeding. I succeeded, as I had expected, in getting within 150 yards of the giraffe, and saw feeding.

TO BE CONTINUED.

HUNTING WILD ANIMALS. In Camp on the Summit of the Mountain. FEBRUARY 8, 1907. The following interesting paper is from the pen of Mr. Frank N. Gibbs, son of Mr. Chas. T. Gibbs, accountant of the Senate of Canada. The writer is a graduate of the Royal Military College, Kingston, and a civil engineer. He went to South Africa with the last contingent. When the war was over he was employed by the Portuguese Government, and succeeded in bringing water from the mountains to supply the city of Lorenzo Marquis, a distance of seventy miles.

Am returning from my trip towards the German East African border and expect to be in Natal in two days. I have not shot, and I am going to have a try for three of these yet. They are elephant, rudo, oryx and buffalo. Elephant, I shall have to give up an idea of this time, as it is the wrong season of the year for this country, and I do not want to go into Uganda for them as it is in the bad fever districts where they are found.

I decided, however, to sit up the next night also. What happened I will just copy from my diary which I wrote up the next day.

JAN. 31st, THURSDAY SIXTEENTH DAY OUT FROM NAIVASHA.

About 6 a. m. I took Jammur, my second Somali gun-bearer and a few men and started out to the valley after giraffe. I saw no signs of giraffe until I had crossed over into the next valley, where I sighted three, two old ones and a young one, about three quarters grown. They were feeding on some trees at the edge of an open plain about half a mile away. I was obliged to wait patiently about half an hour until the giraffe had passed into the bush and down the declivity and then started in getting within 400 yards when I was confronted with an open space of 150 yards on which I came under the full view of the giraffe, which I could see feeding. I succeeded, however, in safely negotiating this by a painful serenade-like crawl on my hands and knees, thereby reaching the cover of some thin bushes, from which latter point of vantage I successfully stalked them to within a hundred yards, when a careful examination with the glasses led to the disclosure that they were all females; very much to my disappointment. I had now been walking about five hours so decided to stop and have a bite to eat and a drink; then returned to camp, reaching it about 4:30 p. m. After some dinner, I then, with Owan, my head Shikari, took up my position beside the kill. I was very tired after nearly twelve hours walking during the day and was soon fast asleep; leaving Owan to keep watch. Evidently he followed suit later on, for about 1 a. m. I was suddenly awakened by the most fearful crunching noise and the tearing of partially dried flesh, followed by a peculiar noise. I shall never forget the lion's mouth and masticated the great chunk it had ripped off. My heart commenced thumping like a steam hammer for there was no mistaking the sound. No other animal could rip, tear and crush flesh with such power.

There succeeded this first noise of flesh eating, a quietness and a patter of padded feet, which told me that the lion or whatever it was, had cleared, and my hopes dropped to zero. Slowly, however, and with great caution I emerged from my blankets and got into position so that I could see out of the small peep hole in the bushes for that purpose, a sort of small port hole, and taking my double barreled 450 cordite rifle across my knees awaited further developments. There was a moon but it was obscured somewhat by clouds which made sight very difficult.

A few minutes passed and then two lions were suddenly heard at the carcass; one at each end of it. A crunch, a tear and then both of them scampered off again to return once more after a short interval. The next time they were apparently satisfied that there was no danger for they commenced ripping and tearing away at a great rate. By straining my eyes I could just dimly make out a moving form as it worked away at its midnight meal. As I continued to strain my eyes the form became clearer and I could see the lion make a bite and while chewing it tucks its head and starts right into my face, not 10 feet away. It evidently imagined it could see something but was not certain. The next problem was to get the rifle into position and an attempt, or a guess at the sighting, without the least bit of noise, for that meant good-bye to the lions for ever. The slightest sound was made. Inch by inch, between bites, I adapted the muzzle of the rifle and looking at me, until finally the rifle was in position to fire. The next few minutes were ones of great tension as I strained my eyes to their utmost to try and see the sights and get them lined on a point which I thought would be the centre of its shoulder but it was no use and I had simply to guess my best.

The physician whom Leo XIII. selected to be his medical attendant and who was for so many years the daily attendant to that greatest of modern pontiffs, wrote not long before his death a book on hypnotism and certain of the subjects of a man who had been so closely in touch with the great head of the Church, this book is an eminently practical exposition of many of the features of an interesting subject, and especially points out the abuses that are likely to creep into various practices allied to hypnotism and certain of its relations in the supposedly scientific world of spiritism, occultism and the like. Surprise has been expressed that a papal physician should discuss such subjects at all. The danger of saying something unorthodox would be supposed to be enough to keep him from it. Such a thought, however, can only exist in the minds of those who know nothing of the absolute freedom of discussion which exists at Rome in all circles with regard to all subjects that are not directly related to matters of faith and morals and, therefore, have not been the subject of Church decisions. Nowhere in the world is discussion more free than in the immediate neighborhood of the Pope himself.

DR. LAPPONI ON HYPNOTISM.

Dr. Laponi warns of the dangers that there are associated with hypnotism, and especially points out that neurotic patients may be made to have before as the result of experiments in hypnotism made on them, and that they may thus eventually lose much of their character. He considers that occasionally hypnotism should be employed, but that it is almost like a surgical operation which can only be performed when there are very serious indications for it, and then only by an expert. With regard to spiritism Dr. Laponi does not hesitate to say that even in our day there are in this certain manifestations of the power of beings, who are immaterial and who, as their actions do not conduce to good as a rule, must be considered as evil. He would not, therefore, argue, though it must not be forgotten that he was considered a very intelligent physician and was high in the respect of his medical colleagues

of Rome, that the evil spirits have direct powers in this world and that these manifestations are a proof of diabolical power, in spite of the growing disbelief in a personal devil that characterizes much of modern thought—Catholic Union and Times.

AMERICANS WANT RESULTS.

WHY INFLUENCE OF THE CHURCH IN THIS COUNTRY IS NOT GREATER—THE WORLD'S PLATFORM—CATHOLIC LAYMEN MUST SHOW SUPERIORITY OF THEIR RELIGION BY THEIR PRACTICE—A STRONG SERMON ON THE RESPONSIBILITY OF LAYMEN.

The Rev. D. S. Phelan, of St. Louis, editor of the Western Watchman, preached a very timely and suggestive sermon recently on "The Responsibility of the Laity." This is a subject on which many discourses have been made in recent years, but has seldom been treated so plithly and practically as by Father Phelan, whose weekly sermons are marked by a directness and force that always hit the mark.

Speaking of the preaching of the Word of God in regard to its influence on those outside the Church, Father Phelan declared that it is so often ineffective because "it has become the fashion to preach a gospel that will not offend."

"Now, I do not like controversy," he said, "especially when my antagonist does not know what he is talking about; and controversy between priests and non-Catholic laymen, and between educated Catholics and uneducated non-Catholics, are unproductive of any good anything. But we make a great mistake when we think we will bring people into the Church by minimizing the Church's doctrines; by assuming a compromising attitude with those outside her pale. We owe it to God; we owe it to Jesus Christ; we owe it to mankind, to state the truth plainly. THE BEST SERMON EVER PREACHED."

"The best sermon the Christian world ever read was the sermon preached by St. Peter in Jerusalem to the Jews, the week after Pentecost. That was the best sermon ever preached by priest or prelate. It was the best sermon ever preached on this earth by a minister of Christ. It was a model sermon. Now what did St. Peter say in that sermon in Jerusalem? He told the Jews that they had killed the Author of Life; that they had murdered the Son of God; that they freed Barabbas, the murderer, and condemned the Messiah to death. That was an awful announcement. He was speaking in Jerusalem; he was speaking to Jews; he was speaking to the people who a few days before saw Jesus Christ crucified. There could be nothing added to make the language of Peter more exparating to Jewish ears; but he ended by saying: 'You did it through ignorance, and you did not know what you did, and your rulers did not know what they did.'"

"Now here we have a model Catholic sermon. The Catholic Church, tell them they are crucifying Jesus Christ again. That in assaulting the Catholic Church they are attacking Jesus Christ Himself. Tell them that in dismembering the kingdom of God, they are simply dividing His garments among themselves, as did the soldiers who they were working through. Other men work just as hard and as faithfully in their several professions. We priests make an impression upon the great American people. The American people are very practical. They say: If the Catholic Church is the best Church, then it ought to produce the best people. They say: If the Catholic religion is the best religion, then Catholics ought to be better than other people. They say: If Sunday morning and evening Masses on Sunday on holy days are following the voice of God, and are receiving special aids from on high, then they should show it in their lives; they should not only be as good, but they ought to be better than other people. They say: We want results. And in this they are standing upon an honest and fair platform."

"And that is where they have us stumped. We haven't the goods to point to. We are not prepared to point to our Catholic people and say, they are your model; they are a fair specimen of what true Catholicity is. We cannot honestly hold up our hands before the American people and say that Catholics are any more truthful than any other class of people; that Catholics are more sober than any other class of people. And not only that, Catholics are not as good as other people. That is one of the charges made against us, that Catholics are not as good as other people, in morality or thrift."

"Now, priests know better than that. In those virtues that appertain and shine in the eyes of men, Catholics perhaps may not be as good as other people. But the priests know that in the great fundamental virtues, Catholics are as high raised above non-Catholics as the heavens are raised above earth. Take the virtue of purity: That is the virtue of all virtues—this

angelic virtue of purity. Catholic purity is as high raised above the purity of the non-Catholic world as the purity of the latter is above the abominations of paganism. But that virtue is concealed. That virtue the world does not see. But it is a virtue that priests know and recognize.

THE RESPONSIBILITY OF CATHOLICS.

"But we must meet the world on its own platform. We must show our superior religion by results. We must show that we are the true and only followers of Jesus Christ, by results that appear to men and that can be seen and felt. We must meet the world on this ground if we would be true to Christ. I tell you plainly, you are not recognizing your responsibility. You do not care whether non-Catholics are edified or scandalized by your conduct; and it is shameful for them that Catholics are indifferent to the interests of God and His Church."

Every Catholic is burdened with the responsibility of bearing that sacred name and honor. And if every Catholic in this country to-day were really worth of that name, there would be very few Protestants in the United States. But because Catholics do not care; because they are perfectly indifferent to the fate of non-Catholics; because they are always ready to say that these non-Catholics can die and go to hell as far as they are concerned, the Church is making very little or no progress here.

"The priests are doing their duty; they are building churches and working and trying to collect money to pay for them; but there is not a country in the world to-day where Catholics are such strangers to the missionary spirit of Catholicity as in the United States of America. Last week I saw in the morning paper the result of the missionary work of the women of one Protestant church in St. Louis for one year 1906. The women of that one Protestant church, and it is not the strongest Protestant church in the city either, raised more money for home and foreign missions than was raised by all the Catholics of the Archdiocese of St. Louis put together. These women of one Protestant church of one of the middle class Protestant churches of St. Louis, raised more money to spend the cure and conduct of Protestantism than all the Catholics of the Archdiocese of St. Louis to spread the gospel of Jesus Christ."

EMPTY BOASTING.

"Now think of that, we who are boasting of our achievements. We are priding ourselves on doing great things and being a great Catholic people; but is it not empty boasting?"

"We have in the Catholic Church to-day in America the pick of all the national churches in the world. We have in the American Catholic Church to-day the choicest members of the Catholic churches of Ireland, England, France, Spain, Italy and Germany. But if as we are the premier nation of the world to-day, why is it that the Catholic Church of America is not the premier Church of the world? We are as numerous as the Catholics of Germany. But how poor and contemptible we are in comparison."

INGRAINED PREJUDICE.

The author of a "Modern Pilgrim's Progress" tells an amusing story concerning her first encounter with Catholics, which, besides being amusing serves to show what absurd notions are engendered in the minds of even the best intentioned people outside the Church.

"The lady in question, who is a well educated English woman wanted to acquire the continental pronunciation of Latin, learned that Catholics used this pronunciation and that she could probably take lessons from the Dominican nuns of a neighboring convent. In her own words: 'I answered that I should not dream of going to such people. At last, however, my desire to learn the correct pronunciation of Latin, my curiosity to see what a nunery was, overcame my dread, and I drove to the convent. Before entering I placed a note in the cabman's hands saying: 'Wait a quarter of an hour; if I do not return, ring; and then if within five minutes I do not make my appearance, drive quickly to my brother and give him this.' The note ran as follows: 'I am in the Dominican convent, and can't get out. Come and help me.' How often since then I have laughed with the nuns over that note as indeed I did that very day. Finding them charming, gentle, and refined, I was soon at my ease, and when the ring came ventured to tell what I had done. Why I should have thought that English gentlewomen who devoted themselves to the service of God and the poor became dishonorable in consequence, or what good I could have derived from my detention I cannot tell; I suppose popular delusions acting on ingrained prejudices had overcome whatever common sense I possessed."—The True Voice.

"When people love to hear sermons. 'And that is why those outside of the Church do not come in. St. Chrysostom, away back in the very morning of Christianity, declared that the true ministry of God was not that of the priest or Bishop who could not preach should never have been ordained. He may have every other qualification, but if he cannot preach he should never be ordained. And it is a fact that the halcyon days of the Church have always been those when people loved to hear sermons. We brick and mortar clergy of America will soon disappear, and the sooner the better, to give place to a race of Christian preachers."

"Until a change takes place, and until the priests begin again to preach, and until the people hunger and thirst for sermons again, we cannot expect to do much in the way of converting America. 'The American people want a religion that will make them happy. That is the one end and true religion. If they see that Catholics are happy in their religion they will join them. Now are we happy in our religion? Is it not a heavy burden for most of us? Is not attendance at church and the reception of the sacraments an irksome grow in love? What secret agencies were at work in those heroic days of Christianity when whole nations entered the fold on a mass? We do not hear of what the priests did or said; but the

heathens say: 'How these Christians love one another.' God, send us back those blessed days when we shall be interested in our religion and be happy in its practice.—Catholic Universe.

THE MOMENT OF THE CONSECRATION.

No wonder that the golden-tongued doctor of the ancient Eastern Church, St. Chrysostom, wrote in his treatise on the priesthood: "During that time angels stand by the priest, the whole order of heavenly powers fervently pray, the sanctuary is full of choirs of angels come to honor Him Who is offered up in sacrifice. All this may be most easily credited, even from the very nature of the sacrifice which is celebrated. But I have been told by a certain person who had it from an aged and wonderfully venerable man, to whom God was wont to reveal His secrets, that a clear vision had once been granted to him by God of what went on at Mass. He then beheld during that time a multitude of angels come down on a sudden upon the sanctuary bearing a human appearance, clothed in bright raiment and surrounding the altar. Then they reverently bowed down their heads, like courtly soldiers standing in the presence of their King. And all this I most easily believe. The lives of many saints narrate similar apparitions. Frequently they were favored with the vision of Christ Himself, whether under the form of a lovely infant resting on the uplifted hands of the priest, or smiling upon him from the corporal on which it lay; or under the aspect, at other times, of the crucified Redeemer hanging on the cross. Thus Bollandus, the historian, relates of St. Colleta that one day when she was assisting at a Mass said by her confessor, she suddenly exclaimed at the elevation (My God! O Jesus! O ye angels and saints! O ye men and sinners! Behold the great marvels!) She saw our Lord as if hanging on the cross, shedding His sacred blood and imploring His Father, My Father, to spare poor sinners and forgive them for my sake."

In 1258 in the "Saints Chapelle" in Paris, close to the palace of St. Louis, at the elevation of a Mass, a beautiful child was seen in the hands of the priest by those present. The apparition lasted some time. But St. Louis refused to go and see it saying: "Let them go who do not believe that our Lord is in the Sacred Host, my faith enables me to see Him in it every day." It is the first thought uttered by Christ: "Blessed are they that have not seen and have believed."

Various and authentic facts are on record by which Jesus gl. rified the celebrant of the Mass Himself, who as explained above, is merged in Christ during the consecration. Thus St. Philip Neri was several times seen by the faithful present raised above the ground while he said Mass, at other times with rays of glory around his head. The priest is a son of the people as is our ruling Pontiff; but at the altar he is vicar of Christ, performing in the person of Christ the mystery of propitiation.

REV. CHARLES COPPENS, S. J.

Next to the prayer of Jesus and the united application of the Church militant, the prayer offered in common by a Christian family is undoubtedly one of the greatest forces which we possess of taking heaven by storm.

GILLETTS HIGH GRADE CREAM TARTAR ABSOLUTELY PURE. SOLD IN PACKAGES AND CANS. Same Price as the cheap adulterated kinds. E. W. GILLET COMPANY LIMITED TORONTO, ONT.

Educational. Assumption College. THE STUDIES EMBRACE THE CLASSICAL AND Commercial Courses. Terms, including all ordinary expenses, \$150 per annum. For full particulars apply to VERY REV. R. McBRIDE, C. S. B. St. Jerome's College BERLIN, ONT. Commercial Course. Latest Business College Features. High School Course. Preparation for Matriculation and Professional Studies. College or Arts Course. Preparation for Degrees and Seminaries. Natural Science Course. Thoroughly equipped experimental Laboratories. Critical English Literature receives special attention.

CENTRAL Business College. STRATFORD, ONT. A commercial school of the highest grade. A school without a superior in the Dominion. Catalogue free. ELLIOTT & McLACHLAN, Principals.

JUST READY! Better than Ever. Colored Frontispiece. CATHOLIC HOME ANNUAL For 1907. Profusely & beautifully illustrated. Price 25 Cents. CONTENTS: His Eminence Cardinal Gibbons—Reminiscences of the Cathedral of Baltimore. Illustrated. Katherine Tynan—Queen's Rose. A Poem. Marion Anna Taggart—The Island Priest. A charming story. Rev. Morgan M. Shedy—The Blessed Virgin in Legend. Illustrated. Jerome Hart—In the Niche at the Left. A story. P. G. Smyth—A Breath of Irish Air. A graphic description of interesting spots in Ireland. Illustrated. Grace Keon—The Blessing of St. Michael. A touching story in this author's best style. Rev. Martin S. Brennan, H. M. S. O.—What Catholics Have Done for the World. Worth the attention of every Catholic. Mary T. Waagman—Adrift. The story of a wandering soul. Rev. W. S. Kent, O. S. C.—The Suffering of Souls in Purgatory. Illustrated. Anna T. Sadler—In the Dwelling of the Witch. A tale of the days of persecution. The Blessed Julie Billiart. Profusely illustrated. Maud Ragan—A Hole in His Pocket. The story of a devoted priest. Some Notable Events of the Year 1905-1906. Illustrated. Every Child Should Have Its Own Copy.

Little Folks' Annual For 1907. Stories and Pretty Pictures. Price 10 Cents. Catholic Record, London, Canada. Works of the Very Rev. Alex. MacDonald, D. D., V. G. The Symbol of the Apostles..... \$1.25 The Symbol in Sermons..... 75 The Sacred Host of the Mass..... 75 Questions of the Day, Vol. I..... 75 Questions of the Day, Vol. II..... 75 "Dr. MacDonald's books will excite the mind and strengthen our intellectual vision and soothe our anxieties and nourish us with the food of solid doctrine."—THE CATHOLIC RECORD. "He never expresses himself on a subject until he has studied it thoroughly from all sides, and the depth and versatility of his learning makes his grasp sure and his touch illuminating."—THE CATHOLIC UNIVERSITY. CATHOLIC RECORD, LONDON, ONT.

TWO NEW BOOKS. In Treaty with Honor—A Romance of Old Quebec, by Mary Catherine Crowley, author of a Daughter of New France, The Heroine of the Street, etc. \$1.50 post-paid. A Little Girl in Old Quebec, by Amanda M. Douglas, \$1.50 post-paid. CATHOLIC RECORD, London, Canada

The effect of malaria lasts a long time. You catch cold easily or become run-down because of the after effects of malaria. Strengthen yourself with Scott's Emulsion. It builds new blood and tones up your nervous system. ALL DRUGGISTS: 50c. AND \$1.00.

The Catholic Record

Price of Subscription—\$2.00 per annum. THOMAS COFFEY, Editor and Publisher.

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

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

Mr. Thomas Coffey:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

LONDON, SATURDAY, MAY 11, 1907.

TO OUR MONTREAL SUBSCRIBERS—We have been informed that an unauthorized person has been collecting subscriptions for the CATHOLIC RECORD in Montreal, and desire to warn our subscribers against such frauds.

WHY ILL INFORMED?

In a brief review of the first volume of the new Catholic Encyclopedia the Toronto Globe makes a strange yet candid acknowledgment. It says: "It is undoubtedly the case that Protestants are ill-informed regarding the history, the doctrine and the institutions of the Catholic Church as these are viewed by Catholics themselves, and without raising any question of ultimate truth in the field of controversy, it promotes even the cause of truth to have each side formulate its case with skill and present it with authority."

This is too candid to be silently passed over, too general not to be deplored. Why are Protestants ill-informed upon the Catholic Church? It seems they are ill-informed upon the Catholic Church from an interior stand-point. What sort of information they do possess concerning the subject will depend, not upon the Church itself, but upon the narrow, round-the-corner view from which they examine the question.

SUBJECTS FOR SERMONS.

Parsons are much to be pitied. They have to preach frequently to the same congregation. On the other hand, subjects are very scarce. Without any dogma, with very little moral and no ascetic theology at all, the poor men are at their wit's ends. Politics are dangerous and social matters are delicate. Questions of the day are a favorite theme. What these questions are it is hard to say—anything rather than religion, the last four ends of man, God's love and fear. These are not sufficiently up-to-date; they are antiquated, good enough for simple folk but not for city congregations.

Catholic Church it is their own fault. It is a disgrace in an age which boasts of enlightenment and prides itself on its judicial, equitable fairness. Nor can it be claimed that men need not study the Church. As the great English essayist put it: "There is no institution so well worthy of examination as the Catholic Church." Men are too busy nowadays making money—their eyes bent to earth, their energies, intellectual, physical, moral, all devoted to material development—men are too busy to turn their attention to religion or lift their gaze beyond this world. Thus will men move, ill-informed upon the stately, struggling, strong Church whose history is the civilization of the world, whose doctrines are the rock walls and foundation of God's supernatural temple, and whose institutions are the towers of protection against the threatening evils of society.

CONVERSION OF A CANADIAN.

News from Edinburgh has reached Canada which to many will be as unexpected as it is gratifying. An announcement, most reliable in its source, is that a daughter of the late Hon. George Brown, and her husband, who is a professor in the University of Edinburgh, have been received into the Catholic Church. Any reception into the Church is a subject of thanksgiving to God and of congratulation to the person most concerned. It is no small matter for a soul to be led from doubt to certainty or from a mere sect into the true fold of Christ.

ANSWER TO CORRESPONDENT.

The last question on our list is: "Why did Jesus emphasize His purely human personality by naming Himself the Son of Man?" But that you may know that the Son of Man hath power to forgive sins (He saith to the sick of palsy), I say to thee, Arise, take up thy bed, and go into thy house." (St. Mark, II, 10-11.) Before answering the question we protest against its terminology. Without intending error the question implies that our Lord was a human person, or had a purely human personality which on certain occasions He emphasized. Now Jesus Christ was not a human person. To be sure He was a man. But the Man, Christ, had not a human personality. He had a human nature, a real complete body and soul, a human body and a human soul, substantially united together. That human nature of our Lord's never subsisted in a human personality. The instant it was complete, the moment the human nature was formed, that very instant this individual human nature was clasped forever in the embrace of the divine Personality of the Second Person of the Blessed Trinity. Thus this human nature subsisted in the divine Personality of the Word of God. Jesus Christ was never a human person. His Personality was divine. He had a human nature, and, therefore, with truth, He could call Himself man, and be rightly termed man. He had the feelings of a man. He felt sympathy for the sorrows of others. And the tears He shed over Jerusalem were real tears of many grief. And the pain he felt at the scourging and the nailing on the cross was real pain. All these things and ten thousand more thoughts sprang in the well-springs of Christ's most holy soul, and were terminated in the divine Person: for, to use a philosophic axiom, actions are to be predicated of subjects. It was God Who lay in the stable of Bethlehem, the same Who preached to the poor, the same Son of God Who bled in the garden and Who died on the cross. The waves of suffering and the floods of action which had their origin in the human nature of our Lord never disturbed the immutability of His divine nature. Yet as sufferings and actions they were divine; for the Person Who underwent the one and performed the other was divine. Now for the question. The present case in which Christ cures the man sick of the palsy and at the same time forgives him his sins is really a foreshadowing of the power He intended to give, and actually did give, His Church. As to our Lord's frequent emphasis in speaking of Himself as the Son of Man, it was necessary to prove to, and convince the Jewish people, that he was a real man, that His flesh was real flesh, that He was a child of Adam's race, and Israel's stock. How also could He, a ghost, an angel like Raphael or Tobias, with unreal human nature, come to God's people who had been accustomed to prophet, priest and king? If He were not man He could not die for the world; nor could He have suffered the sting of poverty and the wound inflicted by contempt. Our Lord much more frequently spoke of Himself as Son of man than Son of God. The reason is that unless the reality of His human nature were firmly established and insisted upon, then after His resurrection this reality would be called in question and denied. His death would have been regarded as not a death at all, and His resurrection a sham.

ALCOHOLISM.

The Catholic Encyclopedia, now being published by the Robert Appleton Company, is a mine of the most useful information, even on matters not directly connected with the faith and practice of the Catholic Church. We give herewith an example. Under the head of alcoholism we find: "There is no difference of opinion among physiologists regarding the facts of the action of alcohol in the human body. They differ strenuously regarding the conclusions to be drawn from these facts, some contending that alcohol is a 'partial food when taken in moderate quantities.' Modern knowledge justifies the belief that in health it is never a food in any sense, be the quality large or small, but always a poison, biologically or physiologically speaking; in disease it is neither a food nor a poison, but may be a suitable and helpful drug. It should be rightly called what it rightly is: a drug, and not a drink; a narcotic, and not a tonic. Its use as a drug will then be rightly restricted, as in the case of other drugs to the intelligent direction of men upon whom the State imposes, at the present day, rigid restrictions as to preliminary education, supplemented by study of the technical knowledge of the profession of medicine. Its use in disease does not come within the scope of this article. There are cases of typhoid fever, pneumonia, and diphtheria, in which alcohol is a most valuable help, and in some other conditions its use may be advisable. Careful observation of its effects, in private practice and in extensive hospital experience, compels the writer to subscribe to this conclusion: 'Alcohol in health is often a curse; alcohol in disease is mostly a blessing.' From a sociological standpoint, we are compelled by incontrovertible evidence to acknowledge that it is of all causes the most frequent source of poverty, unhappiness, divorce, suicide, immorality, crime, insanity, disease and death."

Chapleau and the Sand Point wrecks. What these unfortunate disasters had to do with the salvation of his flock or their fulfilment of their own duties would depend largely upon the view taken. But society never appointed any particular person guardian of railway management. Few things could be more out of place than for a minister to use his pulpit as a stand for criticism of a subject very remote from religion and of which the speaker most likely knew nothing. Another difficulty was to select a text. The Bible, as it is well-known, has not a word to say about railways. It speaks of the narrow path and hints at a broad gage. In neither case is the reference made to steam railways. Away back, however, in Deuteronomy, there is a command as to the proper building of the flat roofed houses. "When thou buildest a new house, then thou shalt make a battlement for thy roof." That will do fine. It did fine. It showed the biblical learning of the preacher, his skill in applying it to railways as well as houses, his greater skill in using it for the criticism of present railway management, and his profound respect for the word of God in turning it to his own purposes and not using it against his congregation. Any subject will do provided it is not dogmatic or moral theology.

A DANGEROUS ELEMENT.

The city of Montreal seems to be the Mecca for that dangerous element of foreigners, largely made up of late arrivals in the country, who yearn for the time when luxury and ease may come to them without the performance of an honest day's labor. To these people socialism appears as a full blown rose. They seem to forget, however, that the rose will die and leave but thorns. They are not practical, these socialists. They bubble over with theories beautiful to the eye, but when these theories are put into practice, they will be found travelling along the old path, keeping a firm grip upon their present possessions, and hungering for the acquisition of more and more, regardless of the rights of their fellows. That feature of the socialistic element which has lately developed in Montreal is, as we have said, a dangerous one, and the great mass of the citizens of our Canadian metropolis should lose no time in using every lawful means to effectually stamp it out. The processions of these people, with the red flag in evidence, and with the shouts of the revolutionist disturbing the peace, should be prohibited, and, if the law is defied, those engaged in the processions should be arrested and imprisoned, even if it were found necessary to erect another jail in the city. The American people now realize that a serious mistake was made a generation ago in not dealing summarily with this species of madness. On all hands it is now acknowledged that the work of suppressing the revolutionists should have been begun immediately after the Haymarket riots in Chicago about twenty years ago. That murderous episode in the career of the anarchistic element gives us an exhibition of the length to which these people are prepared to go in their madness. We hope the authorities in Montreal and other centres of population throughout Canada will see to it in good time that freedom of action and freedom of speech are not abused by those who have not a true conception of either one or the other.

A FOE TO GOOD NEIGHBORHOOD.

A friend has mailed to us a copy of the Orange Sentinel of May 2nd, with a marked article, which, we take it, he would wish us to notice. We desire to say to him that long since we determined to pay little or no attention to the utterings of this paper. When the late Mr. Edward Clark, M. P., was editor it was conducted in a different fashion. He was a stout Orangeman at all times, but, withal, there was about him a manliness that is entirely missing in the new regime. No, we cannot waste time noticing the utterances of the present-day Orange Sentinel. The paper gives us a sample of the furious "climber" who wishes to attain prominence by pandering to the most unlovely traits of human nature. His constituency is made up for the most part of men of little education, strong inherited prejudices, and a weakness in the direction of following with docility the wordy grand master whose goal is a prominent position in the gift either of a Government or a municipality. He is justly dubbed "mediocrity" by his fellow-citizens, and dealing in Orange shibboleths, served up hot and strong in weekly doses, is the only method by which he may attain the end he has in view. Papers like the Orange Sentinel should be condemned by all good citizens of Canada, for its purpose seems to be to foster feelings of rancor between neighbor and neighbor. The man who would have his readers believe that the Catholic Church and its Bishops and priests are only awaiting an opportunity to take away their civil and religious liberties—whose preachments would lead his readers to look askance at a Bishop, a priest or a Catholic, as he passes the way—is an

enemy to the peace and the progress of the country and should be shunned by all who love honor and truth and fair play. A pity it is that there are so many who pin faith to the utterances of these Most Worshipful mischief mongers; but, then, so long as we have the race of simpletons, we must expect to have, side by side, the race of knaves. "There is no difference of opinion among physiologists regarding the facts of the action of alcohol in the human body. They differ strenuously regarding the conclusions to be drawn from these facts, some contending that alcohol is a 'partial food when taken in moderate quantities.' Modern knowledge justifies the belief that in health it is never a food in any sense, be the quality large or small, but always a poison, biologically or physiologically speaking; in disease it is neither a food nor a poison, but may be a suitable and helpful drug. It should be rightly called what it rightly is: a drug, and not a drink; a narcotic, and not a tonic. Its use as a drug will then be rightly restricted, as in the case of other drugs to the intelligent direction of men upon whom the State imposes, at the present day, rigid restrictions as to preliminary education, supplemented by study of the technical knowledge of the profession of medicine. Its use in disease does not come within the scope of this article. There are cases of typhoid fever, pneumonia, and diphtheria, in which alcohol is a most valuable help, and in some other conditions its use may be advisable. Careful observation of its effects, in private practice and in extensive hospital experience, compels the writer to subscribe to this conclusion: 'Alcohol in health is often a curse; alcohol in disease is mostly a blessing.' From a sociological standpoint, we are compelled by incontrovertible evidence to acknowledge that it is of all causes the most frequent source of poverty, unhappiness, divorce, suicide, immorality, crime, insanity, disease and death."

TWO IMPORTANT WORKS.

From the publishing house of Longmans Green & Co., London and New York, we have received the first volume of a book entitled "History of the Society of Jesus in North America, Colonial and Federal," by Rev. Thos. Hughes, S. J. This first volume treats of the first colonization up to the year 1645. The whole of this history, like that projected for England, as the preface says, is only one part of a comprehensive historical series, comprising, in different languages, an authentic account of the society over the world. The price of the book is \$4.50. It is a large volume and contains six hundred and fifty-five pages.

THE NIGGARDLY RICH.

A press despatch from Cornwall informs us that Mr. and Mrs. John McMartin of that town, had subscribed \$10,000 to the new French Catholic church to be erected at Alexandria, of which the Rev. Joseph Dulin, formerly of Cornwall, is pastor. We draw special attention to this fact because it has been remarked that Catholics, as a rule, are not as generous towards the Church as their fellow-Canadians of the non-Catholic sects. We regretfully admit that there is but too much truth in this charge laid against some of our people. Those who are blameworthy, however, are almost exclusively confined to the well-to-do or wealthy class. To all seeming, they are very faithful children of the Church, and their lives are as good as those of the average. They pretend, also, to be deeply interested in the welfare of holy faith, but when the time comes to give a practical exhibition of regard for it, their pocket books are shut up tight, and when the winter of life approaches, and it becomes advisable to make disposition of their wealth, the claims of God's Church and the claims of charity are seldom remembered, or, if thought of, the dose is of the parsimonious mould. These Catholics believe that the Church to which they have given their fealty is the handiwork of the Almighty, and yet we find them niggardly to a degree when they are asked for contributions, while the adherents of man-made forms of belief give of their wealth with abundant generosity. We do not for a moment mean to convey the impression that the great bulk of Catholics are not generous to their Church. This generosity is quite evident all over the country. But the pennies of the poor count for far more than the donations of the wealthy. True it is that many wealthy Catholics are generous, but equally true it is that there are scores who ought to be ashamed of themselves.

IT BELONGS TO GOOD JUDGMENT TO DOUBT WHEN ONE SHOULD.—BOSSUET.

THE IDEAL "H"

IT SHOULD BE THE PANCY UNBLESSED, THE MARRIAGE SACRAMENT TO ITS PRESERVATION BY THE REV. J. J., OF LIVERPOOL.

Rev. Robert Kane, S. J., most eloquent preacher, delivered the first of a series of sermons on "Home" at the Church of St. Francis Xavier, Toronto, on the 11th inst. The sermon was a most timely one, and had for its title, "The Ring," and the discourse was a most timely one, together let me name (Matt. c. xix. v. 6.) the words: "What God has together let no man put asunder." The sermon was a most timely one, together let me name (Matt. c. xix. v. 6.) the words: "What God has together let no man put asunder."

A SPLENDID WORK.

It was announced last Sunday, in St. Peter's cathedral, that His Lordship Right Rev. Dr. McEvay, Bishop of London, had decided to erect a parish hall and Sunday school on the church block. It will cost between \$15,000 and \$20,000. For a long time he has felt the need of such a building and determined to have it erected at the earliest possible date. Many of the members of the congregation have also taken a deep interest in this work, and, having put this interest into practical shape, His Lordship has determined to carry it out without delay. The great importance of undertakings of this kind is beginning to be recognized throughout the country. Time was when home-life was more in evidence—when the evenings in the family circle were both a school and a joy and a pride—and when the family gatherings were looked forward to with the utmost delight. But this our age has brought about a considerable change, and the evenings are now to a greater or less degree spent elsewhere. The importance, then, of bringing the people, young and old, together, at frequent intervals, in the parish hall, will be generally acknowledged. In this assembly room there will be a library, a reading room and amusements of the higher character, which are not adjuncts of the bar-room, for it is of importance that young men do not have placed before them those things which generate the gambling habit. Many a young man has wasted precious hours in the hey-day of his life shuffling pieces of pasteboard and shooting billiard balls, and when the time came for taking part in the serious side of life with the more prominent of his fellow-citizens, he found his place in the pit, and not on the stage, because he had thrown away his opportunity for acquiring intellectual equipment.

There will not be wanting in the new assembly room entertainments which will be looked forward to with the greatest interest, such as concerts, lectures and debates, and like means of passing the time which will prove to be elevating in character, and tend to develop the intellect, broaden the understanding and impart a knowledge of men and affairs which will be found most useful in every rank of life. That every success may attend the new assembly room and its admirable work is the sincere wish of the CATHOLIC RECORD, and we hope to hear that many other places throughout the Dominion have followed the example of London.

THE NIGGARDLY RICH.

A press despatch from Cornwall informs us that Mr. and Mrs. John McMartin of that town, had subscribed \$10,000 to the new French Catholic church to be erected at Alexandria, of which the Rev. Joseph Dulin, formerly of Cornwall, is pastor. We draw special attention to this fact because it has been remarked that Catholics, as a rule, are not as generous towards the Church as their fellow-Canadians of the non-Catholic sects. We regretfully admit that there is but too much truth in this charge laid against some of our people. Those who are blameworthy, however, are almost exclusively confined to the well-to-do or wealthy class. To all seeming, they are very faithful children of the Church, and their lives are as good as those of the average. They pretend, also, to be deeply interested in the welfare of holy faith, but when the time comes to give a practical exhibition of regard for it, their pocket books are shut up tight, and when the winter of life approaches, and it becomes advisable to make disposition of their wealth, the claims of God's Church and the claims of charity are seldom remembered, or, if thought of, the dose is of the parsimonious mould. These Catholics believe that the Church to which they have given their fealty is the handiwork of the Almighty, and yet we find them niggardly to a degree when they are asked for contributions, while the adherents of man-made forms of belief give of their wealth with abundant generosity. We do not for a moment mean to convey the impression that the great bulk of Catholics are not generous to their Church. This generosity is quite evident all over the country. But the pennies of the poor count for far more than the donations of the wealthy. True it is that many wealthy Catholics are generous, but equally true it is that there are scores who ought to be ashamed of themselves.

IT BELONGS TO GOOD JUDGMENT TO DOUBT WHEN ONE SHOULD.—BOSSUET.

THE IDEAL "HOME."

IT SHOULD BE THE FACTORY OF NOBLE UNSELFISHNESS, THE HEARTY TEMPLE...

Rev. Robert Kane, S. J., one of the most eloquent preachers in England, delivered the first of a series of sermons on "Home" on April 6 in the Church of St. Francis Xavier at Liverpool.

Home! What gentle memories of dead days the word awakened in the mind, said the preacher. What full, deep meanings it conveyed of a spot where peace should always be present, and where true affection should reign supreme!

Home! What gentle memories of dead days the word awakened in the mind, said the preacher. What full, deep meanings it conveyed of a spot where peace should always be present, and where true affection should reign supreme!

Home! What gentle memories of dead days the word awakened in the mind, said the preacher. What full, deep meanings it conveyed of a spot where peace should always be present, and where true affection should reign supreme!

that gold cannot buy, except one thing, and of this thing gold is only the lesser type and emblem. Gold is the emblem of love. No gold can buy love. Love is what is most precious in life, and therefore it is that when the lovers of bridegroom and bride are made one love of home they are united with a plain gold ring...

PROTESTANT ARCHBISHOP CONVERTED IN A DREAM. Readers of Catholic papers are aware of the fact that Robert Hugh Benson, the highly gifted son of the late Protestant Archbishop of Canterbury is a convert to the true faith...

THE ADVANTAGE OF THE CATHOLIC DEATH-BED. Even the spectator of the Catholic death-bed sees its advantage. A Protestant physician once told the writer of these lines that he made it his conscientious duty to warn his patients...

Cure Every Form of Indigestion

After you have eaten a meal, the stomach should do two things—pour out a dissolving fluid to digest the food—and churn the food until completely digested and liquified.



is established how to its finality. The Catholic Church says that Christianity means all that Christ came to teach, His entire doctrine. We have no right to call it anything less than the conditions of our nature require that of us.

A NEW YORK NEWSPAPERMAN IN FRANCE.

The special correspondent in France of the New York Evening Mail, Ernest L. Arnold, is doing much by his articles to counteract the effect of the meager and often erroneous cable despatches which are printed in the American newspapers.

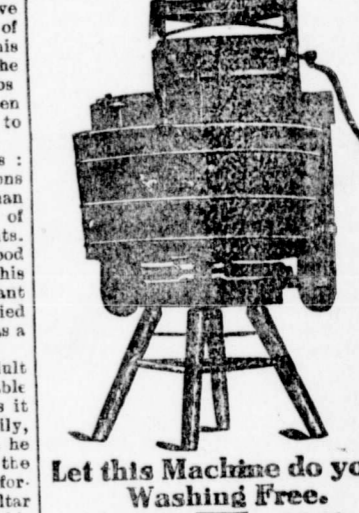
THE CATHOLIC CHURCH THE GREATEST EDUCATIONAL FORCE IN THE WORLD.

John Redmond, speaking at a Jesuit college in London recently, said: "We Catholics ought to feel proud in the belief we entertain that the Catholic Church has been in the past and is today the greatest educational force in the world."

"BROAD CHRISTIANITY."

Father Pardow, S. J., in one of his sermons recently discussed the question how far the adjective "broad" may be properly placed alongside the great substantive "Christianity."

Let this Machine do your Washing Free.



There are Motor Springs beneath the tub. These springs exert all the back work, when you start them going. And this washing work is done as a direct result of the action of the motor.

in the new... which with the concerts, like means will prove... and tend to broaden the knowledge... found in life. That I the new... work... that many... Dominion... LONDON.

...lives are as... They are interested... when they practical... their pocket... and, when the... it becomes... of their... Church and... seldom... of the... these Catholics... to which they... is the hardi... yet we find... when they... forms, while the... of belief... that the great... generous to... rosity is quite... try. But the... for far more... the wealthy... Catholic... true it is... no ought to be...

...the temple of heart affection; it is the sanctuary blessed by robust human selflessness; it is the shrine where the bonds of blood and ties of tenderness which clasp into one close intimacy the hearts of those who, hand in hand, journey heavenwards. Home is the moral circle within which minds and hearts share the same shelter, breathe the same atmosphere, bear the same burdens, sympathize in the same sorrows, enjoy the same pleasures, divide the same toils, and contribute to the same success. It is a moral union of thought and will, so that lives are linked together in the measure of one melody, with varying tones, throbbing harmoniously like human chords which, each in its own way, catch up and echo the same song of soul. Thus, home is the spot which souls united by blessing of love or bond of blood have made their own... place where our most cherished human hopes blossom in secure shelter, and where God's brightest blessings fall; for there is no place like home. Such is the ideal. It may indeed be often overshadowed by weary mist of tears. It may sometimes be darkened by desolating tempest of grief. Around it wild winds of strife may shriek, or upon it cold, silent clouds of sorrow may fall like snowflakes. Yet the ideal is always there. However obscured it may be in the day of life's struggle, or in the night of life's loneliness, it is often lit up in the evening of age with a glory of sunset, while in youth's dawn it is almost always brilliant with bright promises and colored by warm enthusiasm. Thus it comes to be the holiest aspect, comes before the thought of the man or the maiden whose heart begins to flutter forth from that parent nest, in order to seek for another and a dearer home. It is always old, that old, old story, yet it is always strange in the freshness of its revelation—the story of "love's young dream."

...Do not misunderstand, do not misjudge the noblest in tact of human life. Alas! alas! there is nothing true, nothing good, nothing noble, nothing beautiful in human life that has not its caricature. There is nothing lovable that is not exposed to the sneer of the conceited cynic, or to the laughter of the vulgar fool. What is most sacred in its majesty may, by a cunning buffoon, be made to look grotesque. What is most exalted in its simplicity may appear contemptible in the eyes of a stupid student. Thus even love has been warped into meaning either what in human idiosyncy is most silly, or what in human brittleness is most foul. Of such meanings I do not speak. I do not speak of love that is false. I speak of love that is true. There is a word which is the very name of God. Its realization amongst creatures is heaven; and the lost knowledge of it is hell. All truth leads towards it, and from it all good comes. Its faithful likeness is sanctity, and its caricature is sin. It is the very root of unselfishness. It gives sap to whatever has real worth in it. Its flower is perfection. This one great power in human life works in human ways. It may first dawn with the vision of a beautiful face, or its first echo may thrill its magnetic influence through the tones of a sweet voice, or its elec-

...Second of the striking facts is the middle of the political situation. It is worse than the customary crazy puzzle presented by parliamentary problems in a country without a party system. Clemenceau, master always of phrase and incoherence, has called the situation one of "incubation." In plain American slang his Government is "buffaloed." They call it "embate" over here. "It has been outgeneraled by the Vatican and choked on one side by capitalists, and on the other by labor unions. I shall deal with its condition in later letters. It may fall two weeks, or two months or ten months hence. But it began with inconceivable; it has accomplished only a tangle, and it will leave a record of futility and confusion worse confounded. The income tax law will not be passed; the Church and State problem will not be solved; no single one of the features of its program will be concluded when a compromise, colorless, opportunist, stop-gap ministry succeeds it in April, August or October. CHURCH FORCES UNITED. "Third and most impressive to the on-looker with open eyes and open mind is the massing of the French clergy and their parishioners. They stand shoulder to shoulder—an army without banners, but not inglorious; every law that does not spell annihilation...

...Another and amusing factor. "There is another factor, and an amusing one, in the death of Galliean. There was, until a few years ago, an open forum of religious discussion at the Sorbonne, the great national university of France. Protestants, Hebrews, Buddhists, Musulmans, shintoists—apostles of every doctrine shared the chair with preachers of every variety of the Catholic faith. Dr. Briggs or Dr. Craspey or any other American vicar of the higher criticism could have spoken there without question. But above all it was a hotbed of Gallieanism. Boys went from the lectures feeling that their talents might have wider scope if there were only a friendly affiliation between the Church of France and the Church of Rome. It was on the whole a Christian institution, therefore it was attacked and abolished in the days when Clemenceau was riding the wave of all religions teaching. It would be useful now. Its restoration, however, would mean more ridicule than could be withstood. "NO VENT NOW FOR DISCONTENT. "It is the work of the Socialists that there is no pulp or lecture rostrum in France to-day from which internal dissent or discontent can be spoken with even the semblance of authority. It is a fact for the unbiased outsider. But it is death to the hopes of the Clemenceau cabinet, who would, if they could, stir up schism and dissension. "Count the Christians of France a unit. All else may change in a day or a week. That fact rests. Plenty of the priests do not know where they will sleep next, how they will eat next month hence. But there is not a murmur from a single commune presbytery. Discarding all questions of belief, the attitude of the French clergy is a more impressive picture of discipline than has been presented in any modern war."

...If Christianity is merely pretty sentiment then I should say be broad. But the Lord didn't say that. He said: "I have come to promulgate certain truths; not to propose a doctrine, but to impose one." If Christianity be not a theory but a truth, then is it not the absolute unchangeableness of this truth that makes it of vital importance? Truth is necessarily narrow. Take the science of geometry—Suppose you were to make an objection to the definition that a straight line is the shortest distance between two given points. A man who would say: "Oh, that is too narrow; I want a broader definition that would be rightfully judged insane. Once a scientific fact...

...This is what we say: now, how do we PROVE IT? We send any reliable person our "1907 Junior" Washer, free of charge, on a full month's trial, and we send you the freight out of our own pocket. No cash deposit is asked, no notes, no contracts. You may use the washer four weeks at our expense. If you find it won't wash as many clothes in FOUR hours as you can wash by hand in EIGHT hours you send it back to the railway station. That's all. Remember that this is part of what the machine does you every week on your own, or on a washerwoman's labor. We insist that the "1907 Junior" Washer shall pay for itself and then cost you nothing. You don't think a cent from first to last, and you don't pay it until you have had a full month's trial. Could we afford to pay freight on machines that we sell every month, if we did not positively guarantee that we will sell a machine that will do your washing in HALF THE TIME, with half the wear and tear of the washboard, when you can have that machine for a month's free trial, and don't PAY FOR IT? This offer may be withdrawn at any time. Write us TODAY, while the offer is still open, and we will send you the "1907 Junior" Washer free of charge. The postage stamp is all you need. Write me personally on this offer. C. R. A. N. S. Mch. Manager "1907" Washer Co. 220 Yonge St. Toronto, Ont.

FIVE-MINUTE SERMONS.

Sunday Within the Octave of the Ascension.

THE CONSTANT STRUGGLE.

What a happiness many Christians have at the Easter-time through confession and Communion, and how desirable it is that this happiness should continue!

Now that you have the happiness of being in God's favor, how ought you to strive not to lose it! Show your gratitude by watching in prayer.

The assistance of God continues while the habit of prayer lasts, but no longer. Pray, and all will be well with you.

Such a one's safety is in the hands of God. If you do not pray, you are without excuse, because all, even the greatest sinners, can pray.

TALKS ON RELIGION.

ST. JOSEPH.

The feast day of St. Joseph, coming in Lent, cannot be celebrated with complete solemnity and joy as otherwise it would be.

St. Joseph occupies a place of his own in the devotion of Catholics, such as is given to no other saint.

We can arrive at a just conception of the eminent virtues and worth of this great saint only by piously contemplating the sublimity of the dignity conferred upon him and the sacred trust imposed upon him by the Eternal Father, whose earthly shadow he was.

On May 7, 1871, the little party headed by their faithful leader, Mother Gabriel, began the march towards Tucson, setting out eastward from the worst strip of country on the continent and protected only by their stage driver, no other passengers accompanying the Sisters.

Across the white sands of Southern California the old-fashioned stage rolled into the staggering heat of the desert. The morning of the first day the international boundary line was crossed and the party entered Lower California.

How Joseph, floating across the sands of

ordered his name to be inserted in the Litany of Saints and the Litany used in the Commendation of a departing soul.

In 1871 Pius IX, confirming a decree of the Congregation of Rites, put the whole Church under the patronage of St. Joseph, whose life as the Church's protector, and made his feast a double of the first class.

Among the saints who had a special and tender devotion to St. Joseph may be mentioned St. Bernard, St. Francis of Sales, and St. Teresa.

"Be prudent, therefore, and do not let yourself be enraptured again by evil. Consider the great happiness which you now have, and compare it with the great misery when you were in danger of being lost for ever."

"Astonishing elevation! O unparalleled dignity! arises under the pious and learned Garson, in a devout address to St. Joseph, that the Mother of God, queen of Heaven, should call you her lord; that God Himself, made man, should call you father and obey your commands."

We have written these lines in honor of this great saint as an act of gratitude for special favors obtained from God through the intercession of St. Joseph, and in the hope that our readers may increase in devotion, love and confidence towards the foster-father of our Lord—dear St. Joseph.—Catholic University.

STORY OF PIONEERING HOLY WOMEN ON A PIOUS MISSION.

DANGEROUS JOURNEY OF ST. JOSEPH SISTERS WHO CROSSED THE DESERTS MANY YEARS AGO.

The following story of the long and dangerous journey of the pioneer Sisters of St. Joseph who, thirty six years ago, established themselves in Tucson, is told by a writer in The Tucson Post.

Port Yuma was located at the junction of the Gila and Colorado rivers and presented the strange appearance of a real adobe city.

At sunrise of May 17th the last lap of the trip was commenced. For two hundred miles along the banks of the Gila the stage and the party wound their way into the heart of boundless Arizona.

The next day the particular dangerous part of their journey was undertaken, attacks from the Indians being expected at any time.

They could speak neither French nor English, so that little conversation could be held, but happiness spoke on the faces of every one.

At midday Picoch Peak loomed in front. But a week before a large party had fallen victims here to the Apaches.

Dr. McTear's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally.

applied to every animal, the men yelling like mad to give evidence of a large party the cavalcade tore over the rocky mountain road until 4 o'clock in the morning.

With only a short stop for a hasty meal, the party moved on until within fifteen miles of Tucson where another rest was taken and with deepest thanksgiving the Tucson welcome anticipated.

The night found them again on the waste of absolute desert and the cold of its peculiar nights pierced them through and through.

Around and over the desert hills of Lower California the party labored that day and the next, the evening of the second day arriving at Mountain Spring a kind of entrance to the worst part of the American desert.

Through the weary miles of this part of their journey the Sisters saw the fearful signs of an angry desert. In one place a thousand head of cattle half buried in the sand, in another fifteen hundred head of sheep with a like fate, the remains of a government stage sank in a bog, and many single wagons and skeletons of animals and men, victims of the treacherous waste.

Each one must know his place and occupy it without delay or confusion, and in our present system of church arrangement each worshiper is supposed to have his or her special place assigned, and the regular seat in church has become a requirement of devotion as well as a necessity of church finance.

But while all who possibly can should have their regular places in church, there will, no doubt, always be a very considerable number who, through poverty or perverseness, will be pew-holders at large, and to them I would also address a few remarks.

Let us consider the Holy Sacrifice of the Mass the great feast to which we are invited; the church, the banquet hall, and the pews, the places set apart for the guests.

There is nothing more conducive to the pleasure and purpose of an assemblage than the good order and proper arrangement of everything connected with it, and we often hear persons speak of some event which they anticipated as being most enjoyable because everything was so well ordered and arranged.

Labor to keep alive in your breast that little spark of celestial fire called conscience.—Washington.

himself, needs no talcum — no witch-hazel — no "cream" — if he uses "Royal Crown" Witch-Hazel Toilet Soap.

The witch-hazel in the soap always all irritation — takes away the smarting and burning — heals the cuts — leaves the skin soft and smooth.

Not a shaving soap — but cooling and delightful after shaving.

At Druggists and Dealers.

DUTY TO THE CHURCH.

WHY CATHOLICS SHOULD CONTRIBUTE TO ITS SUPPORT — CONDUCT A MASS.

Let us consider the Holy Sacrifice of the Mass the great feast to which we are invited; the church, the banquet hall, and the pews, the places set apart for the guests.

There is nothing more conducive to the pleasure and purpose of an assemblage than the good order and proper arrangement of everything connected with it, and we often hear persons speak of some event which they anticipated as being most enjoyable because everything was so well ordered and arranged.

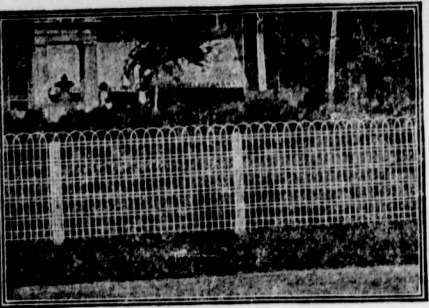
Labor to keep alive in your breast that little spark of celestial fire called conscience.—Washington.

himself, needs no talcum — no witch-hazel — no "cream" — if he uses "Royal Crown" Witch-Hazel Toilet Soap.

The witch-hazel in the soap always all irritation — takes away the smarting and burning — heals the cuts — leaves the skin soft and smooth.

Not a shaving soap — but cooling and delightful after shaving.

At Druggists and Dealers.



PAGE ACME White Fences

Any height to 8 ft. Any length you say. From 16 cents a foot. Gates to match, from \$2.25. Last longer. Easy to put up. Get booklet.

PAGE WIRE FENCE CO., Limited Walkerville - Toronto - Montreal St. John - Winnipeg



A Good Tonic

Life insurance acts as a tonic against worry and anxiety for the future, and no man, especially one with others dependent on him, should be without its invigorating influence.

Nothing else will so brace a man up for his daily work as a good life insurance policy, with its attendant feeling of protection and security.

A policy secured now in the North American Life will not only prove beneficial to yourself, but to your family also.

NORTH AMERICAN LIFE ASSURANCE COMPANY.

HOME OFFICE: TORONTO, ONT. L. GOLDMAN, A.I.A., F.C.A. Managing Director. JOHN L. BLAIRIE, President. W. B. TAYLOR, B.A., LL.B., Secretary.

Church Bells Peal. Memorial Bells a Specialty. Hobbins Bell Foundry Co., Baltimore, Md., U.S.A.

FAVORABLY KNOWN SINCE 1826. BELL'S MAKE PATENTED 20,000. G. MENEELY & CO. WATERVILLE, N.Y.

The Kyrie Or Ordinary of the Mass

Transcribed into Modern Musical Notation with Rhythmic Signs by the Monks of Solesmes. Price, 25c. post-paid.

Kyrie seu Ordinarium Missae. Cum Cantu Gregoriano ad exemplar editionis Vaticanae Concinnatum. Price 25c. post-paid.

Catholic Record LONDON, CANADA

JUST RECEIVED

Beautiful Lace Pictures. STEEL ENGRAVINGS ASSORTED SUBJECTS. Size 3x4 ins.—30c. per doz.

COLORED PICTURES. Plain Edge. Assorted Subjects. Size 2x4 1/2 ins.—15c. per doz. \$1.00 per hundred.

THE CATHOLIC RECORD LONDON, CANADA

Get This Gold Pair Free

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

SEND me your name and address and I will mail you my Perfect Home Eye Tester, free. Then when you return me the Eye Tester with your test, I will send you a complete five dollar family set of the Dr. Haux famous Perfect Vision Spectacles for only \$1, and this will include a handsome pair of Rolled Gold Spectacles absolutely free of charge.

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

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

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

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

NOTE.—The above is the largest Mail Order Spectacle House in the world, and absolutely reliable.

CHATS WITH Y

Value of a Great A splendid protection when he leaves school goes out into the world. There is magnificence in the things that will be those that will hinder should be taught the power of a great mind is set on "higher education and the world, in soon led by the aimless boys hood. They know it to get him to waste the youth who have no of what careers they life. They start out way and trust to luck along. The consequence vast majority of you "amount to much," are not become slaves of are not carried away of the world, wrote James Balmaz, a Spenser in any one of the disciplines exercise determination conscience really matters and certainly it is that while the mind chosen course the the disturbed by the Boys, then, should selection of the voca are to achieve whereof true success youth has an ambition or a carpenter or a professional man, he what it is that he go about making armed with the st carry his purpose tants and teachers the young people matters which of a lifetime. The but it is to be truly successful after Western Watchman Gladstone.

It is not always example of good a when advised to do personal incident famous English st to a small visitor, He said: "When I was a l ing off my kills, m dine with Beacons turned a fancy to Norfolkshire, wan his guest. "My good father me on my way to 'Now, William, w board, be sure yo does." Well, I w house and sat do served the guests following my fath acting as his lordsh had been served, up from his plat several times. I soon I sneezed times I had noted ing was said, the out interruption. "A beastly dr around in his cha to close a door th near his lordship. "Again I wat peating the exo tered, I wheeled and gave a sim vallet.

"There was a brow knitter, M Never do anyth ple do it, unless good and pleas

In whatever engage, pursue purpose, as tained to succe never accompl naming. Ther steady, inflexi of your most a sim digni sure success far from the severance on good ground done the mo have secured t have climbed holiness? Th to their pur dauntless int ing God. Almost all the catalogue success of pos

CHATS WITH YOUNG MEN.

Value of a Great Purpose.

A splendid protection for a youth, when he leaves school and home and goes out into the world is a great purpose. There is magnetism in a strong, unwavering lofty aim, which attracts the things that will help us and repels those that will hinder. Every youth should be taught the marvelous expansive power of a great or strong affection. The greater or better always crowds out the lesser, the poorer.

The boy who is bent on self-improvement, who is determined to have an education and amount to something in the world, is soon left severely alone by the aimless boys of his neighborhood. They know it is useless to try to get him to waste his time. His mind is set on "higher things." It is a good lesson to inculcate. There are too many "aimless boys," too many youths who have no well-defined idea of what career they should pursue in life. They start out in a haphazard way and trust to luck, or chance to get along. The consequence is that the vast majority of young men never "amount to much," even when they do not become slaves of vicious habits and are not carried away by the attractions of the world. A Spanish philosopher, James Balzac, wrote:

"A well defined object, a tranquil conscience and a strong will—these are the conditions of success." It would be difficult to say which of these three requisites could most easily be dispensed with in the achievement of success. It is easy to understand that the object sought must be "well defined;" that is, well understood, and that the will should be strong in carrying one's purpose to final success. It requires the spirit of sacrifice to persevere in any undertaking and it is only the disciplinarian who is able to exercise determination. A tranquil conscience really means a pure heart, and certainly it is an important thing that while the mind is pursuing its chosen course the soul should not be disturbed by the presence of sin.

Boys, then, should be guided in the selection of the vocation in which they are to achieve success, as well as in the wherewithal to pursue it. If a youth has an ambition to be a printer or a carpenter or a merchant or a professional man, he should know exactly what it is that he wants to be, how to go about making the start and be armed with the strength of will to carry his purpose through. Many parents and teachers fail to advise with the young people under their care in matters which concern the happiness of a lifetime. There are exceptions, but it is to be noted also, that the truly successful are the exceptions.—Western Watchman.

Gladstone When a Boy. It is not always safe to follow the example of good and great men, even when advised to do so. The following personal incident once related by the famous English statesman, Gladstone, to a small visitor, is a case in point. He said:

"When I was a little chap, just leaving of my kills, my father sent me to dine with Beaconsfield, who, having taken a fancy to me while visiting in Norfolkshire, wanted to have me as his guest. "My good father, as he parted with me on my way to his lordship's," said, "Now, William, when at his lordship's board, be sure you do exactly as he does." Well, I went to the good man's house and sat down at the table, and anxiously watched my host while he served the guests, bent, of course, on following my father's orders to do exactly as his lordship. When the guests had been served, his lordship looked up from his plate and soon sneezed several times. I watched him, and soon I sneezed the same number of times I had seen he had done. Nothing was said, the meal continued without interruption for a few more minutes, then his lordship exclaimed:

"A beastly draught," and, wheeling around in his chair, called to his valet to close a door that had been left open near his lordship's seat. "Again I watched him. Then, repeating the exclamation he had uttered, I wheeled around in my chair and gave a similar command to the valet. "There was a silence. His lordship's brow knitted, his lips closed, and he gave me such a hard and inquiring look that I trembled from head to foot. "At last he spoke, his voice quiet determined. "See here, William, are you imitating me?" "Oh, no, your lordship," I stammered out. "Well, what does this mean?" "Only, your lordship, that I am doing what father told me. He said I was to watch you at the table and do exactly as you did."

"His lordship laughed merrily, then turning to his guests said: "I must not do that which I would not have others do." Then, closing the story with his little visitor, Mr. Gladstone said: "Little man, always be careful. Never do anything because other people do it, unless you are certain it is good and pleasant unto God."

To Young Men.

In whatever laudable pursuit you engage, pursue it with a steadiness of purpose, as though you were determined to succeed. A vacillating mind never accomplishes anything worth naming. There is nothing like a fixed, steady, inflexible aim; an aim worthy of your most heroic endeavor. Such an aim dignifies our nature and ensures success. The old maxim is not severance conquer "all things." Take good ground and keep it. Who have done the most for mankind? Who have secured the highest honor? Who have climbed the loftiest heights of holiness? The men who were steady to their purposes, the men who, with dauntless intrepidity, served the living God.

Almost all great men conspicuous on the catalogue of renown are proofs of the success of persevering effort. Gifford,

OUR BOYS AND GIRLS.

Jessie's Gift.

"Good-by, my little girl. It is a beautiful day, and I am glad you are to have such a pleasant time on your birthday day."

Jessie looked very happy as she returned her mother's warm kiss. "I wish you would have John drive you round by old Mrs. Frouth's continued mother. "Go in and tell her your father has concluded to try her grandson Hiram as office boy."

"Why, mother, I thought Hiram was a bad boy. I shouldn't think father would want him."

"If he thought only of his own wishes, he probably would not take him. But there is more in it than that, you know, dear. We are not placed in the world simply to do what pleases ourselves, or to give help only to those who deserve it. We hope to help Hiram along by giving him another chance. That will make his poor old grandmother happy, too. So you have opportunity of making three people happy on your birthday. What a fortunate little girl!"

"Hiram and his grandmother—who is the other?"

"Myself, dear."

"In doing for some one else. Don't let us forget that others are happy in the same things that make us happy. They are flesh and blood and spirit like ourselves. They suffer as we do, and enjoy as we do."

"Then," said Jessie, as she turned away with a thoughtful face, God wants them to enjoy just as much as we."

"Exactly, dear."

She was quite happy in seeing the joy which spread over the old face as she told Mrs. Frouth the news.

"How many times your mother has sent me good things, pleasant things, but never so good as this. And, Miss Jessie, as you, just like your mother, are always doing kind things, could you take this basket of flowers over to Miss Allen's? She's sick, and I promised 'em to her. I think she'll enjoy 'em."

"I would make her a little late at the lawn party to which she was going, but how could she refuse? A quarter of an hour's drive brought her to Miss Allen's house."

"Oh, my dear, my dear!" The face of the gray-haired mother of the sick girl beamed on Jessie with a brightness which was full reward for delay. "I can't tell you how happy I am to get these. They will cheer her up as nothing else would."

"Miss Jessie—Miss Jessie! will you let us ride with you?" Three children ran out to her as she returned to the buggy. "Just to the merry-go-round. It's on the way to your house. It's too far for us to walk both ways, but if you'll only—"

"Now, don't bother Jessie," began their grandmother. Jessie had caught her breath a little, but as the clamoring children, quieted by the words, stood gazing with wistful eyes, the new thoughts which had taken possession of her mind held their sway. "Jump in, all of you," she said. "I'm not going home, but we will go round that way."

The new thoughts had full sway during the short, quiet ride after depositing the laughing group at the merry-go-round. "I shall be late—very late. But what of it? Those little things don't often have a ride. They like pleasant things just as much as I do. And—how does mother say it?—the more people you have happy it's just so much more happiness in God's world. And what does it matter if the happiness isn't just for yourself?"

THE BLOOD OF ST. JANUARIUS.

The socialists have apparently dropped their absurd "reproductions" of the Miracle of St. Januarius, but it would seem as if the men of science are now beginning to turn their attention to it—though not for the first time.

Vico, Davies, Lalande, Lovelaiser, Secchi, Feigl, the chemist, Father Antonio Stoppani and other famous scientists have all witnessed the phenomenon and have found it inexplicable. Professor Sperindeo of the University of Naples has studied the contents of the famous phial and has ascertained by the spectroscopic that it is blood. The liquefaction which takes place in the presence of thousands in the cathedral of St. Januarius is quite independent of the temperature of the church, it is almost instantaneous, and the blood within the phial increases not only in volume but in weight. This extraordinary fact has been tested several times scientifically, and Professor Sperindeo has come to this conclusion:

"The phenomenon is marvelous, and do not hesitate to say that it is altogether supernatural." P. Stoppani, who wrote an article in the Perseverance the other day, and who is evidently of a very cautious turn of mind, refuses to believe that the phenomenon constitutes a miracle but he admits very frankly that it cannot be explained scientifically.—Rome.

Abraham Lincoln's Kindness to a Bird. In the early pioneer days, when Abraham Lincoln was a young attorney and "rode the circuit," he was one day traveling on horseback from one town to another with a party of friends who were lawyers like himself.

The road which they traveled led across prairie and through woods. As they passed by a grove where the birds were singing merrily, they noticed a baby bird which had fallen from the nest and lay fluttering by the roadside.

After they had gone a short distance, Mr. Lincoln stopped, turned, and said, "Wait for me a moment; I will soon rejoin you."

As his friends halted and watched him, they saw Mr. Lincoln return to the place where the helpless bird lay on the ground, and tenderly take it up and set it on a limb near the nest.

When he joined his companions, one of them laughingly asked, "Why did you bother yourself and delay us with such a trifle as that?"

Abraham Lincoln's reply deserves to be remembered. "My friend," said he, "I can only say this—that I feel better for it. I could not have slept to-night if I had let that helpless little creature to perish on the ground."—Catholic Sun.

PIUS X'S FASTING.

"THE POPE HAS GIVEN ME NO DISPENSATION,"—HIS REPLY TO DOCTOR'S REMONSTRANCE. (From Home Correspondence of Catholic Standard and Times.)

Very probably many of our readers will be surprised at hearing that up to the time of the occupation of Rome, in 1870, the citizens observed the Lenten fast and abstinence with almost as great a rigor as did the primitive Christians. Yet such is a fact. Aged priests now tell us that when they were young men, thirty-seven years ago, butchers usually closed their shops, for the simple reason that no Roman would touch meat during the holy season.

But our readers may be still more surprised to learn that during Lent the Holy Father kept a strict fast, and is, nevertheless, in the best of health. His physician was asked the other evening, after visiting his august charge:

"How is the Pope?" "If Papa sta benissimo" (the Pope is very well), was the answer. "His Holiness has both fasted and abstained the whole of Lent, and when I remonstrated with him he laughingly answered, 'Well, what can I do? The Pope has not given me any dispensation.'"

We need not recall to the minds of our readers that one over sixty years old is not asked by the Church to do what Pius X did. However, they will all agree with us in saying that a hard worker of seventy-three years of age ought to be "dispensed by the Pope."

A Danger to Which Many Catholics Expose Themselves.

Again it is our duty to warn a certain number of the parishioners of a great danger they are exposing themselves to by not hearing the preaching of the Word of God. Unfortunately many of our people feel that their religious duties are done when they hear a Low Mass on Sundays. They forget that it is a duty binding in conscience to hear a sermon, for "faith comes by hearing," and "without faith it is impossible to please God."

All who can should hear the sermon at High Mass, and those who find it impossible or very inconvenient to come to High Mass, should feel it a religious duty to hear the sermon on Sunday evening.

The weak Catholic in the Catholic who is poorly instructed. The reading of the Bible and of spiritual books may be of some assistance to us but there is a divine efficacy in the Word of God as it falls from the lips of the successors of the Apostles. "Faith comes by hearing, and if we wish our faith preserved and increased, let us frequently hear the preaching of the Word of God."—The Parish Monthly, Dallas, Texas.

WHEN YOU ASK FOR SURPRISE A PURE SOAP. HARD INSIST ON RECEIVING IT.

ARCHBISHOP FALCONIO, APOSTOLIC DELEGATE. On the occasion of the consecration of Bishop Guertin, of Manchester, N. H., His Grace, Most Rev. Archbishop Falconio, Apostolic Delegate, during his sermon made the following reference to our Most Holy Father: "The Holy Father was truly deserving of the love, respect and veneration of all Catholic people because of his grand and noble character. He was chosen to his high position," he said, "at a time when society was distracted by a spirit of immorality and there were grave problems waiting for a solution. The man who was destined henceforth to rule over the entire Catholic Church was chosen from the ranks of the people in order that he might understand their wants and at the same time direct their movements." "A man of strong character and full of the spirit of God was needed to bring back the people to God's divine love and God provided the Church with this kind of man in the person of Pius X. Our Holy Father corresponding faithfully to the divine call had that spirit of courage which sustains the Church against adversity." "It therefore behooves us to return thanks to Almighty God for having given to the Church such a Pope. The love, respect and veneration on the hearts of the American people and their sympathy so kindly extended during the troubles of the Church in Europe were very dear to the Holy Father and in his name I return to the American Hierarchy and American people his thanks." "The brave man carries out his fortune, and every man is the son of his own works.—Cervantes.

SAVE all the Cancelled Postage Stamps you can get, for precious souvenirs. Bethlehem Office, 222 So. 4th St., Philadelphia, U. S. A.

\$12 WOMAN'S SUITS, \$5

MEMORIAL WINDOWS ART GLASS H. E. ST. GEORGE London, Canada

MONUMENTS GRANITE & MARBLE

HOBBS MFG. CO. LIMITED

ART MEMORIAL AND DECORATIVE WINDOWS

O'KEEFE'S Liquid Extract of Malt

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

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

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

Catholic Record, LONDON, CANADA

STATELY HALLWAYS when decorated with Alabastine have a lustrous richness. Our illustrated book, "Homes, Healthful and Beautiful," tells why Alabastine is the most durable of all wall-coverings—how it destroys disease germs, and how you can decorate your home with Alabastine at much less cost than with any other material. Send ten cents for a copy of "Homes, Healthful and Beautiful," with many dainty, new ideas for the decoration of your home. Alabastine is sold by hardware and paint dealers everywhere—5 pound package for 50 cents. Ask your dealer for this card. NEVER SOLD IN BULK. LTD THE Alabastine Co. 130 WILLOW STREET, PARIS, ONT.

The "Frost" is the Strongest Fence today. One Hundred Years Ago. Stone was the strongest fence that could be built. But the scarcity of stone and its prohibitive cost—to mention the length of time necessary to construct one—make the stone fence a luxury which few of us feel like indulging in. But as far as strength and years of service are concerned, a worthy successor is found in the Frost Wire Fence. It is the strongest fence constructed today. It rivals a stone fence in the years of service it will give. You need the Frost Fence on your farm because it is not constructed at a prohibitive cost. It is really a necessity. The Frost Fence on your farm because it will improve the appearance of your estate—increases largely the value of your property. You need the Frost Fence because it will keep horses, cattle and pigs absolutely confined in the fields enclosed by it. It holds them prisoners the same as a stone wall would. They cannot break through or root under it. Notice that the lateral wires on the Frost Fence are of a special grade No. 9 hard steel coated wire, heavily galvanized. Any grade of coated wire will expand, but the only kind we know of which will unflinchingly contract in the same grade as we use on Frost Fence—the kind that always keeps Frost Fence taut. Frost Wire Fence Company Limited Hamilton, Ont. Winnipeg, Man.

SOCIAL AUTHORITY.

Among the various questions which the science of philosophy presents to the consideration of the thinking world, social authority holds a prominent place. This question, at all times important, is, in the present feverish state of society, worthy of most earnest attention. Wherever we turn we behold men either in the act of overturning authority or engaged in forming and executing plans to effect that terrible result. The motives that prompt them to these dark deeds are as various as the deeds themselves. Some are urged on under a false notion of liberty; others in the belief that authority is unnecessary. Some would have naught but republic to exist; others, again, would have what can never be, equality of all. There are some, finally, and by no means few, who know not what they want.

Fanaticism and restless ambition are at the root of the evil. There are certain bad characters in every land, wretched with the desire to rule, vainly proclaiming themselves "friends of man," etc., and by dint of talking get the people to believe that they are tolerating the worst kind of tyranny and that, as men, they should rise up and throw off oppression's heavy yoke. To remedy this deplorable condition of things philosophy comes to the rescue and, with sound and clear arguments, points out the origin and necessity of this authority and the course that men should follow respecting it.

Social authority is that authority which directs the citizens of the different States of the world to one common end, namely, the good of the individual and society at large. Its necessity can easily be seen. Without its existence there would be no order and, consequently, little, if any, peace. Men would infringe on one another's rights, because there would be no punishments to fear, no tribunal of redress to have recourse to. Free to do as they might please, men would war continually on one another, till finally one or more, becoming conquerors of all others, would compel obedience and freedom would be lost in despotism. Reflection would be lost in the necessity of authority will show that where it does not exist, these and similar evils must be the consequence. It is the link that binds society together. If injured, society is also injured, and, if destroyed, society also is destroyed.

Social authority is derived from God, for since He is the author of society, having instituted the family, which is its basis, it naturally follows that He is also the author of the essentials of society, the principal of which is authority. Some have asserted that authority existing in society is nothing else than the will of single individuals agreed to one end. But this is nonsensical. It would be an impossibility to have any satisfactory authority if such was the case. What would please one would displease another, and thus no agreement could be arrived at.

Rousseau taught that social authority was formed by men, an agreement having been entered into by which each one surrendered his right, and those collectively went to make up a supreme authority for the good of all. In this way, said he, man was obedient to himself alone, and retained the same freedom that he had before he entered into society. But this will be seen to be absurd, for tradition fails to show that any such agreement ever was made, and if it would have been made it would be an injustice to the people of future ages. If such a contract were made it would be borne by it, or not. If bound, we would be shorn of our liberty, of which Rousseau and his followers pretend to be the champions. If not bound by it, we would be free to abolish the laws handed down to us, and thus authority would be unsettled and would gradually pass into nothingness. Rousseau would consult the dignity of man, but he takes a poor means to accomplish his object. His original authority makes man obedient to man; ours is the ruler directly by God Himself. A third party holds an opinion midway between these two, saying that not always is authority given by God directly to those designated by the people as rulers of society, not always, moreover, is it given to the multitude. This last opinion seems to be the most correct. It matters little however, as to the manner authority is conferred if it is kept well in mind that it is originally, if not directly from God. If this be kept in mind authority will receive proper treatment, and as a consequence society will be able to exist properly and confer on its members those numerous blessings for which it has been instituted.

Social authority demands a proper respect and observance for itself. To the reflecting man all these conclusions are readily seen; but there are some, unfortunately, who are so blinded by ignorance or carried away with false reasoning that they cannot so well perceive them. The good citizen has a duty to perform therefore, in reporting this blindness and error, and example is his best to discharge it. Let him give a full and cheerful obedience to the mandate of authority. He will persuade others to respect it by showing in self-contentment the results of its existence. Let him, moreover abstain from fault-finding; the more so when the causes for complaint are but trifles, for this is taken up by the enemies of society to the detriment of authority. In this and like ways, authority will be borne with, respected and obeyed, and society, as a consequence, will enjoy that peace and happiness which is so desirable to it.—Bishop Colton in Catholic Union and Times.

CHARLES KINGSLEY'S CHARACTER.

In connection with the new pocket edition of Newman's "Apologia," recently issued by Messrs. Longmans, the Tablet writer of the "Literary Notes," while affirming that Newman's exposure of Kingsley's conventional methods leaves a very poor opinion of his intellectual powers or of his candor in controversy, contends, on the other hand, that despite the unfounded and false charges Kingsley made against Catholic theologians, he was never consciously unfair or dishonest. The Tablet writer even goes so far as to say that Kingsley's "candid and courageous character was incapable of anything like wilful misrepresentation." This high praise is hardly in keeping with the detailed description of Kingsley's character, written by one who admired him so greatly that it was Kingsley's influence on him that determined him to take orders in the Church of England. We refer to the late Mr. C. Kegan Paul who, after being an Anglican clergyman, drifted from Agnosticism and Positivism, and finally became a fervent Catholic. In his autobiography, entitled "Memories" (1899), he speaks frequently of his intimate association with Charles Kingsley, "formed a friendship" with him that "colored many years of his after life." The younger man thus describes the older: "He was in no sense a learned man, nor a sound scholar, nor a deep theologian, nor a well-read historian; he knew more of science than of all these put together, yet was not really scientific. But on almost all subjects conceivable he had read enough to talk brilliantly, without any inconvenient doubt that his equipment was entirely sufficient. To young men still in course of formation, this courteous person, ten years older than ourselves"—Kingsley was then thirty and Kegan Paul twenty-one—"but young in mind, and a born leader of men, came as a revelation." In the very next paragraph, however, Kegan Paul seriously discounts this already qualified praise when he tells us that Kingsley had a habit of representing as lifelong opinions of his own any new ideas that suddenly flashed across his erratic brain. The passage is worth quoting, "In those days people actually troubled themselves—perhaps some do now—about the early chapters of Genesis, and Kingsley, Percy Smith, and I were discussing the subject as we paced up and down the garden. Kingsley, who stammered dreadfully, tossed back his head, and said with a gasp: 'I've always thought that the serpent was a serpent worshipping black tribe.' We came to know that when Kingsley said 'I've always thought,' it meant that the sometimes brilliant, always paradoxical, notion had just flashed into his head for the first time. Percy said with an air of grave puzzle: 'Well! Rector! but—yet you know, negroes do not go on their bellies.' 'No,' said Kingsley, not to be done, they don't, but then snakes don't eat dirt, and niggers do." "Can a man, who thus habitually misrepresents the genesis of his own opinions, and then bolsters them up with sophistry, be really and truly called 'a candid and courageous character, incapable of anything like wilful misrepresentation'?" The fact is, Kingsley, like many men who lack moral courage and honesty, was very fond of posing as a champion of manliness and truth, and the thoughtless world took him at his own valuation. He was, indeed, as Kegan Paul cleverly words it, a "coruscating person." We may add that he blazed up for a brief space like a rocket and came down like a stick. He, who in 1849 "was characterized by a sunny joyousness, an abounding vitality, and a contagious energy which were most attractive," never recovered from the well merited

A NOTE OF HOPE.

STRIKING LETTER OF THE COUNTESS DE FRANQUEVILLE, A PROTESTANT, ON FRENCH CRISIS. The Countess de Franqueville, in whose house the French Bishops held their historic meeting in January, has written a letter to the London Daily Telegraph on the French situation. The following passage from her letter is especially striking: "The meeting of the French episcopate in this house, January 15 to 19, brought me for the first time into the midst of the clerical part of the French Church. The Bishops were full of the heroism and courage of their clergy, and left me in profound admiration for themselves. Their cheerfulness, courage, faith, spoke of endowment rather than of mere piety; and indeed it is plain that the grace of God is with them. It is with the Church in this tremendous ordeal. Not more than six out of sixty thousand clergy have followed the schismatic lead of the 'Matin.' (If I have understated it shall be grateful for correction, with the names of each cure and parish. I have taken trouble to find out, but up to date this is all I can verify.) There is no cringing; there is every variety of individuality, but on every side in laity and clergy (both secular and religious) is one splendid, solid rally round the Pope, their head. Indeed, there is every reason to be encouraged, despite the immense difficulties of the situation. There is unity; the spirit of sacrifice is spreading like a flame. Personally, I could tell of magnificent gifts from the very poor, from artisans and tradespeople, from the daily necessities out lower, from savings of many years. I for one look out in hope. As before in this world's history, those whose horizon is limited by flesh and blood have to find that there are still other forces to be reckoned with, which they had ignored: those of the spirit. The end is yet to see."

MAY AND MARY.

May, with its sunshine, its songs and its flowers is again ours; and let us permit the sunshine to enter our souls and drive therefrom the mist of selfishness and the chill of sin; let us allow ourselves to be thrilled with the music of dale and of grove; and let us pluck the flower and admit its bloom, that while we delight in it as a very "thought of God." In May, heaven seems nearer to us, as we are devoted to its majestic Queen. The sunshine is genial because of the Blessed Mary's benignity; the bird's song are very psalms of rapture for her who once trod the earth and now sits enthroned in the highest heaven; and the flowers breathe their fragrance as if with religious fervor, and appear conscious that their beauty reminds us of her who is, par excellence, "the Rose of Sharon" and "the Lily of Israel." All Nature spreads her charms for our Queen to pass in triumph on her multitudinous errands of mercy. Here some poor mother's tears are to be dried, there the groans of anguish are to be allayed; while everywhere the hearty reminds us of the Queen of humanity and the mother of Christ's divine personality. With sympathy and grace and condescension she hears our prayers and offers them in some-

POEMS TO REMEMBER.

THE HABITANT'S FRIEND. Maria, you take that stuff away— I don't want to eat tonight— An' 'brin' down clo' as I buy last year— An' 'dat shirt dat's clean an' white: For I go to Mon-real— Only 'bout sixty mile: You wait, my I done, I come back in a little while. I don't care it was ten 'tousand mile! My heart he tell me right, He say: 'Go to Mon-real, Go, Pierre, to night.' I won't spend no more for train, I walk alone all way— An' 'bout a week or so, he dead! He died yesterday. Dat man, he was kind to me An' 'to you an' baby, too, When you were sick an' so poor— An' 'every day for year a m' th He came an' kiss you on you nose— An' he give you money, but you don't know— Pierre he never tell. An' he say to me: 'Cheer up, Pierre, De spring he soon be here, An' 'dis year de day you stay— So don't you never fear. Your wife an' child dey bet' get well An' 'bout a week or so, he dead! An' you bet' get well, just as he say: I wonder how he know? An' when I say in few months time: 'What have I to pay?— Som' thing kind to me; Why he look at me an' laugh an' laugh, An' den I turn away An' like a fool I bow my head An' 'not a word could speak, I almost cry jus' lak a child' An' feel so very weak But I shake his hand an' den he say 'Som' thing kind to me; Mon Dieu! de tears come to my eyes So bad I could not see; An' 'dis year, 'dis year, my friend, For what you done to me.' 'bout an hour ago dey toll me How he died in Mon-real, How dey ponp a y dey lose their friend— An' dey honor him, not because he rich— But for 'bout kind, An' dey all say I Canada He do bet' man you can find. Maria, if some one ask for me You tell him what I said, An' say I go to Mon-real— My friend is dead.

DIED.

TROY—On Saturday, April 13, 1907, Dr. Wm. Troy, one of Ottawa's best known physicians aged forty-three years. May his soul rest in peace!

SHOEMAKER WANTED.

WANTED—A SHOEMAKER FOR QU'APPELLE Industrial School, Permanent position. Address Rev. J. Hascard, Industrial School, Lebrun, Sask. 1490-2

SITUATION WANTED.

WANTED A SITUATION AS PRIEST'S housekeeper, experienced. Address "A. F." care CATHOLIC RECORD, Office, London, Ont. 1489-2

POSITION AS HOUSEKEEPER IN A

parish house. Widow forty two. Good cook. Apply, Mrs. Eliza Kirby, Windsor, P. O. Ont. 1490-1

WANTED.

(GOOD CATHOLIC HOMES WANTED AT 1 once for the following children: Two boys 8 years of age; two boys 6 years of age; three boys 4 years of age; one girl 7 years of age; two girls 4 years of age; two girls 2 years of age. These are all healthy, nice looking children and in a home where there are no other children or where the family have grown up one of them would be at present good company and a little later on would prove useful to those taking him or her. The adoption of one of these children would prove its own present reward. Applications received by William O'Connor, Parliament Buildings, Toronto, Ont. 1489-4

THREE CATHOLIC DOCTORS WANTED.

There are some good openings for three Catholic doctors in Saskatchewan Province—two in two prosperous and rising towns where a slight salary of German, spoken and understood, is not absolutely necessary. The other in a large and good farming region. No doctor yet has applied for a country. CAP is only necessary. No delay, please. Address the CATHOLIC RECORD, London, Ontario. 1489-2

4% COMPOUNDED QUARTERLY 4% With Absolute Security & balances subject to cheque are the Attractive Conditions under which your Savings Account will be carried By THE UNION TRUST CO. LIMITED TEMPLE BLD'G 174-176 BAY ST TORONTO. RESERVE \$400,000

THE SOVEREIGN BANK OF CANADA NOTICE IS HEREBY given that a dividend of one and one-half per cent. (1 1/2%) for the current quarter, being at the rate of six per cent. (6%) per annum on the capital stock of this bank, has been declared, and that the same will be payable at the head office and at the branches on and after Thursday the 16th day of May next. The transfer books will be closed from the 1st to the 15th May, both days inclusive. By order of the Board, D. M. STEWART, Gen. Mgr. Toronto, 30th March, 1907. London Branch—Opposite City Hall, F. E. KARN, Manager. London East Branch—635 Dundas St., W. J. HILL, Manager. 78 Branches throughout Canada.

St. George's Baking Powder They all want St. George's Baking Powder. "I never in my life saw an article make friends like St. George's." "It seems as if every order I get calls for this Baking Powder." "And no wonder!" is made of Cream of Tartar that is 99.90% pure—it keeps its full strength till the can is empty. It never disappoints—but always makes the baking light and white. "Look at the result—everyone delighted, and ordering this genuine Cream of Tartar Baking Powder again and again." May we mail you a copy of our new Cook Book? All the newest recipes of famous chefs—with practical suggestions, weights, measures, etc. Sent FREE, if you write to THE NATIONAL BAKING & CREAMING CO. OF CANADA, Limited, Montreal.

COMPLIMENTARY. The following estimate of the CATHOLIC RECORD, from M. W. Liddy, of Walkerville, Ont., is highly appreciated: You may tell the editor and publisher that the CATHOLIC RECORD is the best paper published in the West and I really cannot be without it. I can do without cigars, tobacco and liquor but I cannot do without the CATHOLIC RECORD and I think it should be in the home of every Catholic worthy of the name Catholic. C. M. H. A.—Branch No. 4, London. "Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, in Albion Block, Richmond Street, M. J. McGrath, President; P. Boyle, Secretary.

A REMARKABLE INVENTION FOR THE CULTURE OF HAIR THE EVANS VACUUM CAP is a practical invention constructed on scientific and hygienic principles by the simple means of which a free and normal circulation is restored throughout the scalp. The minute blood vessels are gently stimulated to activity, thus allowing the food supply which can only be derived from the blood, to be carried to the hair roots, the effects of which are quickly seen in a healthy, vigorous growth of hair. There is no rubbing, and as no drugs or chemicals of whatsoever kind are employed there is nothing to cause irritation. It is only necessary to wear the Cap three or four minutes daily. 60 DAYS' FREE TRIAL! THE COMPANY'S GUARANTEE: An EVANS VACUUM CAP will be sent you for sixty days' free trial. If you do not see a gradual development of a new growth of hair, and are not convinced that the Cap will completely restore your hair, you are at liberty to return the Cap with no expense whatever to yourself. It is requested, as an evidence of good faith, that the price of the Cap be deposited with the Chancery Lane Safe Deposit Company of London, the largest financial and business institution of the kind in the world, who will issue a receipt guaranteeing that the money will be returned in full, on demand without questions or comment, at any time during the trial period. The eminent Dr. I. N. LOVE, in his address to the Medical Board on the subject of Alopecia (loss of hair) stated that if a means could be devised to bring nutrition to the hair follicles (hair roots), without resorting to any irritating process, the problem of hair growth would be solved. Later on, when the EVANS VACUUM CAP was submitted to him for inspection, he remarked that the Cap would fulfil and confirm in practice the observations he had previously made before the Medical Board. Dr. W. Moore, referring to the invention says that the principle upon which the Evans Vacuum Cap is founded is absolutely correct and indisputable. An illustrated and descriptive book of the Evans Vacuum Cap will be sent, post free, on application. THE SECRETARY, EVANS VACUUM CAP CO., LTD., REGENT HOUSE, Regent Street, LONDON, W., ENGLAND

1854 The HOME BANK of Canada (Dividend No. 3) Notice is hereby given that a Dividend at the rate of Six per cent. per annum upon the paid-up capital stock of this Bank has been declared for the half-year ending 31st of May, 1907, and the same will be payable at the Head Office and Branches, on and after Saturday, the 1st day of June next. The Transfer Books will be closed from the 17th to the 31st of May, both days inclusive. By order of the Board, JAMES NASON, Gen. Mgr. Toronto, 24th April, 1907.

VOLUME The Catholic LONDON, SATURDAY A CAUSE FOR

Man, according to what of an owl. Thomas was not far we watched the "re- zens" trooping into drama that exploited content and disease putrescent ancestry that are usually found horrors. The play on evening was a rehash to be specific, the st- indeed the sordid of the pavement, but fully and portrayed heroine was not of the of circles which ta- dine luxuriously, do- are adepts in the u- double meaning. A heroine waxed hyster- the prurient to aby- was much applause- anent art flattered matrons. The citizen- upon the scene and the hero—an individual invariably chooses as his affinity—del- with a flood of rhet- When we are agai- that frees us from of that channel how- wonder why people dirty messes. We crowd their souls w- obstruct the view of chaste. We wond- pleasure in seeing divers ways the con- battered into piec- minded this, accord- But dirt is dirt o- declamation and pe- may hunger for its substantial citizen- passes our compre- seem to like it, and least, encourage th- of those who appro- cesspool. We beli- Archbishop Bruche- a play present- Theatre des Nou- was very pleasat- people who have terms for dirt.

Catholic Order of Foresters (The largest) and one of the best Catholic Fraternal Organizations on the American Continent. In existence twenty-four years. Membership 18,000. Insurance cost averages \$12.12 per year. Maintenance cost 64 cents per member. Ontario has a membership of 8,000. 12 new courts have been organized during the past year in Ontario. Sick benefits paid and free consultation for medical advice given in most courts. \$12,000,000 have been paid to widows and orphans of deceased brothers since the Order's inception. Ontario has received its share. Accumulated Benefit Fund, Reserve, in nine years \$1,294,000.00. With such a distinction, any one, between the ages of eighteen and forty-five years and who is a practical Catholic may join the Order. Information furnished by applying to the undersigned. VINCENT WEBB, Dr. B. G. CONNOLLY, Prov. Sec. Prov. Chief Ranger, P. O. Box 434, Ottawa. Retiree, Ont.

THE London Mutual Fire INSURANCE CO. OF CANADA. ESTABLISHED 1859 Assets \$847,489.88 Liabilities (to policyholders) 388,638.16 Surplus for policyholders 458,851.72 Security for policyholders 862,940.30 Incorporated and licensed by the Dominion Government. Operates from the Atlantic to the Pacific. Conservative, reliable and progressive. HEAD OFFICE, 82 and 84 King Street, TORONTO. HON. JOHN DRYDEN, President. D. WEISMILLER, Sec. & Manag. Director.

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

FIRE PROOF ROOFING WRITE FOR PRICES METALLIC ROOFING CO. LIMITED, TORONTO, CANADA.

Put a Metal Ceiling in Your Church—and you'll have no trouble with falling plaster, leaks, or unsightly cracking. Our fine Embossed Steel Ceilings will last for all time. They are capable of the most beautiful decoration—can be tinted any shade you like. They also improve the acoustic properties of a Church, reducing the echo, and giving greater carrying power to the voice. We use only first-grade materials, and guarantee all our Ceilings to be perfect in construction, quality and artistic design. Send for our Catalogue No. 17, showing the many fine old Gothic and other designs—all strictly correct in detail, and especially adapted for Churches and Sunday Schools. METAL SHINGLE & SIDING CO. LIMITED, PRESTON, ONT.

The Church Decorators The Church Decorators are the only Canadian Firm making a Specialty of Ecclesiastical Design and decoration. References Given. Ask for Designs and Estimates for your requirements. Our services at your disposal. 32 Richmond Street east, Toronto

Put a Metal Ceiling in Your Church—and you'll have no trouble with falling plaster, leaks, or unsightly cracking. Our fine Embossed Steel Ceilings will last for all time. They are capable of the most beautiful decoration—can be tinted any shade you like. They also improve the acoustic properties of a Church, reducing the echo, and giving greater carrying power to the voice. We use only first-grade materials, and guarantee all our Ceilings to be perfect in construction, quality and artistic design. Send for our Catalogue No. 17, showing the many fine old Gothic and other designs—all strictly correct in detail, and especially adapted for Churches and Sunday Schools. METAL SHINGLE & SIDING CO. LIMITED, PRESTON, ONT.

Put a Metal Ceiling in Your Church—and you'll have no trouble with falling plaster, leaks, or unsightly cracking. Our fine Embossed Steel Ceilings will last for all time. They are capable of the most beautiful decoration—can be tinted any shade you like. They also improve the acoustic properties of a Church, reducing the echo, and giving greater carrying power to the voice. We use only first-grade materials, and guarantee all our Ceilings to be perfect in construction, quality and artistic design. Send for our Catalogue No. 17, showing the many fine old Gothic and other designs—all strictly correct in detail, and especially adapted for Churches and Sunday Schools. METAL SHINGLE & SIDING CO. LIMITED, PRESTON, ONT.