

# The Catholic Record.

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

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### "I HAVE LOVED THEE WITH AN EVERLASTING LOVE."

These words, so often quoted and so little understood, may well give us an insight into the love of God for mankind. From all eternity they were murmured by God: on earth they were heard on the Annunciation Day, when at the answer of the Blessed Virgin the Holy Ghost framed within her of her best heart's blood a perfect body and joined to it a perfect soul and the Eternal Word came down from heaven and made it all His own. The Son of God became man to sweep away the barrier which stood between earth and heaven. He, a victim of justice and mercy, bore our sins in His body upon the tree and on Him the Lord laid the iniquities of us all.

Coming into the world Christ proclaimed "For this I am come that I may do Thy will, O Father." And the Father's will was that He should suffer for the sins of mankind. This was His mission and from the beginning to the end of His mortal career every word and every action were devoted to its accomplishment.

We see Him, the Meek One, walking among men and doing good. We hear Him teaching a sin-ridden world doctrines of which its wisest philosophers had never dreamed and raising it by His moral precepts to a higher plane of purity and perfection. He is all patience. Though the Pharisees try to ensnare Him in His speech and term Him a wine-bibber and one possessed of the devil, His forbearance knows no bounds. He loathes the pretence, the shams, the hypocrisy of the Jewish princes; but to the sinner—the man lured away by passion, to the woman, a Magdalen enslaved to sensuality—He stretches forth the hand of charity and pardon.

The years of labor and preaching would seem enough to satisfy the world of the love of its Creator. For the world indeed it might be sufficient, but in the prodigality of His love God did not fear to lavish all favors upon us. On Holy Thursday we see Him changing bread and wine into His body and blood. This is yet not enough. He will give His life—the supreme argument—to prove how His Father loves the sons of men.

After the Last Supper He wends His way to the garden to nerve Himself for the scenes in which He must be the principal actor. The horrors of the Crucifixion are already before Him. When a Babe at Bethlehem, a Boy at Nazareth, and when in manhood's prime He taught His doctrine they were never absent from His mind, but on this night they stand out in bolder relief. He turns to John and James and Peter, who accompany Him, and beseeches them to be ready to sympathize with Him in this hour of sorrow. "My Soul is exceeding sorrowful; tarry ye here and watch with Me." Then, going about a stone's cast from them, the Lord Jesus knelt down and prayed. As He kneels amid the olive trees in the solemn stillness of the night, He sees and feels in spirit all the anguish He is to suffer on the morrow. He feels the cords on His hands, the spittle on His face, and the crown of thorns, and the mantle of derision, and in His ears is ringing the yell of triumphant hatred: "Crucify Him! Crucify Him! But the cause of His sorrow lies far deeper than any dread of pain and ignominy. He beholds in fearful array all the sins that ever disgraced the souls of men. The history of the world is before Him.

Writes Cardinal Newman: "It is a long history and God alone can bear the load of it. Hopes blighted, vows broken, lights quenched, warnings scorned, opportunities lost: the innocent betrayed, the young hardened, the penitent relapsing; the just overcome, the aged falling; the sophistry of misbelief, the wilfulness of passion, the obduracy of pride, the tyranny of habit, the canker of remorse, the wasting fever of care, the anguish of shame, the pining of disappointment, the sickness of despair: such cruel, such pitiable spectacles—they are upon Him and in Him."

He turns His eyes to heaven and we hear that cry wrung from the anguished heart: "Father, if Thou wilt, remove this chalice: nevertheless not My will, but Thine be done."

Christ rises from the ground with resignation to His Father's will, and with renewed strength to meet His foe. The garden fills up with a band of infuriated ruffians led on by Judas, who sells His Master and thinks the price high and commits a crime un-

known in the depths of hell. We may have imitated Judas, but we cannot afford to imitate him in his despair of God's forgiveness and mercy. Christ knows the diabolical design of the apostate, but, yearning to save him, He says with ineffable sweetness: "Friend, whereto art thou come? Betrayest thou the Son of Man with a kiss." These words touch not the cold heart of the perfidious disciple. He gives the signal, and the raging crowd rushes in upon the Lamb of God and drags Him on to the city. A few days ago they saluted Him as King and cried out in admiration as they thronged the streets: "Hosanna to the Son of David!" But the popular approval is fickle, and to-night the cry of triumph gives place to the yell of derision.

When He answers Annas as to His life and doctrine, one of the servants flings himself forward, and strikes Jesus on the mouth. How well the atrocity of this act comes home to us! But have we not, however, struck God more cruelly than that Jewish servant? Yes, more cruelly, for we know Him. He is with us daily, and how many times have we not lifted up a sacrilegious hand in mortal sin and struck Him, not once but a thousand times.

Christ goes from Calphas with their false witnesses trying in vain to entangle Him in a mist of lies and calumnies, to Pilate—weak, vacillating Pilate—who washed his hands, as his descendants endeavor to do, of the Lord's blood. He, man of the world, with an eye on Rome and his future, will not stem the tide of hatred. But he tries to do so, in half-hearted fashion. It was the custom of the Jewish nation on the day of their paschal solemnity to have set at liberty one criminal for whom the people should petition. Knowing this, Pilate proposes to their choice Christ—and Barabbas, a notorious robber and murderer. But hear the infuriated Jews: "Not this man, but Barabbas." "What evil hath He done?" asks Pilate; and for answer they cry out with one accord: "Crucify Him!" "Shall I crucify your King?" asks Pilate. "Away with Him! We have no King but Caesar," is the answer. How we loathe this horrible injustice—the cowardice and injustice of Pilate! But think! Do we not betimes cry out that we have no King but liquor, but lust, but revenge. Do we not sell the Lord for less than thirty pieces of silver—for the passion of a moment—and drag Him through the mire of a polluted soul.

At last Calvary is reached. Through the Hands that fashioned the world are driven the nails, tearing bone and sinew. Slowly the cross is raised. Around it are His enemies; near by His own pure Mother, a gift of mercy to us. The hours pass—the end is not far off. His Blood is afe with the pain. The thorns are sticking like spikes of flame through the skull. Dark loneliness weighs upon Him, for we hear that bitter cry: "My God, My God, why hast Thou abandoned Me!" Then the blood-stained face of Christ turns once more towards His persecutors, and they hear the words: "It is finished." Christ is dead. Divine Justice is satisfied—and the world is saved. He can rest now. In His desire to save us the Father smote His Son, the image of His substance and the splendor of His glory. One tear, one sigh would have been more than sufficient for the redemption of a million worlds; but to show us the earnestness of His love, the Father made His Son drink the cup of suffering to the dregs. And how bravely the Son seconded the Father's design! When in the garden the army of evil fell like infernal spirits upon Him He paid the debt for our own evil thoughts. When in humility He stood before Pilate and the rabble that clamored for His blood, He atoned for our pride and vanity. And when the scourge tore His shoulders and gashed His holy body, He paid our debt for our impurities.

Let us study the lesson of the crucifix during life as to be able to say when we put it to our lips at the hour of death: "Father, into Thy hands I commend My Spirit."

**The Unpardonable Sin.**  
Father Price in the Pittsburg Observer. "What is the sin against the Holy Ghost which will not be forgiven in this world or in the next?" Idem. There is no specific sin known as the sin against the Holy Ghost. Theologians hold that it means a persevering obstinacy to grace held to the last breath. When a man constantly and all through life repels the inspirations of grace which come from the Holy Ghost he is said to have committed the unpardonable sin.

## CARDINAL GIBBONS ON THE PERILS OF THE DAILY PRESS.

COUNSEL FOR READERS.

Cardinal Gibbons delivered a forceful and opportune sermon at the Baltimore Cathedral last Sunday on a subject which is becoming every day of greater importance. At a time when books were never so numerous or so accessible, when the public is fairly stormed with newspapers from early morning until late at night, the Cardinal took the opportunity to preach on the necessity of discrimination in the choice of reading. His words carry weight—it is doubtful if any man in America can command a more respectful audience—and at least a few paragraphs from his discourse found their way into nearly every newspaper in the country—even into those, oddly enough, which most flagrantly offend in the ways which he denounces.

The Cardinal began his sermon by pointing out the benefit of familiarity with the best of all books, the Holy Scriptures. "The timely remembrance of an appropriate sentence of Holy Writ," he said, "is a tower of strength in the hour of temptation and despondency. But we cannot conjure up those pious phrases unless we are familiar with the sacred text, and it is only by habitual perusal of the Word of God that we can familiarize ourselves with it."

**DEFENCE AGAINST TEMPTATION.**  
"When the demon of swelling pride and vain glory assails you, let your battle cry be the words of the royal psalmist: 'Not to us, O Lord, not to us, but to Thy name give glory.'"  
"When the spirit of avarice haunts you let your antidote be the words of our Lord: 'What doth it profit a man if he gain the whole world and lose his own soul?'"

"When the demon of unhallowed desires endeavors to defile your soul, devoutly recite the words of Christ: 'Blessed are the clean of heart, for they shall see God.' Or the words of the patriarch Joseph: 'How can I sin in the presence of my God?'"  
"When tempted with impatience on account of the loss of health or relatives, say with Job: 'The Lord gave, the Lord hath taken away. Blessed be the name of the Lord.'"

The Holy Scripture is not only your weapon in time of war, but also your companion in time of peace. Confere with God in the Sacred Volume diffuses around you a heavenly and delicious fragrance.

**LEADS AMID MEMORABLE SCENES.**  
"With the Holy Scripture as your companion it will lead you into the most sacred and memorable scenes ever presented to the gaze of men. It will take you to Mount Sinai, where you can contemplate Jehovah giving His law to Moses. It will enable you to follow the children of Israel in their devils wandering through the desert till the Promised Land is reached. It will accompany you to the mountains of Judea, where you can listen to the prophets denouncing the iniquities of the Hebrew people."

"With the multitude you can sit on the grass and hear our Lord preaching His Sermon on the Mount. You can reverently stand beside Him while He is conversing with the Samaritan woman at the well of Jacob. You can listen to Him while He is preaching His last discourse to His disciples."

"This companion will transport you to Athens, where you can hearken to Paul condemning the idolatry of that refined but superstitious people. You can behold in imagination those sacred personages recorded in Scripture and listen to the very words that fell from their lips."

**MOST FEARLESS PREACHER.**  
"The Word of God is the most fearless preacher you can listen to. Your most intimate friend will hesitate to remind you of your faults from a sense of delicacy and from a fear of being considered overcautious. Even the ministers of God, though they are commanded by the Holy Ghost to preach the Word, to reprove, entreat and rebuke with authority, are cautious not to lay bare the deformity from a dread of suggesting evil thoughts to the innocent or of giving personal offense to the guilty or of shocking the sensibilities of the hearers generally."

"But the Inspired Volume is never ashamed to tell us the plain, unvarnished truth, for people can never suspect its authors of being personal."

**CONVERSION OF AUGUSTINE.**  
"It was the reading of a passage in one of St. Paul's epistles that gave an Augustine to the Church. Seduced in his youth from the religion of his pious mother Monica into the Manichean heresy, Augustine became not only shipwrecked in faith, but also dissolute in morals. One day while in company with his friends, Allipius and Ponticianus, the latter related the extraordinary life and sanctity of St. Anthony. Augustine listened with marked attention to the narrative of his friend and then replied with emotion: 'These ignorant men take the Kingdom of Heaven by violence, and we with all our learning remain wallowing in the mire of sin.'"

"Retiring afterward into the garden, he sits under a fig tree and gives vent to tears. He is struggling between virtue and vice. While God gently calls him upward to Himself his passions strive to chain him to the earth. While virtue and vice are struggling for the supremacy Augustine hears the voice of a child uttering these words: 'Tolle, lege, tolle, lege' (take up and read, take up and read.)"

"He instantly rises, and knowing that these were not the usual expres-

sions of a child he recognizes in that utterance a voice from Heaven. Entering the house, he finds the Epistles of St. Paul open and his eye falls on these words, so well adapted to his condition: 'Not in revelling and drunkenness, not in chambering and impurities, not in contentions and envy, but put ye on the Lord Jesus Christ and make no provision for the flesh in its concupiscences.' He read no more. From that moment dates his conversion to God."

**GOOD AND BAD NEWSPAPERS.**  
"I shall conclude by making a few practical suggestions: 'First—Rigidly exclude from your household all books and pamphlets which are hostile to religion and good morals. Never admit into your homes any newspaper or periodical which ventilates obscene news and licentious scandals.'"

"There is one kind of literature in which we all indulge and with which we are so familiar that we do not even realize that it is a literature which has become a necessity of our being. I refer to the daily newspaper. Now there are good and bad journals, as there are clean and unclean animals."

No kind of literature works more mischief in a community than salacious journals. They contain not only news matter, but also advertisements of a most objectionable character. "They have sensational news items which are a snare and a stumbling block to the innocent and unwary. Many youths of both sexes have learned from this impure fountain their first lessons in the dark mysteries of human depravity. Oh, how easy it is to taint the blanch of the sullied snow of innocence! Advertisements which paint in glowing colors the attractive features of dangerous haunts of amusement, advertisements of patent medicines and other drugs whose object is to defeat the inexorable laws of nature and of nature's God—what a terrible responsibility those publishers assume who admit into their paper such insidious poison! For every soul perverted they have a strict account to render to God and to society."

**PUBLISHERS REFUSED \$10,000.**  
"As an offset to these depraved journals I have known the proprietor of an upright paper of this state who refused an offer of \$10,000 rather than admit into the columns of his paper an advertisement suggestive of immorality, though its indecency was thinly veiled by ambiguous phraseology. Would to God that all newspaper owners had emulated this noble example."

"You would not permit a vial of poison to remain on your mantelpiece lest it might inadvertently fall into the hands of some members of your household. And will you allow to lie on your table an unclean journal which would instill poison of sin into the soul?"

"The Laocedeonians commanded the poems of Archilochus to be banished from their city because, while his writings were beautiful and attractive in point of style, they were immoral in their character and tended to corrupt the minds of youth. What an example do these ancient pagans set to degenerate modern Christians who greedily devour a literature which undermines faith and morals and which has not even the merit of an agreeable and elevated style!"

**AVOID DANGEROUS BOOKS.**  
"It is related in the Acts of the Apostles that many of those whom St. Paul had converted at Ephesus possessed dangerous books treating of magic and other superstitions. These books they vulgarly collected together and burned, and their value was estimated at fifty thousand pieces of silver."

"My brethren, these books were not as hurtful as those which attack your faith. And if those early Christians destroyed their superstitious works regardless of their price, how can we retain in our possession books that utter the most blasphemous calumnies against the Christian religion?"

"Second—The same motives which you have to eliminate dangerous publications should prompt you to exercise your zeal in the diffusion of sound literature, particularly such as is explanatory of Christian doctrine. Circulate good books among your neighbors and you will be co-operating with the clergy in the propagation of the religion of Christ. You will share in the reward promised by our Lord in these words: 'They that instruct others unto justice will shine like stars for all eternity.'"

"Third—Resolve during this holy season of Lent to set aside a certain time each day or night which you will devote to the reading of a religious book. Select for spiritual reading such venerable treatises of piety as have by their exceptional merit survived the wreck of time and have met the commendation of succeeding generations."

"But, above all other books, choose the Sacred Scripture. There is a special grace attached to the reading of the Inspired Volume. It will impart to your soul a solid, sturdy, rational and healthy piety. It is the inexhaustible fountain from which the fathers and doctors of the church, Christian orators and writers, have drawn their inspiration."

"Read the Sacred text with attention and reverence. Read it not in the capricious spirit of a critic, but with the humility of a disciple of Christ. Read it not so much with the desire of information as of edification. Read it with the same spiritual joy and hunger with which the exiled children of Israel listened in Babylon to the law when it was read to them by the prophet Baruch."

## THE FRENCH SITUATION.

A press cablegram from Paris says a majority of the members of the French Episcopate held a private meeting on March 6 in the Catholic Institute. No results of their deliberations have been made public, but it is understood that they confirmed the decision to maintain the status quo in the matter of the churches.

At Nantes, on March 6, a police court judge inflicted fines of \$3.20 upon each of twenty seven Ursuline nuns and a fine of \$5 upon the Mother Superior for persistently refusing to quit their convent in compliance with the law dispersing religious communities. The defendants pleaded that both the grounds and the buildings themselves belong to the order, which has been authorized to carry on educational work. The prosecution, while not contesting this argument, insisted upon obedience to the Act of Congress, and at the same time gave warning that further refusal by the nuns to leave the buildings would be followed by ejection. During the trial the court room had to be cleared, because of the demonstrations of a crowd of Catholic sympathizers who at the conclusion of the hearing accompanied the nuns back to their convent with cheers.

Abbe Jouin, of the Church of St. Augustin, Paris, is to be tried on March 14 by the Correctional Tribunal on a charge of "distributing a writing calculated to incite rebellion and civil war."

The matter of the violation of the Papal nunciature in Paris by the French Government is said to be in the hands of Austria. The audience granted on March 4 by the King of Italy to Bonomelli, of Cremona, is regarded as significant of the altered times and of how the estrangement with France is gradually drawing the Vatican nearer to Italy, which has practically succeeded France as the protector of Catholic religious institutions in the East. Heretofore the Italian Bishops when in Rome refrained from intercourse with the Government, much more with members of the royal family.

## A DIVORCE THAT IS FATAL.

The religious fakers, who have prospered so much during the last few days in this country have at last fallen upon evil days. "Dowleism" is dead, and its quondam "prophet" is regarded as a hopeless lunatic. Zion City has passed from his control and is now conducted as a purely business enterprise.

Now it is the turn of "Eddyism" to take the road to dissolution through the courts. The foundress of the cult made millions out of it. Her deluded followers poured their treasures into her lap and asked no questions. Now comes her son to ask the courts to protect him, as her heir, from the greed of the coterie that surrounds her in her dotage. He alleges that these friends of Mrs. Eddy are trying to get her fortune away from her. Perhaps they are, but if so, they are only following out the teaching of the once shrewd business woman who founded a religion as a means to amass great wealth. She made "Christian Science" pay, then why should not they get a share of the spoils?

It is stated that the present suit is brought to protect the property of the foundress of the "Christian Science Church" and not to injure the organization itself. That would be all very well if the organization did not essentially depend upon the opportunities it offered in a business way. Like "Dowleism" the so-called "Christian Science" is purely a matter of business for those at the head of the cult.

The principle upon which it is based is that it is a "good business" or those in control. When the "business" is divorced from the creed, the latter will soon die of itself. It was the divorce that killed "Dowleism" and it will kill Eddyism in a few years if the separation is enforced. When the leaders of Eddyism fall to quarrelling over the spoils the day of dissolution cannot be far off.—True Voice.

## THE CATHOLIC CONFESSIONAL.

The Rev. Albert McKeon, S. J. L., of St. Columban, Ontario, Canada, has just issued a second edition of his excellent tract on "The Catholic Confessional and the Sacrament of Penance." This second edition was made necessary by the quick sale of the first and the demand for more.

We can say of this enlarged and illustrated edition what we said of the first; it is a clear statement of the Catholic doctrine on confession, and the Sacrament of Penance, supported by many texts from the Old and New Testaments carefully arranged and reasoned out. Catholics are often asked by their Protestant neighbors who are sincerely seeking information concerning the very things that are clearly explained in Father McKeon's little book. It was for that reason we said it was just the booklet for the Catholic to get and lend to his inquiring Protestant neighbor. We notice a typographical error on page 33. Father Kolmar should be Father Kohlmann, 1813 and tried for contempt of court in refusing to reveal what had been told him in the confessional. He was tried by a court composed of De Witt Clinton, then Mayor of New York, the Recorder and Aldermen. He was acquitted, and the principle embodied in this famous decision afterwards became a law of the State of New York.—N. Y. Freeman's Journal.

## CATHOLIC NOTES.

It is persistently reported that Archbishop Bourne of Westminster will be made a Cardinal at the March consistory.

A dispatch from Rome states that by order of the Holy Father, His Eminence, the Cardinal Vicar, has issued a decree ordering the first steps in the work of canonizing Pope Pius IX.

Right Rev. Mgr. Patrick F. McSweeney, D. D., rector of St. Egidia's Church, New York, and one of the oldest and most prominent priests of that archdiocese, died on Sunday evening, February 24, at his rectory.

Miss Alice Laurent, daughter of the chief of the Abenaki Indians, at Pierreville, Canada, took the veil in Ottawa recently. She is the first Abenaki Indian to become a nun.

The Rev. Henry Grey Graham, formerly a Church of Scotland minister at Avondale, Strathaven, who some years ago joined the Catholic Church and went to Rome to study for the priesthood, has been ordained priest at the Scots College, Rome.

The complete writings of Bishop England of Charleston are about to be republished in a set of seven volumes, by the Arthur H. Clark Company of Cleveland, to whom the Buffalo Catholic Publishing Company turned over the work.

Archbishop Ryan of Philadelphia rounded out on Feb. 20 seventy-six years of a notable life. Fifty-four of these have been spent in the service of the Church. He was ordained in 1853, made coadjutor of the St. Louis diocese in 1872 and two years later appointed Archbishop of Philadelphia.

Rev. Jos. M. Ardia, the oldest Jesuit in the world, died at Loyola College, Baltimore, on March 1st. Up to a little more than two weeks ago the venerable priest celebrated Mass daily. Father Ardia was ninety-one years old, born in Naples and came to this country about sixty years ago.

Very Rev. Lord Archibald Douglas, uncle of Lord Queensberry, has been admitted into the Congregation of the Redemptorists at St. Joseph's church, Bishop's Scotland, England. Lord Archibald Douglas was formerly a diocesan priest, and in that capacity did good work at Manchester.

The Pope received on Feb. 23, 400 pilgrims from Milan, who presented him with \$8,000 toward the support of the French clergy. The Pope's speech of thanks was greeted with applause, which was started by some women in the front row of the party of pilgrims. The Pope jokingly remarked: "In my time only the men applauded. I see now that the women have learned the art as well."

Those outside the Catholic fold who frankly think the Catholic nun is uncultured will soon receive a surprise. A Sister of Mercy of St. Xavier's Academy, Rhode Island, has just set music to Longfellow's beautiful poem, "The Day is Done," and the work will soon be issued by a secular firm. Capable judges assert that the Sister's music is the most beautiful of any of the numerous settings that have been made of the poem.

Ill luck has attended "Archbishop" Vilatte, and the first schismatic church of Paris, where no services will be held again until "Archbishop" Vilatte clears himself of the charge of swindling. Suddenly and without warning ministerial officers called at the church, in the Rue Legendre Monday at 10 o'clock and seized the altar and cross, the only objects there belonging to Vilatte. They are now holding them until the sum of \$600, which he is said to have obtained under false pretences from a Parisian woman, is returned.

Dr. Frederic E. J. Lloyd, whose recent lectures to non-Catholics in Chicago were so remarkably successful, delivered his lecture on "Why I am a Catholic" before an audience of more than 4,000 people at the Auditorium in that city last Sunday evening. It was one of the most impressive gatherings ever assembled in a religious interest in Chicago and was very congenial to the lecturer and to the Pallist Fathers, under whose auspices it was given. Dr. Lloyd's son Frederic sang "Lead, Kindly Light" at the conclusion of the lecture with fine effect.

## YOUNG MEN AT THE UNIVERSITIES.

The presence of Catholic young men at non-Catholic universities is a world problem, and across the water they are solving it in a much more masterly way than elsewhere. There they seem not to live in a theory, but to accept a condition of affairs and provide for it.

At Oxford university it has been the custom to hold conferences in Mgr. Konrad's chapel and lectures have recently been given there by Father Bernard Vaughan, S. J. In previous years these conferences have been given by such well known Catholic thinkers as Father Tyrell, Father Joseph Rickaby, S. J., Father Vincent McNab, O. P., Father Richard Clarke, S. J.

At the present time Father Robert Hugh Benson, son of the late Archbishop of Canterbury, and better known as the author of that trilogy of historical novels dealing with Reformation times in England, "The King's Achievement," "The Queen's Tragedy," and "By What Authority?" is frequently attracting great crowds to the parish church in Cambridge. Among these crowds are noticed a very large number of non-Catholic undergraduates.



would, they well knew, barely furnish the necessities of life in the vast metropolis. As they had, however, almost resolved to risk all for the sake of their loved one, and for the sake of their loved one, a letter came from Frank stating that he had been ordered West on business of importance for his firm and, being compelled to go immediately, the opportunity of making them a long anticipated visit was denied him.

A chill went to the heart of each patient, waiting woman as they read this letter. Something was wrong, they felt. That instinct which is said to guide woman aright, without direct knowledge, served now to raise a doubt as to the plausibility of the story. When, therefore, Ruth said, "Mother, could you spare me for a day while I go to New York?" Mrs. Ransom answered promptly. "How, Ruth, I cannot wait. You must find out what Frank has been doing."

"Ransom—Miss Ransom? No, I do not recall the name, but he seated Miss Ransom. What can I do for you?"

It was the private office of Newcome & Co., and a grey-haired, kindly gentleman spoke the words, as with old-time courtesy he placed a chair for her beside his desk.

"I have called," murmured the girl, her embarrassment overcome by the encouraging gentleness of the other's eyes. "I have called to inquire about my brother, Frank Ransom, who is in your employ and whom you have ordered West on business."

"Frank Ransom? Why Miss Ransom, we have no such young man with us; never had; but wait! I remember now we once did have a clerk by that name but he remained with us only a few months. And you are his sister?"

Ruth detected a note of sympathy in the last words and her face blanched. "Why, why, he told me—there must be some mistake; would you mind—saying why he left you?"

Mr. Newcome hemmed and hawed. It was a severe trial to look into the depths of those tender, pleading, blue eyes and admit that it was the questionable habits of her brother which had caused his speedy discharge. The facts did not come out all at once, but after a while, Ruth, by dint of persistent questioning, realized the sad truth—Her brother had for many months pursued a course of deception. He had been in the employ of Newcome & Co. but a brief time when it was discovered that his habits and associates were such as to make him unworthy of confidence. When repeated persuasion and reprimand from Mr. Newcome failed to bear good fruit, Frank was discharged, after which nothing had been seen nor heard of him. Ruth never forgot the fatherly kindness with which Mr. Newcome admitted these unpleasant facts, but it could not lessen the pain that the recital caused in her loving heart. With whirling brain Ruth left the office, proceeding with all possible speed to the address of Mrs. Ferry, the old lady with whom her brother had boarded. Here she learned that Frank had drifted from one position to another, each one less remunerative than the last, and that just a few days previous to his sister's coming he had informed Mrs. Ferry of his intention of leaving the city for good. "I am going West," he said. "Perhaps in that far away country I can begin life all over, and lift my head again." Ah, Miss, it was a sad sight to see how such a fine young man had come down in the world, and built up such an edification, too. Why, Miss, one time he showed me a grand gold medal he'd won at school and he told me it was never out of his pocket. It was a beauty, with the prettiest crown of pearls set just above his name. "I'll never part with it," he said, "but wear it over my heart inside this case with Ruth's and mother's picture. When I make a man of myself I'll hang it on my watch-chain again."

"You gave us a rare treat this morning, Miss Ransom. It is not often that our poor little church hears such a voice. It was good of you to favor us, especially when your beautiful singing is in such demand."

"Oh, come now, Father O'Neill, that is some of your Irish flattery," exclaimed Ruth, as a smile grazed her lips. "It is an honor, and a great pleasure to sing in church again. It seems so long since I led the choir at home in the East. Since I took up concert work I have been a veritable tramp, but now that mother and I have settled for a while in this pretty Western town you must let me sing often in your dear little church. And now, Father, I am told you have some rare vestments and altar vestments that occasionally show to visitors. Will you let me look at them when you are at leisure?"

"Delighted, Miss Ransom. No better time than the present," cried the Father, whose great hobby was the collecting of elegant altar furnishings. Father O'Neill, on account of good health, had been compelled to resign the charge of a wealthy church in the East and in a picturesque hamlet among the Western hills had built a neat chapel to which his rich friends made frequent and valuable donations. With the eagerness of a schoolboy he promptly led the way to the sacristy where he unlocked a closet and a heavy iron safe. Soon Ruth, with all a woman's admiration for pretty things, was examining vestments of embroidered silk and satin and altar cloths of daintiest lace and linen.

I have left the most beautiful till the last," he smilingly said, as Ruth completed her survey of these. "Here is a chalice that I prize most of all. It is made from old gold and jewels donated by my parishioners and friends. To-day I used it for the first time. See, we have placed the gems just as they came from their original settings. Here is a diamond from a birthday ring. This ruby was in a bracelet given by our organist. But I like this little crown of pearls, and the story connected with it is interesting. Some time ago I was called to attend a young man at the

Blue Crest Hospital here. Grace apparently long dead, had been awakened in his heart. For many a day he had not received the sacraments, and he led a wild, reckless life for years. But believing death to be approaching he sent for me. Well, I frequently visited him and was glad to discover that a real change of heart had taken place. His sorrow for the past was most edifying. The usher and the doctors and nurses had pulled him through all right. I interested myself in securing a position for him at Creston, near here, and to-morrow, with health restored, he goes to fill it. One day, hearing of my projected chalice, he drew from his breast pocket a large gold medal set with pearls. 'Father,' he said, 'this medal was won by me at dear old St. Edward's when life held out glad promise to my youth—a promise, alas, that through fault of my own, has never been realized. I prize this next to pictures of my mother and sister that I wear with it above my heart, but you have done so much for me that you must take it for your chalice. When its gold touches the Precious Blood of Our Lord, it will speak my gratitude to Him for calling a poor lost sheep back to the fold.' 'Father, you know all,' gasped his bearer. 'You have guessed the truth—that this is my brother, my poor, erring brother that mother and I have sought for years in vain! Oh, he told you of us, did he not? But where is he? Tell me at once that I may go to him—that I may take him to our mother's arms that have waited for him so long!'

Pears made even more benignant the gentle smile with which the priest replied. 'Yes, I do know all. True, I never expected to meet the beloved, sister of whom poor Frank Ransom spoke to me so often, but Providence has surely sent you to this place. When I heard you sing this morning, and was told your name I was struck with the coincidence and resolved to investigate. That was why I sent you a message requesting you to call on me this afternoon. Now be calm. I have sent for Frank, too, and he waits for you in my study there. You will find him changed, no doubt, but a woman's love makes every allowance. There, do not stop to thank me. That is the door; go in, I will come to you later.'

And so it came about that Frank Ransom found the peace and strength to which his wayward spirit had so long been a stranger.

A pretty cottage, nesting among the hills of a Western town, shelters the reunited family. The aged mother grows young again in the presence of her recovered son, slowly but surely regaining his standing among his fellow-men. Ruth, her glorious voice more beautiful than ever with its new notes of happiness, is thrilling great audiences with her birdlike melodies; but the applause of the multitude is not so dear as the welcome tribute of the returned prodigal whose restoration was brought about, as it were, from the heart of a chalice—Lydia Stirling Flintham in *The Rosary Magazine*.

**"A REAL ROMANCE OF RELIGION."**

THE WONDERFUL VITALITY OF CATHOLICITY IN JAPAN.

Under the above quoted heading *The Tribune*, (New York), publishes a most interesting article written by William T. Ellis and copyrighted by Joseph B. Bowles. It is built around the incident of "The Finding of the Christians," with which Catholic readers are more or less familiar. The writer, however, introduces other points, coming from a non-Catholic source, are noteworthy. He says: "Of all the stirring stories that an investigator of religious conditions uncovers in Japan, no other is quite so dramatic or important as that of the rise, submergence, and, after centuries, the emergence of the Roman Catholic Church there. It is one of the romances of religion.

Any narrative of Roman Catholic mission work in Japan must go back to the year 1549, when Francis Xavier, now canonized, with the flaming zeal that has made his name a synonyme for aggressive piety, landed on those shores and planted the cross there. Xavier was led to Japan by a Japanese fugitive whom he had baptized in India. Phenomenal success attended his labors, and those of the other priests who followed him, his own term of residence lasting two and a half years. Ere long converts began to enter the Church at the rate of 10,000 a year, coming from all classes of society—noblemen, Buddhist priests, scholars and peasants. By the year 1582 there were 133 Jesuit missionaries in Japan, a larger number than there are at the present time, and the Christians numbered more than 60,000. Twenty years later the number had passed the million mark, despite the beginnings of persecution. At this period splendid embassies were sent by Christian princes of Japan to the Pope at Rome.

Japanese politics, the enmity of Buddhists . . . created an antagonism to the Church which was first manifested in 1587. The fires of persecution smoldered until 1596, when they broke out fiercely. All the authority of the Government was exercised to blot out Christianity. The most ingenious methods were devised to discover Christians and to cause them to recant. Thousands were imprisoned, slain by the sword, or crucified.

By the close of the seventeenth century the Church which the Roman Catholic missionaries had reared throughout the islands at the expense of immeasurable devotion and sacrifice, had disappeared. Its buildings had been destroyed and its outward signs obliterated. So far as men could see, Christianity had perished utterly from Japan.

Before Japan was opened to commerce with the world by Commodore Perry's mission the Pope sent a band of missionaries to the Loo Choo Islands where the Christians could re-enter Japan. With the signing of the treaties in 1858 these men took up their residence

in the port cities of Yokohama and Nagasaki, a Church being built in the former city in 1862. Three years later a Church was dedicated in Nagasaki, which had been a Christian stronghold before the persecution, to the memory of the 26 martyrs who had suffered death in that city in 1597.

Within a month occurred a dramatic event, for which Pope Pius IX. proclaimed a special feast, to be celebrated perpetually in Japan, under the title of "The Finding of the Christians." On that occasion, to the amazement and joy of the officiating priest thousands of Christians came forward to welcome the missionary and to acknowledge themselves to be Christians.

"The persistence of the faith, despite two centuries of persecution, is little short of miraculous. It was found that families had preserved certain prayers and the rite (sacrament) of baptism, and a few Christian books and emblems. The ways in which this was done were most ingenious. Sometimes crosses and pictures of the Virgin were placed in shrines and then locked. Over the door of the shrine was placed a warning that it must never be opened. The pictures were hidden in Christian and heathen worshiped, the latter, of course, all ignorantly. Certain of these shrines, because, of the passage of time, favorite places of worship, and as clear belief passed into dim tradition, nobody knew definitely to whom these shrines were erected, or why. Some of the favorite Japanese deities have since proved to be Christian personalities! Only with the opening of many shrines in recent years has the real nature of their contents been discovered.

This momentous chapter of religious history has several bearings, but at the present critical period in Japan's religious life it is an important evidence to the fidelity of the Japanese character. Those who question whether the native Christians will hold out should remember that they have only to read this unparaleled page of the Church's annals to learn a lesson in heroism and steadfastness that is nothing less than thrilling.

**RENEWAL OF PERSECUTION.**

Lulled into a sense of security by the coming of the missionaries, the Christians openly avowed themselves. But in 1868 the present Emperor created the ancient anti-Christian edicts, in the following proclamations: "The evil sect called Christian is strictly prohibited. Suspicious persons should be reported to the proper officers and rewards will be given." "With respect to the Christian sect, the existing prohibition must be strictly observed. Evil sects are strictly prohibited."

For several years the Christians who refused to forswear their faith were again called upon to pass through the fires of persecution. They were exiled and imprisoned and tortured to the number of more than six thousand—two thousand again paying "the last full measure of devotion. Full religious liberty was granted, however, in 1873, and since then the Roman Catholic Church has made remarkable progress in Japan, especially among the poor and lowly, to whom it has particularly ministered.

There are 243 Roman Catholic missionaries in Japan, all members of the Society of Jesus, and practically all French. Some antagonism was shown to them during the late war, because of France's alliance with Russia, but this generally overcome by the tact of the missionaries themselves. The self-sacrifice and zeal of these men is praised by everybody. A frequent subject of remark is the manner in which they share the poverty of the natives among whom they live. One of the Fathers himself says on this point: "The mission requires that its workers should live unobtrusively in the poorest and most unhygienic quarters, and so, aside from lodging, it allows only 25 yen (\$11.50) a month to European missionaries. It is misery to those who have no private means. Nevertheless, there are several who must content themselves with this pittance and live on such modest resources. Strange to relate, it is just these last who succeed best in evangelization. The Japanese people, generally the poor, listen more readily to an apostle who lives a life of privation than to one who has a modest competence."

Repeatedly I have heard the contrast made between the style of living adopted by the Roman Catholics and that of the Protestant missionaries, and always in favor of the former.

Of Roman Catholic churches in Japan—usually more prepossessing in appearance than the Protestant—there are 145, with 385 preaching stations in addition. The membership is now 60,000, ministered to by 243 missionaries, 119 of whom are priests and 124 nuns. There are 33 Japanese priests and 269 native helpers.

In publication and in education the Roman Catholic mission in Japan lags far behind others, although it has three boys' schools, with an enrollment of 800 pupils, and girls' schools with 500 pupils. In direct evangelization, the figures already given show the creditable work of the Fathers. But it is in works of charity and philanthropy that the Roman Catholics lead all other religious bodies in Japan. All the Protestant missions together have 18 orphanages and homes, with 303 inmates, while the Jesuits have 1,152 inmates in 14 institutions. Of hospitals and dispensaries the Protestants have 13, and the Roman Catholics the same number. The former treated last year 600 "in" patients, with no figures given for "out" patients; the Catholics treated 200 "in" patients, and the enormous total of 49,650 "out" patients. Prominent among the charities of the latter must be mentioned the leper hospitals at Gotemba and Kuna-moto. In visiting the hospitals and the sick, the missionaries are tireless.

In a word, I may sum up the present situation with respect to Roman Catholic missions by saying that while from preference they work quietly and in obscurity, taking no vacations, doing no advertising, I have found substantial evidence of their presence and labor

in every part of Japan I have visited; and no-where have I heard aught said of them, by Protestants or by Japanese, other than in terms of praise.

"THE FINDING OF THE CHRISTIANS."

The "dramatic event" of 1865, so briefly referred to by Mr. Ellis, is the subject of a wondrous narrative by M. Bernard Petitjean, a native of France, who, having joined the Society of Foreign Missions in Paris, was sent out to Japan in 1860. This illustrious missionary, whose name will ever be indissolubly bound up with the history of the Japanese Church, built the memorial edifice at Nagasaki. Of "The Finding of the Christians" he says: "On March 17, 1865, about 12:30 some fifteen persons were standing at the church door. Urged no doubt by my angel guardian, I went and opened the door. I had scarce time to say a 'Pater' when three women, between fifty and sixty years of age, knelt down beside me and said in a low voice, placing their hands upon their hearts: 'The hearts of all of us here do not differ from yours.'"

"Indeed!" I exclaimed. "Whence do you come?"

They mentioned their village, adding: "At home everybody is the same as we are."

Blessed be Thou, O God! for the happiness which filled my soul. What a reward for five years of barren ministry! I was obliged to answer all their questions, and to talk to them of "O Deus," "O Yaso Sama" and "Santa Maria Sama," by which names they designated God, Jesus Christ and the Blessed Virgin. The view of the statue of the Madonna and the Child, recalled Christmas to them, which they said they had celebrated in the eleventh month. They asked me if we were not at the seventeenth day of the time of Sadness (i. e., Lent). Nor was St. Joseph unknown to them; they called him "O Yaso Samana yo fu," the adoptive father of the Lord.

In the midst of this volley of questions I was heard; immediately all dispersed. But as soon as the newcomers were recognized, all returned, laughing at their fright.

"They are all people of our village," they said. "They have the same hearts as we have."

However, we had to separate for fear of awakening the suspicions of the officials whose visit we feared. On Monday, Tuesday and Good Friday, April 13 and 14, 1865, fifteen hundred people visited the church at Nagasaki. The presbytery was invaded; the faithful took the opportunity to satisfy their devotion before the crucifix.

During the early days of May the missionaries learned of the existence of two thousand five hundred Christians scattered in the neighborhood of the city. On May 15 there arrived a delegation from an island not very far from here. After a short interview we dismissed them, detaining only the catechist and the leader of the pilgrimage. The catechist, named Peter, gave us the most valuable information. Let me say that his formula for baptism does not differ at all from ours, and that he pronounces it very distinctly. He declares that there are many Christians and that they are all over Japan. He cited in particular one place where there are over one thousand families. He then asked about the Great Chief of the Kingdom of Rome, whose name he desired to know. When I told him that the Vicar of Christ, the saintly Pope Pius IX., would be very happy to learn the consoling news given us by himself and his countrymen, he gave full expression to his joy. Nevertheless, before leaving he wished to make quite sure that we were the true successors of the ancient missionaries.

"Have you no children?" he asked timidly.

"You and all your brethren, Christian and heathen, of Japan, are all the children whom God has given to us. Other children, we cannot have. The priest must, like the first apostles, remain all his life unmarried."

At this reply Peter and his companion bent their heads to the ground and cried out: "They are celibate! Thank God!"

Next day an entire Christian village invited a visit from the missionaries. Two days later 600 more Christians sent a deputation to Nagasaki. By June 8 the missionaries had learned of the existence of 25 Christian settlements, before 7 "baptizers" were put into direct relation with them.

Thus—says M. Launay—in spite of the absence of all exterior help, without any sacraments—except baptism—by the action of God in the first place, and in the next place, by the faithful transmission in families of the teaching and the example of the Japanese Christians and martyrs of the sixteenth and seventeenth centuries, the sacred fire of the true faith, or spark of this fire,

had remained concealed in a country tyrannized over by a government, the most despotic and the most hostile to the Christian religion.—Philadelphia Standard and Times.

**A POETIC LITURGY.**

Rev. Charles M. Carroll, D. D.

The poetic principle pervades the entire liturgy of the Church. Each succeeding Sunday unfolds some new mystery of the God-man's life on earth, until on Ascension Day we stand in spirit on the summit of Mount Olivet, and thence behold Him taken from us into Heaven. However, it is particularly during Holy Week that the poetry of Mother Church reaches the highest point of excellence.

On Palm Sunday we actually participate in a procession commemorating the triumphal entry of our Lord into Jerusalem; bearing Palm branches in our hands, we sing joyous hosannas to the Son of David, the King Who cometh in the name of the Lord.

On Wednesday, Thursday and Friday evenings are chanted the Lamentations of Jeremiah during the office called Tenebrae, or Darkness. The verses and responses are so arranged during His passion so that His words of reproach and sorrow may excite in us feelings of repentance for our many sins. On good Friday the sombre drappings and the vestments of deepest mourning, the desolate altar and the open tabernacle, the plaints of mourning and the cries of woe, give evidence of the great grief of the widowed bride of Christ. The history of His sufferings is recited in Gregorian chant; and when the last words on the cross have been uttered, we prostrate ourselves in sorrow and meditate on the death of the Son of God. We are in spirit at the foot of the cross on Calvary, amid the darkness and the gloom, weeping with Mary and John and Magdalen, striking our breasts like the many that were there, and confessing with the centurion that this man is truly the Son of God.

But darkness does not always last; our woe must become less intense. Did He not give a promise saying that on the third day He would rise again? In the very midst of our grief, Mother Church allows us to catch a glimpse of Easter day; for on Holy Saturday the tidings of the Resurrection are communicated, the alleluia is intoned, and we are told that Mary Magdalen and the other Mary have gone to see the sepulchre.

**EARTH'S VOICES.**

A striking symbol of the voice of poor and humble and suffering ones of earth—a voice ever raised to God, in whom is their truest hope and their truest consolation—is quoted by Mr. Reginald Balfour in the current Dublin Review, from M. Rene Bazin's latest volume, "Questions Littéraires et Sociales":

"One of my friends having made an ascent in a balloon at eleven o'clock at night, I asked him what impressed him most strongly. 'The moment when the balloon began to rise?'—'No,' he said, 'the town with its lights all merging in each other, and becoming like golden powder or a section of the Milky Way?'—'Again, No.'—'What, then?'—'The strongest impression I received,' said my friend, 'was that of the swiftness with which the noises of earth dwindle and fade. At 400 yards above the earth we scarcely heard the voices of men or the roar of trains along the railway. At 700 yards the silence is complete; the ear can distinguish only one song and that rises perhaps as far as the stars.'—'What song is that?' I asked. 'The song of the grasshoppers hidden in the grass!'

"Have you not here a symbol? Does not this song of the grasshoppers figure the voice of the poor and humble, which alone penetrates the night of Heaven, which alone mounts on high to reach One who pities and can do justice to starved souls crying aloud amid the restlessness and trouble of the world? I am persuaded that one day, which the youngest among us will assuredly see, there will begin an epoch of restoration. I am persuaded that the youngest among us will witness that marvelous reconstruction of Christian France. It is already in preparation, one might almost say begun as the flower is begun in the seed which the earth still covers, but which begins already to put forth a shoot."

It is to the high credit of M. Brazin, a writer of singular distinction and charm, that his books are well calculated to encourage a return to those Christian traditions which constituted the harmony and amenity of French life in the ages of vital Christianity.—Ave Maria.

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LETTERS OF RECOMMENDATION, Apostolic Delegation, Ottawa, June 13th, 1906.

To the Editor of THE CATHOLIC RECORD, London, Ont.

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

It stands firmly by the teachings and authority of the Church at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic hearts.

I, therefore, earnestly recommend it to Catholic families.

With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1906.

To the Editor of THE CATHOLIC RECORD, London, Ont.

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

Its matter and form are both good; and a very Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you and wishing you success. Believe me to remain, Yours faithfully in Jesus Christ, D. DALY, Archbishop of Toronto, Apost. Deleg.

LONDON, SATURDAY, MAR. 23, 1907.

AN EXCELLENT PASTORAL.

We have received from a kind friend the able pastoral on education by the Bishop of Superior, Wisconsin, U. S. A.

It is beside the question, and somewhat out of place, to express regret at the unrequited visits—few and far between—which pastors pay the Church in Ontario.

This makes more welcome one which is replete with learning and zeal. The subject of the pastoral is so important and absorbing that it must claim special attention far beyond the limits of those to whom it was addressed.

We cannot do justice by a synopsis; for every sentence is a link in a golden chain. To omit one link is to break the chain.

Its leading characteristic is historical, without forgetting the doctrine and philosophy of education so frequently enunciated by the teaching of the Church and insisted upon by the various Pontiffs of the Holy See.

Starting from the initial mission, which we are glad to see the Bishop emphasizing as a teaching mission, he lays down the proposition that the Church has by divine appointment been constituted the greatest educational power in history.

Through the ages the Church has been true to this sublime trust. Beginning at Jerusalem she "has developed and adapted her system to the changing times and circumstances."

"Parochial or common schools, and episcopal or High schools, can be demonstrated to have existed as early as the second century. Councils and synods made them obligatory upon priests and Bishops, and we can conclude, with sufficient certainty, that these schools were established whenever a diocese or parish was organized.

With the convents there were connected schools for those who wished to adopt a religious vocation as well as for such as remained in the world. Societies were founded, whose object it was, beside the work already done in convents, to multiply books, to conduct schools and make education, common and higher, accessible to all. The missionaries carried to the savages not only the tidings of the gospel, but also the trades and arts and sciences of civilization.

When the pagan Prussians had been won over to Christianity, Pope Honorius, anxious to erect schools among them, appealed to the Danes for funds. Schools were common throughout Italy in the fifth century. Abbot Gilbert of Nogent, 1124, testifies that there was no city or town without a school. Ireland early in the middle ages bore the title of the Island of Saints as well as of scholars. From Ireland learning passed into England and Scotland, and to some extent also into the continent. Florence in the thirteenth century, with a population of 90,000, had 12,000 children in its schools. Scotland as well as France in the fifteenth century had schools in every considerable town; in Germany a conservative estimate places the number of schools in that century at 40,000. At the same time there were in Europe about 100 Catholic universities, some of which, among them the Universities of Oxford and Cambridge in England, exist to the present day."

Furthermore, the Church from the

very beginning has had a theory of education. She is opposed to so-called naturalism "which considers man naturally good, evil coming only from without."

This system, neglecting as it does the supernatural, leads to rationalism and exposes to the corrupting dangers of excessive humanism. The Church is exposed to extreme nationalism, "because all men are members of one family, and the individual does not exist for the State, but the State for the individual."

And since utilitarianism is devoid of ideals and so materialistic that it attacks the immortality of the soul the Church rejects this system of philosophy. Christ is the ideal both in His heavenly doctrine and His transcendent example. Religion, therefore, has been the fundamental principle in education, the pivot about which it turns.

The spirit that rules in the education of the child will rule in the life of the man or woman. In the school is given the decision for life; whether the child will recognize his own dignity, created as he is for God, or seek satisfaction in base things. "This is the battle that has divided mankind at all times into two factions, and in this conflict a school cannot be indifferent."

"An education without religion cannot be called neutral or only negative in its attitude to faith; it must make against religion; it is a falsehood, a deception practiced upon the child. The child is a rational being, the child observes and judges; its observations are often more acute, its judgments often more correct than those of mature intellects. The explanation is not far to seek. Life implies much that cannot bear the scrutiny of reason; social life imposes many obligations that have not the sanction of reason, for social life to a great extent is built upon appearances and pretensions, so that it has become a proverb: One must do in Rome as the Romans do; reason, silenced so often, finally holds its peace. Not so with the child; with it, reason still possesses its freshness, its ingenuousness, its directness. What an impression now, must an education without religion or with an occasional mention of the eternal truths make upon the child? What must it judge when it beholds that all the time is devoted to secular branches, and after that, perhaps once a week, one speaks to it of God, of the eternal salvation of its soul? What can it conclude, what is the logical inference other than this that the world must be its first consideration, and the salvation of its soul is only of secondary importance; that all its endeavor must be bent upon success in this world, and this being accomplished and time permitting, it might give a thought to its soul; that finally in comparison with this world, eternity may be regarded lightly?"

His Lordship answers the objection frequently urged against Catholic schools that they are mere safeguards for the protection of the Church, and that the only subject taught in them is catechism. That the Catholic schools are not inferior to the Public schools has been proven time and again and acknowledged by superintendents and inspectors without number. The pastoral quotes significantly from President Eliot of Harvard, who writes, "that the educational system of the United States has not solved any of the great problems that trouble the country at the present time." Seeing such testimony, knowing its importance and through a filial desire to comply with the Council of Baltimore the Bishop promulgates his educational policy, of insisting as far as practicable upon a school along with every church. All his influence as well as all his episcopal authority is to be brought to bear with prudence and firmness upon this most important element in his high trust. And in order that his flock may understand the question of education better, instructions upon the subject were ordered to be given in the various churches of the whole diocese.

GOOD FRIDAY.

Of all the days in the year; nay, in all the cycle of time, the one day is Good Friday. Around the Cross cluster all the centuries, and history must be read in the lurid light of Calvary's crimson sky. All mankind have passed by the lifeless form of Him Who hung in death upon that wooden tree. He is there still for generations yet unborn. Some have looked upon Him in doubt and scorn; others in faith and loving sympathy; all in wonder at the death which is more mysterious than His life. What think ye of the Christ? This is the question, which men were asking when He was walking in and out amongst them. It is a still more earnest question, as watching near the Blessed Mother we watch the sacred Head droop, and see the life of Him, Who is our Life, ebb slowly away. His miracles were wonderful and He spoke as One having authority. But, O His death! It was by far the most wonderful of all. Calvary is the mount of myrrh—and reader dear, wherever you are, with faith in heart and burning love in soul, go to that mountain of myrrh, the most fragrant spot in the road of our Blessed Lord's earthly life. A crushed flower exhales the sweetest perfume. So from the dying form and the bleeding wounds of Jesus comes the strongest odor of the three and thirty

years. What love is this that gives itself to death for us! What divine charity in His first words: "Father forgive them!" What unconquered patience in His weary languishing for three hours! What deep humiliation for Him, the Master of Life, to go down to death amidst the jeers of the taunting mob yelling into His ears that He could not save Himself. O the depth and height of His love! All this for each of us. It matters not how many there are. He died for all. Yet it is all for each of us, as if we were each one alone with Him. Wounded hands and feet, pierced side, thorn-crowned head, glassy eye—all for us. At what a dreadful price we are bought! If this be done to the green wood what will happen to the dry? Sin nowhere appears so dreadful as standing before the Cross. In a way it is worse than the judgment seat; for it must sink there in its own guilt and humiliation. But of all the spots on earth, this hill of myrrh is the only refuge and sanctuary sin can find. No where, even when He pardoned the sinner of the city and the man sick of the palsy is Jesus so much Jesus as upon the Cross. There must we rest in sorrow for our part in it all, and in hope that, notwithstanding our base ingratitude, He will spare us. There must we spend the watches of the Passion in reparation for others, and especially for so many, who, forgetting its great sorrowful memory, turn it into a day of recreation and pleasure. It is the one day of our life we have to live. All our life must be spent with eyes and heart and mind's attention and will's firm purpose fixed upon the Cross. With St. Thomas of Aquin there must we learn God and our own soul, its price, its dignity and its destiny.

PROTESTANT SYMPATHY WITH THE FRENCH CHURCH.

In a sermon delivered recently by the Rev. James L. Stone, the pastor of St. James' Protestant Episcopal Church, Chicago, the preacher declared that "heroism of an exalted character has been shown by the Catholic clergy in the conflict between Church and State in France, and I have no doubt that the Roman Catholic Church will ultimately come forth victorious from that conflict."

Continuing, the rev. gentleman said: "Into the merits of the dispute between the State and the Church, I do not choose to enter, but I may observe that if the State in this country were to claim the ownership of the churches we worship in, the vestments, books, and other accessories we use in divine worship, or to insist that we should use them only by the permission of the State, there is not a priest or congregation in the land which would not resist."

"I know that some will say that the Church should obey the law of the land; but there are times when it is better to obey God rather than man, and a Government which refuses to recognize a God can scarcely be said to rule by divine right. Others will exult at the adversity which has befallen the French Church. Such people deserve our pity. They are beyond our understanding. If a country be better without a God, without religion, without worship; if infidelity is better than Christianity, there is nothing more to be said. But I say: all praise to those French priests who have determined not to forget God, and who have sacrificed their all for Him, and who stand out alone, awaiting His commendation and the verdict of the nations. They may have long to wait, but they will win."

It is pleasant to know that while there are a number of Protestant clergy of various denominations who openly express their gratification at the violent persecution which is being waged on the Church in France, there are many, who, like the Rev. Mr. Stone, openly declare their contempt for the French Atheists who have undertaken to wage war against the Christian religion; for it must be borne in mind in the present condition of affairs that this is the character of the warfare which is being carried on in that unhappy country. Naturally such a warfare there seems to be carried on almost entirely against the Catholic Church, but this is because the Protestant denominations have but few adherents in the nation, whereas the Catholic Church comprises the great majority of the people outside of those who are actually non-believers in any creed.

The Rev. Mr. Stone's remarks are on the same lines with those of several members of the Anglican and Protestant Episcopal clergy of Canada and the United States, including Bishops Dumoulin, of Hamilton, Ont., and Cadmon, of Maine, the latter of whom prescribed a form of prayer to be recited in the churches of his diocese for the safe passage of the Church of France through the serious trials under which she is at present suffering. We have already given in our columns the substance of what these prelates have said.

We have not space for all that has been said on this subject, but we may give here a very sympathetic extract from a letter which appeared recently in the Living Church of Chicago, the principal organ of the Protestant Episcopal Church of the West. The writer is the Rev. John Williams, a pastor of that Church, having charge of a parish of Omaha, Neb. This gentleman says:

"It is extremely difficult for me to understand how it is possible for any Christian man to take position in support of the French Government against the Church of France. Yet some of your correspondents do take that position, some jauntily, some otherwise."

"The Church should obey the State. If it does not, so much the worse for the Church! It deserves what is coming to it! All it needs do is just to ask permission of an infidel, if not an atheistical Government to worship God, and it will have no trouble!"

"Yes, that sounds strangely familiar. Sixteen or seventeen hundred years ago, Christians were told that all they had to do was to throw just one small earthen grain of incense upon the altars of the gods—Venus, Bacchus, Aphrodite; and they would not be sent to the lions. It was the law of the State, otherwise the arena was their end."

"The French Government has assumed possession of all the property; the schools, the churches, the sacred vessels, the Holy Eucharist itself. . . . It offers to loan or to rent the Church's own property to the Church on condition that what we would call a vestry is formed to receive it, and that rent is paid the Government for their use."

"Obey the law! God forbid! What coward Anglican would obey such a law were it passed in England?"

"The State did not build the churches of France. It did not endow them. It did not build the houses of the clergy. It did not give the sacred vessels of the altar. Yet it takes possession of all. . . . then it offers to rent them on condition that the Church shall recognize its right of possession of those sacred things!"

"Out upon the miserable bigotry that can sneer at the persecuted Church of France because it does not submit to the miserable Nebuchadnezzars of France to obey the law."

The living Church spoke similarly on its own behalf. Catholics will certainly appreciate gratefully these earnest and

honest expressions of sympathy with their suffering brethren in a country which ought to conduct itself in a manner befitting the title it earned in past years as "the eldest daughter of the Church."

THE FRENCH CRISIS.

The condition of affairs in France since our last account thereof has not seriously changed. The hierarchy still refuse to accept the leases of churches under conditions which would deatheolize the church by nationalizing it, and hence they do not submit to the condition that no foreign priests shall be placed in charge of French parishes. The State has declared that it will have nothing more to do with the Church. Why, then, should it interfere with the nationality of the clergy? The fact that a priest is a German, or an Englishman, or an Irishman, or an American, is no obstacle to his preaching the Word of God in the spirit intended by Christ, and though our Lord and Master selected Galileans as the twelve apostles who were to preach His Gospel to all nations, their commission was not restricted within the boundaries of any nation, but extended to all:

"Go, therefore, teach all nations, teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world." (St. Matt. xxviii. 20.)

"He said to them, go ye into the whole world, and preach the gospel to every creature." (St. Mark, xvi. 15.)

According to the new theology of Messrs. Clemenceau and Briand, our Lord has no authority to send His Apostles beyond the boundaries of Galilee, or, at all events, beyond the ancient kingdom of Israel; nevertheless they obeyed His commandment, and we find them preaching in India, Greece and Africa to the nations that knew not God. When the civil authorities at Jerusalem "charged them 'to speak no more in the Name of Jesus. . . . nor to teach in His Name,' Peter and John, answering, said to them, 'if it be just in the sight of God to hear you rather than God, judge ye. For we cannot but speak the things which we have seen and heard.'" (Acts iv. 16-20.)

In the same sense is the French Government answered by the Episcopal clergy; and it cannot be otherwise, else all missions to the heathen must cease, such as those to China, Japan, Africa, etc.

One despatch from Rome tells us that the authorities of the Vatican deny emphatically a semi-official announcement of the French Government that Mgr. Montagnini, the expelled secretary of the Papal Nunciature, was active in trying to prevent the visit of King Alfonso of Spain to Paris. We can well believe that the Government speaks here with its usual disregard of truth. Why does it not make public the documents which prove this, as it already threatened to do in regard to proofs that Mgr. Montagnini was engaged in a conspiracy for the overthrow of the Republic, and a re-establishment of monarchy in France? The reason is obviously because there are no such documents in existence.

We are also told that the Vatican authorities assert that they could prove easily that France endeavored to influence Spain to follow the pattern set by France in order to embarrass the Holy Father. We should not be surprised at this conduct on the part of the men who have the destinies of France now in their hands, but we do not believe the semi-official statement of the press reporters that they have heard such things from the Vatican authorities, who are very cautious about what they assert, taking care not even to divulge truths of which they have become aware through diplomatic intercourse, when they know that it would be inconsistent with public policy to make such things known. The diplomatists of the Vatican are proverbially careful on these points, and it is a proof that they have been cautious in regard to the French crisis, inasmuch as the reporters have generalized the matter by speaking of "the Vatican authorities" instead of naming the authorities who have given them the opportunity of making their statement. Surely all the Vatican authorities are not involved in the communication supposed to have been made to the Roman correspondent.

The inference to be drawn from so general a statement is, therefore, that none of them betrayed the secret in question.

Another matter on which the correspondents claim that the Vatican authorities were leaky was that France had been plotting against England and Italy, and had endeavored in divers ways to embarrass the Pope. We are satisfied that the correspondents were merely giving street gossip as authentic information.

A sunny cheerful heart changes a world of gloom into a paradise of beauty.

JOHN ALEXANDER DOWIE.

On Saturday morning, March 9, died that remarkable man, John Alexander Dowie, who established at first in Melbourne, then in California and Chicago, and later in Zion City, forty miles from Chicago, a Church of his own fancy which he called the Christian Catholic Church.

Dowie was a native of Edinburgh, Scotland, having been born there in May, 1847. He was, therefore, almost sixty years old when he died last Saturday. "He was for seven years a clerk in a business house, and in this occupation he learned the business principles which years afterwards made him, as head of his religion, one of the multi-millionaires of America."

From 1872 to 1878 he was a Presbyterian minister, but in the last named year he made himself president of a divine healing association in Melbourne, Australia. In 1888 he came to America where also he succeeded in gaining the confidence of many who regarded him as a prophet sent by God, and entrusted to him large sums of money to be expended in various business undertakings for the benefit of the Church, which meant himself, as he took care that these business enterprises were all conducted under his own name.

He was frequently arrested for violating the laws regarding the care of the sick as he repudiated all doctors and drugs, but so extensive was his healing practice, and so well was he paid for it that he prospered financially notwithstanding that he came so frequently within the grasp of the law.

Zion City was inaugurated in 1898, and in 1902 Dowie declared himself to be Elijah the prophet reincarnate on earth, and in the same year he was moved by the spirit of God, as he asserted, to go with about two thousand five hundred of his followers to New York to hold meetings in Madison Square until the city should be converted to his belief. The mission was a total failure, though in the beginning large crowds attended. These soon fell away, disgusted with the coarseness of his talk, but especially his blasphemies, and the only result was that in return for the ridicule thrown upon him by the press, he poured upon all connected with the press, reporters, editors, etc., the vilest vituperation.

Some persons who are, no doubt, honest in their belief, have asserted that Dowie affected many cures by his process of divine healing, so called, but from the best authorities to which we have had access his healing powers were fraudulent, and there appears to have been no serious investigation into them at any time. In fact there appear to have been no real cures effected by him or his co-laborers further than hypnotism, in which he is said to have been an adept.

Zion City belonged entirely to Dowie, with all its industries. Among these industries lace-making appears to have been the chief and the most profitable, and his success was such that he realized many millions of dollars from all his enterprises.

Recently he was troubled with a schism, at the head of which was his Superintendent Voliva whom he had strengthened by appointing him his business attorney. He afterwards withdrew this appointment, and the disputes incident thereto were not settled down to the date of John Alexander Dowie's death. His story is a new evidence of the readiness with which the public can be duped in this age of science and invention in every department of human industry.

It is to be remarked that even his own family, his wife and children were, in the end, among those who repudiated him as an impostor who had grown personally rich at the expense of his dupes and the Church he established.

THE LABORING CLASS.

Our necessities and obligations are proportionate to the advancement of civilization. The more this extends itself the greater become the duties and demands of civilized society. This is self-evident, and is particularly true of Christian civilization, for since the dawn of Christianity no age ever passed that did not have its problems, intellectual, social and moral to encounter and to solve. The many, the complex and diverse problems that are forcing themselves for solution on the minds of the greatest thinkers of this age, go clearly and positively to prove that we are enjoying a civilization far superior to all the civilizations of the past. The problems of to-day are the result of the accumulated wisdom and foolishness of past ages. That the wisdom has benefited mankind, none will deny, while fact-proofs may easily be found to show that the foolishness of men has wrought much damage to society.

It is not our purpose to deal with all the problems, intellectual, social and moral that vex the minds of men, this we willingly leave to philosophers and sociologists. However, there is one problem, which, on account of its close

connection with, influence on society, consideration of heart not only the in general, but also the great majority and forced to earn sweat of their brow.

If there is a nobility in the world, it must be educated, to elevate the honest handed so-called Church recognize principal duty, to prove His divinity, poor had the Gospel. He implicitly to they should also be of her watchful bitterest enemy scarcely deny that always endeavor to dition of the poor more than in any the likeliness of His foster-father to earn their lives their hands. Our mind either which among the ious denunciation for these beloved for these great her All that we intend some of those necessary to protect and intellectual.

And here we have no advocate of laborer. We wish him in a garden ing but pleasure. Hence, to avoid we think it best elevation, which is not. It is not to give up work should discard or plow, the brain and make life round of gaiety sentence pronounced in the Garden he "should care of his brow," is it in our power in the present crime against was made to v of his body I God intended idea that exist that if our first gressed the di now be enjoying is altogether f obeyed God would have to then it would as it now is, keeps the sp are palls, gathered mis not heard of who fretted monotonous li work, defied proclaimed thing a man how wretched wish of idleness know a good suffer from begets a long who, when the to them, th circumstance, r nerve to get again. Idleness is punishable full source of the greatest inflicted on body, degra of his res some asylum abandoned Had Heaven bring forth earth an ab every want power, for I stunt our g contemptible Society as these development growth and And these mination of by overco ever and a paths of the will, t is what v source of o can give body that of which good solid for the m body, it it makes o on the coo did roman sound the mind pleasant drawn an duce a m

DER DOWIE.

DER DOWIE. ... connection with, and its practical influence on society, demands the serious consideration of every man who has at heart not only the well being of society in general, but also the individual happiness and comfort of his fellow men, the great majority of whom are destined and forced to earn their bread in the sweat of their brow.

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noble cause. Only in the school of labor can that concentration of mind, that force of will, that unity of purpose, that perseverance in action, and that upright character be acquired which the world in all ages has ever held in high esteem. The man who has never learned to toil is an object of commiseration and pity, for he does not know himself; he may be rich, but he is poorer than the beggar who comes from door to door asking a bite to eat.

worthy of his dignity and destiny. To the Jews of old, God said, "Thou shalt not muzzle the ox that treadeth out the corn." And St. Paul writing to the Corinthians quotes that divine precept and asks, "Doth God take care for oxen, or doth he say this indeed for our sakes?" Just as if he were to ask: were the oxen only the principal object of concern with God in issuing this prohibition or was it not also meant for us? There is no doubt that the obvious and literal import of the precept concerned the oxen, but under this literal meaning there is a mystical meaning which also contains a divine precept commanding that necessary support should be given, and due consideration be shown to the working-man.

There was a deceptive light in heaven, but we have put it out forever! "By we" means the bawling cohort grouped at the left of the chamber—the cohort of socialistic Greeds; yonder fat and hairy man, with the immense abdomen and the short gesticulating fins (a porpoise of a man) may stand for the type and symbol of them all—Jaures. He is not a man; he is a voice and an appetite; lungs and stomach. By "we" Viviani meant all the voices and appetites that gather round the well-trodden of the state. And wild cheers greeted him.

into sordid French politics a new and superfluous element of hypocrisy. Unfortunately the contract was difficult to break. You give me your horse upon condition that I shall pay you a pension for life—that is a bad bond between us; but so long as the conditions are fulfilled it is not easy to undo it. Abstract justice, however, is not a question that concerns the governments of men. With states, Darwinian law holds good—the struggle for existence knows nothing of moral right or wrong. So France broke the Concordat—it kept the house and refused to pay the pension. Had this been all, there had been to-day no republic in France. Things had been as they are in England and the United States and the free republics of South America. The churches, built by the piety of ages, had stood open; men had entered and prayed or passed by—just as they found best. Priests had prayed in the quiet churches. Socialists had howled in the wine shops. And for the first time in his history France had known a serene, tolerant, tranquil liberty of the Anglo-Saxon world. But the Frenchman's idea of liberty is the license (granted by the state) to knock some one else about the ears. The Government had been so long used to treating the clergy as functionaries that it could not bring itself to let them go freely about their business.

It was a winter afternoon in the Chamber of Deputies, there by the misty Seine in Paris. By a vote of nearly three to one the representatives of the French nation turned out the light in heaven. That was the prodigious event. Two thousand years ago a star stood over Bethlehem. "We have put that star out forever!" cried the orator. He was Viviani—a desperate lawyer, politician, journalist, a socialist who had fought his way to power with the ruthless courage of a medieval bravo; having been personally informed of the non-existence of God, he announced the fact simply and frankly: "Aye,

The skin rids the system of more urea than the kidneys?

Nearly one fifth of the waste products of the body is eliminated by the skin. Suppose there is some unsuspected, unseen skin trouble—the pores are closed—the skin is unable to rid the system of its share of the waste.

Then the blood carries this waste product to the kidneys—immediately they are overworked—they strain to throw off the extra load. What the kidneys can't possibly eliminate, the blood takes up again and deposits on the nerves.

Then come the dull aches in back, hips and head—the nerves unstrung and irritated—the urine charged with impurities and highly colored—and you fear you have "Kidney Trouble."

Nonsense. Your kidneys are overworked—not diseased.

What you need is "FRUIT-A-TIVES" to act on the skin.

Fruit-atives

(or Fruit Liver Tablets)

open the clogged pores—start up healthy skin action—and let the skin perform its natural function. This instantly relieves the kidneys of overwork—the back-aches stop and the complexion is beautified. There is no excessive waste matter in the blood to bring dull headaches—the urine is cleared—the bowels are opened and regulated—and the kidneys strengthened.

"FRUIT-A-TIVES" act directly on the three great eliminating organs—Skin, Kidneys and Bowels—make them well and keep them well. That is why "FRUIT-A-TIVES" cure so many cases of apparent kidney disease that are really skin troubles.

"FRUIT-A-TIVES" are fruit juices—in which the natural medicinal action of fruit is many times increased by the secret process of making them. Valuable tonics and antiseptics are added and the whole made into tablets—the finest formula known to medicine.

Buy them—try them—and cure yourself at home. 50c. a box—6 boxes for \$2.50. At all druggists or sent on receipt of price.

FRUIT-A-TIVES Limited, OTTAWA.



"WAR AGAINST CHRIST."

By VANCE THOMPSON.

Editor's Note.—For the Vatican to express its views to the world through other mediums less formal than a Papal Encyclical is almost unprecedented. The following statement, therefore, from Cardinal Merry del Val, the Papal Secretary of State, and spiritually the second in command of 250,000,000 people, is, we believe, the most important contribution yet published in the course of the most tremendous contest between Church and State now going on in France. Its history is as follows: Upon receipt of William M. Fallentin's sketch of George Clemenceau, the brilliant head of the French Government, which appeared in the February issue of this magazine, we concluded, that, in fairness, the Church side of the controversy should also be set before the American public. Accordingly, we called Mr. Vance Thompson to go to Rome and secure, if possible, an interview with Cardinal Merry del Val, the man who, above all others, is credited with the responsibility for the Pope's policy of resistance to the latest religious edicts of the French Government. The article that follows is the result. Mr. Thompson has lived in Paris for many years and is a very well-known writer on foreign subjects for American periodicals. As in other contributions to this magazine, the author speaks by his own authority and our readers must understand that such expressions and opinions such as are recorded here are Mr. Thompson's own, and do not necessarily involve the editorial standpoint of Everybody's Magazine.

THE VOICES AND THE APPETITES.

It was a winter afternoon in the Chamber of Deputies, there by the misty Seine in Paris. By a vote of nearly three to one the representatives of the French nation turned out the light in heaven. That was the prodigious event. Two thousand years ago a star stood over Bethlehem. "We have put that star out forever!" cried the orator. He was Viviani—a desperate lawyer, politician, journalist, a socialist who had fought his way to power with the ruthless courage of a medieval bravo; having been personally informed of the non-existence of God, he announced the fact simply and frankly: "Aye,

Robespierre (in a sky-blue coat) led his deputies to the Champ de Mars, where they crowned a poor dragged little girl with tinsel, and worshipped her. The Voices and Appetites do not worship even that poor, sad, outcast type of humanity. The only worship they have is that of the Trough; immediately after banishing God from their minds (by nearly a unanimous vote) to double their own salaries. Thus, having disposed of the necessary preliminaries, the Chamber of Deputies went on about its business of passing laws for the confiscation of what property it had not yet taken from the church.

It is not my business in this article to unravel for you the long and complicated history of the Concordat, which bound the unwilling Church to France. This was the work of Napoleon. And it was a bilateral agreement, whereby the Church lost a great many of her possessions and accepted in return a system (then much in vogue in England) of multiple small pensions for her priests and curates. It was bad for the Church, because it made the servants of religion mere helpless functionaries of the State; it was bad for the State, because it introduced

CONTINUED ON PAGE EIGHT.

FIVE-MINUTE SERMONS.

Palm Sunday.

SERVING GOD FROM THE HEART. "Hosanna to the Son of David." (St. Matt. xxi. 9)

To day, my dear brethren, we are reminded of that hour in the life of our Lord on earth in which He was received into the arms of His own nation...

It is impossible for us to do as they did? No; it is not impossible, for many who are Catholics born and bred do the same thing now.

But who are these? They are those who fall to keep the Ten Commandments of God and the precepts and laws of the Church.

Why do I say this? Because nothing can move their hearts to return to God. Missions, sermons, exhortations, threatenings, warnings, counsels, the prayers and entreaties of fathers, mothers, kindred, and friends are all unheeded by them.

Poor souls! Remember that whatever excuse you make to yourselves, this is true, that those who keep the Commandments and the laws of the Church show they are the true friends of our Lord.

What, then, is to be done? Let those who are faithful profit by the terrible examples of these abandoned souls.

HUNDREDS TURNED AWAY.

IMPRESSIVE CONCLUSION OF CONVERT'S TALKS TO NON-CATHOLICS.

"Why I became a Catholic" was the topic announced for the concluding lecture of the series delivered by Dr. F. E. J. Lloyd to non-Catholics at St. Agnes' auditorium last week.

By 7 o'clock Sunday evening the hall was filling, by 7:30 it was filled. By 8 o'clock there was such a press at the doors that the pastor had to request all Catholics in the audience to give place to non-Catholics.

It was an inspiring and suggestive spectacle—the sight of this tense and uncomfortably crowded mass of people straining to hear an earnest man relate, very simply and without any of the oratorical tricks that are supposed to

delight the crowd, without even the flash of humor or the beguilement of anecdote with which most public speakers sugar-coat their doses of truth, a story of religious conviction, of long spiritual uncertainty that finally impelled him into the path of submission and peace.

The address delivered by Dr. Lloyd, has already been published in substance in the Universe. It was not argumentative or expository, but the record of a personal experience, sincere and convincingly told.

The Right Rev. Bishop Horstmann was an attentive listener to Dr. Lloyd, for the second time during the week, and at the conclusion of the lecture made an address of considerable length and force.

Rev. Gilbert P. Jennings, pastor of St. Agnes Church, closed the exercises with a brief but stimulating and impressive address in which he "put the question" to which Dr. Lloyd's expostions of Catholic truth had so logically led.

More than four hundred copies of "Faith of Our Fathers" were given to non-Catholics during the week. In every case books were given only to those who went to the stage to ask for them, so the number may be regarded as indicative of the number of persons induced to give serious consideration to Catholic claims.

At the institution of Father Schaffeld, Dr. Lloyd delivered two lectures to the non-Catholics of Elyria on Monday and Tuesday evenings. He will return to Cleveland in May.

RICHEST OF ALL WOMEN.

Cardinal Rampolla, Secretary of State to Pope Leo XIII, discovered among the manuscripts of the Breviary when he was Papal Nuncio at Madrid a biography of Saint Melania the Younger, which he has lately translated, edited and had printed at the Vatican press.

The author of this biography was named Gerontius. From A. D. 405 until 439 he was in the service of and daily association with Melania, and after her death he succeeded her as the head of a monastery which she founded.

Melania and her husband were both Christians and wished to follow literally the Saviour's precept: "Go and sell all that thou hast and give to the poor, and thou shalt have treasure in heaven."

History records that during the fourth and the beginning of the fifth century after Christ certain patrician Roman families amassed enormous wealth. Melania's fortune surpassed all others and consisted of a villa on the Caelian at Rome which inclosed porticoed courts, a circus, a hippodrome and immense gardens.

A rural domain at the fifth milestone on the Appian way three miles in circumference—its ruins have yielded many marbles to the Vatican museum.

Estates in Africa, Numidia, Mauritania, in Britain, in Spain and in Gaul, with enough slaves to cultivate them. Her yearly revenues, it is estimated,

amounted to scores of millions of dollars. They may well have exceeded the civil list of any emperor or potentate who ever lived, and were probably greater than any other woman ever possessed.

It is not known what use Melania made of her wealth before she decided to rid herself of it; her biographer begins his story only when she had so resolved.

Melania found it very difficult to follow the command of her Master; public opinion, custom and above all the law of the empire forbade. The Roman law then prohibited, except under certain restrictions, the alienation of real estate.

At the instigation of a brother-in-law the slaves of the property on the Via Appia rose in insurrection, insisting that they preferred slavery, with its sure maintenance, to freedom with an uncertain future, and they were only pacified when made over to the brother-in-law with a gratuity of three gold pennies apiece.

An imperial edict alone could overcome the opposition of relatives, of the law and of the senate. This Melania secured through the favor of Serena, who was a niece of the Emperor Theodosius and his adopted daughter; the wife of Stilicho, the son and successor of Theodosius.

Accompanied by her husband, several Bishops and Gerontius, who chronicles the event, she went to the Palatine. Her train included slaves bearing many and costly presents, the customary offerings to the powerful and their court. Closely veiled and wearing a dress of very cheap material, the suppliant said to those who remonstrated with her:

"I shall not uncover the head which I have covered for Christ's sake; I shall not change the garment which I have put on for my Saviour's glory."

Her humility had its immediate reward, for Serena herself came forward to meet and greet her, seated her at her side on the golden throne, and calling her court around her, said:

"Behold this woman, who could be surrounded by all that wealth could buy, yet for Christ's sake renounces all the vanities of this world."

Serena herself declined the gifts offered to her and forbade any of her courtiers or servants to accept any. At her request the emperor at once gave orders to the rulers of his provinces to sell Melania's estates and remit the proceeds to her.

Melania and her husband left Rome before Alaric captured it and went to their Sicilian estate. The troubles of the times delayed the sale of their possessions for years. As fast as they could they spent their wealth in building and endowing churches, monasteries, nunneries, hospitals, and endowing and adorning their altars with vessels of gold and of silver.

They relieved the necessities of thousands of the poor and needy, sending vessels and messengers with money and necessities for them and to the hermits and monks of Egypt, Jerusalem and Antioch. After twenty-seven years of continuous effort they had at last reduced their once colossal fortune to the remains of a small estate in Spain.

They then went to Jerusalem, where they ended their days and were buried in a monastic retreat which they had built and endowed.—Catholic Standard and Times.

THE OLD STORY.

It is the old story. It is the story of our English three hundred years ago, when the statesman and the Bishop, and the priest, and the layman refused to obey the new law of the supremacy of the king in spiritual matters, and died rather than obey the law.

It is the old story when the martyr was called upon to offer incense to the deity of Caesar and died because he refused to obey the law. It is the old story when the Apostles were forbidden by the law to preach Christ, and they said it is better to obey God rather than man—and they died rather than obey the law.

It is the old story when the Jew made his plea for clamoring for the death of Jesus Christ. For when Pilate wished to release Him they said: "If thou release this man thou art not Caesar's friend, for whosoever maketh himself a king is no friend of Caesar's." (John xix., 12.) And this French Government, this man Clemenceau, this man Briand, this man the ex-cleric and apostate Combes, lift up their puny hands against the God who made His Church, against which "the nations rage, and the people devise vain things," and they think, in their folly and their pride, that where giants failed they will succeed.—From a sermon by the Bishop of Aberdeen.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto, Canada. Reference as to Dr. McTaggart's professional standing and personal integrity permitted by: Sir W. R. Meredith, Chief Justice, Hon. G. W. Ross, ex-Premier of Ontario, Rev. John Potts, D. D., Victoria College, Rev. Father Teofy, President of St. Michael's College, Toronto, Right Rev. A. Sweetman, Bishop of Toronto, Rev. Wm. McLaren, D. D., Principal Knox College, Toronto, Hon. Thomas Coffey, Senator, CATHOLIC HOSPITAL, London.

FERDINAND BRUNETIERE.

"THROUGH FREE THOUGHT TO CATHOLICISM."

Address delivered by Jules J. Mercier before the Catholic Writers' Guild.

No doubt we all regret that the words "free thought" have come to assume a special meaning, which make them sound ominous to Catholic ears. Free thought should mean the exercise of the human mind, joyous in the consciousness of its power to learn and to know.

But the fact is that the words, "free thought" have no such meaning. They have come to stand for the assertion of the "all-sufficiency of the human reason," the a priori negation of the fact of Revelation, and a consequent antagonism to Christianity, and, in particular, to the Catholic Church.

And so, to say that Ferdinand Brunetiere came to Catholicism through free thought, though it does not imply that on becoming a Catholic he ceased to be an ever eager student and thinker, does mean that his conversion affords us an instance of a man who has come to us from an opposite pole, who has traveled the full distance that any man can possibly be called upon to travel, to come unto the truth.

Ferdinand Brunetiere died last December, the foremost literary critic of France, after having been for fifteen years lecturer in her foremost university, for twenty years director of her greatest literary review, for twelve years the most prominent member of the French Academy, that exclusive company of her greatest literary lights.

Now to be a prominent critic, university professor, and editor, means much, intellectually, in any country, but it means still more in France. Here, in America, for instance, a prominent man of letters might come to Catholicism without exciting much comment.

He might even do so without having come once face to face with wider questions than those of the necessity of confession or the efficacy of prayer. For this is the land of religious indifferentism, on the one hand, of religious liberty, on the other.

But, as we know only too well, France is neither. As France in the middle ages was the heart of militant Christendom, so France, in the new age, has been the battleground of modern thought, and if her most prominent literary man has come to Catholicism in the first years of the twentieth century, he must have done so only after having answered the arguments accumulated and still hurled against the Church by a vigorous opposition of two hundred years; he must have taken into account the works of those who have labored to bring about the destruction of Christianity; he must have analyzed and dissected all the systems of philosophy that have been elaborated to replace her teachings; he must have come to her in spite of all the victories of Voltaire, a Diderot, a Comte, and a Renan in spite of all the victories of skepticism and materialism and naturalism; in spite of all the victories of positivism and modern exegesis; in short, he can have come to Catholicism only after having encountered in a hand-to-hand struggle, and having conquered on the very lists, the scene of their past and present triumphs, all the foes that have arisen in modern times to drive Faith from the heart of man.

The contest Ferdinand Brunetiere early accepted, and that contest he fought, step by step, till the day when some six years ago, he uttered the beautiful words which sum so well the condition for conversion: "I allow myself to be acted upon by Truth," till barely in a public lecture, after having explained: some of the facts that necessitated belief, he exclaimed: "What I believe! You ask me what I believe, mark the word, I do not say, I suppose or I imagine, nor I know or I understand, what I believe,—go to Rome and find out."

To retrace the successive steps of that contest of Ferdinand Brunetiere with the modern opponents of Christianity and Catholicism, we would have to take up in turn the volumes he published between 1880 and December, 1906.

Times does not permit, nor do I feel competent for the task. Almost all these volumes are in the Chicago Public Library. Let me express the hope that some of you will seek them there. One or two have been translated into English. The rest should be, at least those recently published. Let me remark, also, in passing, that the duty of translating such masterpieces of Catholic thought ought to attract the attention of some members of the Guild.

We may stop long enough, however, to indicate at least the several stages of the journey Brunetiere himself calls the journey on the way to belief. To appreciate how long that journey

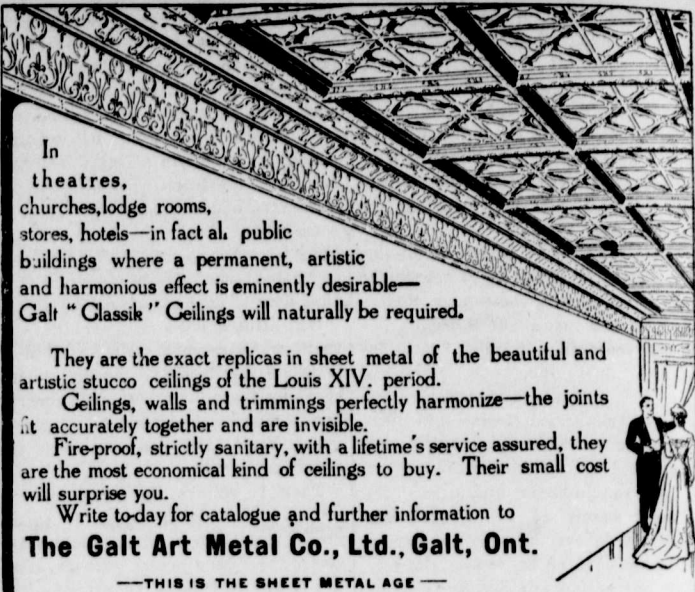
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Table with 4 columns: ITEMS, 1905, 1906, Gains over 1905. Rows include Assets, Income, Insurance in force, and Expense ratio to Income.

\*Company's Standard. †All Canadian Business.

was, we have only to mention that, at the beginning of it, we find him, then a student in Paris, reading passionately the "Life of Jesus," of Strauss and Renan, the men who in the name of the science of philology, about the middle of the last century, challenged the divinity of Christ.

Fortunately for Brunetiere and for us, he had a ready antidote. Every student of French literature must study its classical age, and the classical age of French literature, the seventeenth century, is a Catholic age, the age of Pascal and of Bossuet.

Great is Thy strength, O Holy Ghost! Make firm, O God, the things that Thou hast wrought in me.

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CHATS WITH YOU

"Can't 'elp likin' 'em! In the Black Hills of S. there lives an humble, igno who has won the love and everyone who knows him. 'elp likin' 'em" said an Ed and when asked why the mi people in the town can't him, he answered, "Beccu 'eart in 'im; he's a man 'elps the boys when in th never go to 'im for nothin.

Bright, handsome young sies of Eastern colleges, aring their fortune; a gre strong men have been dra different parts of the cou gold fever; but none of th public confidence as does t He can scarcely write hi knows nothing of the usag society, yet he has so int self in the hearts of those munity that no other m educated or cultured, has chance of being elected to prominence while "lks" i

He has been elected to town, and has been sent lature, although he can grammatical sentence, jus has a heart in him; he is

The Art of Approachi There is just as much approaching people prop proaching a landscape as possible effect. We are al animals and we do not lit for rubbed the wrong t great art to know how people so as to make the impression, and not arou tagonism, or prejudice th at the very outset. One good judge of human na have a great deal of tact approach a person throu avenue.

One should cultivate thi ing character. At first people know at a glance take to get into a strange They walk right in with while others, without thi knowledge of human na enter at all, or only wit culty.

There is nothing el create such a good imp stranger as a sunny fa gracious manner. All d all barriers disappear be soul. He does not need has to make way for doors open for him, and does e7erywhere as the does not need an intr face and his manner ar enough, and as for co people carry a letter of faces. You cannot hel them and trusting the first time you see them.

The Social Side ver Young men who ar amass money often mak take in thinking that time to cultivate thei that society has nothi money making. They t ing time in society is that it will keep them b

The result is there a well-to-do men in a scarcely say their souls in a drawing-room of society. They are ab They can talk only ab They are dumb upon They taboo what is cal is a bore to them simp have never developed ties. They do not ill room because they do there. It is a stupid They do not know wha They are strong in the rat. They are at hom call on them in their strong, resourceful; they put on a dress su drawing-room they g weaklings, not the y yesterday in their offic stores. They feel rest out of place, just as ing to be natural bef

They are, in a wor came faculties of an kind from those used are called upon to act used to it; those pa are untrained, not rea the demand upon the title of their ability in the social circle, p in the shade, make comfortable. Indeed, were "backwoods."

Many college men of time to go into so they must spend th grinding away at th result is, that these great deal of learni have never cultivat tional powers, or f their knowledge is l

If you are cold, sell interesting, if you r not in shape to give your conversation, of course, what does the position? In fact, t and the more mon more conspicuous will be your unsocial qu S. M. in Success.

Had he a great thi right" in life. Eve see that the first ste with all except his c prevarications and make him a liar, but they surely will in He can see that othe the road to ruin, bu his own case.

There is a wond tween bad habits. I no matter how small may seem, you will A man who has fo laziness or idleness his engagements; a meet his engagement gize, prevaricate an known a perfectly was always behind You have seen a

CHATS WITH YOUNG MEN.

"Can't 'elp likin' 'im." In the Black Hills of South Dakota there lives an humble, ignorant miner, who has won the love and good will of everyone who knows him.

Bright, handsome young men, graduates of Eastern colleges, are there seeking their fortune; a great many able, strong men have been drawn there from different parts of the country by the gold fever; but some of them holds the public confidence as does this poor man.

There is just as much of an art in approaching people properly as in approaching a landscape to get the best possible effect.

One should cultivate the art of reading character at first sight. Some people know at a glance what road to take to get into a stranger's confidence.

There is nothing else which will create such a good impression upon a stranger as a sunny face, a cheerful, gracious manner. All doors fly open, all barriers disappear before the sunny soul.

The Social Side versus Success. Young men who are ambitious to amass money often make a great mistake in thinking that it is waste of time to cultivate their social faculties.

The result is there are multitudes of well-to-do men in this country who can scarcely say their souls are their own in a drawing-room or elsewhere in society.

They are dumb upon other subjects. They taboo what is called society. It is a bore to them simply because they have never developed their social qualities.

They do not like the drawing room because they do not feel at home there. It is a stupid place for them. They do not know what to do or say.

They are strong in their little business art. They are at home there. If you call on them in their offices they are strong, resourceful; but the moment they put on a dress suit and go into a drawing-room they are meek, timid, weaklings, not the giants they were yesterday in their offices or factories or stores.

They are, in a way paralyzed, because faculties of an entirely different kind from those used in their business are called upon to act, and they are unused to it; those particular faculties are untrained, not ready to respond to the demand upon them.

Many college men think it is a waste of time to go into society. They think they must spend the precious hours grinding away at their books.

The result is, that these men often gain a great deal of learning, but, as they have never cultivated their conversational powers, or their social side, their knowledge is largely unavailable.

If you are cold, self-centered and uninteresting, if your greatest wealth is not in shape to give to others through your conversation, your social intercourse, what does the world care about position? In fact, the more you know and the more money you have, the more conspicuous will your boorishness and your unsocial qualities become.

What a great thing it is to "start right" in life. Every young man can see that the first steps lead to the last, with all except his own. No, his little, prevarications and dodgings will not make him a liar, but he can see that they surely will in John Smith's case.

There is a wonderful relation between bad habits. They all belong to the same family. If you take in one, no matter how small or insignificant it may seem, you will soon have the whole.

A man who has formed the habit of laziness or idleness will soon be late at his engagements; a man who does not meet his engagements will dodge, apologize, prevaricate and lie. I have rarely known a perfectly truthful man who was always behind time.

OUR BOYS AND GIRLS.

Mary's Act of Revenge. Alice was making something which she would not let Mary see. Whenever the latter came near where she was at work she would wrap up what she was doing to go to some other part of the house.

Mary went off by herself in a pout. She determined "to get even" with her sister. The more she thought of it, the more she was tempted to be vindictive.

Quickly she rushed up to Alice's room, opened the door, with a stick forced the casy out, and watched it fly and flutter out of the window, which happened to be open.

She went to the window and looked out. The bird had alighted on the fence. But, see, there was a big stray cat about to pounce upon it.

Mary was too unnerved to move or to answer. But when Alice called for her again, she stumbled down the stairs somehow.

"Come down, Mary, I have something to show you." Mary was too unnerved to move or to answer. But when Alice called for her again, she stumbled down the stairs somehow.

"Why, what's the matter?" inquired Alice, anxiously, "aren't you pleased?" "O Alice," cried Mary, "don't speak to me, don't be kind to me; I'm a mean, hateful thing."

"Don't ask me. I'm ashamed to tell you. I'll never forgive myself. O my hasty temper, my quick, hot, ungoverned temper! Will you ever forgive me, Alice?"

But thereupon Mary became hysterical. Yes, she fell into paroxysms of crying and nothing could stop her or comfort her. She became so violent that the doctor had to be sent for.

The physician gave her a sedative potion that quieted her nerves and put her to sleep.

Alice searched everywhere for her lost pet, but no trace of it was ever found.

As soon as Mary recovered, she went to her little store of savings and pocket money and found that she had \$1.82. Then she began to walk up and down town, to have no dessert at lunch, to find several opportunities to earn a little money, and in every possible way to accumulate funds, by her own effort, at the cost of labor and self-denial.

At the end of two long months, she had \$8.00. At last, at last, the amount was made up. Eagerly she hurried to a bird store and bought a lovely ballfinch that was a fine singer for \$5.00 and a brand new cage for \$3.00.

She carried them home herself at an hour when she knew that Alice would not be at home, and placed them in the latter's room, together with this note: "To Alice: An act of repentance, a sign of sorrow, a token of love, and a plea for forgiveness. Please accept the offering, but don't say a word to me about it. Affectionately, "MARY."

When Alice came home and saw the new bird and read the message, she understood. She sought her sister. Without a word, she put her arms about her and kissed her. No better way of expressing pardon for a wrong could have been used. The gift was accepted as an act of reparation, and the past, so far as it could be, was blotted out.

But Mary had been taught a lesson to curb her temper, to regulate her curiosity, and to be slow to seek revenge for fancied slights.—Aunt Agnes in Catholic Union and Times.

Tact of Gentleness. Of all the gifts to be prayed for, next to grace at heart, tact and gentleness in manner are the most desirable.

A brusque, shy, curt manner, a cold indifference, a snappish reticence, a brutal appearance of stolidity, antagonize and wound and rob even really kind actions of half their value.

It is worth while to do a kind thing gracefully and tactfully. There is a certain propriety of demeanor which never makes a mistake, which guards the feeling of a loved one as carefully as a mother cherishes her little doll cate child.

In time such tact becomes natural, and one who has it makes others happy

WITHOUT TRYING TO DO SO.—Church Progress.

There are some scenes in our child life that remain in the memory all during life, and that in later years seem to stand forth most prominently.

Among those scenes is the one which we call evening prayer. The day for the child is over, all the little pleasures, the little fears and the pains that seemed to sharp are over, the sunshine of the day has gone, and with the coming of night comes bedtime and the evening prayer.

But to which portion of that great throng do we belong? Is the palm we bear an emblem of victory? These are questions which it behooves us to put to ourselves at this particular time.

Here, then, is the lesson. Here the important question which conscience calls us to answer. Namely, to which portion of the multitude do we belong, that which is following Jesus honestly and faithfully and profiting by the doctrines which He preached, or that which is later heard calling out, "Crucify Him!"

Again, are the palms which the Church blesses and places in our hands on this day emblems of victory for us? A victory over our appetites, through the observance of the regulations of Lent; a victory over sin and Satan; a victory over our passions; a victory over the vicissitudes of the world and its ways of wickedness.

Conversion by Example. Sir Henry Bellingham, who some time ago inaugurated at Castlebellingham, County Louth, the system of setting up the wayside cross in Ireland, has been a convert for nearly forty years.

He has given the following account of his conversion: "The personal example and simple faith of the Irish poor were the first things that impressed me. I compared it favorably with the class of Protestants in Ireland amongst whom I mixed, and whose doctrines consisted more in hatred of Rome than in any definite belief.

The language they used first irritated and then disgusted me, and predisposed me to make inquiries. At Oxford I was still further impressed by the conversion of many of my acquaintances, especially of the late Father Clarke, S. J., then a Protestant minister and Fellow of St. John's college. I always considered that my conversion was largely owing to him."

THE FEAST OF THE ANNUNCIATION. When, on the twenty fifth of March, the archangel Gabriel appeared to the Blessed Virgin Mary in Nazareth, and told her that she had been chosen to be the mother of the Messiah, the most wonderful message was then received by her that any human ear had ever heard.

In this respect Mary is the model for us all. Not to all of us comes so great a message, but it is indeed true that to all of us there comes some call from on high; there is some path which Almighty God asks us to follow; some lifelong vocation, that would be to us our special work for Jesus; something to draw us, and perhaps many other souls around us, nearer to Him.

We do not now intend, however, to refer to our ordinary duties, the keeping of the Ten Commandments and the usual rules and regulations of the Church. We refer to-day to what is known among Catholics as the call to a religious vocation, of whatever kind it may be—to the priesthood, to the convent, or to a life of self-sacrifice and consecration "in the world but not of the world."

On the other hand, such a vocation is not anything to be strenuously insisted upon. No young life should be rudely and harshly forced into a channel against which it revolts, or for which it feels no personal desire.

But the danger, in our present day, does not lie in this latter direction. The charm of the world, the pride of life, human ambitions, money success, are all too prevalent about us, not to endanger those delicate and finer instincts that quickly perceive how a life consecrated to God alone is a divinely lovely and lovely life, a paradise on earth, a joy beyond anything the worldling has to give.

So we would to-day remind parents and children alike that there is always the possibility of an angel's voice speaking the Master's message to certain privileged souls; and that every soul should strive to prepare itself, as a loyal soldier of the King, and as a true child of God, to the attentive ear: "Behold the servant of the Lord; be it done unto me according to Thy word."—Sacred Heart Review.

PALM SUNDAY: ITS LESSON.

Sunday next will be Palm Sunday, commemorative of our Lord's triumphant entrance into Jerusalem, as was foretold many hundreds of years before by the prophet Zacharias. A triumphal entrance it was, indeed, as we learn from the Gospel of St. Matthew.

So vividly is the picture presented that we find no difficulty in becoming one of the great multitude; in mingling our Hosannas with theirs and in feeling the breezes from the waving palms, emblems of victory.

But to which portion of that great throng do we belong? Is the palm we bear an emblem of victory? These are questions which it behooves us to put to ourselves at this particular time.

Here, then, is the lesson. Here the important question which conscience calls us to answer. Namely, to which portion of the multitude do we belong, that which is following Jesus honestly and faithfully and profiting by the doctrines which He preached, or that which is later heard calling out, "Crucify Him!"

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We do not now intend, however, to refer to our ordinary duties, the keeping of the Ten Commandments and the usual rules and regulations of the Church. We refer to-day to what is known among Catholics as the call to a religious vocation, of whatever kind it may be—to the priesthood, to the convent, or to a life of self-sacrifice and consecration "in the world but not of the world."

On the other hand, such a vocation is not anything to be strenuously insisted upon. No young life should be rudely and harshly forced into a channel against which it revolts, or for which it feels no personal desire.

But the danger, in our present day, does not lie in this latter direction. The charm of the world, the pride of life, human ambitions, money success, are all too prevalent about us, not to endanger those delicate and finer instincts that quickly perceive how a life consecrated to God alone is a divinely lovely and lovely life, a paradise on earth, a joy beyond anything the worldling has to give.

So we would to-day remind parents and children alike that there is always the possibility of an angel's voice speaking the Master's message to certain privileged souls; and that every soul should strive to prepare itself, as a loyal soldier of the King, and as a true child of God, to the attentive ear: "Behold the servant of the Lord; be it done unto me according to Thy word."—Sacred Heart Review.



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