



THE CATHOLIC RECORD.

THE HALF SIR

By GERALD GRIFFIN

CHAPTER I

A gentleman that lives no noise—The Silent Woman

The Wren boys of Shanagolden, a small village in the south-west of Ireland, were all assembled pursuant to custom on the green before the chapel door, on a fine frosty morning, being the twenty-sixth of December, or Saint Stephen's day—a festival yet held in much reverence in Munster, although the Catholic Church has for many years ceased to look upon it as a holiday of obligation.

After proceeding along the road for about half a mile, the little rustic procession turned aside into a decent avenue, which led, in the antique fashion (that is to say, by a line so direct, that if you rested a musket on the lock of the gate, you could put a bullet in the very centre panel of the hall door) to a house no less quaint in its form than its approach—a square-built pile, standing bolt upright on the top of a hillock, with a plain rough cast front, in which were two rows of small square windows, and a hall-door with two steps leading up to it—presenting, in short, such a facade as children are accustomed to out of paper—flat, so regular, and unquarrelly. A line of soldier-like looking elms ran along the avenue wall on either side, and fled off with the most unexceptional precision to the rear of the building, taking the kitchen-garden in flank, and falling into a hollow square about the paddock and haggart.

Before the hall door was a semi-circular gravel plot, in which the avenue lost itself, as a canal terminates in its basin. Around this space the procession formed, and the Wren-boy, elevating his bush, gave out the opening stave of the festive chant, in which the whole rout presently joined:

"The Wren! the Wren! the king of all birds St. Stephen's day was caught in the furze; Although he's little, his family's great; Cut up fair hair, and give us a treat; 'Tis his that's the best, 'Tis his that's the best, 'Tis his that's the best, 'Tis his that's the best."

As the din of the chorus died away, one of the lower windows was thrown up, and two of the "fair ladies" appeared to present themselves to the praises and blessings of the admiring rustics. One of them could scarcely have justified the epithet—she was of a dark brown complexion, and a slight shadowing across the forehead would have led a person not disposed to argue favorably of the indication, to suppose that she had already declined, and yet not much, into the vale of years. Fairly or two and thirty might have brought the change. There was, moreover, a proud fiery lustre in her eye which would account perhaps for many of the invidious lines. The smile, nevertheless, which she instantly accorded to the villagers, showed that her pride was not the defect of her heart or disposition, but the accident of a conscientious superiority either of rank or of mind. Her companion was a pretty lively girl, with health and beauty, and mirth and laughter in her eye—and nothing more.

"Which of the two is Miss O'Brien?" asked one of the mummies, in a whisper, to his companion.

"Can't you know the real lady?" was the reply. "Don't you see it in her eye, and in her smile. There she is—the dark one."

"Come, please your honor, ladies, gather about us out to the Wren. He comes a long way to see you'r honors this morning. Long life to you, Mister Falabee! The Wren thank you, sir," as a half-crown, flung by an elderly gentleman who made his appearance at the window, jingled on the gravel-walk.

"And another (Good spouse) to you, Miss Mary, and that before the frost is off the ground; we are gone to call on Mister Charles himself next."

The younger of the ladies blushed deep crimson.

"Say until Davy gives you a drink, lads," said Mr. Falabee.

A new uproar of thanks, and "long lives," and sundry other benedictions, followed this invitation, in the midst of which old Davy made his appearance, at the hall-door with a tin-can full of cider of his own brewage and a smile on his wrinkled face that showed with how much good will he fell into the hospitable humour of his master. The lads swarmed about him as flies do about a lump of sugar.

"Have you been at Mr. Hammond's yet, lads?" inquired Mr. Falabee.

"Aw! not we sir. It's always the way with the Wren to pay his compliments to the real gentleman first."

"Why—?" said the worthy but flattered host, with an ill-suppressed smile, "is not Mr. Hammond a real gentleman?"

"No, please your honor, not a real undoubted gentleman that way, all out."

"I'm sure Castle Hammond is as fire a

property as there is in the barony."

"O, we don't mean to dispute that, sir. But himself, you see, he's nothing. What is he but a bit of a half sir?"

"A what?" exclaimed the elder lady.

"A half sir, ma'am," turning toward her with great respect, and giving his forelock a drag which seemed to signify that he had got such a thing as a hat on, he would have taken it off to her honor.

"What do you call a half sir?"

"A man that has not got any blood in him, ma'am."

"A man that has got no blood in him!"

"No; any more than myself. A sort of a small gentleman, (tho' singlings are the first running of spirits in the process of distillation) as it were. A made man—not a born gentleman. Not great, all out, nor poor, that way entirely. Botax and betune, as you may say. Neither good potatoe nor yet strong whiskey. Neither best nor vale. Castle Hammond! What! Castle Hammond to me, as long as the master wouldn't conduct himself proper! A man that wouldn't go to a hunt, nor a race-course, nor a cock fight, nor a hurlen-match, nor a dance nor a fence-bout, nor any one born thing. Sure that's no gentleman! A man that gives no parties, nor was never known yet to be drunk in his own house. O poh!—A man that has never seen to put his hand in his pocket on frosty mornen and say to a poor man, 'Hoy, hoy! my good fellow, here's a tin penny for you, and get a drop of somethen warm and comfortable again the day! A man that was never by any means overtaken in liquor himself, not the cause of anybody else being so, either. Sure such a man as that has no heart?"

"Tell me, my good lad," said the lady with much seriousness, "is this Mr. Hammond a miser?"

"O dear, no, ma'am," exclaimed his accuser, "nobody has anything to charge agen him on that score, I'm sure."

"Does he ever assist the poor in his neighborhood?"

"Indeed that he does; there's no gainsaying that any way."

"Is he ever found in the cottages of the sick and the distressed?"

"There's no doubt o' that. He is indeed. The time the fever was ragen last wauy, he was like a priest or doctor, gone about from bedside to bedside, ordering wine here and blankets there, and paying for every thing out of his own purse. I declare ma'am, the speaker continued, warming with his subject so as totally to forget his late invective, "I would be an admiration to you to know the eighth o' money he laid out in that way."

"And tell me, did the racing, and cock-fighting and hunting gentlemen do a great deal more? The real gentleman, I mean."

"Is it they? no—nor half as much, the whole put together."

"But Mr. Hammond has no heart for all that?"

"O—oh?—heart—the man repeated in a puzzled tone. "He has religion, ma'am—religion and charity—that's what he has."

"Then what you mean by 'heart' is, I suppose, drunkenness, prodigality, gambling—all, in short, that is opposed to religion and charity?"

"Why then—?" after a pause, "heaven forgive us, I believe that's the man we put upon it."

"And Mr. Hammond has none of that?"

"No, indeed, ma'am."

"I'm satisfied," said the lady, retiring from the window, and leaving the young man a-gape to comprehend her meaning.

In a few minutes the whole procession was again in motion, drumming, squeaking, shouting, and laughing down the avenue. After they had fairly seen them off, Mr. Falabee and his daughter returned to the breakfast table.

"Ho! ho! where is Miss O'Brien gone?" said the old gentleman.

"I declare, I don't know," said an old grandmama, who sat in an arm-chair by the fire side; "she only took one cup of coffee, and there it her spoon in her saucer—so she wasn't done."

"Has anybody done anything to offend her to day?" said Mr. Falabee, laying an emphasis on the word, as if the taking offence were a matter of not unfrequent occurrence.

"I—I'm sure not I, at any rate," said Miss Falabee; "I don't know what to make of her. May be 'twas something the wren boy said."

"Best send for her," said the old gentleman. "Nelly, go and see what keeps your mistress."

In a few minutes Nelly returned. Her mistress had done breakfast, and was preparing to ride out. She wished to know whether Mr. Falabee would accompany her in the direction of which they had been speaking the day before.

"Oh, certainly," was Mr. Falabee's reply; "unless she is afraid of meeting the *Boodip-ma* (Analogous to Green sleeves in England) of the hills, for our road lies by Castle Hammond. He'd eat us up in one bit for being of real gentlemanly race, I suppose; or having blood in our veins, as Terry Lenigan says. They say he hates anybody that has a decent coat on his back, and detests any *Boony*—especially in the fair sex," he added, glancing satirically at the gold chain and cross which encircled the neck of his daughter, "as much as sin itself."

"More, may be, papa," minced out Miss Falabee; "he's a great, rude, good-for-nothing fellow, I'll engage."

"You'd engage what would be very wrong, my dear," said her father.

"Mr. Lynch, who is his clergyman, as well as ours, assures me that a more charitable, meek-tempered, religious, excellent man does not exist within the precincts of his parish; and that his single infirmity which appears to have been occasioned by some dreadful misfortune in early life, is solely the defect of his brain; and that moreover, it is the constant object of all his exertions to acquire a conquest over himself in this request. You heard what Terry

Lenigan himself said about his conduct to the poor in his neighborhood, during the fever that raged last summer."

Miss Falabee's reply was cut short by the appearance of a dashing young horseman before the windows. He curbed in the animal gracefully, as he came on the gravel plot—made a flourishing salute with his hazel switch, as he passed the window at a pratty, mincing trot, and finally dismounted at the hall door.

"There goes another gentleman," said Mr. Falabee; "the Wren boys were mistaken in supposing they should find Mr. Charles at home. Come, prepare your smiles and your graces now, Mary."

"For shame, papa—you make one blush so! I wish you'd speak to him, gran'ma."

The door was opened before the old dowager could have complied, and in walked a tall, sharp-faced, long nosed, foolish handsome young man, looking like a preserved London street-dandy, and carrying the similitude into his manner and accent; which last was a strange compound of the coarsest Munster brogue, and the most oriental cockney dialect—the latter being superadded during a residence of a few years at the house of a friend who possessed a wharf somewhere between the Minories and Wapping. And, however, passed by the great attic among his home friends, and was very instrumental in gaining him the heart of the simple young maiden who rose with al, the pretty, panting, palpitating eagerness of unbounded admiration, to receive him.

"How! how aw ye, Mistaw Falabee? How d'd you ma'am? Haw, Mary, he added, extending his hand, and his shrinking, and smiling, love, with an air of patronage and encouragement and twice shaking the tips of her fingers, "how d'do, my girl? Be seated, pray." Then throwing himself into an easy chair, extending his legs to their furthest limit on the carpet, pulling up his peaked and polished shirt-collar, to the imminent danger of the tip of his nose, smoothing down his lofty black silk coat, and his whisking some dust from the lapel of his green waist coat with the fingers of his glove—"A fine, smart wauwen, Mistaw Falabee," he proceeded, "I just called in to ask if you were all aloive here."

"Going to course, I suppose?"

"Wauy, yes—oy b'leve—though the ground is rawther hard. No m'at'aw! switching his boots, and in the twinkling drawing the red, and in the twinkling of an eye, he had fallen him. "O'jill go aisy enough—I'm cocked."

"Cocked or no, Charles, I wish you would stay with us to-day. I have a great deal to do, and Miss O'Brien wants some person to squire her about."

The long countenance of Mr. Charles Lane became still longer at this quest; for, by some unaccountable means, this worthy lady had acquired a strange and disagreeable influence over him—the influence which all persons of rank and elegance at all times possess over the vulgar pretender to fashion. The young dandy Munsterman found that a spell was cast upon him the moment he entered Miss O'Brien's presence. His "aws," and his asinine side pockets—stole the flaming yellow silk handkerchief out of sight—and in a word, kept the dandy as much in the background as possible. In vain did he make many strenuous efforts to shake off this secret yoke which the good lady had, quite unconsciously, cast upon him; his struggles (like those of his country cousin, the ass, who makes his feeble weight of his fetters the more severely. In vain did he lol in his chair, pass his fingers about his long and curling hair, and endeavor to swagger himself into a degree of ease and confidence; a single glance sufficed to call him to a still more confused sense of inferiority and megal servitude. In vain, did he, when alone, speak little—kept his legs in a position of his side pockets—stole the flaming yellow silk handkerchief out of sight—and in a word, kept the dandy as much in the background as possible. In vain did he make many strenuous efforts to shake off this secret yoke which the good lady had, quite unconsciously, cast upon him; his struggles (like those of his country cousin, the ass, who makes his feeble weight of his fetters the more severely. In vain did he lol in his chair, pass his fingers about his long and curling hair, and endeavor to swagger himself into a degree of ease and confidence; a single glance sufficed to call him to a still more confused sense of inferiority and megal servitude. 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22, 1905.

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it back instantly; it was hot with fever. She caught up his hand; it was also in a burning glow. Alarm took the place of grief.

When the father came home and laid his hand upon the hot cheek of his sleeping boy he uttered an exclamation of alarm and started off in a stantly for a physician.

The mother laid her cheek against that of her child, and she prayed to Heaven for strength to bear with him, and as she did so, in the silence of her overlying heart, she laid her arms around her neck, and, kissing her, said: "Mother, I do love you!"

That tears came gushing over the mother's face is no cause of wonder, nor that she returned him wildly, the embrace and kiss of her child.

Let us hope that her restful, quiet, and untroubled life, for then she will not find it hard to bring him under subjection to what is right.

THE RELIGIOUS LIFE.

"Here I am for thou didst call me." (1 Beck of Kings: III, 9.)

These words of the prophet Samuel exemplify in some degree God's call to the religious state—that state of life, feeling called to which some embrace and give themselves exclusively to religious thought and work.

God, seeing the fitness of the individual by character and disposition, makes it known to him or her by divers yet unmistakable ways, and the soul that wishes to do God's will gives up father and mother and all things to become a disciple of Christ.

It is a choice, as well, for certain souls feel a strong inclination to live chiefly and above all for God, and in the religious state that inclination and the desire it prompts are fully gratified.

In the priesthood it is remarked that the divine vocation is more pronounced than the individual's choice, whilst in the case of the nun or sister it would seem as if the choice preponderated.

In both cases there is undoubtedly a combination of vocation and choice. There is much unselfishness and generosity requisite for the religious life, and the fact that so many show much of both is a proof that the religious state rests for its existence on something more than human principles and motives that it is founded on God and maintained through His grace.

Witness the promptitude of responding to God's call, as exemplified by the Apostles, who at once left all things to follow Christ, and the extent of their spirit of sacrifice spending themselves and being spent in His service, and who sealed their faith with their blood. Their spirit is the spirit of their successors, namely, to live and to labor for God's honor and for the salvation of souls, to pray and to work, and to work and to pray to live, and to die even the martyr's death if needs be, in their fidelity to God and to their religious state.

As we have said, the religious life is a call and at the same time a choice, for every one who feels the call is still free to heed it or not. It is a noble, free choice. But it is a noble, and heroic state, and the true, rejoice to embrace it and whatever may be its consequences. The apostles went forth rejoicing to suffer all things for Christ, and so the true religious goes forth to duty, trusting in the Lord and accepting joyfully whatever trial or hardship He may appoint. The sacrifice is great, but it is little in proportion to the honor enjoyed.

The priesthood, for example, is fellowship with Christ, and the sisterhood is to be His spouse and to follow Him like His blessed Mother and the other Mary who followed Him in His public career. Our Lord, as we see, instituted the religious life and He sustains it. Without Me He said to His Apostle, you can do nothing; and to assure them He said He would send them the Holy Ghost and that He Himself would abide with them forever—that they would reap fruit and that their fruit would remain.

Our Lord said to those not believing: "If you do not believe in My words believe in My works." The same might the Church, His bride, say, for wonderful, indeed, are the works she can show. They but prove that her mission and her life are divine, for the works are so many and so mighty in their spiritual effect, and even material as well as their spiritual causes, that every honest mind must acknowledge that they are divine creations and realizations; in a word, that they are more than human conceptions and triumphs, that "the finger of God is here."

If we look into our religious institutions we see vast numbers working with all their bodily strength, such as is not seen outside among the people of the world. At the same time that their hands are engaged, their minds and hearts are filled with heavenly thoughts and affusions. Thousands and millions are thus benefited through the Church's homes for the orphan, the afflicted, the unfortunate, and through its hospitals for the sick and the dying. Hundreds of thousands and millions, again, are educated in its schools, colleges and universities, while the old world is taught from its pulpits and a vast part of mankind make her teaching the guiding principles of their lives. It is through the thousands of religious men and women—the priests, the brothers, the sisters—that the Church's work, or Christ's work as we must call it, is carried on. They are the chosen means, but He is the power back of them. And so, as our Lord said to the Apostles, that after they had done all they could in His service,

they were to count themselves as useless and unprofitable servants; so in that same spirit the true, hardworking follower of Christ will confess that he has done nothing and say it was all the Lord's work, and with the Psalmist exclaim, "not to us, but to Thy Name, O Lord, give glory."

Though there are so many engaged in religious work there never seems to be enough, particularly in the department of the education of children. Here will apply the words, "The vineyard is ready but the laborers are few."

The wonder is that more noble young women do not offer themselves for this work. Many have the qualifications of mind, heart and soul, and yet they do not come forward. May it not be that they are looking to discover a vocation, a divine call; but this call, as we have said, is not so strong in women, nor should we expect it to be as strong and unmistakable, as in the priesthood, for the priesthood is the very centre of the religious life around which all the other religious states revolve.

The call in women may often be faint, but the dispositions of mind and heart and attitude for religious life are oftentimes stronger in women than in men, and they should not look so much for vocation as to make choice, and with the desire to be espoused of Jesus the All-Beautiful, go forth gladly and enthusiastically to His arms open to receive them.

How many earnest young men there are helping around our churches that would make excellent members of the brotherhoods teaching in our schools. And yet how few offer themselves for that grand work! They need but a little courage, and with a generous, self-sacrificing spirit they would go forward to the work and offer themselves as coadjutors to those valiant, sterling men who are tolling so hard, and so faithfully in that noblest of work, the education of boys.

May we not fear that many of our noble young women and young men are deterred from entering the religious life by the opposition of parents who are unwilling to give them up. O foolish and unwise are such fathers and mothers! If a parent is proud in his patriotism to give his boy to serve his country, how much prouder he should be to give him up to serve his God! If a father or mother wish for their daughter an honorable and devoted husband how much more should they wish that she would take the Lord for her spouse, and to have the honor of His Name and to enjoy the happiness of His infinite and never changing love!

Let our young people realize that if they at all feel an inclination and find in themselves the disposition and requirements for serving God in religious life, let them seek counsel of the Lord as did the young man in the Gospel, to whom our Lord said, "If thou wouldst be perfect, go sell what thou hast and given to the poor and come follow Me," and if they hear the divine invitation, let them not go away sorrowfully, as did that unhappy one, to lose their soul perhaps, as it is feared he did, but with courage, yea, with enthusiasm, with the spirit of the Apostles, gladly "Leave all things to follow Christ."—Bishop Colton in Catholic Union and Times.

THE REV. MR. STARBUCK.

Our younger readers, not familiar with the history of the Christian Church, may get erroneous ideas from the Rev. Mr. Starbuck's learned efforts to do even-handed justice to Catholic and Protestant persecutions.

We do not mean to imply that the Rev. Mr. Starbuck intends to give a wrong impression, for we know that he is incapable of harboring such a thought. It must be remembered, however, that the Rev. Mr. Starbuck is a Protestant, and it is reasonable to suppose that his interpretation, his estimate of the facts of history, especially those of the great rebellion called the Reformation of the Sixteenth Century, must be colored more or less by his religious leanings and convictions.

It could not well be otherwise, nor need we suppose even that the reverend gentleman is conscious of such a bias. This prejudice has shown itself more than once in his historical papers, and it mildly crops out in his paper this week. In this paper he deals with "the three prevailing religions," and presents them as "equally intolerant." This comparison of the three—sometimes he gives us four and five—"prevailing religions" is somewhat confusing to a Catholic who knows what confuting to a Catholic does not understand how three or four or five religions, which have so little in common anyway, can fairly be compared. Only one of these religions, namely, the Catholic religion, at the time this comparison is instituted—say the pontificate of Pius IV.—had any age; only this one had performed any service to the human race, this alone had exercised any controlling influence on the thoughts, or helped to mould the ideas of the Christian world; only this religion had concrete existence by its influence it exercised on the social, civil, and political institutions of civilized Europe. In these relations, therefore, there seems to us to be no room for comparing the Catholic religion with any other.

But the greatest offense is the comparison between what he calls Catholic and Protestant persecutions, forgetting that every country in Europe, at this time, had been Christianized and civilized by the Pope, that his laws and institutions were based on Catholic ideas, that these countries were all one family with the Pope at their head, and that the people of each country, believing religious unity to be an essential condition of the peace and prosperity of the nation, enacted repressive laws against anything or person that might seek to break this religious unity. For ages these were the prevailing ideas; for ages these legal enactments were in force. Is it fair to describe the operation of these laws as persecution? It would be more just to describe our own laws against the Mormons. At any rate we see how unfair it is to compare the wild, lawless and fanatical outbursts of so-called

SOME CURIOUS REFLECTIONS

Catholic News, London, England. We wonder how some people will explain the success of Japan all through the present war? We mean that somewhat numerous class of people which finds, for instance, that Catholic nations get beaten in wars and in the battle of progress because they do not please Almighty God, while their Protestant neighbors are victorious in war and amass great wealth and make rapid progress because they are God's beloved people.

Now the Japanese are pure Pagans, and as they are so progressive and so successful, is it to be inferred that Paganism is more pleasing to the Almighty than such a form of Christianity as the Russians adhere to? The Russians, it will be remembered, are not Catholics. Like our Anglicans, they do not accept the supremacy of the Pope, and one would imagine that on this ground alone they are entitled to special privileges and special blessings; but the outcome of the war shows that this is not so.

What, then, is the explanation? Surely it is either such as we have just set forth, and if it is, we ought to be some Pagans straightway, or it is that in matters such as national wealth, national progress and success in war, nations are left to the results of their own actions? They gain battles if they have good guns and good ammunition, and they gain these battles whether they are Christian or whether they are Pagan.

Of course, we do not deny the possibility, and even the probability, of special Presidential interventions, but we do say that in human affairs the consequences of human acts are bound to come home to roost, and if a man who cannot swim will jump into deep water, unless assistance of some kind comes to him, he is sure to drown, and we question very much whether he would be saved if he refused to accept a life-buoy and commented to say his prayers. Providence expects us to make use of the ordinary material means which He places at the disposal of mankind, for the achievement of ordinary material ends.

We do not forget, in this connection, that a certain Baptist minister wrote to the Daily News urging that all good people should pray for the triumph of Japan (which is Pagan) over Russia (which is Christian) because the Russian creed in some manner was similar to that of Roman Catholicism. So there you see! Unadulterated Paganism is to be preferred to a form of Christianity which does not meet with the approval of certain persons who call themselves Christians.

There is an inscription which was placed over the gate of the town of Bandon to the effect: "Jew, Turk, or Athiest—'May enter here, but no Papiat."

For all these reasons, therefore, we submit that it is at least misleading, and not exactly true to the facts of history, to institute such comparisons as the Rev. Mr. Starbuck makes between the "three prevailing religions," and then to find as a result of this comparison that "equally intolerant." We do not wish to be understood as standing sponsor for the wisdom of the laws enacted during those times. The people of every age and country have the right to enact their own laws, and the mildness of those laws, will generally represent the progress which a people has made in Christian civilization.

As to the charge made this week against Pius IV. we are unable to find any historical foundation to support it. It should be remembered, also, that the Waldenses, to whom allusion is made, became about thirty years prior to this, Protestant in principle and to this, Protestant in principle and practice. The Rev. Mr. Starbuck himself has more than once shown—what Protestant scholars now generally admit—that the Protestantism of this era was, above all, militant and political, and that in whatever country it got foothold it sought by force to overturn the existing institutions, civil and religious. We presume that it is entirely true that Protestantism at this time was kept out of Italy, if not out of southern Europe, by the vigilance and firmness of the Popes. Was not this a service to humanity, and one of the greatest the Popes ever rendered? As to Ireland, our reverend co-laborer never tires of saying a good word for that country. No, the Irish never persecuted, but when they were persecuted, they did not have the power, they endured a persecution which by its diabolical iniquity and ferocity was never surpassed, and which ought of itself to discredit the claim of superiority of the new Protestant Gospel.—Sacred Heart Review.

In Vacation Time. "The laws of the Church permit of no relaxation in the performance of religious duties during vacation time" says the Southern Messenger. "Punctual attendance at Mass, and the regular frequentation of the Sacraments, are just as necessary in Midsummer as in any other season of the year. Catholics leaving home for a vacation should bear this in mind, and arrange their plans accordingly."

THE BOSTON TRANSCRIPT ON THE POPE'S ENCYCLICAL.

The Boston Transcript prints an editorial, in its issue of May 27, which refers most sympathetically to the Pope's latest encyclical and to the Pope himself. It says: "Pius X., the present Pope, is an admirer and advocate of the simple life—at least in so far as it applies to the preaching and teaching of the doctrine of the Church over which he rules. His latest encyclical is a striking illustration of this. It is the self-revealing of a man who, despite the exalted position he holds, despite the customs and rules and precedents of centuries which surround his office, remains still as simple in heart and mind as when he was a poor parish priest. This latest encyclical of his has not for its theme some subject of deep learning. It deals with no problem affecting the spiritual welfare, the intellectual doubts of the higher critics. It is not concerned with the political situation of the Church, here, there or anywhere. It is on the contrary, an admonition to the bishops and priests of the Catholic Church to be zealous in teaching the simple truths of religion—those to be found in the catechism—to their people in a simple way."

The Transcript's article comments on the Holy Father's wishes with regard to teaching and preaching, and says that though he desired simplicity, he does not desire vulgarity or ignorance or uncouthness in the pulpit. "He makes it very plain," says the Transcript, "that the simplicity he has had in mind is the simplicity which comes of study and preparation." Extracts from Pope Pius' encyclical are given to illustrate this, and the editorial closes with the following words: "Surely it would be an excellent thing if all preachers and teachers, even those who count themselves outside the Pope's jurisdiction, and who would not think of receiving any religious hints from Rome, would lay to heart this passage from the encyclical. People who now take to the woods on Sunday would then be found in Church more frequently, and there would not be such walling from the pulpit about empty pews. Let us get back to the simple in preaching as in other things."

Let us bear the Cross; our greatest cross is ourselves.—Fenelon.

And was it not Dean Swift who penned the lines: "Whoever wrote this wrote it well. 'The same is on the gates of—?' Anything is preferred to Catholicism in the view of some people. Now if Pagans such as the Japanese are ahead even of Protestant States in many matters—and they seem to be in an army organization—are we to infer that God is on their side, rather than out hat of Christians? London, Eng., Catholic News.

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

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.

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, and its wholesome influence reaches more Catholic homes.

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

Yours very sincerely in Christ, DONATUS, Archbishop of Ottawa, Apostolic Delegation.

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

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

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

There fore, 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. FALGOUT, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, JULY 22, 1906.

IRELAND'S DEPOPULATION.

It is a melancholy fact that the population of Ireland is still decreasing, notwithstanding the legislation of the last few years, which, it was hoped would render the people more prosperous and contented.

Under the Land Purchase Act, it was expected that the facilities afforded the tenants to become proprietors would be of immense benefit, and such has really been the case, as many estates have already been disposed of under the Act, thus changing to a considerable extent the status of the tenantry who have become under its owners of the land.

Nevertheless during 1904 no fewer than 36,902 natives of Ireland, according to a recent issue of Reynolds's Newspaper, left their homes to seek their fortune elsewhere. These have come for the most part to Canada or the United States. These emigrants are chiefly the young and stalwart portion of the population, as the most helpless usually stay at home. This circumstance makes the case most deplorable.

It is easy to see that in such a condition of affairs Ireland cannot prosper or progress, and the causes which have operated in the past sixty years to depress the country are in operation still. The land is not passing into the hands of the people rapidly enough to give them a true interest in their native land. One of the reasons for this is that the Land Purchase Act has not a compulsory clause such as the Nationalists have always maintained to be necessary. It is true that the people are becoming proprietors, but at the same time the inducements to leave the country are becoming more and more attractive, owing to the emigration policy of America, and, besides, the charges for passage across the ocean are becoming cheaper. Both the United States and Canada endeavor to attract sturdy and intelligent settlers, and the means they have adopted to this end serve to counterbalance all the advantages offered by recent British legislation, and it would appear that this will be the case until compulsory sale be provided for under the Land Purchase Act. Against this feature of the Land Act the Government has hitherto constantly set its face; and now the proposition has been set before Parliament to redistribute the representation of the three kingdoms. The proposed bill would reduce Irish representation by 22 seats, while England would have an increase of 16, Scotland 4, and Wales 1.

In view of the constant diminution of population in Ireland the proposed abolition of 22 constituencies would be reasonable enough, and even it might be deemed liberal treatment, as by a strict representation according to population Ireland should have its members reduced by 30. Nevertheless, this

reduction will be strenuously opposed by the Liberal as well as the Irish members, on the plea that at the Union in 1801 it was agreed that the present representation of Ireland should be continuous. It was not, of course, foreseen that Ireland would decrease in population as it has done; but even now, Ireland can never impress upon Parliament its claims to just treatment; and still less will she be able to do so if her representation be diminished. All these facts point out to us the grounds upon which the redistribution bill will be opposed, and also those upon which the demand for Irish Home Rule will be continued more strenuously than ever as the only remedy which will give the country a prosperous future.

The total loss of population in Ireland since 1851 has been 3,997,913, which with the natural increase would have served to more than double the present population, if it has remained in the country, instead of diminishing by nearly one half—and by very nearly one half if we go back to 1847 when the annual diminution became a notable fact.

The loss of each Province is as follows, since 1851:

Table with 2 columns: Province, Population Loss. Munster 1,406,452; Connaught 659,741; Ulster 1,121,871; Leinster 699,110; Unclassified 110,734.

There is a slight decrease in the falling off of 1904 as compared with that of 1903, but we cannot as yet say whether this is owing to an improvement in the condition of the people or to accidental circumstances. If the former be the case, we may hope that the continuous depopulation will soon cease. At all events the laws need to be made more drastic to suit the circumstances of the country.

ORANGEMEN'S DAY.

The twelfth of July was celebrated all over the Province of Ontario, in distant Manitoba, and other provinces of the Dominion, and was notable for the amount of baldersdash uttered by the speakers of the day in praise of the principles of the Order which were as usual described to be contained chiefly in a determination to uphold equal rights for all British subjects. In the face of this declaration, and in direct opposition to this fictitious principle, the passage of the educational clauses of the North-West Autonomy Bill were everywhere denounced as an attempt by the French province of Quebec to coerce the new provinces of Alberta and Saskatchewan into a system of education distasteful to them. As a matter of course, the truth was kept in the background, that the desire of the Orange Lodges is really to coerce the Catholics of Canada into the education of their children without religious instruction, so that at least, if we persist in giving them a religious education at our own expense, the obligation may be imposed upon us to educate their children also. They put themselves, in fact, into the position of paupers, to have themselves freed from part of the burden of educating their own children, by imposing upon Catholics a double tax.

This was the tenor of the speeches of Dr. Sproule and other officers of the Grand Lodge at Belleville, and of other lodges at Stratford, London, Toronto, Kingston, Brandon, and elsewhere. Sir Wilfrid Laurier, and the Papal Delegate to Canada, Mgr. Sbarretti, were made the target of venomous though innocuous abuse, and every effort was made to stir up dissension between the people of Ontario and Quebec. Thus one Mr. Hoeken at the meeting on the Toronto Exhibition grounds declared that "Mgr. Sbarretti rules Canada," while "the Orange Order stands for freedom, and we are for this branded as bigots."

Bigots the Orangemen have been from their first existence, and they were described by the eloquent and brave Protestant Henry Grattan in the Irish Parliament as "a society of bandits who ravaged Ireland, and subjected the Catholics of the country to a most barbarous and intolerable persecution."

They would do the same to day if they had the power; but they know that their day is past, and all they can now do is to spend their hydrophobic froth in twelfth of July ravings, such as the following from Mr. John McMillan, who said at the Toronto meeting:

"The autonomy bills violate the Constitution, and were forced through Parliament by a servile majority. The action of many members has shaken the country's faith in political honesty, but he hoped the country will soon speak out on this subject. Because the French settled first in this county it is no reason why they should rule it. This country should not be English Irish or Scotch, and the Orangemen are determined it shall not be French, and that the (Catholic) Church shall not control it."

This constant harping on the French origin of the people of Quebec is the

most efficacious means of keeping back the prosperity of the country. The French have no desire to rule it, but the French Canadian people are just as much an integral part of Canada as are the English and Scotch of Ontario. The only thing which make such talk as that of Messrs. McMillan and Hoeken less harmful is the fact that the people of the Dominion of all creeds and races pay no attention to these ravings.

We regret to observe that a prominent clergyman of the Church of England, the Rev. Canon Cody took part in the Toronto proceedings, and encouraged Orange bigotry by declaring that Orangemen bear no malice against any one but are for liberty for all.

Canon Cody must be somewhat acquainted with the history of Orangism both in Ireland and in Canada, and he must know that until the influence of that Order was broken through the spread of intelligence, and of a better understanding among Protestants in general, of the benign work of the Catholic Church, the aim of Orangism was always in both countries to create dissension between Catholics and Protestants, and to do this it was always ready for violence, persecution, and acts of disloyalty which are recorded on the pages of history.

In general the Orange gatherings of this year were not characterized by the orgies and riotous proceeding which marked them in previous years. In our city of London, however, there was an incident which has stirred up some bad blood between the local members of the Order and visitors from the United States. About eight hundred Orangemen from Detroit and Port Huron were among those who took part in the celebration here. One of these being in a state of intoxication, gave utterance to contemptuous sentiments regarding Canadians, in the neighborhood of the City Hotel, crying out "to h— with the Canadians." A riot on a small scale was occasioned by this language, and a number of the local Orangemen tore down the American flag which floated from the veranda of the house. Several of those engaged in the disorder were arrested.

The matter does not appear to have been of very serious character, nevertheless it has been followed by a denunciation of all who took part in it, emanating from the Orange Grand Master of the United States, Dr. Henry Hall of Boston, Mass., who has ordered the suspension of every American Orangeman who had a share in the riotous proceedings, and has called upon Dr. Sproule the Canadian Grand Master, to act similarly in regard to the London Orangemen who insulted the American people by tearing down and trampling upon the American flag.

As Shubenacadie, near Halifax, also there was a tragedy arising out of a spree in which several members of the order participated. One young man threw into the river a bottle partly filled with liquor, and another named Frank Brown, aged nineteen, jumped in to fetch the bottle to the shore. Brown sunk immediately, and when his body was recovered twenty minutes later life was extinct.

Orange gatherings are particularly likely to be attended by such tragedies for the reason that they are organized for hatred, which is one form of irreligion, and there is no religious restraint upon those who take part in such assemblages—and this is the case notwithstanding the pretence of religion which Orangemen constantly flaunt before our eyes. The religion of hatred is a religion of selfishness and disorder, and must have a demoralizing effect upon those who participate in it.

NEW ATTITUDE OF THE REV. CHARLES A. BRIGGS.

The controversy which raged some years ago within the Presbyterian Church, and which threatened to rend that organization by a serious schism, can not have passed from the memory of our thoughtful readers. At that time the Rev. Dr. Charles A. Briggs, a noted Presbyterian divine, and the Professor of Biblical exegesis in the New York Presbyterian Union Theological Seminary, uttered views in regard to Biblical inspiration, which startled Presbyterians, not without solid reason, regarded as heretical, and as opposed to the traditional teaching of the Presbyterian Church and the Westminster Confession of Faith.

The General Assembly, before which the case was brought up, was violently rent between the maintainers of Church authority on the one hand, and the insidious promoters of the so called higher-criticism which has attacked the historical truth of the Bible, and even its genuineness, so that but little would be left for any foundation for Christian faith, even though some kind of inspiration would be concedingly granted to some of the moral and poetical portions of the sacred volume. The inspiration conceded to the Bible was in fact something like that which men will

grant to Shakespeare or Milton, to the Koran and the Vedas.

At some moments, it seemed that the views of the higher-critics, so called, would even prevail. But those who expected and hoped for this termination of the dispute were disappointed. The Assembly distinctly condemned Dr. Briggs, who was, however, sustained by the Faculty of the Seminary, which as a natural consequence ceased to belong to the Presbyterians as part of their system for clerical education.

But the Rev. Charles A. Briggs was not satisfied with this state of affairs, which brought strongly before him the incongruous character of a Church which endeavored to assert its authority as having been established upon a rock against which the gates of hell, that is all the powers of hell or pandemonium, cannot prevail, yet which concedes to every individual the right to interpret Scripture as he wills.

Dr. Briggs saw that he could no longer remain under the Presbyterian banner. He must find a firmer authority, and he sought it in the Protestant Episcopal Church. Is there not an Episcopalate, an historic Episcopalate, an Episcopalate which claims to have come down from the Apostles by an uninterrupted succession? Surely, then, authority and truth must be found there.

The reverend doctor, therefore, turned to that Church for light, and was ordained a "priest" therein by the Right Rev. Bishop Potter of New York. But, strange to say, Dr. Briggs was made a priest without being required to change his belief in the doctrines which he had derived from his "higher criticisms."

We cannot say we are much surprised as this, for Protestant Episcopalism and its sister, or mother faith, as you will, Anglicanism, are made to cover many faiths—birds of various foliage and nature, in one nest, almost from the non-faith of Tom Paine to the vigorous decrees of the Council of Trent, or of the long line of Popes.

But the Rev. Doctor is evidently uneasy in such a nest. The New York Sun of July 7 even goes so far as to assert that the Doctor "whose higher criticism of the Bible caused his withdrawal from the Presbyterian Church, and his entrance into the ministry of the Episcopal Church, seems to be preparing to go a step further in his search for authority, and to render adhesion to the Pope."

Well thought of! The Catholic Church is ready to receive all wandering sheep, who really intend to place themselves under the pastoral care of our one Shepherd Jesus Christ, and of His representative and Vicar on earth the successor of St. Peter to whom Christ committed the care of His whole flock. Christ Himself invites them to return to the one fold under one Shepherd. But if the rev. gentleman is to return he must become an obedient disciple. He must no more wander in unwholesome pastures. He must accept the teaching of the one true Church without reserve and he will be welcome.

The last North-American Review has a paper from Dr. Briggs on "Reform in the Roman Catholic Church." In this essay he says:

"Pius X. makes Jesus Christ Himself the centre and mainspring of Reform, and as this is exactly what the most enlightened Protestants desire for their own churches, what more can they ask for the Church of Rome? If now the Pope as the Head of the Roman Catholic Church, owing to the reverence and obedience given him by that whole Church as the successor of St. Peter, and the living representative of our Lord, can succeed in raising up Catholics throughout the world to this exalted position of reforming everything in Christ, there will be ere long the greatest revival and reformation known to history, and the Protestant Churches will have to beatir themselves to keep pace with it."

The doctrine of the Immaculate Conception, he does not deem a real obstacle to the return of Protestants to the Church; for many Protestant theologians think this dogma to be a necessary consequence of the doctrine of original sin.

The infallibility of the Pope, he imagines, will not be a great obstacle to the return of Protestants to Christian Unity, for it is so limited and hedged in to sure dogmas that it will rarely be necessary for the Pope to exert the prerogative with which this dogma invests him.

On the other hand, "the reformers—all of them—were greatly mistaken in their interpretations, and the faith of Protestantism to-day would not be recognized by any of the reformers. The dogmatic differences with Rome either no longer really exist, or are in different forms, and concerned in different questions."

In fact the rev. gentleman admits that the government of the Catholic Church is thoroughly scriptural. Its degrees of order are found in Scripture in the forms of "Bishop's parochial, diocesan, and provincial, and even the Pope, in the judgment of many historians."

The Sun comments on these sentiments:

"Utterances like these seem to suggest that Rev. Charles A. Briggs is turning his thoughts in the direction of the Church of which the Pope is the Head on earth. All along it has appeared evident that if he did not follow the lead of his teaching into square rationalism, he was bound to fetch up at Rome."

We cannot say whether the surmises of the New York Sun are correct, but if the rev. gentleman is in earnest, and accepts the truth from his heart, he would be welcomed by all who hold already in the Catholic Church, "the faith once delivered to the Saints."

Has Dr. Briggs discovered fully the hollowness of Episcopal claims to a real and historical Episcopalate with Apostolical Succession?

THE POPE AND THE EMPEROR OF AUSTRIA.

It was stated some weeks ago by a number of leading newspapers of Europe and America that the Emperor of Austria had made arrangements to visit the King of Italy in Rome, and that the Pope had consented to this, thus breaking, in favor of Francis Joseph, the rule which forbids Catholic monarchs to recognize the Italian usurper by this act of amity.

The necessity of keeping up this rule arises from the need of the Pope's independence of every civil authority, in the government of the Church. Until the occupation of the States of the Church by the Italian Government he possessed such independence. It would be most unprofitable in any Catholic sovereign to recognize the right of the usurper, and so the visit of President Loubet to King Victor Emmanuel was a disgrace to the nation which from the days of Pepin, was the mainstay of the Pope's temporal power. The traditions of France were violated by this act, and it was declared that France is to be hereafter always ready to stand aside when the rights of the Holy See are invaded.

But the statement of the Press in regard to the Emperor Francis Joseph, it now appears, is without any shadow of truth. The Emperor, though he was not prepared to go to war to maintain the Pope's rights, at least, never by any act of his consented nor appeared to consent to the usurpation of the Pope's territories. The lie has been traced to its source by the Osservatore Romano, and that source is M. de Bonnefon, an always unreliable French journalist who is constantly seeking for sensational items to make his paper more interesting. But there is another design in M. Bonnefon's conduct. He aims at prejudicing Frenchmen against the Pope, and people of other nationalities also, by making it appear that the Pope treated M. Loubet and France unfairly by taking offence at what he was ready to agree to where another country was concerned in the matter. Lies are the most effectual means of raising this prejudice, and therefore M. Bonnefon uses them for the purpose. No Catholic potentate should visit the Italian king till the Pope's independence in his own territory be ensured.

CHURCH AND STATE IN FRANCE.

It may not indicate much change of mind for the better on the part of the French Chamber of Deputies that by a vote of 243 against 14, a government bill was passed granting amnesty for those who were condemned in 1899 as guilty of a revolutionary conspiracy for the restoration of the monarchy. Paul Deroulede, who figured in the farcical defence of his castle in the midst of Paris, against thousands of troops, and who was finally overcome by streams of water poured in upon his domain by means of fire engines, and who is now an exile in Spain, will be permitted under this amnesty to return to France.

Along with this amnesty, the sentence inflicted on religious congregations for violations of the Law of Associations, and all the punishments connected with the drawing up of secret reports on army officers under the regime of espionage of M. Combes and General Andre have been cancelled. It can scarcely be supposed that it was merely through a sense of shame for the meanness and misdeeds of the Combes Government that the present Government of M. Rouvier has taken this step. Premier Rouvier and his colleagues were as responsible as M. Combes himself for the misdeeds of Premier Combes as they were among the firmest supporters of the latter, voting for all his measures and policy.

It is evidently as we believe, the fear that with a general election in sight there will be an uprising of the people against the persecuting policy of the past, that they have come to the conclusion that they must now be more moderate in their dealings with the Church. They wish, as we believe, to appease the feeling they have aroused, by a somewhat more moderate policy than that which they have hitherto followed.

It is much to be regretted that no Catholic leader has risen up with the courage and ability combined of Herr Otto Windthorst who withstood Herr Otto Von Bismark in Germany, and finally succeeded in obliging the "man of the iron and blood" to retrace his steps and finally to repeal all the anti-Catholic measures he had previously adopted, so that Germany stands now in her relations with the Church, as she stood in 1870. We again express our confidence that the French Government will be similarly forced to retrace its steps, notwithstanding that the horizon is still clouded. We do not, indeed, expect that the Rev. Mr. Windthorst will do this. It is too closely identified with the anti-Christian policy of M. Combes for this; but we very much doubt that it can retain power beyond the next general election which will take place early in 1906.

The Bill for the separation of Church and State, as already passed by the Chamber of Deputies, has been committed to a committee for consideration, and is thus advanced a stage. It has been modified to some extent by the provision that the lay parochial committees to which is to be committed the administration of Church affairs must be believers in the tenets of the Catholic Church. Even in this form it is a most anti-Catholic provision, yet it is less objectionable than it was originally introduced, when practical Atheists might have been elected to office. The retreat of the Government even from this outpost is a proof that they had found themselves going too far for the people; but it is stated that the alterations made have not made the Bill acceptable to Catholics, while it has excited determined opposition from the Radical deputies.

The Bill has still to run the gauntlet of the Senate, where it will be opposed on the same grounds on which it was opposed in the Chamber of Deputies, so that its fate is still uncertain. The Government, however, declares that it will have it passed before the dissolution of the Chamber.

A CHICAGO UNIVERSITY PROFESSOR ON THE BIBLE.

The University of Chicago, notwithstanding the fact that it professes to be a Baptist denominational institution, has become notorious for the strange freaks of its professors and for the insidious attacks these gentlemen have made from time to time on the foundations of the Christian religion.

Not very long ago the ladies in attendance at the institution objected to a body against the slang which was habitually used by one of the faculty in his lectures. They very properly maintained that such language is not a suitable medium of instruction in a supposedly high institution of learning.

We do not know what has become of the professor against whom this complaint was made, but we presume the evil complained of has been eradicated. But a greater evil than slang is the undermining of the Christian Faith of the students which is taking place there surely through the anti-Christian teaching imparted there under the disguise of Higher Criticism, and Progressiveness.

Real Christianity is what Christ taught, and not what men have invented to take the place of His teaching, such as what Professor Herbert L. Willet taught in a recent lecture to the Students on the Bible and Monuments.

He said: "The Bible is a failure both as an artistic production and as a source of historical information. The Bible is a fragmentary book, and as an example of this we find twenty years of the greatest importance in the reign of Samuel over Israel, passed over in two verses, and the reign of Solomon is passed over in a similar way."

No doubt, the reigns of Samuel and Solomon would furnish much interesting matter if the events thereof were more fully recorded in the Sacred Scripture; but it must be borne in mind that it was not to gratify the idle curiosity of students who look no further than to know of the wars and other vicissitudes through which the nations of antiquity have passed, but it is not the main purpose of the Bible to furnish such information. The Bible gives indeed a condensed history of the chosen people of God, but its main purpose is to show in what manner the Hebrews served God, and how they were rewarded, and how punished when they were disobedient, so that by their example all generations might become more earnest in the service of their Creator. For the attainment of this end it was not necessary to enter into all the details of the doings of kings and courtiers, and the historical details given us of the judges and kings of Israel and Judah are few in comparison with the length of their reigns. But there is enough given for the purpose for which the Bible was written, to be a message from God to man, with our salvation in view as its purpose. It is, therefore unseemly in a Professor of a

religious university indignity of the Bible. The professor con-

"In the New Testament trouble. The complete history of reason for this is concerned with political

The reason given is the correct one, sufficed to explain apparent surprise. tells us at the close he makes no attempt record of our Lord. We need not, indeed, that this record, the sublime doctrine, whereby our re-

about, is clearly to know the means which to bring about of this kind. Thus the p-

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formation if we names and man- nations which had the dominion of under Augustus C-

sors. And even life of Christ, it know what has a the work he can- plish, which is out-

The professor's their knowledge period in question from other sources says:

"We have been other facts, not from tablets and God has given reason precisely by our own reser-

ledge we require We should be our faculties in knowledge, with God's mode of h-

It is, therefore, teacher of a university to s- the Bible as an failure, whereas the purpose for

It is not to be of the students University, go- s- rmed infidels, w- ready to betray- they are suppo- their institution to promote.

HOLY CROSS

President Ro- the sixty sec- Holy Cross C- Mass., and add- siderable leng- with equal for- own country.

"In this co- veloping a ne- type known- old-world rec- springs, and- Each stock the- something of- country as a- stock we have- furnishing of- Holy Cross C- word which o- willing to hear-

"Here I wa- scholarship, a- along a certai- three years I- interested in- literature, an- a credible tes- public, which- large a Celtic- leave it to C- zens to be o- literature."

"I want t- Harvard and- where we can- chairs for the- ture."

Bishop R- graduates of- Lowell, Mass- "Religion- in hand for G- when He ap- teachers of- them: "Go- all nations, teachers, and- "Baptizing T- Father and o- Ghost." "Y- of your par- Church and- which you h- lives here, f- little time a- will be your- forget as the- and depart f- were reared- times engen- caution you-

In a rec- statement, o- are a relig- Glass, pres- lege, Los A- "My dear- church-goin- the time me- the sad fact- in this coun- rampant, v-

regretted that no risen up with the combined of Herr...

The professor continues: "In the New Testament there is the same trouble. There is not therein a complete history of Christ, and the reason for this is that it is not concerned with political history."

The reason given by Professor Willet is the correct one, and it should have sufficed to explain what causes his apparent surprise. St. John himself tells us at the close of his Gospel that he makes no attempt to give a complete record of our Lord's doings on earth.

The professor complains that a further knowledge of the events of the period in question must be looked for from other sources of information. He says: "We have been able to discover the other facts, not from Scripture, but from tablets and monuments."

God has given to man the faculty of reason precisely that we may discover by our own research most of the knowledge we require. We should be satisfied to exercise our faculties in order to obtain this knowledge, without murmuring against God's mode of bringing things to pass.

It is not to be wondered at that most of the students of the Chicago Baptist University, go forth from it as scorned infidels, when its teachers are so ready to betray the Christianity which they are supposed to teach, and which their institution itself was established to promote.

HOLY CROSS COLLEGE. President Roosevelt was present at the sixty second commencement of Holy Cross College at Worcester, Mass., and addressed the pupils at considerable length. His words apply with equal force to Canada as to his own country. He said in part:

"In this country of ours we are developing a new type of nationality, a type known to each of the various old-world races from which it in part springs, and yet separate from all. Each stock that comes here can furnish something of prominent value to the country as a whole. And from each of these we have the right to expect the furnishing of that element. Here in Holy Cross College I want to say one word which ought to be spoken to ears willing to hear it."

"Here I want to make an appeal for scholarship, and in all our universities, along a certain line. During the last three years I have grown peculiarly interested in the great subject of Celtic literature, and I feel that it is not a creditable thing to the American Republic, which has in its citizenship so large a Celtic element, that we should leave it to German scholars and citizens to be our instructors in Celtic literature. "I want to see in Holy Cross, in Harvard and all the other universities where we can get the chairs endowed, chairs for the study of Celtic literature."

BISHOP BRADY addressing the graduates of Notre Dame Academy Lowell, Mass., said in part: "Religion and science must go hand in hand for God Himself ordained it so when He appointed His apostles the teachers of mankind, commanding them: 'Go ye therefore and teach all nations,' thus appointing them teachers, and then He instructed them: 'Baptizing them in the name of the Father and of the Son and of the Holy Ghost.' 'You should now be the joy of your parents, the strength of the Church and the light of the parishes in which you live. Lead good and holy lives here, for you are only here for a little time and then an eternal reward will be yours. Sometimes our young forget as they go out into the world and depart from the life for which they were reared. A little learning sometimes engenders pride, and I would caution you to beware of pride."

In a recent sermon referring to the statement, often heard, that Americans are a religious people, Rev. Jos. S. Glass, president of St. Vincent College, Los Angeles, California, said: "My dear brethren, we are not a church-going people and if the signs of the time mean anything, they point to the sad fact of a great field of infidelity in this country. Pleasure is becoming rampant. When we look into the out-

side we find millions of our American people leaving God aside, and with no prescribed form of worship. The young people are growing up to be an unwholesome people." So much for "God-less schools" which Messrs. Sproule & Co. would force upon us.

MISS HELEN JEROME, travelling correspondent of the Melbourne (Australia) Age writing in the New York World, says she had been accustomed to associate the illustrious name of Cardinal Gibbons with all the pomp and circumstances of religion. "Instead," she says, "I find a simple, kindly gentleman, whose hand is offered me on true American principles of equality, who bids me sit in his presence. No secretary was there to intercept the way, no gorgeously uniformed flunkies to bar me from his presence. I came to him with a message from Cardinal Moran, of Sydney."

ANNUAL PILGRIMAGE

TO ST. ANNE DE BEAUPRE, TUESDAY, JULY 25TH—ITINERARY OF SPECIAL TRAINS. The Ontario Pilgrimage to the Shrine of St. Anne de Beaupre will take place (this year) on Tuesday, July 25th, and will reach the Shrine on Wednesday, 26th—the Feast Day of the Mother of the Blessed Virgin. Excursion rates will prevail at all stations of the G. T. R. from Whitby, Lindsay, Peterborough, Haliburton, Mariposa and all points east thereof, as far as Aultsville; and at all stations of the C. P. R. from Myrtle and all points east thereof, including Peterborough, Perth, Manotick, Stittsville, Carleton Place, Brookville, Prescott, Smith's Falls, as far as Chesterville, included. Passengers from Lindsay, Haliburton, etc., will take regular morning train and connect with special at Port Hope, and those from Mariposa, etc., will board special at Whitby Junction. Pilgrims from Toronto, London, Hamilton, and other points in Western Ontario will leave Toronto on Tuesday morning by regular Montreal express trains, procure regular return tickets as far as Whitby or Myrtle stations on the main lines of the G. T. R. and C. P. R. a short distance east of Toronto, purchase pilgrimage tickets at either of these stations at a cost of \$3.05 from Whitby and \$3 from Myrtle, and then take special trains which will be awaiting them and proceed to St. Anne de Beaupre, which shall be reached at 7 o'clock on Wednesday morning.

Exceptionally low rates will prevail at all stations throughout the Eastern part of the province, and tickets will be good only on the special train going, but valid on any regular train returning up to and including Tuesday, August 1st. This means that pilgrims can leave Quebec city by the regular trains of Tuesday, August 1st, and Montreal by the morning train of August 2nd; but if a stop-over at Quebec or Montreal is desired, it must be so timed as to leave Montreal for a continuous journey home not later than the morning of Wednesday, August 2nd. The pilgrimage will be under the immediate direction of Rev. D. A. Twomey, Belleville, Ont., who will give any further necessary information to intending pilgrims. Dining cars will be attached to the C. P. R. special, in which meals may be procured on the journey, and whilst at St. Anne's for the nominal sum of 25 cents per meal.

C. P. R. sleepers and first class coaches will be conveniently placed on the track near the Basilica, and will be at the disposal of the Ontario Pilgrims. There will be no charge for the use of the first class coaches on Wednesday night. Pilgrims from Toronto via Grand Trunk must take the 7.45 a. m. Montreal Express, and await Pilgrimage Special at Whitby, Ont., until 1 p. m. The 9.15 a. m. C. P. R. Montreal Express will make immediate connection with C. P. R. Pilgrimage Special at Myrtle. 1394 3

CATHOLIC NOTES.

A despatch from Rome announces the sudden death, of heart disease, of the Rev. Dr. Murphy, Rector of the Irish College.

Rev. William D. Hickey, of Dayton, the oldest of five brothers in the priesthood in the Cincinnati diocese, will observe the silver jubilee of his ordination August 1.

Three Sisters of Mercy, who have been living in Quebec, have just left Canada for Japan, where they will devote the remainder of their lives to caring for the lepers of that country.

The oft-repeated statement that Admiral Togo is a Catholic is contradicted, says The London Monitor and New Era, by the auxiliary Bishop of Tokio. The Bishop says, however, that a great many Catholics are prominent in the government of Japan, and the Mikado and his ministers are most favorable to Catholic missionary work.

It is announced that Lady Butt and her daughter, the Princess Margaret Ruspoli, are about to become Catholics. Lady Butt is the widow of the late Sir Charles Butt, President of the English Probate and Admiralty Division. Sir Charles was a Protestant, but his brother became a convert to Catholicism, and was the late Dr. Butt, the lamented Bishop of Southwark.

A large marble monument in memory of the late Pope Pius IX. is to be erected in the cathedral of Sinigaglia, his native place. The monument is the work of Lorenzo Cozzas, the well-known Italian sculptor. It was at first suggested that the memorial should be erected in the market-place of Sinigaglia, but Pope Pius X. wrote in protest against this, saying, "The saints belonged to the Church."

Mother Mary of St. Domitilla, for the past thirteen years stationed at the mother house of the Sisters of the Good Shepherd, Angers, France, was elected Mother General on the feast of the

Sacred Heart. She is a Canadian by birth, and four years ago visited houses of the order in the United States, Canada, Australia and other places. At one time she was superior of the House of the Good Shepherd at Lima, Peru.

The Sisters of the Good Shepherd of Buffalo, N. Y., quietly celebrated the Golden Jubilee of their advent to that city on Saturday, July 8. Solemn High Mass was celebrated by Right Rev. Mgr. Baker, V. G., with Fathers Weber and W. Bennett deacon and subdeacon respectively. Besides His Lordship the Bishop a number of priests were in attendance.

His Grace Archbishop Howley was invested with the Pallium on Friday, June 23, in the Cathedral of St. John the Baptist, the investiture being performed by His Lordship Bishop McDonald of Harbor Grace. It was a particularly important epoch in the history of the Church in Newfoundland and an evidence of the earnestness and zeal of his beloved Archbishop, priests people and combing to make the occasion one long to be remembered by residents of that country.

Right Rev. Monsignor Nugent, the veteran priest-journalist whose three score years and more were devoted to the promotion of the honor and glory of the divine Master as "the Savior of the boys," as preacher and orator, temperance advocate and founder of the League of the Cross and an ardent friend of the outcast and unfortunate, has been called to his reward. The venerable Liverpool philanthropist attained the ripe old age of eighty-four years. His memory will be gratefully cherished by people of all classes and creeds. R. I. P.

THE CATHOLIC SOCIAL MOVEMENT.

Seemingly inspired words are those of the Holy Father in his latest encyclical. It was addressed to the Italian Bishops, but who will say that it is not equally applicable to all people wherever they chance to dwell? The Catholic Social Movement is the topic considered, and in his letter Pius X. shows his deep solicitude for the welfare of the nations. He can see and realize present conditions: Mammon is becoming a god; the world, the flesh and the devil appear to begetting the upper hand; worship of the golden calf, or, as a Buffalo lawyer aptly expressed it the other day, the golden hog, is in the supremacy.

In his effort "to restore all things to Christ," the Pontiff pleads with his people to make his words "efficacious, first in their own persons, and then afterwards to aid in making them efficacious among others, each one doing this according to the grace received from God, and in a manner befitting his station in life and the social duties he has to perform."

Men are but boys a little older grown. We are told that the boy follows the example of the man; but the man often is willing to follow his fellow-man. The good Catholic is a shining mark. His life is above reproach. Unfortunately, however, there are Catholics unworthy the name. It is these his Holiness would have think more deeply on spiritual things, and we venture the assertion that should each Catholic man live strictly in accord with the lines laid down by the Spiritual Father, there would be a religious revival the like of which the world has never known.

This would be, in a very great degree, the result of example. Many a non-Catholic, tossed hither and thither in the whirlpool of unbelief, often looks at the man instead of at the saving sacraments of the Church. He sees the human, overlooking entirely the spiritual.

Here is what the Holy Father expects of his children: "They must have true piety, many virtues, good morals and lead a life so pure that they will not be an edifying example to all. If the spirit be not thus tempered not only will it be difficult to promote good in others, but it will be almost impossible to act with a good intention."

"What will you do to hurry on this millennial plan? Are you going to keep on living a life of sin, doing only your Easter duty, and the rest of the time leading an eminently non-Catholic and decidedly disedifying life, or are you going to come nearer the Cross and show to the world what it really means to be a Catholic?"

God wants you to pursue the latter course, and He is not more than all the world?

His representative on earth urges you to look up and give your aid in "restoring all things to Christ."

Should we all not heed the call?

A PRIMARY DUTY OF PARENTS.

There can be no question that one of the gravest responsibilities assumed by Catholics who enter the holy state of matrimony is the religious training of the children with whom it may please Almighty God to bless them. Unfortunately, too, there is little doubt that the responsibility is one which many incur thoughtlessly, and which in consequence they are inclined to minimize, if not practically to shirk altogether.

True, when the dawn of reason first breaks upon the childish mind, Catholic mothers as a rule are faithful in sowing the seeds of elementary religious truths in the hearts of their little ones. The children are taught to make the Sign of the Cross, to recite short prayers; to speak and think with reverence of God the Father, our Divine Lord, and the Blessed Virgin; to distinguish the broad lines of right and wrong. Once the child has grown old enough to be sent to school, however, too many parents apparently think that the responsibility of his religious education is shifted from their shoulders to those of his teachers or of the parish priest. This is a radical mistake. Home training in the theory and practice of Christian doctrine can not be superseded by the instruction of even the most conscientious teachers or the most zealous priests. The lesson im-

parted by a pious and loving mother makes a more lasting and a more vivid impression than can be given by any other human agency whatever.

Even where the boys and girls attend parochial schools, in which the catechism forms one of the regular text books, the bedside instruction can not be safely dispensed with. Much less can it be neglected in the case of the thousands of our Catholic children who perform attend the public schools in which religion is tabooed. To imagine that the religious training of such children is sufficiently provided for by their attendance at the weekly Sunday school is to cherish a fallacy that is patently absurd. It is questionable whether the Sunday-school session can even do the negative work of quiet neutralizing the baneful influence of the non-Catholic atmosphere to which the children are habitually exposed; it certainly can not do much more.

The only parents who may hope to have rid themselves, in a very large measure, of their personal responsibility for the effective religious training of their sons and daughters, are they who have confided the education of those sons and daughters to Catholic colleges and convents. The authorities of such institutions really assume parental obligations toward those committed to their charge, and hence relieve the fathers and mothers to a great extent of one of their most essential duties to their offspring. The overwhelming majority of Catholics in this country, however, are precluded by circumstances from sending their children to college or convent, so their personal accountability for the Catholic training of those children can not be shirked.

Children who frequent the Public schools manifestly need peculiar attention. The Supernatural Being totally excluded from their minds during school hours, it becomes imperative that, at home, God and the soul, grace and prayer, the Holy Sacraments and the sacraments, the Blessed Virgin and the saints, penance and good works, sin and death and judgment, should be the subjects of frequent conversation. Family prayer, the Rosary in common, for instance, can in such cases scarcely be considered a negligible act; and no pains should be spared in forming these children to other devotional practices. It is elementary that their parents are strictly bound in conscience to see that they both attend the Sunday school with exemplary regularity and prepare the Sunday-school lesson with due diligence.

To secure either this adequate preparation or this regular attendance will commonly entail the exercise of the paternal authority; and Catholic fathers who neglect to enforce their authority on such points are sinfully imprudent. Growing boys who have made their First Communion are especially in need in this matter of a firmness of discipline which comes with best grace, and probably too with best effect, from the head of the family. Too often, unfortunately, the head of the family finds himself sadly handicapped in such conjunctures by his own indifference in religious matters. How many Catholic children there are whose observation of home life has probably engendered some such resolve as was formed by the precocious little fellow who inquired: "Mother, when shall I be old enough to leave off saying my prayers?"—"The mother stared in amazement. "Why, never, of course, Johnnie."—"Oh," said Johnnie, coolly, "when I'm grown up I don't mean to say any prayers! Father never does!" God help all such fathers! They are laying up for themselves unfulfilling stores of future bitterness.

Fruit-atives OR "FRUIT LIVER TABLETS" made from ripe fruit with the finest tonics added. Recommended by physicians all over the world for constipation, biliousness, headaches, &c. Fruit-atives have done more good than any other Liver and Kidney Medicine I ever used. Mrs. W. E. CARSON, Fort William, Ont. At druggists—See a box. Manufactured by FRUIT-A-TIVES Limited, Ottawa.

At best, the Catholic child who attends a godless school is sadly handicapped in the matter of attaining a genuinely useful education; and his parents, not less—but even more than his pastor, are obliged to supply the lamentable deficiency of his school-room training. They unquestionably owe to the youthful soul whose charge God has confided to their care, not only the example of an upright and devout Catholic life, but his Christian instruction without which his eternal salvation will surely be compromised.

WHAT'S IN A NAME?

For the CATHOLIC RECORD. At times a name says but little. It may be a term of fancy, a mere catch word such that any other appellation would answer equally well. Frequently, however, it sets forth a bold truth in a striking manner, throws a necessary property into evidence, or stands for the very nature of what it represents. In this case the name is characteristic; and the truth or reality it presents can not be adequately expressed by any other term. Men then intuitively seize its significance, and in business like way never by common consent agree to confer that name on anything save the genuine article. Such is the name Catholic. It corresponds so exactly to the nature of that Redemption purchased for mankind by the Saviour of the world, that at the very outset it was recognized as the distinctive mark of Christ's Church, and for twenty centuries that Church has remained in peaceful and undisturbed possession of the name. Now every Christian knows, he feels it thrilling in his very being, the all-embracing virtue of the Saviour's Passion, and logically infers that the Church must be proportioned to the cause that produced it; hence, he concludes that if according to the Apostles' testimony, Christ died that He might represent to Himself "a glorious Church without spot or wrinkle," if the name corresponds to a reality, it must of necessity be all-embracing, glorious, Catholic. Hence the truth conveyed by the name! And now, had as the world is, it has always held falsehood and imposture in abhorrence; it may be slow to receive the truth, but it will never stand for a lie; and seeing then that the world is such a stickler in the matter of names, it is by no means surprising that no sect could ever usurp the name proper to Christ's Church alone few even had the audacity to try it, and those who did became so supremely ridiculous in the eyes of the world that they soon learned to reserve their pet name for their post-prandial conversations, but when asked on the street the way to the Catholic church, invincible conscience prevailed and they pointed to that church which not only calls herself Catholic but which the whole world has held as Catholic for twenty centuries. The name is therefore significant. The world recognizes it as such, and the world is not deceived. The name corresponds to a reality, the universality of the Redemption. No other name so adequately expresses

that truth. So there is a good deal even in the name.

THE DIFFERENCE. No; the world will never tolerate an imposture. It spies it out at once, and stigmatizes it accordingly. And this accounts for that strange phenomenon we bear witness to every day, viz., that every adulterate sect has two names, the one it gives itself and the one the world assigns it. For it is the easiest thing in the world to assume a name, but the hardest thing in the world, nay, impossible, to have men sanction it if it deviates from the truth. These sectarians deceive a few, and these, their dupes, furious in their zeal, multiply their efforts to make their fictitious name prevail, but in vain. The world has had too much experience. They insist on being orthodox, the world calls them Greek Church or Schismatics; they would usurp the name of Christ's Church, but the world looks suspicious and thinks it better to call them Anglicans; they assume the name of Evangelicals but the world will have none of it and dubs them Protestants. They object, contend, protest, but to no purpose, men will call a spade a spade. It is really provoking! And yet this strict nicety of men in corroborating truth and unmasking fraud by leaving in the genuine in quiet possession of its name and stamping the sham with two, not only marks the difference between the true Church and the sects but also renders public testimony as to where the truth is found. We alone are called as we call ourselves. We call ourselves Catholics, and for nineteen hundred years the world has borne witness to the truth of the name, first by giving us that name and secondly by persisting in refusing it to any other. By so long the world proclaims the fact that of all religions pretending to be Christian we alone possess that mark that characteristic of the Church bought by the Passion of Christ—we alone are Catholic. O. M. I.

THE BAND OF CONVERT MINISTERS.

The band of convert ministers in England has been increased by recent ordinations. Rev. William Henry Woodcock, who has been a student at the College Boda in Rome for the diocese of Southwark, was ordained. He was an Anglican clergyman at Borey Trecoy in Devonshire. Mr. William Henry Drage, also a Southwark student at the same college, was ordained a deacon. He had been before his reception into the Church a curate at All Saints Church, Plymouth. Father Charleson, whose conversion made such a stir some years ago in Glasgow, as being among the first of the Presbyterian ministers to come over to Rome, was ordained to the priesthood at the Scots College. When he was presented to the Holy Father the other day this fact was related to him, and it pleased the Holy Father very much. Father McPherson, who has been studying at Dunwoodie, has completed his course and has been ordained.—The Missionary.

JULY SALE SPECIALS WE have surpassed all our previous efforts in making this year's July Sale the greatest one ever held. When others seek rest, we want to increase—to stimulate business—and what we have accomplished to make this sale a record-breaking one, is told fully by our Special July Sale Catalogue, which we mail free on request. It embodies the offerings of every one of our departments, each of which has contributed its part to establish a record of high quality goods at the lowest prices ever quoted. We want it distinctly understood that if you are not satisfied with the goods, you may ship them back and cheerfully we will refund your money. Here are two of the bargains offered:— No. 8014. The cut illustrates a very handsome Women's Waist of fine white lawn; the front trimmed with wide tucks and openwork embroidery insertion, full sleeve with deep cuff finished with cluster tucking and edged with lace. Sizes range from 32 to 42. 1.25 All it costs during July is No. 5722. If you can buy a Petticoat like this for \$1.00, you cannot overlook the opportunity. It is made of lustrous black sateen, deep flounce with two crimped frills, finished with five rows of strapping and two small frills. Sizes 38, 40 and 42. 1.00 Our July Sale Price We want everybody to share in this bargain, and as the demand will be enormous, we advise you to send us your order at once. WRITE NOW FOR OUR JULY SALE CATALOGUE THE T. EATON CO. LIMITED TORONTO - - - CANADA No. 5722

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CCCLXI.

We have seen, in examining the Republican correspondent's assertion that thousands of admirable men and women have been tortured and murdered at the instigation of Rome for refusing to accept the papal supremacy...

We have found that in Ireland intense Catholicity co-existed, with an invincible unwillingness to persecute.

We have found that in Scotland all the religious persecutions on both sides did not amount to twenty.

We have seen that in the three Scandinavian kingdoms there appear to have been scarcely any religious persecutions on either side...

We have seen that in Germany, Austria and Switzerland, religious hostility, on both sides, confined itself mainly to plunder, banishment, and suppression of worship...

We have seen that in England the two hundred and fifty or three hundred Protestants burnt were essentially victims of the Spanish hatred of heresy...

We have seen that in the Low Countries the thousands of Protestants burned, drowned, beheaded, or buried alive, were so absolutely victims of Spanish anger...

The objection taken, I think in the Independent, to Motley's brilliant works, that they are too intensely partisan, seems not ill grounded.

He is rather like Macaulay, careful in research, but it should seem needing to be counter-checked by opposite authorities.

We have seen that in France the religious quarrels were essentially national, being equally intolerant on both sides...

This leaves as yet unexamined only Italy, Hungary, and Poland. There seem to have been few persecutions of Protestants in Hungary and Poland.

This leaves us only Italy. Here I make out that some five thousand Waldenses were massacred.

The extreme reluctance of the Roman Inquisition to pass, and especially to execute, a sentence of death, is well known.

Speaking of this, let me say that, setting aside all malice, a judicious Protestant, or indeed Catholic, might compile a delicious book of fairy stories out of things that have never happened in the Catholic Church...

We may then dismiss this declaration of the correspondent as far too vague and undiscriminating to be worth very much, although I would by no means say that it is worth nothing at all.

FIVE-MINUTE SERMON.

Sixth Sunday After Pentecost.

And they had nothing to eat (Gospel of the Sunday).

The people who crowded about our Lord had nothing to eat, because out of love of the word of God they had for a time quit their work and their homes.

We may confidently expect, my brethren, the assistance of God even in temporal want and necessity if our honest endeavors fail.

They do not merit any special intercession of Heaven to save them from the consequences of their own laziness; they do not seem to deserve, they do not deserve, the assistance of the charitable, who are the stewards and the representatives of the Lord.

Now, brethren, do not imagine that this is a harsh and an unchristian way of regarding natural duties, and in compliance with the first great law of labor.

Now, I have frequently noticed one peculiarity about many of those who say they have nothing to eat, and that is, they cannot be said to have nothing to drink; and the presence of this kind of nourishment explains very often the lack of all other.

Now, my brethren, let us be industrious, saving, and frugal, mindful that upon us; let us try to help ourselves; then, if we fail, Heaven will surely help us, even in ways as truly miraculous as our Saviour's for the multitude in the desert.

CHARLES C. STARBUCK, Andover, Mass.

THE BUGABOO OF THE 'DARK AGES'

The Middle Ages are called by many people the Dark Ages, principally because the minds of such people are very dark about these same ages.

Protestants, who read nothing but the histories and romances intended for them, imagine that in the Dark Ages, so called, the Catholic Church, being in the ascendency, forbade everything rational, everything pure, everything joyous, and that it lay like a nightmare upon the souls and minds and hearts of men.

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The laxity prevailing in such houses in the Middle Ages has been a favorite theme since Protestantism began.

Now what are the facts? Such records when unearthed and published, only serve to show how mistaken and unworthy are those suspicions concerning the monastic houses in the Middle Ages.

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THE WAYWARD HEART.

IT IS HEAVY AND SAD WITH ITS WEIGHT OF SIN.

Only God himself can realize the sadness of the consequences of sin. And there are no more serious and discouraging than the disappointment and discouragement that result from it.

There is a cry from the darkness of the heart that has not yet become reconciled to the life without God, to the life that is nothing more than death.

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High Standing in Rowdiness.

By the Catholic Union and Times: Students of the Northwestern University undertook to put a circus out of business the other evening, and succeeded admirably.

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THE NOTIONS OF SAVAGE.

The curses of the so-called American Christianity is the sensational preacher. Almost invariably a man of small parts, and thoroughly conscious of the fact, he attempts to attract public attention to himself by preaching an astounding sermon which will get his name in the papers.

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Passing the Church.

Do we Catholics firmly believe in the Real Presence of Our Lord in the Blessed Sacrament? No doubt we do, and we must, would we be the true followers of Christ!

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ANXIOUS MOTHERS.

The summer months are a bad time for little ones and an anxious time for mothers. Stomach and bowel troubles come quickly during the hot weather, and almost before the mother realizes that there is danger the little one may be beyond aid.

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IMITATION OF CHRIST.

OF THE CORRUPTION OF NATURE, AND OF THE EFFICACY OF DIVINE GRACE.

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Cents Produce Dollars.

In life insurance more quickly and more surely than in any other form of investment, provided death occurs—and that is just the time when ready money is most needed.

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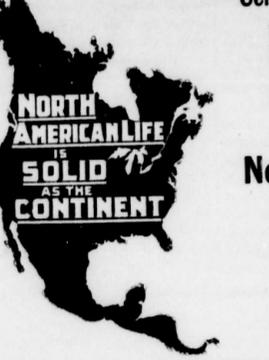
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Abbey's Effervescent Salt advertisement with text: 'It makes life worth living on hot summer days. Abbey's Effervescent Salt. It keeps you cool and comfortable because it keeps you healthy.'

O'KEEFE'S Liquid Extract of Malt advertisement with text: 'If you do not enjoy your meals and do not sleep well, you need O'Keefe's Liquid Extract of Malt.'

'Peerless' SELF-PRONOUNCING Webster Dictionary advertisement with text: 'FOR THE VEST POCKET 30c. CATHOLIC RECORD OFFICE. LONDON, ONT.'

COWAN'S Perfection COCOA advertisement with text: 'Perfection COCOA. [MAPLE LEAF LABEL] Children like it and thrive on it.'

The London Mutual Fire INSURANCE CO. OF CANADA advertisement with text: 'INSURANCE CO. OF CANADA. ESTABLISHED 1859. HEAD OFFICE: TORONTO, ONTARIO.'

Advertisement for K.D.C. medicine with text: 'THERE IS NOTHING LIKE K.D.C. FOR NERVOUS DYSPEPSIA.'

GIANTS WITH Y.

The world needs more victors on all the human existence—trained by sciences—so that the society may be a more just and intelligent one.

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### CHIATS WITH YOUNG MEN.

The world needs men of sound convictions on all the great questions of human existence—convictions sustained by trained minds and right consciences—so that the destructive forces in society may be held in check by justice and intelligence. The unthinking may call it slavery to be ruled by principles, but obedience to sound principles is an act of the will. To be fettered thus is to be free. To be unfettered by principles means that one is the slave of every impulse, good or bad, from within or without one's self.

A Man Among Men.

One of the chief joys in life is to know a man here and there over the world of whom you can say, "Wherever he is to-night, there he is helpful, truthful, sincere, wise, intelligent—an educated gentleman—educated in those every faculty of being, in those things which make the body a thing of delight and beauty; educated in conscience, so that even as the eye seeks the light his conscience seeks the right; educated fully and completely." Bishop Spalding.

A Dash of Sunshine.

What a satisfaction it is to go through life radiating sunshine and hope instead of despair, to encourage instead of discouragement, and to feel conscious that even the newsboy or the boot-black, the car conductor, or the office boy, the elevator boy, or anybody else with whom one comes in contact, gets a little dash of sunshine! It costs nothing when you buy a paper of a boy, or get your shoes shined, or pass into an elevator, or give your fare to a conductor, to give a smile with it, to make these people feel that you have a warm heart and good will. Such salutations will mean more to us than many of the so-called great things. It is the small change of life. Give it out freely. The more you give, the richer you will grow.—Success.

Don't be Discouraged.

If a man loses his property at thirty or forty years of age, it is only a sharp discipline generally, by which later he comes to large success. It is all folly for a man to sit down in midlife discouraged. The marshals of Napoleon came to their commander and said: "We have lost the battle and are being cut to pieces." Napoleon took his watch from his pocket, and said, "It is only 2 o'clock in the afternoon. You have lost the battle, but we have time to win another. Charge upon the foe!" Let us not give up in the battle of life. Let us not give up to despair. With energy and God's blessing they may yet win a glorious victory.

The Mammon Worshipper.

Let us not shut our eyes. This evil (the worship of Mammon) menaces us. It is really the only vice which destroys patriotism. The heart of every worshipper of Mammon is every sentiment of love for God or country. With its harmful influence in private life I am not now concerned; I speak of its baneful effects upon the institutions of our country, when it succeeds in leeching the representatives of the people to betray the people's right, for the enrichment of the unlawful privileged few.

Let us not delude ourselves with sophistry. The man who betrays his public trust for money by comparison, makes the crime of Benedict Arnold sink into insignificance, and leads a respectable hue even in privacy. We know the usual result when corruption becomes prevalent in high places. The people do not respect, they obey the lawfully constituted authorities. You cannot compel respect by force, and if you could the success of the effort would mark the end of a free people. And surely, if constituted authority becomes degraded by its own treason to the people, in will not inspire the respect necessary for the reign of law and order. Should that reign cease, it would mark the end of the republic. Do not, I beg of you, think me unduly pessimistic. Thank God, our destruction is not at hand. The evil has not yet spread enough for that. But the danger is here, and all good citizens, especially those whose liberal education and trained intellect enable them to discern the nature and tendency of the evil, must ward it off. Courage is required for the work, and patience and endurance. To desert such a cause in despair is the act of one who has lost faith in himself, as well as in human nature.—GEO. B. McCLELLAN to Graduates of Fordham University.

travelers who get large salaries because of their remarkable ability of getting at people who are hard to see, making a good impression upon them, getting their confidence, interesting them.

This ability to bring the best that is in you to the man you are trying to reach, to make a good impression at the very first meeting, to approach a prospective customer as though you had known him for years without offending his taste, without raising the least prejudice, but getting his sympathy and good will, is a great accomplishment, and this is what commands a large salary.

There is a charm in a gracious personality from which it is very hard to get away. It is difficult to snub the man who possesses it. There is something about him which arrests your prejudice, and no matter how busy or how worried you may be, or how much you may dislike to be interrupted, somehow you have not the heart to turn away the man with a pleasing personality.—Success.

Economy in Health.

What would be thought of a miller who because a large amount of water was stored in his mill pond thought he could afford to neglect the dam? Would not the chances be that in the midst of the summer drought the water would be entirely gone and his mill forced to lie idle, impoverishing the miller and inconveniencing a whole neighborhood?

Nature has stored in every normal youth a reservoir of physical and mental energy which means much in the way of character, success and happiness. One of the saddest sights is to see thousands of promising youths allowing their energy to be wasted through ruinous habits of idleness, dissipation, extravagance and neglect of opportunity.

The word economy is usually applied to the saving of money, but this perhaps is the least important of its application. Wasting money is of little importance when compared with wasting energy, mental and vital forces and opportunities—a waste that endangers our highest welfare. Many a man who is economical to stinginess in money matters squanders with fearful waste his mental and moral energy. He hoards up the most possible of his life must early learn to stop all leaks of reserve power. Wasting opportunities, time and vital forces constitutes the great tragedy of human life. It is the principal cause of unhappiness and failure.

Many busy people are shameful wasters of time and opportunity, not because they do not know what is possible, but because they read a poor book when they read a better one. They squander time with bad companions when good ones are possible. They waste time in half doing things, in hatching, bungling and blundering, in doing things over and over because they were not done right the first time. These little leaks, these wastes that drain the success capital, bankrupt many youths, yet they are singly so insignificant that the victims do not realize their evil influence. There are so many ways of wasting vitality that economy in its use is difficult.

A great waste of mental and moral vitality is indulging in demoralizing, vicious and deteriorating thoughts. Every bit of useless worry, every bit of anxiety, every particle of fretting and stewing, every bit of despondency, indulgence in melancholy or foreboding, every bit of fear—fear of failure, of losses, of sickness, of disease, of death, of unjust criticism or ridicule, or of the unfavorable opinions of others—all these things are vitality sappers, wastes that drain the success capital, bankrupt many youths, yet they are singly so insignificant that the victims do not realize their evil influence. There are so many ways of wasting vitality that economy in its use is difficult.

often a large part, is somewhere else. They left their energy where they were trying to have a good time, so that they bring weakness instead of power, indifference and dullness, instead of enthusiasm and alertness, to the performance of the most important duties of their lives. The man who comes to his work in the morning unrefreshed, languid and listless, can not do a good day's work, and if he drags himself into the year, how can he expect a sound career or a successful achievement?

Good work is not entirely a question of will power—often this is impaired by a low physical standard. The quality of the work can not be up to a high-water mark when every faculty is sapped by your physical and mental condition. You may be sure that your weakness, whatever its cause, will appear in your day's work, whether it is making books or selling them, teaching school or studying, singing or painting, chiseling statues or digging trenches.—O. S. M. in Success.

Some Helpful Thoughts.

Those who have the approval of conscience for their actions never need fear the criticism of their fellow-citizens. It is absolutely impossible for men to respect and follow the laws of their country who do not respect and follow the laws of God. Always remember that it is easier to kill time than to make up time. All things come to him who waits—if he knows how to wait, and what to do meanwhile. We can only have the highest happiness as goes along with being a great man, by having wide thoughts and much feeling for the rest of the world as well as ourselves.

God surely intends that His children should cultivate merriment of heart. Life may be serious, but it can be joyous; it may be brief, but it can be blessed; it may be sober, but it can be sunny. What custom would bring greater blessing to ourselves and others, what recurrence so hallow the days, as they come and go, as the daily act of kindness to some fellow being?

If 'tis hard for a man to bear his own good luck, 'tis harder still for his friends to bear it for him; and but few of them ordinarily can stand that trial; whereas one of the "prelates of adversity" is, that it brings back averted kindness, disarms animosity and causes yesterday's enemy to fling his hated asides and hold out a hand to the fallen friend of olden days.—Thackeray.

"Yours for happiness" is a signature used by a cheerful old man of seventy, who aims to spread sunshine among his friends by little acts of kindness. No one could put it below a bitter letter.—Catholic Columbian.

The Catholic man who goes to Communion once a month is taking the means that the Church advises to keep in the state of grace and advance in the practice of virtue. Without the Divine Food, often received, the soul get weak and falls into sin. It will get strength from Christ is given to fight to victory.—Catholic Columbian.

When bad men combine, the good must cater; else they will fall, one by one, an unspiced sacrifice in a contemptible struggle.—Edmund Burke.

ready to look down on them because they were poor. Bridget used to wind up her descriptions very often by saying that "the Hamiltons were of the rare old stock and the old faith," and these were facts. For the family looked back a very long way, and what was of infinitely greater importance, had kept the faith loyally in the penal days, and could boast of many an ancestor who had suffered persecution and loss of wealth and position for conscience' sake. The children had been brought up in these traditions of who was actually and absolutely true, and had shed much of them with a love for the Church and a wish to work for the faith.

Mr. Hamilton had held a post at a large manufactory in Manchester as secretary and bookkeeper. It was not a good situation, but he was untrained to any profession, and not fortunate wherever he attempted to get better employment. They had lived on his pay and the small fortune which he had independently of his land in Ireland, and managed somehow or other to make ends meet and get the five children educated. At his death they were naturally the losers, and so they took the shabby, ugly old house at Eversley, as it was very cheap, and left Mr. Hamilton the attraction to Eversley being Steven, the eldest of the family, had a post offered him which made it worth while to move.

Several of the Hamilton children having died in infancy, there were large gaps between those who survived. Steven was twenty, Agatha seventeen, Willie fourteen, Tom thirteen, Winnie eleven, and last of all came six-year-old Mabel. Tom and Winnie, who were sworn friends, came out into the garden one hot afternoon at the beginning of the holidays, and the latter soon swung herself up into the hammock, and Tom lay on his back on the stubby grass with his hat half over his eyes.

From his earliest days his brother Willie had longed to be a priest, and the wish had never left him. He was in hopes of going to the seminary in time, and Mrs. Hamilton, as she looked at him, blessed God for the great happiness He had given her in the hope of being the mother of a priest. Tom was like Tom in face, and when with her she could talk readily, only she needed sympathy to draw her out. She went to a Catholic school for girls at Eversley, and was rather a favorite among her companions. Her great hope was that when Willie was a priest she should be his housekeeper, and with that end in view she made herself particularly amiable to Miss Donby, who undertook a great deal of the sacristan's duties at the Eversley church, and learnt from her a good deal about the work. By this time Winnie knew as well as she did the proper colors for the different days, the distinctions between the fasts, as to whether the Protestants of the first class, etc., and precisely how vestments should be folded.

TO BE CONTINUED.

POPE PIUS X. AND THE POOR.

"Every now and then," writes the London Tablet's Rome correspondent, "the Holy Father's special predilection for work among the poor breaks out—and not infrequently in a pathetic manner. Last October he showed a very special interest in a little outside carried on by two ladies who were presented to him by Mrs. Agius. Miss McDermott and Mrs. Arthur had established themselves over in Trastevere in one of the poorest parts of the Eternal City to devote themselves to the cause of the sick poor. They limited their mission to cases of acute sickness, visited the invalids in their homes, supplied them with medicine and nourishing food, followed their cases with interest into the hospitals in a word did everything in their power to restore them to health. Pius X. at the time promised them his protection, and exacted a promise that they would return to tell him of their work during the coming year. Last Friday, when they were again received in private audience, they kept the promise, and read a report to the Holy Father giving the number of cases they had attended among the sick poor during the last six months, and the names of the priests who had made recommendations to them—or the Pope insisted upon this. The Holy Father listened attentively to the story, and when it was over told the ladies how grateful he was to them, and how he regarded them as his 'zealotries.' 'I envy you,' he said; 'you are able to go about among the poor—among the sick poor who stand so much in need of help and sympathy. That is a work that appealed intensely to me when I was in Venice. I always found a great consolation in it, and you too must feel what a happiness and privilege it is to be allowed to serve Our Lord in the persons of the sick. I wish I could again take part in it. In your efforts to alleviate the sufferings of the sick poor, that I will pray for you both and for those who in any way assist you in your labors.'"

A PILL FOR GENUINE RATHERS.—There are many persons of healthy appetite and poor digestion who, after a hearty meal, are subject to much suffering. The kind of which they have particular dislike lead in their stomachs. Headache, depression, a smothering feeling follow, and an ill-copied out for business or work of any kind. In this condition Parnes' Vegetable Pills will bring relief. They will assist the assimilation of the aliment, and used according to direction will restore healthy digestion.

IT IS FILLED WITH MISERY.—This is no true of all men. The well-sound of mind, clear of eye, alert and buoyant with health are not a mystery whatever may be their social condition. To be well is to be happy, and we can all be well by getting a little of the good in a beautiful state. Dr. Thomas' Electric Oil will help all to do this.



READ THE DIRECTIONS ON THE WRAPPER.

### MARRIAGE WITH THE UNBAPTIZED.

A NOTABLE DECISION BY THE PROPAGANDA RATIFIED BY THE POPE. (From the Tablet.)

The American papers have recently been very full of a famous marriage case which has been before the ecclesiastical tribunals of Rome for a considerable time. Last week they announced that it had been settled at last by a decision in favor of the validity of the second marriage of the Princess X. They were quite wrong, however, for the decision had been given the other way only a few days ago.

The facts are these: some years ago a Catholic girl of the diocese of Baltimore became engaged to a Mr. Y. He was supposed to be a baptized Protestant, and a dispensation from the impediment "mixtae religionis" was of course necessary. Mr. Y. willingly agreed that the children of the marriage should be brought up Catholics, a dispensation was applied for and obtained and the wedding took place with great splendor in Washington.

Some years later the domestic life of Mr. and Mrs. Y. was shattered. An appeal was made to the civil courts for a divorce, and a decree was issued, dissolving the marriage and giving both parties liberty to contract a new marriage. Mrs. Y., being a Catholic, very properly regarded herself as still bound in the bond of wedlock until she had been really baptized. She hunted up the evidence of this, and the evidence was conclusive. She then proceeded to argue that, as she had been married to Mr. Y. on the supposition that he was a baptized Protestant, and as the dispensation from the impediment "mixtae religionis" supposed to have been granted on this hypothesis, did not and would not cover her marriage with an unbaptized person the marriage must have been null from the beginning. Apparently she took counsel on the subject and was assured that she was free to marry again.

Shortly after she made the acquaintance of Prince X. and an attachment sprang up between them. The prince was duly informed of the tangled situation, but, to make a long story short, Prince X. and Mrs. Y. were married. Everything seems to have gone smoothly until the birth of an heir to the Prince, and then his next of kin declared that they would dispute the legitimacy of the offspring on the ground that the Prince's marriage with a divorcee during the lifetime of her husband was invalid in Italy in the eyes of the State as well as of the Church.

The Prince and the Princess determined to put their case before the Propaganda with full assurance that the Sacred Congregation would recognize the nullity of the first marriage and the rescissions of Propaganda led to an important discovery, to wit, that the dispensation granted for the first marriage was not from the impediment "mixtae religionis" but from that of "disparitas cultus." The former, it may be explained, means that the persons contemplating marriage are not both baptized Christians; the latter applies to a marriage between a Catholic and a person who has not been baptized, but it includes also the case of two baptized persons. Both before and after the marriage of Mr. and Mrs. Y. it was the custom in the Baltimore archdiocese to apply for the dispensation from the impediment "disparitas cultus" when one of the parties was not a Catholic. Propaganda therefore answered the appeal of the Prince and Princess by the sentence: "Non constat de pulchritate," that is to say, "The nullity of the Y. marriage has not been proven."

The Prince and Princess did not accept the verdict. They sought out fresh evidence and presented their case once more to the judgment of the Cardinals. The case came up at the last meeting of Propaganda, with the same result as before. This time, how-

ever, the decision as well as the entire controversy, was laid before the Holy Father, who not only ratified the judgment of Propaganda, but gave orders that the matter should not be re-opened. The decision is likely to cause a great sensation both in Rome and in America.—N. Y. Freeman's Journal.

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THE SISTERHOOD OF ST. JOSEPH.

ITS ORIGIN AND DEVELOPMENT.

Rev. F. J. O'Sullivan in House Messenger.

Every age in the history of the Church has witnessed a new society in the answer to the call of God, as expressed in the words of the Royal Prophet, "Hearken, O daughter, and see, and incline thy ear, and forget thy people and thy father's house."

As it is impossible in missionary countries to have all these different congregations, there arose the idea of a triple apostolate of prayer, teaching and charity. Such is our own diocesan community, the Sisters of St. Joseph.

The new congregation fittingly chose St. Joseph as its patron. He who protected, cared for, and clothed the sacred humanity of our Lord, is a fit patron of souls who devote themselves to tending the suffering members of Christ's mystical body.

Like the mustard seed, the new institute grew rapidly, and at the commencement of the revolution in 1798 had houses in almost every part of France. But as is the case to-day of religious orders were persecuted with the utmost severity.

when she again opened her convent at Monistrol.

The community again flourished, and in 1812 it was found necessary to establish a mother house. What more fitting spot than the city of Lyons, the city of Mary, the city whose first Bishop was St. Irenaeus, the disciple of St. John the Evangelist, the apostle of Charity, the city of the propagation of the faithful?

Such in short, is the history of the founding of the community of St. Joseph. The first house in this country was established in the Diocese of St. Louis, in the year 1836. Bishop Rosati of that city, one of the spiritual children of St. Vincent de Paul, being on a visit to Lyons, requested Mother St. John to send a colony of her Sisters to America.

With characteristic self-sacrifice and zeal she accepted the invitation, but being unwilling to impose any such heroic sacrifice on her children, she appealed to them to volunteer. With a sorrowful heart she saw, among those who responded to the invitation, her own two nieces, Sister Febronia and Sister Delphine de Fontbonne.

The St. Joseph Sisters were brought to the diocese of Peterborough in the year 1859 by the late Bishop Jamot. In the year 1859 they became a distinct community under the jurisdiction of our present beloved Bishop, Rt. Rev. R. A. O'Connor.

THE STRENUOUS LIFE OF A MISSIONARY.

Most of the comfortably churched people have a very meagre idea of the work that a missionary in the remote sections has to go through with.

I have now almost finished this round of my missions. I have said Mass in eleven places, with four more still to visit. In some places Mass was celebrated at private houses, at others in school houses; at one place in an opera house; at another place in a shack church.

"Now let me jump a lot of other doings and tell you my history from Friday last till Sunday evening. I left headquarters on Thursday, went about thirty-eight miles on the railroad. When I started out to find stray sheep, I hunted up some Hungarians and then went up the river to find more. I did find more, but they did not appear

at Mass the next day. After supper I went to two families who had not gone to their duties for about nine years, with the result that nearly all went to the sacraments the next morning.

"If," said Father Doyle, "there is one beautiful thing about the order of the Knights of Columbus, it is the willing hands of its members, who are always ready to help a fellow member when he has a burden to bear."

The next day, Sunday, I had a large crowd in the opera house. I placed the altar on the stage after cleaning out the dirt left by the last passing show company. Well, with two baptisms and two marriages, I had to hurry a quarter of a mile for breakfast and catch the train at 9 o'clock to get home for catechism and evening service here."

THE PRECIOUS BLOOD.

O living fount! O fount of life! Bear me up amidst thy strife; Let me drink of thy life-giving wine, My soul's thirst to satisfy.

In Thy life I'll always live, Let Thy blood in me abide; Let Thy will alone be done, My life unto Eternity.

Our thoughts turn naturally to the Precious Blood of Christ, the God-man, in this month dedicated to His honor. How little men think of it! No wonder that the Paulist Calendar, "that corrupt politicians try to cloak their villainy by alleging that public opinion against them is founded on religious prejudice."

"It sometimes happens," says the Paulist Calendar, "that corrupt politicians try to cloak their villainy by alleging that public opinion against them is founded on religious prejudice. Such action should be repudiated by every honest man. But it is not enough that we should be indignant when the Catholic Church is thus made to stand for meanness in civil or political life; every Catholic should do more. He should in his own life be an example of noblest integrity; and thus, in the most effective way, will he refute the calumny of politicians. An able Catholic writer recently said that the different heroes of life, political, scientific, social and the others, are parts of the kingdom of God; and therefore every one, as he enters one or other of these fields of activity, finds himself constantly obliged to stand on the side of right against wrong. This, too, is the firm teaching of the Church, and every one who calls himself a true Catholic is bound to reflect this in his actions."

ANOTHER EXAMPLE OF CHRISTIAN HEROISM.

"Recently," says Church Progress, "there sailed from Vancouver, British Columbia, three Sisters of Charity, who have consecrated their lives to the four hundred lepers in the colony at Kumamoto, Japan. And yet even such can be sacrificed in the service of God. No wonder that the venomous tongue of slander against these noble souls."

PRIEST GIVES HIS GIFT AWAY.

The regular monthly meeting of the New York Chapter, Knights of Columbus, was held at the Grand Central Palace yesterday. Assistant Corporation Counsel John P. O'Brien, chairman, presided.

The Rev. Henry Van Hensseler, S. J., Chaplain of the Chapter, and the Rev. Alexander P. Doyle, C. S. P., who was its former chaplain, were seated on the platform.

The presentation was particularly appropriate at this time, when Father Doyle is just completing his twenty-fifth year in the priesthood.

Father Doyle was visibly affected, as he rose to reply. He said he was over-measured by the testimony of their affection for him. Donagan Council has manifested the same fraternal spirit, but there was not a council in the order which would not do the same thing under like circumstances.

"If," said Father Doyle, "there is one beautiful thing about the order of the Knights of Columbus, it is the willing hands of its members, who are always ready to help a fellow member when he has a burden to bear."

Dr. John G. Coyle, in the course of an eloquent address, referred to the sterling Catholicism of Father Doyle, and closed by moving the following resolution:

"Whereas, on the 22d of May, 1905, Reverend Alexander P. Doyle, C. S. P., completed his twenty-fifth year since his ordination in the holy priesthood, and, Whereas, Father Doyle has by his unceasing devotion to the principles of our honored order and his frequent and untiring efforts in promoting its best interests, won the hearts of all its members and,

"Whereas, Donagan Council, of which Father Doyle is a member, has this day presented to him for the use of the Apostolic Mission House at Washington, D. C., a check for \$1,000, and,

"Whereas, the New York Chapter is heartily in accord with the movements begun by Donagan Council, and regards with favor the work of the said Apostolic Mission House, in which Father Doyle is engaged; therefore be it

"Resolved, that the New York Chapter in token of its respect and esteem for Father Doyle, and as an evidence of its hearty approval of the work in which he is engaged, hereby records its indorsement of Father Doyle's unstinted devotion to the propagation of our faith; and commends his work on behalf of the Apostolic Mission House to the Chapter and to the order."

A committee was appointed to assist Father Doyle in promoting the work to which he is devoting his life.—N. Y. News.

CATHOLICS IN PUBLIC LIFE.

"It sometimes happens," says the Paulist Calendar, "that corrupt politicians try to cloak their villainy by alleging that public opinion against them is founded on religious prejudice. Such action should be repudiated by every honest man. But it is not enough that we should be indignant when the Catholic Church is thus made to stand for meanness in civil or political life; every Catholic should do more. He should in his own life be an example of noblest integrity; and thus, in the most effective way, will he refute the calumny of politicians. An able Catholic writer recently said that the different heroes of life, political, scientific, social and the others, are parts of the kingdom of God; and therefore every one, as he enters one or other of these fields of activity, finds himself constantly obliged to stand on the side of right against wrong. This, too, is the firm teaching of the Church, and every one who calls himself a true Catholic is bound to reflect this in his actions."

GREAT SUCCESS.

THE STUDENTS OF USHESLIE ACADEMY CHATHAM, ONT., ACHIEVE SPLENDID RESULTS AT TORONTO CONSERVATORY OF MUSIC EXAMS.

The results of the Musical Examinations held this year at the Usheslie Academy of the City of Toronto, Ontario, were most gratifying. The students of the Conservatory of Music, headed by Miss Quilley, principal, and Miss Anna Carson, diploma for having passed the final piano examination and receiving her the title of Associate of Toronto Conservatory of Music, passed with first class honors in counterpoint and history of music; passed in canon, fugue, analysis, orchestration and arias.

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The above report shows that exceptional merit and success of the Musical Course as pursued at the Usheslie Academy. The system of studies is thorough and exhaustive, and offers many of the advantages obtainable nowhere else in Canada, outside of musical conservatories. The piano department affords very facility for the attainment of a perfect technique, and the highest conception, artistic delivery and general musicianship. The theoretical department is equally complete. In no other institution in Canada is there such a thorough and complete course of study in the theory of music taught in a highest branch. The entire course embraces harmony in its highest branches up to five parts; counterpoint in both staff and free style; fugue, canon, and other contrapuntal forms; triple counterpoint; canon, fugue, and other contrapuntal forms; canon, fugue, and other contrapuntal forms.

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VOLUME 1

The Catholic RECORD

LONDON, SATURDAY

ABOUT PUBLICATION

PLAIN

The work of the mission on Church. Much of the publication of the Plain has been done, but it may be hoped that the forthcoming issue will be more profitable to the reform, and that the Holy Father to hasten matters.

Very Reverend paratory work of the mission for the Vatican. Gregorian Liturgical into relief the mass derived from the work of compilation of the Plain. The result of the reform, and that the Holy Father to hasten matters.

The Holy Father ing again paid a d those of the Benedictine of the Monastery of enlightened and pi reform of the sac Church, has been that the forthcoming shall be based on Edition published thus recognizing the well executed reform. To Your Reverence of the Pontifical O Father entrusts the vising and corre question, and in the assistance of graphic studies of wise direction of Albert of Solesmes the important work with greater alac Holiness proposes members of apply their stud those liturgical which is as yet a

To guarantee the further pleases of the Holy Father, the Commission of the Holy Office, in the name of His Holiness, has authorized the special ed books which it is leaving at the studies of Gregorian discipl

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"3. The members of the Commission themselves in a his task by knowledge, and tion of the Holy works of the examine the pu approval to the Rites.

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"33. The members of the Commission themselves in a his task by knowledge, and tion of the Holy works of the examine the pu approval to the Rites.

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