est, Toronta

a fiasn.

VOLUME XXX.

LONDON, ONTARIO SATURDAY, FEBRUARY 22 1908

153I

In another column, a correspondent who signs himself "Perplexed" states an objection which, he thinks, may be arged against the interpretation of Encyclical "Pascendi Gregis," forth in The Tablet and by given Catholic writers in other leading reviews. We think that our correspondent is evidendly too loyally Catholic and too well informed not to be able to forecast fairly well the solution of his difficulty, impression that he is courteously per plexed with the perplexity of others, and desires an answer, not so much for himself as for the benefit of some who are outside the Church, and are excusably misled by the vehement campaign of misrepresentation which has been waged against the Encyclical by a certain section of the non-Catholic Press. The objection of which he is the exponent

may be stated as follows:
The interpretation of the Encyclical The interpretation of the Encyclical given in the Tablet, and by Father Sydeny Smith, S. J., in The Month, and Father Gerard, S. J., in The Hib hert Journal, and by Mgr. Moyes in The Nineteenth Century and After is that the Encyclical condemns certain errors which are glaringly heretical and obviously anti-catholic and which he obviously anti Catholic, and which by

obviously anti Catholic, and which by the fact can hardly be presumed to have had any very large following amongst Catholies, here or abroad. Now, if this be really the object of the first or decirinal part of the En-cyclical, how can we explain the second or disciplinary part, namely the Pope should take the trouble and have urse to quite elaborate and extra ordinary repressive measures for the detection and suppression of the errors in question in these and other coun-trie.? Why such effor s to maintain the Faith which nobody denies? But, on the other hand, if it should

be that the interpretation given by The Tablet and by the writers named is not correct, and that the object of the Pope is really to extirpate modern thought, modern aspirations, and modern knowledge, then one would expect him to act as he has done, and to mass the forces of the Church for a apreme effort of repression.

It requires but a moment's reflection to see the non-sequitur of such a construction. First of all, we may be allowed to repeat here what we have already pointed out on a former occasion, that the interpretation of the in the least a personal or peculiar one. It was set forth, as our correspondent notes, by the three writers just named, and independently, as the plain state ment of what any theologian would hold to be the obvious content of the Enoyelical. Tost interpretation was coincided in every way with the much fuller exposition of the Encyclical which was given independently in a series of fifteen public conferences to distinguished audiences in Paris by some of the learned professors of the Institut Catholique, an institution which ranks as one of the most eminent theological schools in Europe. It was still further confirmed by being re-ceived with special approval in Rome itself, where it was even republished in extenso in the columns of the official organ, the Osservatore Romano (It given at the very moment when the Holy Father by a subsequent decree was enforcing the whole tenor of the Encyclical under the severest censures). Our correspondent will agree with us that an interpretation which is made not only in London but independently at Paris, and is accepted at Rome by the highest authorities as exact, has after all a strong presump-tion of being the right one, and of re-

presenting what the Pope intended. Now to turn to our correspondent's induction. It seems at first sight to argue that if the Pope's intention condemn very fundamental anti Christian heresies, it would be strange that he should take extra nary measures for their repression. the obvious answer is that matter of doubt or specu ation whether the Pope intended to condemn heresies which are both fundamental and anti-Christian, and so much so as to be sub-40 in the plainest possible terms. After stating, in the most painstaking way, the whole system which he conmans, he declares it to be the "syn thesis of all the heresies," and the sap and substance" of errors against faith, and " the destruction of all re cannot regard it as at all strange measures for its detection and repres We should think it strange

But this, we presume, is not quite the point of our correspondent. He would, no doubt, agree with us that en the Pope condemns deadly her esies which are subversive of all relig eases which are subversive of all relia-tion, there is nothing remarkable in the fact that he should take every lawful means to protect the Church of God against them. But it might fairly be contended that if these errors are so glaring as those stated in our interpreon and in the articles referred to which the Pope describes as subtle; and

THE ENCYCLICAL AND MODERN
THOUGHT.

The Tablet.

The Tablet a correspondent.

The Tablet a correspondent a state of martial law in order to cope

with the offenders.

Here, of coarse, the solution lies in a simple consideration of the facts. Prosimple consideration of the facts. Pro-clamation of martial law means a sus-pension of the Constitution, or at least of the ordinary law. There is nothing of the kind to be found in the Encycli-cal. The disciplinary provisions pre-scribed leave the Constitution of the Church, and the ordinary working of Canon Liw, absolutely untouched. In view of an existing evil, severe mea sures of a stringent character are adopted, and the ordinaries are required to inform the Holy See in their trien-nial report as to their fallilment, much needed reform is introduced by which the episcopal duties of vigilance

and censorship are discharged through a dicesan commission. But there is nothing in all this which would bring to the mind of a theologian or a canonist the least resemblance to a proclama-tion of martial law, or even a massing or mobilisation of forces. They are simple and practical administrative pre-cautions dictated by the nature of the

evil against which they are directed.

In the Encyclical, the Modernist system was wisely presented as a whole, and largely in the terminology, and often in the very words, of the Modernist authors. Very naturally, the errors are described in that clusive and subtle setting which was notoriously a part of the stock in trade of the movement Such errors, although plain and perni-cious enough in all conscience, are, like all fundamental errors, embedded in an element of mysticism and subtlety. Arianism, which was in many ways much less subversive than Modernism (for it undermined certain dogmas, not all dogma and all extrinsic revelation), was undoubtedly a palpable heresy; but that, as we know, did not hinder it in the least from being disguised in a texture of infinite subtleties and slippery evasions. The exposition of Modernism in the Encyclicals was addressed to ecclesiastics who, by their training, could bardly fail to apprehend its admirable but technical statement, and to them the errors would be no less glaring because they came forth in the nebu-lous dress of the subtle philosophical system in which their authors had system in which their authors had dexterously clothed them. But our readers, and amongst them we hope our correspondent, will agree with us that if a fair account of the Encyclical had to be given to the reading public at large, it was surely important that the errors should be unmasked and stated sincerely in their plain significance and extinced of their plain significance and stripped of their native subtleti-s of thought and speech which naturally attached to their official exposure. The purpose of such an interpretation, whether in our own columns or in the pages of the Re views we have mentioned, was that the man in the street, as well as the man in the study, should know exactly what the Pope was condemning, and why he condemned it. If then errors which were rightly described in the Encyclical as subtle were found in such interpretations to be glaring, we can only say that that is just the task which the writers had in view, and we are glad to taink that the authorities in Rome, who have the best right to know the meaning of their own words. expressed their approval of the manner

this or that local diocese. It had in-sinuated itself into several centres in Italy, Germany and France, and it was certainly not unknown in the United States and in England. It had made itself felt not only in certain publications, but had revealed its trend in the perversion of a given num ber of the clergy and of ecclesiastical students who had fallen under its in-fluence. That, in such circumstances, errors as widespread, or deep rooted s compared to a mere local or specu lative hereay, is obviously natural, al-though it would be absurd to interpret his words as denoting any notable corruption or defection, of the Catholi people. But the error had assumed quite sufficient proportions for the Holy Father to take cognisance of it, and in he wise fulfilment of his sacred trust to deal with it sternly and effectively it is happily true that here in England we may congratulate ourselves on the fact that the clergy and faithful, as a whole, were practically untouched by it. At the same time, it would, of course, be simple fatuity to pretend that the evil had no existence whatever in our midst. The leading band of Mod ernist protagonists, who have joined hands abroad in courting the censures of the Church, cl im loudly-and not without some justification -that this country has contributed its quota to the move ment. Books, Modernist in both meaning and spirit, have been published, and have circulated amongst us. The most audacious plea in favor of that very system of the mere sense origin of religion and revelation, and the human origin of dogma, which is condenned in the Encyclical may be found in the pages of a non Catholic review pub-lished in this country more than two years ago. So nething very like a propaganda, insidious in its character, and repulsively underhand in its methods, was carried on in carefully cloaked in false mysticism, appealing

largely to religious minds of shallow or untrained mentality, while the more

aggressive and advanced utterances of Modernist error on the Continent were

ent must bear in mind when he represents the fundamental errors reprobated in the Encyclical as being practically unknown in England. They must certainly in justice by taken into account tainly in justice by taken into account in any criticism upon which we may venture concerning the action of the Holy See in urging the Episcop ate to renewed vigilance, and to effective measures to obviate the extension of the evil. Undoubtedly, the Modernist tollowing, if it may be said to exist in England, is insignificant both in numbers and influence. It is both in numbers and influence. It is was in honor of the Fees of the Purinot, however, at all necessary that any large or important section of the population should be suffering from a latter than the population should be suffering from a latter than the purinose of the large or important section of the pop-ulation should be suffering from an epidemic, that the sanitary authorities be asked to be active and alert in pre venting the spread of the infection. That the Holy Father, in view of the deadly nature of certain anti-Dhristian errors, should prescribe strict regula tions for the spiritual safety of his flock, is no more unreasonable than that the Board of Health, notified of a few cases of cubonic plague in London or Liverpool, should require prompt measures of vigilance and prevention to be enforced throughout the Kingdom. Hence between the fundamental nature of the heresies condemned in the first of the heresies condemned in the first part of the Encyclical and the string-ency of the disciplinary provisions ordained for their repression in the second, there is very far from anything like incommensurability. On the con-trary, there exists between the doc-trinal condemnations and the disciplin-ary precautions, a perfect rational pro-portion, and the one is the natural out-

ortion, and the one is the natural out-

come and practical supplement of the Finally, if we here in England have been so happily free from any considerable impact of the Modernist movement, we must not forget that some parts of the Catholic countries abroad have been less fortunate, and that, though even there its following has been relatively small and is now diminishing, yet, in view of the insidious activity urged in its propagation, the strictures and the repressive measures of the Supreme Pontiff have been more than justified. The errors which were are to be seen described and con demned in the Encyclical by all who situ. Anyone who wishes to assure himself the fact has only to consult amongst other sources the careful and abundant references in the footnotes of the account of the public lectures given under the auspices of the Institut Catholique at Paris, which, we believe, are shortly to be published by Canon Gaudeau. Mereover, in order-ing the regulations of vigilance and ravention, which were necessary for given countries or districts in which the Modernist influence was more active, it would have been invidious. ion of literary communication, it would have been certainly short sighted if the Pope had prescribed such regulations for those countries and not for others It has been part of the wisdom of the paternal consideration and good taste of the Holy Father that, in the dis-

not to be found in the Encyclical from one end to the other. With fundamental errors against noted and stated in their system in the pages of the Eucyclical, and with the categoric declaration of the Holy Father that it is precisely this system that he condemns as heresy, one would have thought that all doubts as to the object of condemnation would have been impossible to any candid reader of the Encyclical. To close one's eyes to the whole tenour of its dostrial statement, in which it set forth so minutely and un mistakeably what it does condemn, and to make out that it is directed against the whole structure of modern though where condemns, would surely be a feat of perverse and imaginative and unmasked in the exposure of the true inwardness of his system, should seek at any cost to evade the point of the indictment, and to involve the whole system of modern thought in his own condemnation, with the usual appeal to the gallery, may be a matter of excusable, if desperate principle. He could suffer without biterness, and stand firm without re-course to exasperating words or deeds. So it was that his pastorals, whilst distinctly laying down the line of duty to be followed, ever counselled patience and hope. And yet, because he with the other French Cardinals wrote a

letter of appeal to the President of the Republic against the separation of Church and State then threatenong, he was declared guilty of an abuse of his position. His eighty-eight years made him not only public act, his reception of the Sister of the Hotel Dieu, may be taken to stand as a summary of his life, as it most probably hastened his d ath. His loss can scarcely yet be realized. He had lived so long and labored so actively in the public eve, that it seemed what had been would be; he had in fact, become an institution in Paris and in the Church of France. But at

CARDINAL IN PULPIT.

TEMPLES OF NATURE, OF SOLOMON AND OF THE SOUL HIS THEME.
Baltimore, Md., Feb. 4.—Cardinal Gibbons preached on Sunday on "The Three Temples." The Mass, which

The Cardinal said:

There are three temples which have been sanctified by the presence of God our Saviour—the temple of nature, the temple of Solomon and the living temple of the soul.

'Christ our Redeemer sanctified the

temple of nature when He descended from the bosom of His Father and be came manifest to the world which He planet the choir that greeted Him on the night of His birth were the angels, when they sang: 'Glory to God in the highest, and on earth peace to men of " Tae first temple in which man ever

worshipped his Maker was the dome of nature, under whose mighty arch all mankind are assembled. It was only in this God-created temple that the human family gave praise to their Heavenly Father for three thousand years—from Adam to Solomon's time. It was under this majestic vault that Abraham, Isaac and Jacob offered prayers and sacrifices to the Lord. It as under this roof of heaven that the Royal Prophet received his inspiration to compose those immortal psalms which have been the delight and consolation of all succeeding generations. It was walle contemplating the works of creation that he uttered those sublime words: 'The heavens declare the glory of God and the firmament announces the work of His Hands:' Lord, our God, how admirable is Thy pointed out in our exposition, and which our correspondent rightly denounces as glaring and anti Christian, agnostic or of the undevout astronounces as glaring and anti Christian, omer, but in the fervent spirit of the demned in the Encyclical by all who Psalmist, we would, like him, 'rise will take the trouble to refer to its from nature to nature's God.' Then pages. All who have in any measure all of God's creation would be a mirror followed the movement during the last ave years know perfectly well the books of the Moderals: authors where these errors are to be found in good in everything.' Nay, we would running brooks, sermons in stone, and good in everything. Nay, we would find God Himself in everything, for wit, the Apostle of the Gentiles, wo would be convinced that the invisible hand of God, His attributes, His power and divinity 'are clearly seen, being made manifest by the things that are

LIKE THOUGHTLESS CHILDREN. "Bat, alas! we walk the earth like thoughtless children, who move through parental halis without recognizing the ancestral portraits looking down on them from the walls. We fail to observe the portrait of our Father stamped upon the palace of nature which He created. Did we contemplate the works of the universe with a every star of the firmament and on every leaf of the forest. For they all cry out with one voice: 'Thou, O

The second temple erected to the He thunders in your ears worship of God was the Temple of Jeru-salem. The Gospel tells us that the Infant Saviour was brought into the crated to the Lord in accordance with the Mossic law. At the same moment an aged man named Simeon, devout and God-learing, was admonished by the Holy Spirit that the promised Messiah was in His temple. Prompted by the same Holy Ghost, he entered the sanctuary and instantly recognized the Infant Saviour. And taking the Child in his arms and filled with holy ords which are daily recited by every riest in the divine office: 'Now, O ord, dost Thou permit Thy servant o depart in peace, according to Thy Tay salvation which Thou hast preared in the sight of all nations, a light the revelation of the Gentiles, and the glory of Thy people Israel.'

LINKS IN CHAIN OF DESTINY. "It Simeon had not responded to the was rewarded by beholding in the flesh the Saviour of Mankind, and thus he enjoyed a privilege which was not you know, are in hono vouchsafed to Moses or Abraham, or Sacrament reposing in Isaac or Jacob, or to any of the proeceive is a link in the chain of our through our fault.

" The same Holy Ghost that inspired Sineon to enter the Temple of Solomon has moved you to come to this church to-day. The same Lord that greeted Simeon welcomes you also. If you re-ce ve the hidden Lord into your hearts with as much faith and devotion as Simeon had when he received Him into his arms, you will return home with

God's peace and benediction upon you. "Tae third temple in which the Holy Gnost dwells is the sanctuary of the devout soul. The noblest material hand of man, from Solomon's Temple down to St. Peter's Basilica, in Rome,

deterred, has fallen; and a great and venerable figure, full of years and booors, and followed by the love of his people, has been taken from amongst us. R. I. P.

is illumined with the light of faith and adorned with the jawels of virtue. Even the temple of nature itself is as "When you enter the house of Gad, my brethren, banish from the temple of the soul as matter is inferior to spirit your hearts all thoughts of trade and and as time is to eternity. For when the great vault of nature shall be demolished, when the stars shall fade away and the sun grow dim with years, even then the temple of the soul will live and move and have its being.

MIRROR OF DIVINE GLORY. "Of all material temples, in contrast with the sanctuary of the soul, we can truly say in the language of the the Psulmist: 'They shall perish, but thou shalt endure, and all of them shall grow old as a garment, and as a ves-ture. Thou shalt change them, and they shalt be changed, but thou, immortal soul, art always the self same, and thy years shall not fail.' The selfsame, indeed, in its essential nature, but how different in eternal destiny! The soul shall survive as a desecrated monument of God's wrath, or reflecting

his glory for all eternity.

"It is this living temple of the soul that the prophet Jeremiah speaks when he says, 'Bahold, the days shall come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Juda, not according with the covenant which I made with their fathers in the day I took them out of the land of Egypt. But this is the covenant which I will make with the house of Israel. I will write My law in their hearts, and I will be their God, and they shall be My

people"
"I will no longer write my law on pillars of stone or marble, as I did on Mount Sinai, but on the fleshy tablets of your hearts. I will no longer of of old, command Moses to come up to Me on the mountain, but I Myself will descend into the hidden recesses of your souls, and 'All thy children shall be taught of the Lord, and great shall be the peace of thy children.' I will no longer fix my throne in Jerusalem no longer fix my throne in Jerusaich alone, but I will establish My abode in every righteous soul. There will I which Thy hands have framed and lovingly dwell. 'My eyes shall be fashioned?' "Behold,' says our Lord, 'I stand at "Behold,' says our Lord, 'I stand at house II any man hear open and My ears attentive to the prayer of him that shall pray to Me

"And as the faithful Christian recognizes the presence of the Blessed Sacrament in the tabernacle by the so are we made aware of the presence of God in the temple of our souls by the light of conscience that shines within us—that 'light which enlightens every man that cometh into the world, that light which enables us to read God's law, and to discriminate between right and wrong. This law, written on our hearts is immutable, and no priest, or bishop, or pope can dispense from its imperative behests.

SERMONS THAT ALL HEAR.
" Not only do we read God's law written in our hearts, by means of that interior light, but we can hear the voice of the Lawgiver Himself, secretly preaching to us. Who can say that he has not heard that Preacher, whether he be Christian or inddel, Jew or Gen tile, civilized or savage, learned or

unlearned? "Tell me, do you not hear this in-terior voice every day, every hour, whispering to you in the sanctuary of devout spirit we would behold the image of our Father suspended from the dome of heaven and marked on the dome of heaven and marked on exhaust and impels you to exhaust and impels you to He restrains, holds you back, cautions cry out with one voice: 'Thou, O He restrains, holds you back, cautions Lord, hast made us, and not we ourselves.'

Solves.'

Thou, O He restrains, holds you back, cautions apostle: 'Who should separate as you against the precipice to which your passions would impel you. Now your passions would impel you. Now lation, or distress, or famine, or naked-lation, or distress, or famine, or nakeddemnation and reproach. He fills you with bitter remorse, and denounces you as a wicked and unfaithful servant Again you hear His sweet voice praise through you joy and consolation, and saying to you, Well done, thou good saying to you, 'Well and faithful servant.'

"O brethren, listen with docility to the voice of the eternal Lawgiver speaking in the temple of your souls:
"To-day, if you hear the voice of God, harden not your hearts." If you feel bound to listen with attention to me, who am a sinful man, with what reverence should you hearken to the still, small voice of the Holy Spirit whispering within your earthly tabernacle Say then with the prophet Samuel Speak, Lord, for Thy servant hear

THE SOUL A DIVINE TEMPLE. "It is the temple of the soul that the Apostle St. Paul speaks when he says; 'Know ye not that ye are the temples of God, and that the spirit of inspiration of Heaven he would have God dwalleth in you, for the temple of died without ever having contemplated God is holy which you are? You obthe promised Redeemer. By obeying serve that on the principal festival the secret voice of the Holy Ghost he days of the year, the altar is ablaze was rewarded by beholding in the flesh with lights and is tastefully adorned the Saviour of Mankind, and thus he with flowers. These decorations, as you know, are in honor of the Blessed

" And is not the Holy Ghost also worthy of our homage? And does He not dwell in every chaste and devout im nortal destiny. Let us see that no soul? Try to be pure of heart, and link in the chain be broken or lost the spirit of God will dwell in you. Adorn the tabernacle of your heart with spiritual flowers, with the rose of charity, with the lillies of purity, with the violets of meekness and humility. with the evergreen of perseverance. Lay them on the altar of your hearts. Their fragrance will ascend as a sweet odor to the throne of the Most High.

" It is of the temple of the soul that the same apostle speaks when he says:
'If any one profane this temple, him let God destroy. And what fellowship hath the temple of God with idols? Once when our Saviour entered the temple He found the money-changers there, and those that bought and sold victims for the sacrifice. And seizing a scourge He drove the moneypresumably they are held by few, and made fairly wellknown in this country. and in the Church of France. But at is but a perishable monument com a scourge He drove the money
presumably they are held by few, and made fairly wellknown in this country. I have a perishable monument com a scourge He drove the money
presumably they are held by few, and made fairly wellknown in this country. I have a perishable monument com a scourge He drove the money
presumably they are held by few, and made fairly wellknown in this country. I have a perishable monument com a scourge He drove the money
presumably they are held by few, and made fairly wellknown in this country. I have a perishable monument com a scourge He drove the money
presumably they are held by few, and made fairly wellknown in this country. I have a perishable monument com a scourge He drove the money
presumably they are held by few, and made fairly wellknown in this country. I have a perishable monument com a scourge He drove the money
presumably they are held by few, and made fairly wellknown in this country. I have a perishable monument com a scourge He drove the money
presumably they are held by few, and made fairly wellknown in this country. I have a perishable monument com a scourge He drove the money
presumably they are held by few, and made fairly wellknown in this country. I have a perishable monument com a scourge He drove the money
presumably they are held by few, and made fairly wellknown in this country. I have a perishable money
presumably they are held by few, and made fairly wellknown in this country. I have a perishable money
presumably they are held by few, and made fairly wellknown in this country. I have a perishable money
presumably they are held by few, and made fairly wellknown in this country. I have a perishable money
presumably the money
presumably the few and the

commerce, of purchase and sale, of stocks and bonds, of commercial and professional occupations. Above all. let your soul never be desecrated by the demon of lust, revenge or intem-

"It is of the temple of the sou that our Lord speaks when he says:
'If any one will love Me, My Father
will love him, and we will come unto him and make our abode with him."
Mark these words: 'We will come,'
—the Father, Son and Holy Ghost.
For where the Father and the
Son are, there also is the Holy Ghost by concomitance. 'We will make our abode.' God, it is true, dwells in the souls of all men—of the sinner as well as of the righteous-by His knowledge which is omniscient, by His power which is omnipotent, and by His es-sence which is all pervading. But He sence which is all pervading. But He dwells in the souls of the just in a special manner, by His grace, His friendship and His love, and it is to this kind of presence that our Lord refers.

DIGNITY OF RIGHTFOURNESS. "How unspeakably transcendent is your dignity when you are in a state of righteousness. You are honored by the true, real and substantial presence of the Holy Ghost. You possess not only the grace of God, but the God of all grace. You receive not only the gift of the Giver, but the Giver of every gift. Not only is the kingdom of your sul permeated by the heavenly flower, but the root of the flower itself is planted in your breast. All this we know and believe, though it is beyond our comprehension. We can only exclaim in grateful admiration with Solomor when he had flowed the temple. mon when he had finished the temple: 'O Lord, God of Israel, if Heaven and the heavens of heaven can not contain Thee, how is it that Thou condescend-

"Behold, says our Lord, 'I stand at the door and knock. If any man hear My voice, and open the door to Me, I will come in to him, and sup with him, and he with Me.' Christ knocks at the door of every heart, but how differently He is answered. There are some who absolutely reject Him, even as the who absolutely reject Him, even as the inkeepers of Bethiehem rejected Mary when she knocked for hospitality at their doors. There was no room for her. There are others who give Him a temporary admission, perhaps after a mission, or a stirring sermon, or some grievous visitation of God. But His sojourn in these hearts is very brief.
Other guests enter with whom Christ can have no fellowship, and He quits a place where He finds no welcome. "There are others in whose hearts

Jesus finds a permanent home. He knocks and they open unto Him. He sups with them, and they with Him.

sups with them, and they with lim.
They enjoy His familiar friendship.
God grant that you may be of the
number of those who thus receive
Him. May He sit upon the throne of
your hearts. May He preside over your intellect, your affections, your memory and your imagination, and over all the congregation of your thoughts, so that you can say with the apostle; 'I live now, not I, but Christ liveth in me.' May you never be divorced from Him. Say, with the ness or danger, or persecution, or the sword? I am persuaded that neither death nor life, nor angels nor principalities, nor powers, nor things pres-ent, nor things to come, nor height, nor might, nor depth, nor any other creature, shall be able to separate us from the love of God, which is Christ Jesus our Lord."

CATHOLIC NOTES.

Mr. L. A. Russell, for many years Mr. L. A. Russen, to one of the ablest and most prominent one of the ablest and most prominent attorneys in Cleveland, has ceived into the Catholic Church.

Cardinal Gibbons has announced the appointment of Rev. William T. Russell of the Cathedral, Baltimore, to succeed the late Rev. Dr. D. J. Stafford as pastor of St. Patrick's church, Washington.

Dennis O'Sullivan, Irish actor and singer, died at the Grant Hospital, Col-umbus, Ohio, Feb. 1., after an operation for appendicitis performed Thursday. He was born in San Francisco in 1866. His greatest success was MaChree.'

In the presence of Archbishops, Bishops, Monsigners and priests fr all parts of the country, and amid a scene of wondrous beauty, Cardinal Gibbons, on Jan. 28, vested with the sacred pallium Most Ray, William H. Connell, D. D., Archbishop of Boston.

At a meeting at Archbishop Quig-ley's residence in Chicago the other day to name three men as candi ates for the position of Bishop of Rockford, the new diocese which is being formed out of part of the Catholic Archdiocese of Chicago, Rt. Rev. Peter J. Muldoon was selected as one of the names to be sent to Rome, being first choice.

On Feb. 2, the feast of the Parification of Blessed Virgin Mary, William J. and Mary R. Doran, parents of Rev. Alvah W. Doran, of the Church of the Epiphany, Philadelphia, and formerly of St. Clement's Protestant Episcopal Church, were received into the true fold by their son. The ceremony took place in the Church of the Epiphany, where Father Doran will celebrate

NORA BRADY'S VOW.

BY MRS. ANNA H, DORSEY.

CHAPTER VII. · Her heart with love teeming, her eyes wit

what mortal could injure a blossom so rare
Oh Nora—dear Nora—the pride of Kildare!

Notwithstanding Nora's noble purnotwithstanding Nora's noble pur-pose—the principle of right which gov-erned her, and the strong will which animated her impulses and actions— notwithstanding the bright and almost remantic hopes which had impelled her to brave the perils of the deep and un known trials in a strange land, there known trials in a strange land, there were times when her heart almost failed her—when memory led her back to the sweet glen and the sunny braes of Agerlow, to deserted Glendariff, and the fond hearts she had left behind her, and tears fell fast and warm. At such times a decade of her rosary was her best comfort; her next was to go among the poor emigrants who crowded the steerage of the "Fidelia," many of whom were old and white-haired, to whom it had been a grievous trial to leave the sod where their fathers slept in hope, to go away to die and be laid among strangers. There were little children, also, who were sick and pin ing for fresh air and nutritious food, to whom the pent up atmosphere of the steerage was a slow poison, and the un dulating motion of the ship incompre hensible and terrifying. Nora Brady was not one to stand idle in such scenes as these wasting time and en scenes as these wasting time and energies over the inevitable past and in vague fears for the future. Her stores were abundant, and, had they been less so, she would have shared them with those who needed aid. In the effort to cheer and strengthen others, she often scattered the clouds which were gathering over her own heart, and filled it with sunshine. She inspired the desponding with courage; she brought smiles to the countenances of old emigrants by singing the sweet merry songs of "home" to them. Her busy hands were never idle. She cleansed the sleeping-places of the sick, and prepared food for those who were unable to prepare it for them-selves. The little ones hailed her coming with outstretched hands or clamorous shouts; and in all that band of poor, heart-weary exiles there was not one whom Nora Brady had not in had told her that her conduct was ex traordinary, that she was performin great and meritorious acts, she would have wondered how the performance of apparent duties deserved remark or eulogy. God had endowed this noble creature with the best instincts of hamanity, which nurtured by a living faith, made her what she was, Ye Nora was not a saint. Nora was not highly educated. She was ignorant of all those accomplishments so valued by the world: yet was Nora a tru

One afternoon a sad, listless feeling came over her, and, stealing away from the group which surrounded her, she sought a retired and sheltered part of the deck; and, seating herself on a coil of rope, she looked wistfully back, through ner tears, toward her own beautiful islo—the land of her birth and love. The sun was setting, and far and near, over the crisp waves, shed a glory of crimson and gold. In the silout and far distance a few white sails were hovering like sea birds while all around the horizon, whereve she turned her eyes, the heavens seemed bowed to the verge of the mighty sea. All else of the world ex cept those broad, rolling billows seemed curtained away from her sigh forever. The solemn and glorious deep above her, the restless and fathomle sea beneath her, the wail of sunlit clouds and dim shadows around her, it is not strange that an inexpressible teeling of awe possessed her.
"Hely Mother," thought Nora,

can it be that we can ever find a country beyond there, where the sky itsel' is hangin' down like a great wall? tween me an' the dear old land I left, and I cannot see it, though I know it is there. An' so I reckon it is with heaven-oh, I know it. We cannot see it, but we know it's up there beyondour sight; that many stand on its bright shore to wait and watch for our Heaven is a beautiful thought! This life's a dim, stormy sea at best, an' it's a pleasant thing to know there's a happy lan' beyond, where tears will be wiped from our eyes forever." Then the rosary was slipped out, and a decade dropped for a happy death, after which she the group she had left with a cheerful countenance and lighter

A stress of rough weather occurred which continued some days, and the hearts of the bravest of those poor landsmen grew timid and fearful amidst the terrors of the deep, The tossing of the ship, the straining of cordage, the wild shrieks of the wind, kept them in fear of instant death while the storm continued. Nora needed comfort now, for she was deadly sick and terrified beyond measurethe fear of death, but at the unearthly uproar and frightful sounds which sur rounded the ship. But at last the tempest luiled, the clouds drifted away in huge masses, the wild surges, wear of their own fury, grew calmer and more gentle, and at last the sun burst forth in all his splendor, and, like an Eastern king throwing his jeweled robe over a rebellious chieftain, in token of forgiveness for some dark revolt, now spread a mantle of sparkling gold far and wide over the waves. Nora, pale and weak, crept from her perth, and throwing her cloak about her, slipped away from the others, and seeking her old place on deck, sat down to think of home, and have a good cry to herself. A fear was on her heart that she should never again see those she loved; that her search for Mr. Halloran would prove fruitless; that perhaps she would sicken and die in the strange land she was going to. The inadequacy of her resources to cope with the difficulties which lay in her way,

VIL SAME FOR

now, for the first time, presented itself. She could not see the hand which led her, or penetrate the dim mist of the future, any more than she could see beyond the horizon; and, feeling discouraged and out of heart, she thought the best thing for her to do, if Mr. Halloran was not in Boston, vould be to return home in the 'Fidelia,''
Just then Nora was startled by a

wild and agonized shrick, and, rushing wild and agonized shriek, and, rushing forward, saw a woman standing on the deck, with her eyes and arms uplifted, almost frantic with terror. Several of the sailors ran to the spot, and those of the emigrants who were on deck hastily joined the group. Looking up, she saw a boy, some eight years old, clinging to the main-mast, above the clinging to the main-mast, above the last cross-tree. To that dizzy height he had elambered until now, in attempting to return, he grew sick and giddy, and looked down with a wild and frightened countenance. There was a clamor and shouting from the crowd below, which bewildered and frightened the child still more, who every moment grew whiter and weaker. Suddenly the captain of the ship ap peared among the excited people. He saw at a glance what was the matter, and, commanding instant silence, inquired to whom the boy belonged, and

what was his name. "He is mine, sir, an' we calls him Patsy," said the poor mother, wring ing her hands.

g her hands.
"Don't look down, Patsy; look up," shouted the captain; "hold tight and look aloft. Don't look down again, but feel your way with your feet. That's right. Look up, and tell me how many stars you see through the sunshine. That's it. Look aloft—look aloft, you

young monkey, for your life!"
And so, cheering him and watching
his perilous descent, keeping his keen eye fixed on every movement, the cap tian stood brave and hopeful, while the silence and suspense of those around him were so deep and intense that the very shifting of the child's hands and feet on the ropes could be distinctly heard. Lower and lower glanced the bare feet among the black and weather s ained cordage, while the boy s hands strained and bieeding, clung like the talons of a bird to the tarred ropes, until he was just over their heads, o

perhaps a fathom higher. "Fetch me some brandy and water and a rope end," said the captain to

his steward. They were brought immediately, and by this time the ambitious Patsy was almost on deck. His mother was rush kindly to stand aside for a moment. He grasped the unfortunate Patsy by his shoulder, and making him swallow a few mouthfuls of brandy, laid the rope-end over him seven or eight times, while the boy capered and danced like something frantic.

" Now Patsy, my dear, your circu'a mother. I don't think you'll attempt shortly to clamber up to the ship's sky-scraper, my lad—a place that no oid saitor likes to go to unless there's a dead calm."

solution to address one of the clerks, when a quick, friendly voice near her said, "Do you wish to see any one, my good girl?"

"I have been waiting to see Mr. Donahoe," she said rights."

Laughter and tears and congratula tions mingled together over the still frightened child, who, from that moment, became the darling of every he ship reached Boston, was an expert and ag in climbing and going alof as a monkey.

This incident brought Nora's smile back. It had been a good thing for her, those warning words, "Look aloft; if you look down you'll fall." See determined from that hour to "look up" always; no matter how great the canger and how dreary the storm, to look aloft." And when the incorrigible Patsy tola her "how dizzy and sick he had felt on the main mass, and now his fingers were just slipping from their hold when the captain shouted to him to look up, and how, as soon as he did look up, he felt strong and steady," she understood more fully the necessity there was for evermore looking up. At last the "Fidelia" was safely

But surely, I'm losin' the wits I was moored at her dock in Boston harbor, born with. The same curtain is be and Nora felt truly that she was a stranger in a strange land. Friends were waiting on the pier for many on board. The poorest emigrants had a waiting on the pier for many on welcome from kinsmen who had sent ou for them and now waited to receive them; but, in all the crowd, no one thought of her; no eye met hers with a smile and tear ; no rough, honest hand grasped hers and bade her welcome. In all those ten thousand dwellings no hearth-stone held a warm place for Nora. Not in all that city, or in all the broad land, was there greeting or welcome for the stranger. It was hard to bear ; but Nora looke i up, and was comforted. Her chest and other things were gathered around her. The stev ard, who was a countryman of her own, knew of some respectable people, friends of his, who took boarders, to whose house he would conduct her as soon as

he put himself in shore trim. Thomas McGinnis and his wife re-ceived her most kindly, and she felt at once that she had found friends. With a few boarders, a small grocery, and two cows, they not only lived comfortably, but had saved money and pur-chased property, affording another proof equal opportunities, the Irish are as thrifty as any people under Nora soon inquired it Thomas McGinnis had heard of Mr. Halloran. That was the burden of her heart; and 'she could get a single trace of him. she should feel that her efforts in behalf of those she loved at home were not to be unavailing." So she said after she had told the good man and his wife her story, or as much of it as was necessary for them to know. But no one there had heard of him, although, as Mr. McGinnis remarked, "he might be there fifty times and he none the wiser. But I know of a place, Miss Brady, where you'd be likely hear something of the gentleman you're seekin'."

"An' where is that, sir?" asked Nora, leaning forward, and speaking

earnestly. "Why, bedad, it's at the 'Pilot Office, where they get news from every part of the known world, especially from the old land at home. There's

nothing worth knowing turns up, miss that you don't see in the Pilot; and Mr. Donahoe's a man that's not ashamed of his country or his religion, but stands up boldly for the interests of both; and as for Mr. Halloran, if he's been to Boston, he'll be sure to know it. Our boy Willie's learnin' the art of printin' at the Pilot Office, and it 'ud be right handy for you to go and ask a few questions you reeli."

"When can I go?" asked Nora, full

of hope.
"To-morrow, when Willie goes to work," replied honest Thomas McGin-

"And it'll be a good time, Miss Brady, dear, to be irquiring for the situation you was speaking of," added his wife. "Many's the por girl Mr. Donahoe's befriended in that way. He's got the warm side left for his countrymen, sure, an' never thinks of trouble warm and the property of the warm and the property of the same desired. trouble when he can do them a good

With a light heart, Nora, neatly and becomingly attired, accompanied Willie McGinnis to his place of business. When they arrived there, the town clock struck, and the boy, finding bim self a half hour behind the time, usher ed her into the handsome and spacion ed her into the handsame and spacious book-store of the Pilot buildings, and ran with all the speed he could to the printing-room. Nora felt abashed and embarassed at being so suddenly left to depend on her own resources, and stood half frightened and undetermined waether to stay or go away and beg the favor of Mr. McGinnis or his wile to come with her on the morrow.

A number of persons were passing in and out, and the clerks were occupied in packing books to be sent away, or waiting on customers. At last one of the clerks observed her, and asked her politely, what she would have. "I am waiting to see Mr. Donahoe.

sir, she said, modestly.

"He is not in at present," replied the gentleman. "He is in another part of the building, very busy with workmen who are putting up a new steam power press. Can you wait a little while?" " If you please, sir."

"If you please, sir."
"Sit down, then, and I'll tell him
when he comes in," said the clerk, as
he hurried away to attend to his
duties. N ra thanked him, and sat down; but one hour passed, two, three; it was nearly 12 o'clock, and she still waited. Every one who came in she thought, must certainly be the publisher; but, disappointed, she atched them transact some light bus ness, look over the elegantiy-bons books, make purchases, and—go away. Fairly disheartened, she felt that a good fit of crying would do her more good than anything else. She did not know the way home, or she would have gone away. No one seemed to observe her, or at least no one spoke to her, and she had just formed the desperate re-solution to address one of the clerks,

good girl?"

"I have been waiting to see Mr. Donahoe," she said, rising.

"I am he What do you want?"

Nora, like most of her sex, was a physiognomist, and it only required a glance at the friendly face before her

ance at the income, feel reassured.
"I am very busy, and in a great" he replied; "but tell me your hurry," he replied;

And Nora Brady told her story. With tears in her eyes which she could not keep back, and a low voice, whose weetness was enriched by the sligh brogue of her speech, she opened her heart. The active, busy rubiisher, who even in Yankee land is noted for is energy and enterprise, was at first restless, and looked at his watch he leaned forward and listened with deeper attention : but when she mentioned the name of John Halloran he drew a chair beside her and sat down, folding his arms, while the most eager interest was depicted on his count-enance. At last she brought her narrative to a close, by asking her hearer "if he knew Mr. Halloran, or heard of

his being in Boston." "You're a good girl, Nora Brady," a mighty poor opinion of it, too."
Nora listened with surprise and mor John Halloran, and have seen him too. He is my friend. He was my guest." then, sir, may God bless you

for that word! I've got many things to tell him in regard to them he's left behind him, and some jewels Mrs. Halloran sent him, in case his money give out," exclaimed Nora, clasping her hands together. "And where is he now, your honor?"
"I lear I cannot tell you that. Mr.

Halloran left Boston two weeks ago. He went to New York and remained there a few days, then left for the South."

Poor Nora! What a sudden dark ness came over her faithful heart in t at the very instant that she the all was brightest! Gone! And she here with message ing! from home for him, and means to aid him. "Why," thought Nors, — full of rebellion to this trial, but only for a

moment,—"why could not God, who knows all things, keep him here?"
"Because, Nora, God designed to bring light out of darkness. It is His way. He brings up the precious or of holy virtues from the depths of the human heart with hard blows. The The gems most precious to Him are those which are cleansed with tears. His vays are past finding out, Nora Brady; but they are all right : so look up, and be comforted."

Thus whispered her guardian angel. who loved well the humble and pure minded one he was commissioned to guard and guide.

Don't be distressed." said the publisher, after a moment's thought; "I will put a line in the 'Pilot' next week, informing Mr. Halloran that letters have arrived for him at this office. You must send me the letters. If he sees the notice, we shall soon get some tidings of him. "You're a good girl, Nora; and if I can serve you I will."

"The Blessed Virgin have care of your soul, sir, and a thousand thanks for your kindness to a stranger, but I should like to get a situation."
"What can you do?"

"I can turn my hand to anything, "I can turn my hand to anything, sir," she said, quietly; but at home I I mostly cooked, an' got up linen."

"Very well. Persons very frequently come here to inquire about help, and I will keep you in mind. Now you had better go. But where did you say you stopped?"

"With Willie McGinnis's mother, will the boy their set work here."

sir: the boy that's at work here."
"Do you know the way home?"
"I'm afraid rot, sir; it's a long

"Stephen, send Willie McGinnis here," said the publisher to a porter who was passing by at the moment.
"Here, lad," he continued, when the
boy, flushed and expectant, came in;

"go home with this young woman to show her the way, then make a holiday for yourself the rest of the day." Every morning Nora hoped that be-fore night she should hear something from the "Pilot" Office. She listened with strained and anxious ears, as even ing closed in, for "illie's footsteps; but day after day passed, and no mess age came, and she began to think she vas forgotten. She was sitting silent and sad one evening in Mrs. McGinnis's snug little parlor, when Willie ran in, and, throwing, a stip of paper in her lap, hurried back to his supper. She turned it toward the fireight, and read, "Nora Brady will hear of a respectable situation by applying at Mrs. Sydney's, No. 62 Washington No Lews of Mr. Halloran.'

"I dare not write home an' tell that," thought Nora, with a sigh. "No news from Mr. Halloran! On, my Blessed Mother! for the sake of that broken-hearted mother, an' the little ones belongin' to her, help me in this strait.'

Nora, guided by Mrs. McGinnis, who had to pass the place on her way to market, went to Mrs. Sydney's as direc ed. It was a large, handsomely constructed house, but wore a look of faded gentility which impressed every one with the idea that its inmates had known better days. Mrs. Sydney sent for Nora to come into her sitting room, and received her kindly but with a scrutinizing glance. The lady herself was old, and had a care worn expression of countenance, and she was dressed in mourning which had once been handsome, but was now rusty. Everything was scrupulously clean d tidy everywhere.
'I supyose you bring recommenda-

"Here is one, ma'am, from the only place I ever lived a'," replied Nors, manding her Mrs. Halloran's recom-

'Really, this speaks well for you, oung woman," said the old lady, looking up with a pleasant smile. "I ould like to engage you ; but before I do I must give you to understand fully how you will be situated. Sit own there and listen. In the first lace, I have a negro cook, who will eep you in hot water; besides which, am compelled to take a few boarders, for I am not rich, and you would have to accommodate yourself to their

"I will endeavor to do right, ma'am : an' if, after doin' my part, it don't suit, I can go away," said Nora, halt terrified at the prospect. "O! course you're a Papist?" "A what, ma'am?" asked Nora,

amazed, for she had nevar heard the word before. "A Romanist—a Catholic ?"

"Oh, yes, ma'am, a Catholic surely," she replied, earnestly.

"Well, no need to be riled. We're all su'thing or other, and it's right, I guess. I'm a Universalist, but never take it on myself to promulge my doc trines to them that holds others. Only I'm had helps that malles the fessed to the priest, and went Mass, and all that, when, come to find out, they didn't go at all, but shindled round here and there, visiting and frolloking and neglecting my work; that all positions have their peculiar and I've come to this p'int, that there's trials, and that wherever one goes he

tification, but said nothing.
"Now, I want you to tell me honest ly, do you go to confession?-do you go to your duties regular? for you I've had bad ones, I've had goo

too, and I know the difference."
"It would seem like praisin' myself,
ma'am, and faith I never had such questions put to me before, because there was no need," replied Nora, with a bewildered look; "but surely there no power in the world could make m neglect my religion."

"I hope not. It can't be a religion that's worth much, to be neglected and scandalized by them that belongs to it. But anyways, I want to tell you, it you are a good faithful girl, you may go to confession every week, and fast whenever you like, and go to Mass or Sundays, and say your beads, and pray to images, if it does you any good, whenever you choose—"

"I only go to confession once month, ma'am, and never pray to images at all," interrupted Nora, quickly, while a merry smile dawned on her face, in spite of her efforts to control sit.

" La suz! Not pray to images Well it's none of my business if you did. But there's another bother in abroad that evening. All who had abroad that evening. All who had abroad that evening. Nora draw her closk your way. One of my lodgers is a very odd-tempered old bachelor—very rich and as stingy—my!—He'll be forever and as stingy—my!—He it be forever quarrelling about his wood, and be in a snarl about his candle ends; and scraps of paper. I can promise you skrimmages enough with him, Nora, my

girl."
"And then, ma'aw, he may have his skrimmagin' to hisself entirely, for I'd scorn to waste or rack what didn't belong to me. Is that all, ma'am ?"

"No. I keep only two helps-Phil lis and a white help; and there's work enough to be done. She does the cook-ing and washing, and the other cleans nouse and irons. I give her \$8 per month; the other gets the same. Now what say you?"

In the morning, of course. Be here by 6 o'clock. I think we shall get on; for Nora, you look as if I shall be able to respect you. Your dress, so plain and neat, everything so clean and tidy about you and suitable to a young woman who has to earn her living,

woman who has to earn her living, makes me think you have a great deal of self-respect; and it's a good thing for everybody to have."

In her new home, Nora Brady found that Mrs. Sydney rad not exaggerated the difficulties of the situation. In the first place, Mrs. Sydney herself was in a continual fass about Nora's religious practices, and her going to confession. practices, and her going to confession, to that really, if she had been a bac atholic, she could scarcely have fared worse. Mrs. Sydney knew that her nterest depended considerably on Nora's religious sincerity and steady morals, and she determined that she should not lapse into indifference through her neglect. It is the fashion of that region to have an "eye to the main chance" in every particular and phase of life, and Mrs. like the rest: therefore she cherished genuine plety in her help, after her own ideas. Then Mrs. Sydney was dresafully afraid of her black cook, Phillis, and would have inspired Nora with the same terror, only Nora soon discovered that Phillis, with the keen who to show her airs to and who not. She was one of the rescued from bond-age ones, and had been made quite a heroine of, when she first arrived at Boston, by the "Equal Rights and Southern Transportation Company," which not only tickled her vanity and self-love, but inspired her with an idea that her friends, after all, were only poor white folks, to put themselves down so with niggers; so she ate and drank at their expense, let them show her off, and dress her, while she laughed in her sleeve, and was not much astonished to find herself suddenly dropped when their ends were accomplished. She had been in Mrs. Sydney's kitchen ever since, and presumed no little on having heard it said so often that "all races were equal," and the black man the coarse and ignorant black woman. who regarded Nora with no favor, be-cause she saw at once how widely they differed, was a sore trial; but after the high-spirit d Irish girl had thrown out s lew flashes from her handsome black eyes, and told her, in a quiet but very way, not to interiere with her, and had on several occasions helped her through no slight deficulties in cooking; she behaved somewhat better Nora did not waste; and Paillis did. Nora was neat and tidy; Phillis was slovenly and careless. Nora was even tempered and cheerful; Phillis was like a volcago. Nora was close to the interests of her employer; Phillis was wastelul and extravagant. Thus between two beings so adverse in race, color and morals there could be no harmony or comfort. But Phillis could and no grounds of complaint against Nora, and was annoyed and angry to discover that she feit, in spite of her-

much sold respect to rebel against Mrs. Sydney's arrangements or authority, to quarrel with one so much ber in ferior as the cook, or with Mr. Mallow about t posal of his own goods. She knew nothing worse in natur' than a bad shall find the cross, and that it was not Catholic. They're a disgrace to their by shifting and changing homes that religion, and give them that's cutside she could win respectability or confidence. Nora knew that human nature the same everywhere, and if she fled from these disagreeable trials at Mrs. Sydney's, where really she found much genuine, true kind-heartedness, she might fare worse elsewhere. Several times she had inquired for lews at the "Pilot" Office. She had written hopefully and cheeringly to Mrs. Halloran, once, but told Dennis Byrne, in her letter to him, how she was troubled, and inclosed two months wages, which she charged him to for the comfort of those he had the care of, but not for the world let them care of, but not for the world let them know how it came." As yet she had received no reply, and the light began to fade from her eye, and the crimson from her cheek. "Hope deferred,"

self, a degree of respect for her which she had not felt for any white person before, since she left "Ole Virginny."

Then came the old lodger—one of the merchant princes of Boston — who

fire were lit in good time, and stormed and swore if they were not—who split

and counted out his own wood, and mea ured the waste of his candles by

sticking pins at regular distances in the one he used. Nora had many a bearty cry to herself, but she had too

merchant princes of Boston — who snarled and scolded if his candles and

occasions she thought she was dying, she felt so oppressed and heavy. One evening, the eve of a great festival, she had asked permission and gone to confession. It was bitterly cold. Snow lay deep in the streets, and a show lay deep in the streets, and a drizzling mist of frozen snow and rain, lashed by an easterly wind which roared savagely in from the bay, almost blinded those who encountered it. There were but few persons toward them. Nora drew her closk Sydney, together, she unlocked the closely about her, and, pulling her thick veil over her face to protect it ing to herself to do up, when she obthick veil over her face to protect it ing to herself to do up, when she ob from the sleet, hurried homeward as served, for the first time, the soiled rapidly as she could through the banks and drifts of snow which were every instant accumulating on the sidewalk. Her foot struck against something, and she stooped down and picked up a tolerably large package, wrapped carefully, but wet and muddy.

blending with sometimes a feeling of

thrae in her heart, and on two or three

me-sickness, gave poor Nora many a

A furious blast of wind came he up the street, a chimney feil not far off. quantity of slates from a roof came elattering down over her head, but fell clear of her, and in the confusion and fright of the moment she thrust it into her pocket soaking wet as it was, and, nerving herself for a desperate struggle with the storm, she at last succeeded "I can only try it, ma'am. I don't with the storm, she at last succeeded mind work. I've been used to it all in reaching home, faint and exhausted

my life. I suppose I should find trials everywhere and in every situation; so, if you please, I'll come in the morning, that'll suit."

with the cold. Forgetting entirely the builde she found in the snow, she changed her dress, and, as soon as her strength returned, she went about but die she found in the snow, she changed her dress, and, as soon as her strength returned, she went about her usual business, with no other concern than a fear that she should not be able to get to church in the morning.

When she opened the door of Mr.

Mallow's apartment, to go in and light his fire, a scene presented itself to her which caused her to start back and which caused her to start back and pause. Two candles were burning, one on the mantle, one on the floor. Everything in the room was in the wildest disorder. Clothing was strewed here and there, papers were scattered in every direction, his wardrobe doors wide open, and the bed clothes tossed in a heap together in the middle of the bed, while he sat upright in his leather backed chair, as rigid and motionless as if he were dead. There was a strange glare in his eyes, and Nora feared that he had become sud-

denly deranged.
"Are you ill, sir?" she asked

timidly.
"No," he growled. "And what has tossed your room up, sir, so dreadful?" she asked.
"Be silent gir! Is it any of your business? Let the room be. I to

"Shall I light your fire, sir ? it is

very cold; and you have two candles burning away."

"Two candles! I am mad! I am ruined! Put them out. I haven't a farthing to buy another! No; I'll freeze.

freeze."
"I'm afraid you're ill, sir," said
Nora, extinguishing the candle on the
floor. "Let me call Mrs. Sydney." floor. "Let me call Mrs. Sydney."
"Call the police! send for the police!
I've been robbed and am ruined," he

growled.
"Robbed, sir! Rained, sir! Lord save an' defend us, but surely you're mistaken," exclaimed Nora.

"Robbed, sir!" said the excited old man, mimicking her. "Ruined, sir! Yes, robbed of \$10,000. Now go

away. "God save us, an' surely that's

heavy loss," said Nora, with such genuine pity and commiseration in her voice that he called her back.
"I believe you are sorry. Well, keep it all to yourself. I don't wish it spoken of to any one in the house, for Mrs. Sydney would go of in a fire. Mrs. Sydney would go off in a ft of fattods, and by six o'clock to morrow it would be in every paper in Boston, and telegraphed from Maine to Georgia. The rogues put upon their guard would escape, and I be left to resign myself to the loss as I best might. So hold your tongue, f you car.

'I will, sir, it it will be any comfort to you," said Nora.
"I believe you. I trust you, be-cause you have never wasted my candles or wood, nor opened my wardrobe, nor inspected my pockets. Aha I have a way of fluding these things out, but you're an honest girl, Nora

but it remains to be proved whether or not you can hold your tongue."
"Thank you, sir," said Nora, leav-ing the strange old man to go down to arrange the tea table. "It's no wonder he's crazy. Ten thousand dollars! It's a great sum, surely; an' I hope in my heart he'il find it ag'in."

CHAPTER VIII.

Sweet it would be once more to see The earth where my fathers rest, and to find a grave by the soundin In homeland of the lovely west.

Mr. Mallow's heavy loss was kept s refound secret from Mrs. Sydney at her family, who only observed that he had suddenly become more silen and disagreeable than usual, and that his cheeks looked more sallow, while notwithstanding all his attempts to steady it, his hand shook nervously whenever he lifted his cup or tumble o his lips. But, well acquainted with the peculiarities of his rasping, un-happy temper, they supposed that he had failed in some speculation, or had met with something in his extensive usiness-operations to annoy him. Bu the detective police of Boston and Nort the skillful services of the detectives to ferret out the misguided and criminal nished them with a circumstantial de scription of the notes or bills and the wallet which contained them. He sup posed he was robbed between his pla f business and home. He was certain of having put the wallet in his breast-pocket before he left his counting-room, and he had missed it the moment he reached his room. This was all the information he could give them; but they had managed with success more obscure and intricate cases than this, and, incited to extraordinary efforts by the prospect of a liberal reward, their expectations were sanguine.

Toward Nora Brady the strange old man's manner was fittul, but kind. He frequently called her "a good honest girl." but steadily refused the neces sary comforts of lights or fire; while she, really sympathizing with him and feeling sorry for his isolated loneliness, strove in every way she could to make him comfortable; all of which sun quietly down like soft dews into his heart, warming it with more sterile human feeling than it had ever known When Monday morning came Nora was up with the dawn. She had an unusual number of clothes to wash that week, and she wished to begin early, to avoid neglecting her work Having gathered the household linen, and the few pieces bolonging to Mrs. served, for the first time, the soiled and muddy appearance of the nice mousselaine de laine dress she had worn to confession the evening of the storm Mrs. Halloran had given it to her for a birthday gift some months before, and she felt pained to see it so soiled and,

as she feared, ruined. "Agh !" said Nora, taking it down from the peg on which it hung. "It is easy enough to get the mud out with soap an' water, but my fear is that the beautiful blue flowers an' these roses will beautiful blue flowers an' these roses will come out along with it. But it can't stay so; that's certain; an', to give a chance, I'll shake it well, then rub it between my two hands to see if I can clean it that way."

t about her her concern not be able rning. in and light t back and re burning, ne on the

wo candles

[haven't a

No ; I'll

sir." said

the policel

ydney.'

on the

entirely the

1908.

when something fell with a heavy that to the floor, and, turning quickly, she looked down and saw the package she had picked up in the snow. Nors laughed a low, merry laugh at her own forgetfulness, for she had never thought of it until that moment, and took it up to examine. "It's an ould thing, anyway," she said, turning it over; "an ould, greasy, ragged budget, an' if there's thread an' needles an' some snuff room Clothing ere, papers or tobacco in it, it's about as much as it's worth. What in the world it is I don't know, an' (aith, I'm afeared to handle ether in the sat upright as rigid and it ; there's no tellin' the fingers that ead. There tied it up so tight, or what disease was Anyway, if it's anything worth in 'em. Anyway, it it's anything worth having, it's none of mine, an'I must see secome sud-

to that at once."
By this time Nora had unfastened
the numerous strips of red tape which
were wrapped around it, and unclasped
the steel fastenings; then it fell open ur room up. sir ? it is

in her hands. A mortal paleness over spread her face, and she sank trembling in a chair beside her, exclaiming, Merciful God, defend me!" well she might be terror - stricken at first, for it was stuffed with bank old, some new, but all of high value. touched them with her fingers, lifting their edges carefully. "One thousand, two thousand, three, four, thousand, two thousand, three, four, five, six thousand! more—more and more!" she murmured, gazing with a half stupided look on the treasure. There was a dimness in her sight, and a strange singing in her ears. "Ho! lucky Nora! Now are your labors ended. You have found a great treasure. Your trials are next; you read the

ness." Thus sang the tempter of her soul to poor bewildered Nora, who sat

trembling and numb, still gazing down on the bills, when suddenly a movement

of her hand caused a memorandum leaf

earnest simplicity of her heart for the

wouldn't have held it an hour longer in

faithful servant, to be restored to its lawful owner, only Thou hast shown me

gruffly, as he opened the door.

wallet into the astonished old man's

You must have dropped it, sir, that

ith, sir, the storm got so wild at that

night in the snow. I was coming from

church, an' stumbled against something,

minute, and a chimney fell not far off, an' the tiles come clatterin' over an'

around me, so that it scared the life

pocket and run for my life, sir; an' by

when out tumbled your wallet; an' when I opened it, sir, I declare to my

uld shoes, I was half kilt with the

fright to see such a power of money in the hands of a poor girl like me; an' I'm glad, Mr. Mallow, that you've got it all safe again as if it was my own," said Nora, rapidly.

Over and over again the old man ounted the bills. He lit a candle; for he light was dim in his room. Excited

and confused, he put on two pairs of spectacles, and turned the notes first

scrutinized the wallet inside and out ;

the mud - splotches still clinging to it, and the stains of the sloppy place in which it had fallen. Then he counted

"It's all here; every note. Not even a small gold piece gone. She's

an honest girl—an honest, good girl. But she'll want a great reward, I'll

warrant; more than she'll get, that's

He then rang his bell, which Nora

answered directly, for some undefined fears and uneasiness had begun to pos-

sess her mind.

"It's all right, Nora Brady. It's all here, just precisely as I put it in myself the day I lost it. You are an honest

don't, because you never wasted my wood and caudles. Now tell me, what

do you expect me to give you?"
"Give me, sir? Nothing," she said.
"But of course you expect some re

Some might suspect you; but I

one side, then on the other. He

ing for you presently."

the money all over again.

poked it down into my

sir! Lord ely you're ended. You have found a great treasure; your trials are past; you need toil no longer; you can buy another Glendariff for those you so dearly love; and, best of all, you can marry Donnis. he excited ... Ruined, Now go Close up that wallet, you silly child; it is yours; you found it; no one claims it. y that's a Use its contents and purchase happi

on in her Well. n't wish it house, for Maine upon thei

ny comfort rasted my I my wardese things

what to do, for which I thank Thee for ever an' ever." Then she rose to her leet, and, holding the precious wallet whether or Vora, leavclose to her breast, as If she feared it would fly away, ran with light and joy ous steps down to Mr. Mallow's docr, to down to 's no wonwhere for an instant she hesitated but, hearing a movement within, she knew he was up, and knocked.
"What now, Nora Brady?" he said, I hope in

o see st, inding wave

was kept a rved that , and that low, while, tempts to nervously sping, unon, or had extensive n and Nora detectives

d criminal He furtantial de is and the 1 his plac nis breastting-room as all the seess more than this.

ard, their trange old kind. He he neces re; while oneliness. tich sun a into his rer known ing came, She had s to wash

ier work. old linen. g to Mrs cked the es belongon she of he soiled d worn to ie storm. efore, and piled and.

g it down " It is Lout with s that the roses will to give a e if I can

So, with the dress in her hand, she fire and candles all these cold nights went round to the window, through which the first red sunbeams were stealing; and, rubbing the dry mud of that you've been without," said Nora nite easily, she gave it one good shake, when something fell with a heavy thud

with simplicity.

'And you wish no reward?' he "I wouldn't take a cent, sir, by way

of being paid for doin' my daty, to save me from beggin'. It wouldn't seem right; an' I won't do it.'?

'You're 2 fool, Nora—a perfect fool. But remember, from this day, old miser Mallow, as I am called, is your friend; and if at any time I can help you, I will, so help me God!" said the old man, with quivering lips.

'Thank you, sir, A time may come for that. But breakfast's almost ready,' she said, g.ing away.

she said, going away.
"Halloo! come back here, you wild

Irish jade—come back."
"My work is all behindhand this morning: please to ay quick what you want, she said, turning back.

"Leave me to speak of this matter to Mrs. Sydney. I don't like my affairs gossiped about. If you were to tell it, some would believe you and some wouldn't: so it's best to come from me as I believe every word you have said. And, mind, you may light me a fire to-night," he said.

And a candle, sir!" said Nora,

turning away with a light-hearted

After breakfast, Mr. Mallow had a long private conversation with Mrs. Sydney in the parlor; and that same day, without taking a human being into his confidence, he deposited \$500 in the Trenton Bank to the credit of Nors Brady. He paid the detectives for the trouble and expense they had been at and silenced their inquiries by informing them that he had mislaid his wallet an unexpectedly found it. They thought as he was a very rich old man, such eccentric freaks were not only allow-able, but diverting, and gave them selves no further concern in the affair, except to record the case as being dis-

osed of.

Mrs. Sydney only spoke more gently
and kindly to Nora after that long
conference with Mr. Mallow, and would frequently lay down her knitting and sewing to take a long, earnest look at her, as she flitted around, through her spectacles, which, whenever Nora observed it, always warmed the blush ible, the name, of "Steadfast Mallow," In an instant the cloud fied, and all es on her cheeks, because she could not imagine why she had so suddenly become an object of such particular in terest to the old lady, to whom she was clear. A bright, happy smile flashed over her face, and, falling on her knees, she thanked God in all the was becoming attached. She was gradually winning friends. Her oblig ing disposition, her practical piety, discovery. "I knew, my heavenly Father, that it was none of mine; an' I yes, the practical piety and virtue of an humble domestic, caused those who lived in daily intercourse with herpersons who rejected the most essential truths of religion; of whom some were my possession. I would have taken it to the dear soggarth, (Priest) thy transcendentalists, and others were bitter and bigoted in their errors — to look with an eye of interest and re-spect towards the old creed whose precepts her life illustrated with so much simplicity and faith. Even Phillis, sticking her arms akimbo, and holding her turbaned head back with a sagacious and patronizing air, allowed was a good gal, an' not so good either that she was goin' to 'low anybody to trample on her. She's done got me under, honey, an' how she's done it dis child's onable to 'spress; case, you "Oh, sir, here it is! Take it, in the name of God! I found it in the street see, honey, she's sorter kind in her sorter proud like; and, as the night of the storm, and forgot all about it," she exclaimed, thrusting the to work, ki ! she outwork me any day. I reckon she's a good gal, if she are a Cafolic." Thus spoke the oracle of wallet into the astonished old man's hands, as he stood pale and trembling on the threshold of his door. "It is yours, sir; your name is in it."
"Eh — mine — street — name!" he gasped out, while he clutched the wallet, and looked wildly at Nora.

the kitchen. "Dear Suz," says Mrs. Sydney, "it's nothing that she pleases me; but to think she's got around and made friends with such a high shiftless body as Phillis, and such a tight person as Mr. Mallow, is beyond my comprehension. But she's a good girl. She practices her religion, and is never ashamed to own up to being a Catholic, and can always give a reasonable answer when

she is asked questions about her faith."
And Mrs. Sydney placed unlimited confidence in her. The poor old lady, who had always borne her troubles and the annoyances of her position with the annoyances of her position with balf frozen, an' out of breath, an' the scare I had, I never thought of the thing again till this morn'. I took out my cress to wash to day, an' shook it, and mind; for Nora could be trusted in every particular; and the girl would have been quite happy but for those sad memories of home, which came ever, like cold soughs of wind, over the hopeful and genial world of her heart. It would have cheered her had she received a letter, or even heard where Mr. Halloran was; but several months rolled by, and she had not heard a word either from I eland or of him. She had made other remit-"Stop, stop. Go away until I count it. Of course it's mine, Nora Brady; but it'll be a bad thing for you if a cent is missing," he said, while his teeth chattered with cold, and his whole frame quivered with excitement. "I'll ring for you presently." ances to Dennis for the general fund : and the thought that she was at least aiding to keep away the wolf from the door of those she loved, gave her a degree of happiness; then, when the shadows darkened around her, her firm and loving trust in God would brighten the clouds, until the rainbow, Hope,

shone out, cheering her with visions of brighter and better days. Mrs. McGinnis, her triend, had been ill, and, as frequently as she could arrange her business so as to leave nothing undone, she had got permission to go and help to nurse and watch with her; and every time she went, Mrs. Sydney would place some little delicacy in her hand to tempt the appetite of her sick friend. One night she was returning home from her mis-sion of kindness, attended by Thomas McGinnis, when, as they were passing through an obscure street, they saw three or four men standing on a door step, talking loudly and earnestly, while others were passing in and out,

men and women together.
"Is anything amiss, friends with the
Widow Blake?" asked McGinnis.

"Och, the widdy's safe enough; but it's a gintleman that was passing, an' fell down in a fit, an' we think he's dying," replied one of the men.

"An' have they brought a doctor yet?" asked Thomas.
"Two or three's gone for the docther

but there's none come yet; an' be-dad, it's my opinion that he'll die be-"Faith, then, sir, I'm paid enough to think it's with the right owner. You dropped it, an' I picked it up; so it's yours, an' not mine; an' I'm only sorry I didn't think of it at first, though fore one comes.

for one comes."

Thick, it's with the right owner. You dropped it, an' I picked it up; so it's yours, an' not mine; an' I'm only sorry I didn't think of it at first, though to be sure I never dreamed what it was. If I had, it would have saved you a deal of trouble, an' you might have had a

"Thrue enough for you; but there's no telling who the grace of God is with, and who it isn't, in a dying hour. Anyway, I hope his revorence will I will go for Dr. Bryant, if you in, Miss Brady, and sit with Widow Blake, who's a dacent, hard-working crayther as ever broke bread "

"Of course I'll wait, Mr. McGinnis, and see if I can be of some use, too," replied Nora, going into the house, and replied Nora, going into the nouse, and entering a small room which communicated with another by an old fashioned, narrow door. Two or three women were sitting around, taking snuff, and suggesting to each other a thousand intallible remedies for the sick person's relief which in the comparison's relief which in the comparison of the side of the comparison of the c son's relief, which in their own ex-perience had worked miracles. Mrs. Blake now bustled in to get the vinegar-cruet, and in her hurry almost stumbled over Nora, who said, with a modest air, "I came with Mr. Mc-Ginnis, ma'am. He is gone for the doctor, and I shall be glad if I can

help you at all.'
"Well, I don I don't know about help,poor giatleman! he's dying, I think. I wish to God we could find his friends," said kind-hearted, fat Mrs. Blake, in a distracted manner. "But come in, honey, an' see what you think."

TO BE CONTINUED.

A STRAYED LAMB.

"Is there not somebody I might get to come and sit with you a while?" said Father Logan, as he prepared to

take his departure.
"Yes," repled the sick woman;
"there's Mrs. Gillan, in the third room

down the passage. She might come if you asked her."
"I certainly shall ask her," rejoined the priest. "Now, good by, and try and remember all we have talked over.

I'll come around in the morning."

Carefully closing the door behind him, he turned down the narrow passage, whose walls were dark with age and the accumulated dirt of years. At he third door he stopped and knocked, but it was not opened. He knocked again and hearing some shrill cry of "Come in!" opened the door, and, standing on the threshold, looked into the dingy, squalid room. At first he thought it was empty, but afterwards saw in the further corner a rough bed, made of boxes, on which were spread some ragged clothing. Out of the rags peered a thin, sharp face, lit up by piercing black eyes. He started back, the resemblance to a rat was so strik-ing! Then, recalling his grand, he asked for Mrs. Gillan.

asked for Mrs. Gillan.
"Other side. What is it you want her for? Thought you might be a doctor coming to see me."
"To see you?" said the priest, cross-

ing the room to the speaker. are you ill? "I should think so. Why, I've been

in three hospitals, but they couldn't cure me.' There was such an unselfish pride in this statement, that the hearer

shuddered. "I think you ought to be in a hos pital now. This is surely no place for you. Can you walk at all?"

you. Can you walk at all?"
"Never have walked! Why, that's what's the matter. Something wrong with my back, and the legs are all twisted.

"And no bed but this? How could they let you out of the hospital?"

"Oh, I had a nice mattress, but—
stoop down and I'll whisper; she of

eat me if she heard me tell. She took it; it was worth pawning."
"Took it! Would beat you! Why,
who is she?"

"Aunt fan. Oh, she's pretty smart; and she'd real good to me, except when

-you know. Father Logan was deeply moved. This helpless sufferer at the mercy of such a guardian! But perhaps the

ory was not true.
"Wait a while," he said, "I'm just able to walk then." going to Mrs. Gillan. I want her to look after a sick woman. Then I'll larned to say the rosary, and then, as come back and we can have a long talk. He was back in a few ing very grave. The child's story was evidently true, and the question was how could the grievous wrong be

righted. "Now, first of all," he said, "I want to be your friend, you know. Tell me all you like; what you want and what I can do for you. And how do you pass the days?"

"I'm busy, working!" There was such importance in the voice and look that the priest repressed the smile that rose at the idea of such a frail atom of

humanity working.

But when, from under some news papers, the chi'd produced a few articles of wood, exquisitely carved, he was astonished.
"Did you do this?"

"Yes, all myself. When I was in the last hospital a sailor learned me, and it is a real good to help pass the time. At first she wouldn't let me do it, but now that she can sell them, it's differeat. I can't do them fast enough for

"Well-oh, what name an I to call vou ?' "Loys Cullan."
"Loys! That's a strange name for a



Are Guaranteed to Cure Rheumatism and Neuralgia, also Female Disorders arising from Uric Acid. The Electro-Chemical Ring is not an ignorant charm or faith cure, but a scientific medium for the elimination of uric acid from the blood. The secret, the power, the merit in this ring lies in the combination of the various motals of which the ring is made. No matter what the trouble is, if it is caused by excess of uric acid, the Electro-Chemical Ring wil effect a cure. Looks just like any other ring, can be worn day and night. We guarantee these rings to de all we claim, or will refund the money. Send size of finger when ordering. Mailed to any address on receipt of \$1.00.

The F. E. KARN CO., Limited

The F. E. KARN CO., Limited

"Oh that's only a bit of it. It's much longer. I know because I saw it written in a book of mother, s once. But she took the book. She put it on the fire and said something about rub bish. But it was not rubbish; it was quite new. Here comes Mrs. Gillan.

You will see in a short time. She went to get a proper bed for you, and we will make you comfortable very "What's the use of your spending

the money?" he money?" he said, with a sob. She'll only sell it." "Not this time, I think," said Father Logan. "You see, now I've arranged with Mrs. Gillan to look after you, and see that you get sufficient food and arr not ill used. I'll have to go now,

but, if you like, I'll come often."
"On, do come every day! I get so
tired, all alone. Give me my parcel
now. I'll let you see it, you've been
so good."

Lovingly he unfolded the paper, and disclosed a torn, soiled picture, the first glimpse of which brought a rush of emotions to the good priest's heart.
It was a representation of the Sacred

"No: 'twas in the book she nurnt. t must have been my mother's. I on't remember her at all, and then the pain makes me forget. But I love the aind face, and I make up little stories about it.

"What do you make up?" asked Father Logan, eagerly. He had for gotten all about his uneasiness and the work he must do before sunset. This little one, so wonderfully brought under his notice, must be a child of holy Church, a lamb strayed from the fold.

"When she's cross and I'm hungry and cold, or when the pain seems to to give it to you on the feast, but I'll give it now, and perhaps on the feast you'll bring Him to me." twist my poor legs worse, I look at it. and think how kind He'd be then He points to His heart, and so quisitively carved.
"How clever you are, Loys! Many I think that means He would love even me, though she says I'm so bad? Do you know about it?"

Then, in simple words, the priest told him the old, old story—the little Babe at Bethlehem in the arms of His dear Mother, the gracious boy of Naz reth; the gentle, loving teacher and selper, who loved especially to heal who saffered (here he ittle hot hand clasp his more tightly); the patient sufferer; the willing tim in the greatest tragedy of world; the bright Easter morn, the empty grave and the rejoicing angels. Then he spoke of the love that prompted all, and how those He loved and lived and died for treated and treat Him with such coldness; of the vision of the humble nun, and from that the picture of the Sacred Heart.

The keen black eyes were dimmed with tears when the story was ended. and the voice quivered that spoke : "I'm sure I heard all that before, but the pain makes me forget. Come and tell me often, for I never want to for-get again."

Nearly every day found Father Logan by the bedside of the crippled boy, and he never came empty handed —pictures, books and everything he could think of to lighten the long, weary hours. From one of his rich parishioners he obtained an invalid's table that could be fastened across the ures and carving in front of him. But of all the gifts, that Loys loved most was the rosary, sent to him by an-other little invalid of whom Father Logan had spoken of him. But how different were their conditions! The little girl, surrounded by every luxury and comfort love could devise and money procure, and the boy, bereft of all save what charity vouchsafed. Loys leved to hear of Gertrude, of

her beautiful home or wonderful toys. Often he would sigh at the hearing, but always, if he did, he would say: "Never mind. I'll have a beautiful home, too, some day, and I shall be he would explain quaintly, he never had any more lonely hours, for pain

and weariness were forgotten while the beads slipped through his fraitingers and his loving heart followed all the joys, sorrows and triumphs of Jesus and Mary. He was very happy now, for by some wonderful means, his aunt had been induced to leave him in peace; and so, with his books and carvings, and best of all, his beads, the days slipped happily away. Father Logan had made due inquiries, and found that his full name was Aloysius; that his mother had alien ated her family by marrying a Pro-testant: had died when Loys was about five years old, and had been compelled to leave him to the care of his father's sister, whom she had begged on her deathbed to bring up the boy in the faith. How that proise was kept was only too evident. The boy was eager to learn, however, and the heart that had longed so for some one to love poured out its love on the Sacred Heart, winning in re-turn such treasures of grace that, ere

turn such treasures of grace that, ere long, he was allowed to prepare for his first Communion.

"Father," he said one evening in June, "I would like to make my communion on the Feast of the Sacred Heart."

ELECTRO-CHEMICAL,

Rheumatic

Rheumatic

Heart."
"I don't think that is possible, Loys.
I thought that the 15th of August would be a good day."
"The day Our Lady went to Heaven!
Yes, beautiful. But I think I've made up my mind for the other. I loved Him for such a long time before I knew

Him for such a long time before I knew Hir."

"But, I don't think you'll be ready by then, and, besides, I'll have such a busy day. You will have to wait. Loys."

"Very well," he answered, bravely; but the tears gathered in the dark eyes, and his lips quivered.

A look, almost of distress, came into the child's pinched face. He hesitated a moment, and then, stretching out a

a moment, and then, stretching out a thin, painfully thin, hand, he grasped Father Logan's coat.
"Just a moment. Will they move
me?"

"Yes, of course, on to a nice, fresh,

"And all my things, too? Oh I'll Educational. have to tell you. I hid it from her the night she pulled away the mattress,

but now it's day, and you'll see. Promise I may keep it."

"If it's any treasure of yours, my

poor boy, you may keep it and wel-come. Don't you want Mrs. Gillan to

"Give it to me, then, and I'll take care of it till you are settled in your

And, stooping, he received what

seemed an old newspaper folded into

small square.

In a few minutes the exchange was

made. A man from a neighboring shop had brought a small iron bed stead, together with necessary appur-tenances, and in the luxury of a soft mattress and clean bed clothing, his joy was of short duration.

Father Logan, gazing earnestly at

him, was struck by his look of extreme delicacy. The skin seem transparent, the eyes darker than ever, by reason

m, and he noticed how much weaker

ne had grown. The books, the pictures. all were laid aside; only his rosary was

"Perhaps, after all, Loys, we'll say

June," he said, as the thought crept into his heart that the boy might cele-brate the Feast of the Assumption

with the countless hosts who press

round the throne of Mary Immaculate.

joy, and drawing forth a tiny package from under his pillow, he handed it to

"I hid it for you," he said. "I meant

The package being opened, revealed

a small statue of the Sacred Heart, ex

a great sculptor couldn't do better— perhaps not so well for love has glori-

fled your work. I'm afraid I can't ar-

range for the day you want, as I'll be

"We shall see," said Loys, gravely.

Yes, it was, after all, the Feast of the Sacred Heart when the King of Love

frail thread of life was worn, and now Loys, lingering in agony on the thres-

hold of eternity, was awaiting the coming of the Lord he loved so dearly.

ather Logan, summoned in haste,

feared lest he should be too late, but

"I'm waiting, father—oh, such ter-rible pain! But I know He will take

Then, folding his frail hands, he

made his last confession and prepared to receive his Lord and love, and, hav-ing received, lay so still that he seemed

ifeless. The moments passed. Father

gan feared that he noted the tremble

ing of the hands that clasped the cruci

fix, and caught the whisper of the first

aspiration he had taught him, "Heart of Jesus burning with love—" he drew

back. Not by word or motion would he break in on that holy mom nt, when

the weary little soul was resting in the

Alas! that such calm moments should pass so quickly. The little, feeble

frame quivered, the eyes opened wilely,

came to the little longing heart.

the boy's trembling voice rea him as he crossed the threshold.

ne when He comes '

The boy's eyes shone wath love and

of the deep shadows of pain

is constant companion.

the priest.

so busy.'

The boy shook his head.

new bed."

New Term

from Jan. 2nd. Enter any day for long or short course.

New Catalogue ready. Write for it if you have any idea of a college course. Address W. H. SHAW. Principal, Central Business College, Toronto.

St. Jerome's College, BERLIN, CANADA

WAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAA

Commercial course — latest business college features. High School course — preparation for matriculation and professional studies. College or Arts course—preparation for degrees and seminaries. Natural Science course—thoroughly equipped experimental laboratories. Critical Beglish Literature receives special attention. First-class bard and tuision only \$150,00 per annum. Send for catalogue giving full particulars.

REV. A. L. ZINGER, C. R., PRES.

dark with intensest agony, the dew gathered on the sunken face. Yet even in this suffering he managed to whisper: " He comes, father, on the feast, He will take me. I'm not frightened

And, as his agony increased, not one And, as his agony increased, not one ory or complaint broke from him, only the holy name of Jesus and Mary. Then the tremor ceased, the lids drooped over the shadowed eyes, and Father Logan, bending over him, caught the last utterance "Heart of Jesus, burning with love—"

In the eastern sky the light getboard.

In the eastern sky the light gathered and spread in faintest bues of rose and amber; the morning star, quivering on the deep blue of the zenith, paled be-fore the coming day. Another Feast of the Sacred Heart had dawned upon the waiting world, and in the darkened room the good priest knelt in prayer beside the little lifeless form of the weak lamb now gathered into the bosom of the Good Shepherd.—C. M. in the Annals of our Lady of the Sacred Heart.

The Spectator believes that in the present, as in the past, awlessness is regarded indulgently in Ireland, if it is inspired by a political, not a private motive. As an illustration of this, it tells how "an Irish marander," being tried in Dublin in Queen Elizabeth's time on the charge of having burned the cathedral at Cashel, secured his acquittal by brazenly acknowledging that he had done the deed, but thought that the Archbishop was inside, The Court, says the Spectator, directed his acquittal upon the ground that the prisoner's motive was political, as the Archbishop was the Pope's emissory and therefore an enemy to the State.

uitable for Bys Knee Pants up to H years. Give age and we will cut out pants free. Add 25c. for postage. N. Southcott & Co. 4 Coate Block, Lon-

SHEET METAL AGE.

mbrace of the Sacred Heart

Ordinary grades of galvanized steel are not considered good enough for "Galt Sure-Shingles. A special grade of the best, wear-defying galvanized steel is pre-pared exclusively for them. Consequently, at the very outset, Galt "Sure-grip" Shingles have the power to outwear all thers wooden or galvanized

Then, Galt "Sure-grip" Shingles are locked together far more securely than ordinary shingles. Easily and quickly put on and when on will withstand the severest test of storm or lightning.

The strongest shingles make the longest lasting roof—and Galt "Sure-grip" Shingles are in every way the strongest. Cost no more than common shingles—are the most economical kind to buy.

Write for free Catalogue and further informa-

The Galt Art Metal Co., Ltd. GALT, ONT.

Galt Sure-grip Shingles

A Boston schoolboy was tall, weak and sickly.

His arms were soft and flabby. He didn't have a strong muscle in his entire body.

The physician who had attended the family for thirty years prescribed Scott's Emulsion.

NOW:

To feel that boy's arm you would think he was apprenticed to a blacksmith.

ALL DRUGGISTS; 50c. AND \$1.00.

&&&&&&&&&&&&&&&

The Catholic Record

Price of Subscription—\$2 00 per annum. THOS. COFFEY, LL.D., Editor and Publisher Advertisement for teachers situations want ed. etc., 50 cents each insertion. Remittance to accompany the order.

Approved and recommended by the Arch teachers, the Bisnops of Loronto, Kingston, Ottawa and St., Boufface, the Bisnops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion. Subscribers changing residence will please two did as well as new address. The control of the c

Both Insertion 50 cents.

Mesers Luke King, P. J. Neven, E. J. Broderick and Miss Sars Hanley are fully authorized to receive subscriptions and transact all orthor business for THE CATHOLIC RECORD, Agent for Newfoundland, Mr. James Power of Sp. John. Agent for district of Nipissing, Mrs. M. Reynoids, New Liskeard.

LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 18th, 1905. Mr. Thomas Coffey:

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 impact with a strong Catholic spirits. It attenuately defends Catholic principles and rights, and stands firmly by the beachings and authority of the Church, at the same time promoting he best interests of the country. Following have lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I herefore, carnestly recommend it to Caubotte families. With my blessing on your work, and best wishes for its continued success, Yours very sincerely in Christ,

Donatus, Archbishop of Ephesus,
Apostolic Delegate. Mr. Thomas Coffey :

University of Ottawa. Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey:

Dear Sir: For some time past I have read rour estimable paper, THE CATROLIC 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. Therefore, with pleasure, I can recommend it to the faithful. Sicesing you and wishing you success believe ne to remain.

t D falconio, Arch. of Larissa, Acost. Deleg.

LONDON, SATURDAY, FEB. 22, 1908.

Our first correspondent approaches un

in an infelicitous manner. He finds that

the irate Briton has the Times through

ANSWERS TO A CORRESPONDENT

which to make complaint. "The New York Sur," writes our friend in mixed metaphor, " shines for all correspondents who can boil down their remarks. Nowhere does he meet with difficulty until he tries the office of the religious press "which being almost wholly under the control of priestly writers the layman can find neither vent nor voice, his letters going to the waste basket or the junk dealer." That is not happily put or fairly stated. The religious press is not as a general thing in the hands of ecclesiastics ; nor are the latter disposed to be antagonistic or discourteous to lay correspondents. If we are priestly writers the responsibility becomes graver of explaining and defending Catholic truth with clearness and courage, and of supplying to our readers food material which may best serve their highest interests. The fact that a newspaper has a clerical writer on its staff will not prevent the ordinary rules of courtesy from being bserved, or due attention being given to what business as well as politeness dictates. Let us come to the questions Strangely enough, however, they -which our correspondent does not himself call questions, but "conundenma to grack " We like a few wainuts for dessert : for conundrums we have no relish. Many of them are in- lief in their pronouncements. They coherent ; and others, touching as they praise Leo XIII., though a few moons do foreign countries, impractical. Let since they regarded him as astuteness us open with the sixth question or con- personified in a soutane. They disundrum : " Is it a venial offence for a praise Pius X. because Rome troubles layman to believe in municipal ownership of public utilities in Canada and a | ion that the Church that has been killed mortal sin for a layman in Hungary to so often is very much alive. advocate the nationalization of the land?" For any intelligent layman to put such a case of conscience is distorting the first principles of morality. No sky. Our correspondent should revise with the Catholic who lives in Starvahis penny catechism. We fail to see tion street. We acknowledge them inhow the poor Canadian has incurred deed as poor relations. Betimes we go though our friend the layman assumes and leave as reminders of our visit s limiting the freedom of vote upon pubinvolve other elements which complicate the problem. Concerning public owner-Hungary for elsewhere, we could only discuss the question by the closest adtriffing way in which our correspon-

TOTAL STATE OF THE STATE OF THE

0

another. Clerical writers would not be alone in characterising such conundrums. It is not uncommon people to find a great deal of fault with everything Catholia from the policy of the Holy Father down to the anners of the humblest peasant. Everything is wrong : the Holy Father is med aval, the editor is an ecclesias tical crank, and the peasant is too siow. One more conundrum : " Why has the English-speaking world, which is now the financial mainstay and orthodox bulwark of the Vatican, such scanty representation in the College of Cardinals?" Would our friend please ask us something easy? We are not in weekly communication with the Vatican, nor does the Holy Father con sult us often about the personnel of the College of Cardinals, so that any answer we might offer would only be guess work. However, we are not at all sure that the English-speaking world is the financial bulwark of the Vatican. And even if it were, that is not the entrance to the College of Cardinals. Nothing could be more unseemly, more open to adverse criticism, than that the influence of any nation should be measured by the financial strength it afforded the governing powers of the Church. In parting for the time with our correspondent and leaving the rest of his conundrums for another occa sion, we are convinced that foolish people can ask more questions in five minutes than wise clergymen can answer in five weeks.

HASTY CONJECTURE.

"We may put saide," says Monsignor Moves in the Nineteenth Century, "the nasty conjecture that the Pope, by some traditional instinct of his See, has wished to fulminate against modern life and not of the Pope's inventing. It was used by Modernist writers themselves to connote their own ethics of thought and writing, and the Pope-rather courteously I think-took the term just as he found it."

NO AGITATION.

So far as we can see, we may add the cause is finished. There is no cor. certed movement against Rome : there are no eminent scholars amongst us be moaning their mental slavery : and, with the exception of a few journalists, the thoughtful of every creed acknowledge that the Holy Father's encyclical is a signal service to Christianity. Here and there a cry is heard in protest, but it finds no echo save in the hearts of those who are wandering in the arid wastes of pride.

SOME CRITICS.

A few individuals opine that Pius X. s out of touch with our civilization. vouchsafe no reason for this assertion, presuming, doubtless, that their keen intention and profound knowledge of the tendencies of the age debar misbetheir thoughts and arouses the suspic.

OUR POOR RELATIONS.

We are not averse to claiming kinvenial offence can be aggravated into a ship with our heroes and saints, but we mortal offence by the mere change of are not enthusiastic about our kinship the fire of Purgatory by his vote; down and ask them impudent questions, his guilt. All that we can say is that few bread tickets and the suspicion the fact that he does not live in the with that assumption the Canadian did | that the waters of sympathy flow not in "Dark Ages" we may remark that wrong to vote that way : he should not | the hearts of the purse proud. And | the ages according to cistinguished deliberately commit a venial sin. We | yet the man who has money is merely a | non-Catholic writers were ages of light. have not in the narrow course of our trustee to use it in God's service. It But of this not a word now. It seems theological reading met any authority is one thing to have a right to the pos- that our friend's joy at living in this session of money : another to have a lie utilities. This is the layman's thee- right to use money as one pleases, the ownership of property. He must logy which will generally be found Hence we should not be dishonest trus- have dipped into new wells of history, more severe than that of St. Liguori, tees. We should let our light shine for he is sure that during the Middle Questions of a social character generally before men that they may see our good Ages robbery was a national instituworks. We may try to still our consci- tion. "Of defective civilization it is ship and nationalization of land in are poor through their our fault. The wherein the Mediterranean was grog-shop does its share towards deplet- covered with ships as richly laden, and ing the household pocket-book. So its coasts by commercial cities as prosherence to ordinary principles upon does rent for disease breeding tenewhich all ownership, public or private, ments. But many are in the depths is based. Let us go on to show the and kept there, because they have no friend to lift them up. To stand on the Warlike sounds, however, were sweet dent throws his conundrums at us. brink and to dispense advice profits a music in the ears of men who had "Is it orthodox," he wishes to know, little. We cannot, of course, deny the fighting blood in their veins. The to be a Democrat in Buffalo but fact that if one member suffer anything Hun and the Teuton and the Gaul beterodox to be a Republican in Mar- all the other members suffer with it. sailles?" We confess our ignorance. But the suffering that does not open We never knew that it was heterodox the purse and heart will not cause us Church had to deal. Oftimes the to be a Republican in Marseilles or many tears. If we remember aright savage over-leaned the barrier of Lyons or Paris, any more than we Sydney Snith said that you find people never knew it was orthodox or heter ready enough to do the Samaritan with- city what was in his blood—the heritodox or paradox to be Democrat in out the oil and twopence. And these age from a line of warriors. How he Buffalo, or politician at all. It is im- people are unwittingly the allies of was tamed is a matter of history. But becile and childish to question the pol. these who declare that Christianity has not all the mediaval barons were ities of one country by those of lost its vitality.

JUST A DREAM.

One of our friends, an old gentlema who watches others playing the game of life, comes now and then into our sanctum to prove, as he says, that he is rude in his speech. He is getting ready to go home. One of these days the kindly will throb out into silence, and he will meet the captain whose leal man he has been. But now he amuses himself with the making of things out of dream dust. Quaint are these playthings fresh from fancy's loom. They would not please the practical people-but what a dreary planet it would be if we had no neighbors but the gentry who exude common places and whose hor izon is bounded by the dollar. Nor would they find favor with the Catho iics, who, either in society or hanging on to its fringes, wear on festive occasions, costumes that are out of place in cold weather.

One picture our old friend delight in drawing is the club of the future. Oh, no! he is not a fanatic. Live and let live is his watchword. He has not a word against the club, whose chief attraction is the athletic prowess of its members. He wonders, by the way, why Catholics must have two or three halls in a city where one would suffice. He tolerates the club whose literature centres around Daniel O'Connell, and is exhausted by a lecture on the liberator, and the organization whose " receptions" are attended by the "best

He has in view a club that will de vote itself to the education and safeguarding of the Catholic. There will be a gymnasium, but there will also be a night school presided over, not by amateurs, but by the experienced. There will be a base-ball team, but there will be a bureau to look after the nnemployed. This club will train men progress. The term ' Modernist' is to carry our banners so that we need not have recourse to the services o the individual who is not respected in Catholic or other circles. Concentration of effort, definite aims, things for body and mind-behold some of the machinery of his organization.

A REMARK.

The physical culture people tell us that alcohol is the destroyer of physical vigor. The railroad man's efficiency is impaired by it. The business man is hampered by it. The "man about town " is an object lesson of its effects; the sot is a proof of the degeneracy that larks in the wire-cup. Hence the popularity of the road house is on the wane and the young man for economic or religious motives deposits his money in the savings bank.

THE PART OF THE "GOOD FELLOW."

All the world's a stage. And the good fellow has his exits and enparts. At first the infant, mewling in means to do things. Then the familiar | Church. "Wayfarer" says: figure in the saloon—the babbler who amuses the light witted and is so dead to honor as to forget the sacrifices that to come a constant of the present the sacrifices that the sacrifices that the sacrifices that the sacrifices that the present the sacrifices that the sacrification of the sacrifi were made to give him an education. ion to cease proselytizing among Ro And thus ignobly he struts the stage. But he plays among the dead and the phantoms of the squandered years and the wraiths of what might have been. Living men heed him not. He is merely a member of the down and out club. Men pity him as a stricken animal, and so the "good fellow" becomes in time the " poor fellow."

THE DARK AGES. Without wishing to lessen the pleas ure that an exchange derives from century is because of the respect for ence with the platitude that the poor scarcely possible to accuse an age perous and powerful as the most flourish ing epoch of Greece. True, there was much clashing of swords and bloodshed. were in the land, and with this material of hot blood and ruthless hand the civilization and wrote in hamlet and robbers. And we venture to say that at

the most powerful spurred highwaymen of these days did not cause as much suffering as the ruthless capitalist of present time. Sometimes the Middle Age robber went with harness on his back to the Holy Land for his misdeeds: at others his golden spurs were hacked off. But the cost and oil and stock barons in honor, and ministers of modern god - Capital. For our part we prefer the medieval cattle lifter We might be able to do something against him, but nothing, we are cer t in, against a millionaire backed by

corporation lawyer. Let us, if we must, hark back to the past, but let us not be deaf to the cries of this century. It we say that we can solve social problems let us lose no opportunity to prove that we are not braggarts. It ve point to the guilds of other days. when every man was his brother's keeper, let us not forget that the faith which inspired this is ours and should be expressed in action.

CAUTION TO TORONTO SUB-

SCRIBERS. A swindler has been collecting sub erictions for the CATHOLIC RECORD in Toronto, and we should deem it a favor any one upon whom he may call would give him in charge of a police officer, and advise us. He does not, of ourse, use the stationery of the CATH-LIC RECORD Office in giving receipts. These are given on a small blank form such as are sold in the booktores. Miss Sarah Hanley is our Toronto agent, and the only person authorized to collect subscriptions in that city.

THE "MISSIONS" TO THE FRENCH CANADIANS.

We ask a careful perusal of the following article by our Presbyterian neighbors. It is taken from the Halifax Chronicle of February 8th. written by "Wayfarer," who, we take it, is a regular contributor to that paper. In theory the majority of the people of the Province of Ontario are very strongly attached to freedom of speech and all that. In practice, how ever, we may sometimes look for some thing quite the reverse. "Wasfarer pertinently asks how would the Presbyterians feel were the tables turned and missions to their people established in Ontario by French-Canadian priests? We know some sections of the province where Insurance companies would not take risks on the lives of the priests who would establish missions to Protestants. This danger of injury to the person would not, however, deter the missionaries from carrying the truth to the unenlightened. Possibly it will yet be done. We have the manner of men who braved trances, and in his time plays many the Iroquois in the old days still amongst us. And if such were to come the nurse's arms. And then the whin- to pass what a revelation the work of ing school-boy. And then the young the missionaries would be to thousands man fresh from college with the world upon thousands who have an entirely before him. Then the Galahad who erroneous conception of the Catholic

Quebec, ought surely to have some good effect. The fact that the propa-ganda is called an "evangelical mission" does not make it a whit less sulting in its aims. Nearly all Pres byterians must by this time have outgrown the idea that the Roman Catholic Church is not as thoroughly Christian as their own. They may not accept all that Church's dogmas or assent to all its doctrines, but what does that matter in these days? It is a mere difference of Scriptural interpretation and the teachings of the fathers. No one can behold the devotion of the Roman Catholic priesthood or witness the earnestness their people without being convinced of the beneficence of their faith Where are more worthy illustrations of Christianity to be found than in the noble Roman Catholic organizations, whose members, men or women, devote their whole lives to the practical service of the Master and the better ment of the world. If they are not Christians, who can be? If they are, how dare other Christians, in the face of Christ's express declaration that "He that is not against us is on our set themselves to wage ecclesiastical war, under the name of evangel ization, upon the Church of their fel ow Christians?
How would the Presbyterians in

those parts of the Province where they constitute nearly the whole population feel over the establishment midst of a Roman Catholic mission for the avowed purpose of converting them and more particularly, their children, to that Church? Would it not appear to them as a gratuitous insult and out-rage? Why should the Roman Cathorage? Why should the Roman Catho-lies of Quebec be expected to resent less keenly the Presbyterian propa ganda in their midst? Are the few converts from Roman Catholicism which may be made among the more ignorant of the people of Quebec likely to compensate, here or hereafter, for the disturbance of Christianity which the pro elytizing of them occasions? Are there not abundant opportunities for Christian effort the very doors of every

Church in Presbyterian Caurch in Canada, and among their own people? Why then thrust contentiously into the fields of others? Where are a more simple minded, devout and moral people to be found in the civilized world than along the banks of the St. Lawrence? What more do they need to learn about theology than they have already been taught? In their lives they are innocent and sincere. Are their chances for the present or future likely to be materially improved by enticing them away from the faith of their fathers and mothers? Surely, while they are Presbyterian mothers? Surely, while they are humble believers in and followers of the Master, it is not Christ-like to confuse them by and embroil them in confuse them by and embroil them in the petty disagreements of the theol-ogians. Many good Presbyterians no doubt give to the Quebec mission, so-called, of their Church without thinking. They should cease this. They should think most earnestly, after securing all possible information.
Should they decide to give after that, nothing would remain to be said. It would be a matter between them and their own consciences—if only their own consciences were properly enlight-

PROTESTANTS RECEIVE PAPAL

Rev. G. W. Kerby, a Protestant min ister of Calgary, Alta., with a party of friends, recently had an audience with the Holy Father. On his return home e told his congregation of the visit as

"It was in the throne roon that the Pope received us. He came with his personal attendants and guards. There vas a soldler in uniform, a number of ble guards in crimson brocaded silk, the seignor and master of ceremonies. The Pope was dressed in pure white from head to foot. His face seemed to ne the most radiant and kindly I ever to him at once. Instead of sitting on the throne and having each person kneel at his feet as his predecessor in the papal chair had done, the Pope came to each one of us, gave us his right hand, on the third finger of which was the Papal ring which we were sup-posed to kiss, as the form of salutation and greeting. When the greeting was over His Holiness made a short address, in which he gave his blessing. He said in conclusion. 'God's blessing rest upon each one of you and upon all your loved ones far away, about whom you are thinking, and may the grace of the Lord be given to each of you. Then in a brief prayer, and with two uplifted fingers, he gave us the Apostolic Benediction, and passed out of the andiones above.

the audience chamber. I shall always regard this as one of the outstanding experiences of my life. The Pope is not a wily diplomat. He is one of the simplest, sincerest and kindliest of men. He came from the peasant people. He still wears the old Waterbury watch he wore when he was a parish priest. He was ninyears a priest, nine years a Bishop, nine years a Cardinal, and there is a feeling of superstition among some Italians that he will be just nine years a Pope. I cannot better illustrate the itiful spirit of the present Pope than by relating an incident that occurred in connection with a former audience. One of those being received was a Protestant. She was afraid lest t might not be right for her being s Protestant to receive the Holy Father' blessing, and she said, 'But your Holiness, I am a Protestant,' but the Pope's roply was, 'Well, madam, an old man's ing can't do you any haim anyway.

Could anything be more beautiful and simple and touching to a number of tired, weary travelers far away from home and country and dear ones, than the interview given that morn

ing? and not feel the thrill of that fatherly given upon Protestant and Catholic alike."—Baffalo Catholic Union and

CODIFICATION OF CANON LAW.

TUS X CONSIDERS IT THE GREATEST WORK OF HIS PONTIFICATE

REGULATIONS FOR CONGREGATIONS. In his address to the Cardinals, when they went to offer him New Year's greetings, the Holy Father made it understood that he considered the codification of Canon Law entrusted to a commission at the head of which is the newly-elected Cardinal Gasparri, one of the greatest reforms undertaken by the Papacy. Cardinal Gasparri has been working at it for over two years, and it is supposed it will take two more to complete it, as the task in cludes not merely the codifying of laws already existing, but also the estab lishment, in the code, of rules required in modern times and conditions, and the sanctioning of regulations which are not universally accepted. This work is also destined to introduce in portant changes in the organisation and working of the Roman Congrega tions, which correspond in the Church to what ministries are in a civil gov

One of the chief innovations will be the establishment of special courts at tached to the Congregations composed of real judges for all cases of within the jurisdiction of the Congregation to which the court is attached It will also re establish as a suprem court of appeal the ancient tribunal of the Rota, instituted by John XXII., in 1326, and regulated by Sixtus IV. and Benedict XIV. The origin of the name Rota is unknown, some thinking it is derived from St. Catharine of the others from the marble floor of the room in which the tribunal used to sit, and which was designed in the shape of

wheel (ruota).

That part of the work of Cardinal Gasparri which deals with the dioceses will be transmitted to all Catholic Bishops throughout the world, so that they can make any observations or suggestions which they may think oppor-

A NEW PHASE OF CHRISTIA ECIENCE.

It has often been made a reproach to the Christian Science communion that it has done nothing for the poor. A short time ago, Mrs. Mary Baker G. Eddy, the foundress of the section and some persons thought the year and some persons thought they had been over-hasty in judgment. Presently, however, it was announced that the million was for the purpose of instructing the poor in Christian instructing the poor in Christian instructing the poor in Christian Science—in fact, that it was a prosely-tizing scheme. It has stirred up Mrs. Eddy's son by her first marriage to renewing his suit against his mother's estate; and interesting developments may be expected. may be expected.

The Pilot, writing some time ago on "Healer" Schlatter's wonderful claims, including his promise to raise the dead to life, as set forth before credulous gatherings in Lynn, the cradle of Christian Science, said: "Some of Mrs. Eddy's votaries denied the exist ence of death, as well as of pain and of all manner of bodily disorders. . . . There is no imposture too monstrous for the acceptance of those whose faith in God and Divine revela-

tion has been shaken."
These words have drawn forth courteous remonstrance from Mrs. Sybii Wilbur O'Brien, an extremely able journalist whose name is well known to Boston readers, and who has able journalist whose name is well known to Boston readers, and who has latterly been devoting herself to the study of Christian Science. Now this lady, who has more intelligence and systematic education than some entire Christian Science congregations, makes a very specious plea for the cult, and and a vory to show convergedness. endeavors to show correspondence be olic Church. But even her notable ability cannot establish her She contends that the radical difference between the Christian Scientist and Catholic is that the former lieves that the life eternal should begin here in the flesh to day. . . . He must open his spiritual eyes, he must must open his spiritual eyes, he must begin to lay claim to his spiritual heritage. . He says there is no death, no death for his real being which is spiritual; there is no pain for his real being, which is spiritual; or disease for his real being, which is spiritual; no disease for his real being, which spiritual; no poverty for his reabeing which is spiritual."

Yet, he is still on his credal admission, in the flesh; and the flesh, or the body, according to God's revelation body, according to God's revelation, is a real, an integral part of the human person. It suffers temporary death it suffers pain, disease and the pinch of poverty or the evidence of our senses goes for nothing.

The Catholics believe as their predecessors, the faithful chosen people of the old covenant also believed, that God mill raise no this passible bedy all

God will raise up this passible body at the last day, and that for His elect, will be in every case, a glorious body of perfect beauty and perpetual youth free from suffering and death forever. But this hope laid up in our bosom cannot be realized in this world.

We have followed the growth and development of Christian Science for ears : and we have failed t and in it any correspondence with Catholicity. We have invariably noted that its votaries expected to cure diseases by ignoring their existence or refusing any treatment but that of the courts abound in suits over cases where life might have been saved by the prompt summoning of ordinary medical aid.

No one has ever successfully re-futed, nor, as far as we know, attempt ed to refute Georgine Milmine's his tory of Christian Science, as given in M'Clure's Magazine; nor the terrible

indictment of Mark Twain. There is little that savors of Chris tianity in the methods of the foundress and much that repels the fairly intel ligent observer in the meagre thought and obscure English of the costly book which Christian Scientists seem to put on a level with the holy scriptures side side with those of Christ on the walls of her Boston temple? Think of her atrocious pun on "Justice-just—ice" in her address to her follow ers at the dedication of the templ aforesaid; and marvel that she can secure an educated person as a defend-er of her cuit!—Boston Pilot.

WHEN HE STOPPED HIS PAPER

From the Osborne (Kansas) Farmer. About two months ago one of our farmer friends dropped in and stopped his Farmer. He said he couldn't afford to take the paper and just had to do without it. He dropped in again last Saturday and planked down \$1.50 for a year in advance—and then heaved a big sigh of relief. Everything had gone wrong since the Farmer ceased to visit him. His chickens refused to visit him. His chickens refused to lay, his cows got on the alfalfa and died, and his hogs got the cholers. The rats gnawed holes in his granary and his wheat ran out and the birds ate it up. His windmill blew over and killed a horse, and his best shepherd dog got a bone in his throat and choked to death. His children got the measles and his wife measles. and his wife mashed her thumb in the wringer and couldn't do any house work. Thieves broke into his smoke-house and stole his winter's supply of meats, and fire destroyed several stacks of his alfalfa. He bought groceries of a traveling fakir and never got them. while his neighbor escaped because he read in the Farmer to watch out for crooks. His days were filled with misfortune and his nights with bad dreams He stood it two months and then gav up the unequal struggle.

Rev. P. A. Baart, S. T. L., LL. D., irremovable rector of St. Mary's Church, Marshall, Mich., and one of the recogpized authorities in this country canon law, died Wednesday, Feb. of pneumonia, after a brief illness. Dr. Baart was the author of "The Roman Court" and other authoritative volumes on Papal history and usages, and was a frequent contributor to Catholic per-iodicals. His services were frequently engaged by ecclesiastical courts in all parts of the country. He was fifty years of age.

22, 1906.

developments time ago on derful claims, re credulous Some of ed the existof pain and ly disorders. since of those

his mother's

swn forth : from Mrs. and who has erself to the Now this lligence and some entire tions, makes he cult, and of the Cath her claim. un Scientist ormer "be-

r his real redal admis revelation. the pinchese of our

is spiritual here is no real being

their pre n people of leved, that lis elect, it rious body th forever our bosom rld.

failed to ably noted hat of the ses where sfully re-, attempt given in

of Chris irly intelem to put engraven Christ on ? Think Justice or follow

PAPER

stopped. couldn't just had in again on \$1.50 heaved ing had eased to used to alfa and cholera. granary he birds

smoke-pply of l stacks

THE BUSINESS SIDE OF RELIGION.

conduct on his part will bring a changed attitude on the part of his pastor. Another has had his name taken off NURSING A GROUCH. By Rev. J. T. Roche, LL. D. his pew and his wife's name sub-tituted in its place. He deeply resents the public numiliation he has been forced A gentieman bearing the honored and distinctively Catholic name of Pat to undergo and humbly asks for counsel in his difficulty. Insomuch as he neglects to state the part which the wife has played in the whole transaction he has left us in the darkness on a very and distinctively Catholic hamber for rick Kelley, writes to know if priests, even with the approval of the bishop of the diocese, can licitly refuse the sacraments to a man "unless he contributes money for a certain definite purpose." He is furthermore anxious important phase of his present predict ment. His is certainly a genuine case

of a man holding his religion in his wife's name. We are inclined at the same time to the belief that an extreme

tributes money for a certain definite purpose." He is furthermore anxious to learn if such a practise does not smack strongly of what is known as simony, for after a lengthy dissertation on the subject, he winds up his letter with the question, "If that be not simony, then tell us what simony is?" Patrick evidently means well, but unfortunately he belongs to that class of whom it has been flippantly said that "they are long on theology and short on cash." From his letter it would appear that his pastor, with the bishop's approval, is trying to bring him to time, but that he is still inclined to be rebellious. Now as there are quite a few of Patrick's kind scattered here and there throughout the measure of this kind must be the result of extreme perversity on his part. At other has had his name posted on a "dead-beat list" at the church door and he writes to know if this be an and he writes to know if this be an approved Catholic practice. It certainly appears to be right and fitting that the congregation as a wholshould know who are paying and who are not. Every club, every organization of any consequence has its delin quent list. A "dead-beat list," as lunderstand it, is a list of people who cannot be made to pay. It is passing tered here and there throughout the country, it may be well to state con-cisely what the Church teaches and holds on matters of this kind. The proceeding, we will grant in the begincannot be made to pay. It is passing strange to find people of this kind still possessed of sensibilities. An other still writes to tell me that he has other still writes to tell me that he has walked a mile and a half every Sunday to attend Mass in a neighboring church, He does not like the pastor of his own church, which, by the way, is only a half a block from his door. ning, is a very unusual one. Priests seldom have recourse to the strong arm of canon law in order to enforce their We can conceive of cases, how What this poor man really needs is a course in mental therapeutics. His permissible but altogether justifionly permission but stogether, acrase in which the pastor has been ordered by his bishop to undertake the building of children, it appears, have more sense than their father. They positively re-fuse to accompany him on his walks. We predict that he will keep on walk ing during the remaining years of his parochial school. Some parishioner subscribe and, as frequently has hap-pened, does everything in his power to life. His letter shows him to constitutional parish rebel and these people die but never reform. seep others from subscribing. He is a stumbling block in the way of the Church's progress, and it is clearly within the bishop's power to take such steps as will bring him to a proper sense of his duty. The Church has It is altogether too bad that we should have those "grouches" and sore spots and old wounds waiting to be healed. The Catholic who is weak enough and blind enough to give way to a feeling of this kind is laying up for himself a heavy store of future tribulation. The man who nurses a placed a large measure of power in the hands of its bishops. Disobedience, grave scandal and irreligion are punishable offenses. If he chooses to make an aggravated case of this kind, what tribulation. The grouch in parish affairs is nursing a

own in theology as "a reserved "he takes away from the pries

the power to absolve the recalcitrant penitent until such time as he complies with the episcopal requirements. If,

at the same time, a bishop can employ punitive measures to force priests to contribute out of the parish revenues

to his own support, it is clearly within his power to force the laity by similar

punitive measures to contribute to the support of their pastor. Tals is not

support of their pastor. This is not simony. It is the common teaching of the Church, which is nothing more or less than codified common sense in its application to every day Catholic life.

Our friend Patrick has evidently not proceeded far enough in his theological

proceeded far enough in his theory, studies to realize the wide range of a bishop's power. He will do well to pay bishop's power. The consequences,

up at once or suffer the consequences, which from a Catholic standpoint are

not very pleasant to contemplate. Sim-ony as practised by the biblical gentle-man from whom it derives its name, in

volved the expenditure of ready cash.

Our friend Patrick will evidently never

AN OLD ONE.

"The apostles, as far as I can learn,"
writes another, 'paid very little attention to the business-side of religion.

They were too busy preaching the word of God." Yes, that is right. They ordained deacons to attend to it

or them. There were no churches to

stitutions in those days. Established residences were not necessary as the early missionaries were generally on the move. St. Paul's case was an ex-

ing the greater part of the year, which he spent at Corinth; but this had

taken up for the starving Christians at Jerusalem. His words on that occa

sion are an eloquent sermon on the spiritual benefits of generous giving. It is a sermon which may be perused with profit by those who labor under the impression that primitive Christianity was first and above all things them.

tianity was first and above all things cheap Christianity. The men and women who held themselves ready to give their lives for their faith at any moment did not place much value on material possessions. Their comparative wealth is now a matter of very small moment. Apostolic poverty in the priesthood has always been a favor the cry with the programs. What they

ite cry with the poor-pays. What they really require is a priesthood, absolute

ly immune to such mundane necessities

as clothing, three meals a day and a roof to cover their heads against the

inclemency of the weather—a priest-heed which can subsist on water and air and light and those ethereal ele-ments which can be absorbed by the system without the expenditure of

I have received numerous letters during the course of these articles and

ready cash.

se guilty of this offense.

METHODISM AND PURGATORY

rearing a broad of poisonous vipors for the future destruction of his own soul and the souls of those committed to

ton M. Clark (Methodist), of Roches ter, took for his theme the question. "Is There a Pargatory?" He treat the subject in a spirit of inquiry ra ther than in spirit of antagonism to Catholic doctrinces, so usual with Pro

testant ministers generally.

He makes many statements that are true, and some that are otherwise. He admits an intermediate state between death and heaven, but denies that it is Pargatory.
He tells us that "Protestants ad

mit a school of preparation in an in-termediate state." We think he goes farther in this than the facts justify. We know of no Protestant denomina-tion that teaches the existence of such a post mortem "school of preparation, except perhaps the Swedenborgian and they are not considered Evangeli cal. He fails to point to any Sprip-ture authority for the existence of this school of preparation. That, from a Protestant point of view, is a fatal omission. If there be no evidence of it in the Scriptures, why admit it truth? If there be such evidence why I to give it? Is it because every t xt he could quote would be evenue for the Cambric doctrine of Par-

gatory?
"Methodism denies purgatory, but

Here again Rev. Mr. Clarke goes far never been regarded as being to the credit of the Corinthians. He was ther than his Church authorizes him to go. The articles of religion as pubmerely furnishing the covetous and wealth-loving with a much-need d object - lesson in unselfishness. The eighth and ninth chapters of 2d Coritthians furnish us with a clue as to the conditions with which he had to contend amongst those people. Their generosity certainly needed a spur on the occasion of the general collection preparation.

True, John Wesley in his sermon on True, John Wesley in his sermin on Hell speaks of Abraham's bosom, paradise of God, and the garden of God, as a place that is not heaven nor hell, but as a place where "the spirits of just men are made perfect." He says: 'But as happy as the souls in paradise are, they are preparing for far greater happiness. For paradise is only the porch of heaven; and it is there that the spirits of just men are made perfect. It is in heaven only made perfect. It is in heaven only that there is the fullness of joy; the pleasures that are at God's right hand for evermore."

If we take this to mean that " the spirits of just men" are detained some where that is not heaven — call it Abraham's bosom, or paradise, or pur gatory, or what you will—while they are being "made perfect" and fitted for the fullness of the joys of heaven and the pleasures that are at God's right hand for evermore, you have the Catholic doctrine of Pargatory.

But, you will sav, there is a differ ence; Catholics hold that the spirits of just men in the intermediate state-call it what you will-undergo suffering, while Methodists deny this.

during the course of these articles and in nearly every case they are from men and women who in one way or another are "nursing a grouch." Many of them are pathetic protests against harsh treatment to which they have been subjected, but the evidences of the firm purpose of amendment is frequently wanting. These letters are in nearly every instance a confession that they have not been doing their full duty and that their treatment is a more or less merciful discipline to which they have been justly subjected. One mean states that he has been frequently, and perhaps profitably, buffeted from the pulpit, not, of course, by name but so that everybody could understand who was meant. As he is really sorry for his shortcomings in the past and is honestly disposed to do better in the fature he deserves encouragement and the assurance that a changed line of If you take Wesley as a Methodist authority you, as a Methodist, are inconsistent in denying, for it is certainly a suffering to be detained, debarred

" Reasons cannot accept the crass view of a material fire," says Rev. Mr.

We assume this means that it is contrary to reason that material fire can cause pain to a non-material being, such crass problem. But it in no way con-cerns the Catholic doctrine of purga-tory, since the Church teaches nothing concerning the nature of the suffering experienced by souls in Pargatory. The doctrine of the Church covers but two points, namely, first, that there is a Pargatory, and second, that the souls therein detained are helped by the suffrage of the faith'ul on earth. Fur ther than that the Church has not dc-

But to Roy. Mr. Clark's statement that "reason cannot accept the crass view of material tire," we will let the founder of his Charch reply, In his sermon on hell, John Wesley says: "It has been questioned by some whether there be any fire in hell. That is, any material fire. Nay, if there be is, any material are. Nay, if there be any are, it is no questionably material. For what is immaterial fire? The same as immaterial water or earth! Both the one and the other is absolute Both the one and the other is absolu-nonsense; a contradiction in terms. Either therefore we must affirm it to be material, or we deny its existence. "Many of the ancient Fathers and liturgies believed in prayers for the dead."

You should have said all the liturof it believed in prayers for the dead. The liturgy of Jerusalem, of Alexandria, of Constantinople, of St. Basil, the Coptic liturgy, the Syriac, the Roman, the Gothico-Gallican and others that it is not necessary to mention, all have in them prayers for the dead. These liturgies were the most solemn forms of public worship and they show the universal belief of those early Christians that the dead were benefit ted by the prayers of the living.

Now from this fact the necessary in ference is, that those same early Chris-tians believed in the existence of Purgatory, or intermediate state, or con-dition where souls in their needs were

helped by the prayers of the living.

We say this inference necessarily follows, for those who prayed for the dead believed that they were not in heaven and in possession of its fulness of joy, because if they believed they were there, they knew they were not in need of help from any one on earth, that need of help from any one on earth, that they pitied those who were still plod-ding their weary way here, and were disposed to ask God to guide and direct them to that fulness of joy which they themselves happily experienced Neither did they believe those for whom they prayed were in hell, for out of hell there is no redemption, and their prayers would be unavailing; it would be asking God to reverse His final and irrevocable judgment.

They therefore believed that those for whom they prayed were in an in termediate state, or phase of existence wherein they needed the prayers of their friends.

Thus the practice of praying for the the practice of praying for the dead and the doctrine of a middle state of explation, go together, each supposing the other. And consequent ly all the evidence of antiquity proving prayers for the dead, prove equally the belief in an intermediate state or Purgatory.—N. Y. Freeman's Journal.

THE INDEX.

THE LAW AS TO PROHIBITED BOOKS The Rev. P. A. Sheehan, probably best known to the world at large as the author of 'My New Curate,' is student and critic as well as a writer In the Dablin Freeman of Jan. 4, he has a scholarly review of "A Commentary on the Present Index Legislation" by Rev. Timothy Hurley, DD., of the Diocese of Elphin. In the course of his critique, in which he bestows the highest praise upon Father Hurley' book, Dr. Sheehan writes so instruc-tively of the Index that we have col-lated his remarks for the benefit of our readers : Since the publication of the late En-

cyclical of the Holy Father, and of the Syllabus of Errors which immediately preceded it, public attention has been drawn in a very marked manner to the constitution and operations of the Con-gregation of the Index at Rome. This remarkable Congregation has been from its foundation an object of much angry criticism and pleasant satire on th part of non Catholic historians and controversialists; whilst it is lament ably true that a great many Catholics, ill-instructed in the history and tenets of their Faith, had come to regard it as a mediæval institution, antiquated and out of date, and shorn by the liber alism of modern times of all those terrors and repressive powers that is wielded in the ages of faith.

A larger and more liberal feeling to wards the Holy See, visible in the writings of Protestant theologians of the present day, has created a true and more accurate impression of the constitution and functions of the cele brated Congregation than that which existed in more Purtitanical days; and legislators and historians and political economists, if they will not accept the decision of the Congregation, at least, are generous enough to admit the prin-ciple, that sometimes repressive mea sures are necessary, in the interests of public morality, to stem the torrent of impure or atheistical literature that is poured from the press at the presen

day.
In pre Christian times, even in Pagan Rome, at the summit of its licentious ness, suthors of books whose teaching might enervate the younger citizens, were promptly banished from city and republic; and we have still in the in-stitution of Lord Chamberlain in Eng and at least a relic of some tradition that the State has a right to exercise controlling power over the literature that passes into public hands. Quite recently a certain English peer ex-pressed a wish for an English Index and it is a matter of common occurren and it is a matter of common occurrence to have plays interdicted the stage, as offensive or dangerous to public morals, whilst translations from the French and Italian are subjected to a rigid

to be withdrawn from sale.

The principle of the Index, therefore, is practically admitted amongst civilized peoples; and, if there is still misconception in the public mind as to the scope and functions of the Roman Congregations, it can now be easily dispelled by the many commentaries that have lately appeared on this im portant, and, just now, engrossing

It is well known that many books, that were formally placed on the Index, are now removed; and that, whilst the Holy See is quite determined to enforce its legislation on the lines indicated in recent Encyclicals, there is also a tendency to a lenient interpretation of tendency to a lentent interpretation of its rules, whilst a rigid adherence to the main principles of the Index is maintained. Taus, it remains still a fact that any Catholics retaining or reading without permission the books that have been placed nominatim on the Index, are liable to the penalty of excommunication reserved to the Holy See ; but, on the other hand, to that excommunication it must be known by the reader that the book is conthat the book proposes and defende heresy; that the book was forbidden two things-a rigid rule and a liberal interpretation

It is a most important fact, so freely forgotten, or so culpably ignored by Catholics in our days, that the natural and divine law takes precedence even of Canon Law, which is but the form and interpretation of the former, in sternly prohibiting the promischous reading of heretical or dangerous books.

It is not easy to convince young people at the present day that they commit mortal sin in retaining and reading such books as are now pouring from the press in all directions, and which are directly antagonistic in their teachings to the mysteries of the Christian Faith and the dogmas of the Catholic Church. Every month sees a new library pro-jected by enterprising publishers to cater for the growing wants of a public educated at Board schools, and it may be safely said that the leading volum in such libraries are not only the work of Rationalists and Free-thinkers, but are written with the avowed intention of discrediting and casting scorn on doctrines that are the very life and essence of Catholic Faith. Now the idea is prevalent amongst Catholic lay men that there is no prohibition again the indiscriminate reading of sn books; and young men, and young Catholic women, think they are quite up to-date if they can boast of having read Tolstoy's Essays on Renan's Life of Christ. They are quite unconscious of the fact they are violating the natural law by imperilling their faith, and exposing themselves to the censures of the Church by insubordination and contempt of authority in so important a manner.—Catholic Telegraph.

A NOTABLE CONVERSION.

DEDEST BAPTIST MISSIONARY IN MEXICO BECOMES CATHOLIC A recent conversion deserving of

nore than casual mention is that of the Rev. William H. Sloan, for thirty-five years a minister of the Baptist church and for the past twenty three years a missionary of that church in Mexico. Mr. Sloan's decision to embrace the Catholic faith in Mex'co, which for years has served as a kind of signal station whomas Protestant missionaria ave flashed all sorts of charges and pitter criticisms of the Church to the four quarters of the globe, is in itself an interesting and suggestive circumstance. It is presumably from his ob-servation of the Church in Mexico, and perhaps from an acquaintance with the methods of his brethren, and a compari-son of their reports with the facts, that Mr. Sloan has concluded to enter its

"By his action," says the Mexican Herald of Jan. 21, which reports the conversion, "one of the two oldest missionaries in the Republic becomes a member of the Church against whose control of the religious field of Mexic his work of a quarter of a century has been directed.

been directed.

A MAN OF WIDE INFLUENCE.

"As missionary, as minister, as man of the world, and as a man," continues the Herald, "he has always stood in the Herald, "he has always stood in the very front rank of the American colony here. He has always commanded the highest re-pect, and his voice in the councils of whatever body of men he joined has always been heard attention. Both when he was with the Church and since he has left it, his place has been a unique one, as one of strongest Caristian men in the community, whose influence has ever been for the highest and best."

Asked for a statement in regard to his conversion, Mr. Sloan said:
"I have become a member of the
Catholic Church because through my years of theological study, and parti-cularly in Mexico, I have come to the that the Catholic Church is bellef

theological controversy, and for the work of the Protestant church in Mexico I have nothing to say, either of the ones who are engaged in it, or of the work they are doing, or of their motives in pursuing that work. I may say, how-ever, that my faith is held in the Cath-olic Church militant, the Church of all ands and all ages.

FORMERLY IN TOLEDO.

Mr. Sloan was for a short time pastor of the First Baptist Church of Toledo, in this diocese. His father was an army officer and he was born at Ft. Waschita, Indian Territory, in 1845. Thirty-five years ago he was ordained a minister of the Baptist Church, and began his work in New York State. Of the next twelve years, he spent three as a missionary in India, returning to New York to continue his work as pas-New York to continue his work as pas-tor. In 1884 he was sent to Mexico. where he has remained ever since, ex-cept for the short period which he spent

in Toledo. Mr. Sloan labored twenty two years Mt. Sloan labored twenty two years in the city of Mexico and a year in the interior. He retired from the ministry six months ago and went into business. He is the author of many religious works in Spanish, of which he is a master, including a Concordance of the Holy Scriptures. He was also editor

In reply to an inquiry as to whether be thought of going into the work of the Catholic Church as a lay mission-ary, Mr. Sloan said: "I have nothing material to gain or to expect from the Catholic Church of Mexico. It is not a rich Church, and has few emolument for a man in my position. I am married, and were I not, I should not consider the possibility of entering the priest-

Te says that he expects to continue in business, of one sort or another, in Mexico, and to maintain his residence there. - Catholic Universe.

The Catholic Confessional and Sacra ment of Penance. Revd. Albert McKeon, S. T. L.,

St. Columban, Ont.
Reverend and dear Father,—I am glad to see that your pamphlet on the Catholic Confessional has reached a second edition.

I note with pleasure that in republish ing you have made some valuable addi tions. As it is written in a popular style and with many quotations from Holy Scripture I think it will be useful alike to Catholics and non-Catholics.

Wishing you continued success and praying God to bless you and your work, I am, Revd. dear Father, Yours very sincerely in Xto,

Archbishop of Ephesus, Apostolic Delegate.

THANKS TO "FRUIT-A-TIVES"



Eli, Manitoba I wish to state, for the sake of others ho may be sufferers like I was, that ! affered from severe indigestion and as also womb trouble with unpleasant ains in my back which made me miserble, constantly. I tried physicians and bok many remedies but I got no relief. was induced to try "Fruit-a-tives" and an truly say this was the first medicine hat ever did me any good. "Fruit-a-ives" quickly relieved the constipation and indigestion and completely cured me of all symptoms of womb trouble. I cannot express too strongly my great gratitude to this medicine as I am as well ow in every way as ever I was, thanks "Fruit-a-tives". I can strongly recommend "Fruit-a-tives", it is easy to take and the effect is always mild like fruit,

(Sgd) MRS. M. BREILAND Many women suffer with what the octors call "Womb Trouble"Diseased Ovaries"-"Female Comlaints' etc. — when Constipation is ausing all the pain. Cure the liver and hake the bowels move regularly with Fruit-a-tives" and the "Womb Trouble' will be cured at the same time. "Fruit-a-tives" — or "Fruit Liver Tablets" are sold by dealers at 50c a box —6 for \$2.50—or will be sent on receips of price. Fruit-a-tives Limited, Ottawa.

THE PRIEST AN EVERY-DAY MAN,

"We have evidence continually," says the Monitor, Newark, N. J., "that the priest is an 'every day man," and that every interest of life appeals to him. A few years ago, when the great coal strike was in progress, among the arbitrators chosen by President Roosevelt to settle the strike, was Bishop Spaiding. What national effort for civic or social betterment but is voiced and urged by the kindly and tactful Cardinal Gibbons? Only the other day we read in the New York papers how Father Curry, the priest of the poor, made complaint against certain venders of cocaine and sent them to a term in prison. During the late money stringency when banks were tot-tering to their ruin and when a run on a bank was almost the certain prelude of its destruction, a Polish priest im Jersey City stemed the run of his fellow-countrymen on a local bank by his action and averted a financial calan ity. Over in the great city across the North River, the Archbishop was uttering words of caution and assurance that had great effect in calming an excited and mistrustful people. Recently Monsignore Coffey of Carbondale visited Paterson for the purpose of studying its silk industries and their conditions, in order to settle a strike among similar industries in Pennsylvania, of which he had been mutually chosen as a sole arbitrator. These instances multiply from day to day and prove that the priest is an 'every day man' and nothing that concerns humanity is foreign to

Pin-Money For You, Madam! Money you can make easily---at work you'll really enjoy, and you don't put

up cash to start with, either---Write our Manager to-day, and learn how ANY woman can start

in the business that pays best for the work that's put into it-Yes, poultry-raising! But poultry-raising with the right outfit, in the right way, under the right advice, and with a cash buyer found for every poultry pro-

Poultry-raising! But poultry-raising in the new, common sense way, with the risk pretty much all left

out and the fascination doubled. Poultry-raising the Peerless way. And that's a way that makes it the business for any woman who wants to add a little to her purse's health—the business for the woman who wants pin-money, just as it is for the woman or the man who wants bread-and-butter-

Write and learn how easy it is to get a start in this business when you deal with the Peerless concern. You don't have to put up a cent of cash. You can get the outfit on terms that will compel it to earn its whole cost long before you have to pay for any part of it. You get a guarantee of just what to count on from the outfit. And you have an assurance, plain and straight, that we will find you a cash buyer who will pay top prices for any poultry or eggs you want to sell. Not much risk for you in that, is there?especially when you consider that our Bureau of Advice will help you, freely, over any difficulties you might encounter.

Just use the Coupon-Send it to The Lee-Hodgins Co. Limited 356 Pembroke St., Pembroke, Ont.



For Better Chicks-And More of Them

Poultry-raising, the Peerless way, is ideal work for women-and it will pay. It can be proved to you before you start that it will pay, and pay well, for just as much or as little time (within limits) as you are able to give to it. You don't need much land to start with — nor much capital (none so far as getting the outfit goes)-nor much of anything except ambition and common sense. LEE-HODGINS Suppose you write any-Pembroke, Ont way, and see just Please send me what there is in the details of your Peerless no-cash-down Offer. all this. That

FIVE-MINUTE SERMON.

Sexagesima Sunday. THE CHOSEN FEW.

"To you it is given to know the mystery of the kingdom of God; but to the rest in par-ables; that seeing, they may not see, and hear-ing, they may not understand." (St. Luke viii, 9.)

These are very important words which we should lay deeply to heart. Their meaning opens out the more we study them, and we would do well to spend a little time in finding out whether we come under the condemnation or not. Let me try to assist you in your examination.

Our Lord was a personage that was constantly surrounded by crowds of men and women who were impelled towards Him by many and various motives. His fame had spread through out the country, and He was regarded by all as a great man; but all were not

by all as a great man; but all were not equally impressed as to the kind and extent of His greatness. Hence it was that some came out of purseuriosity, some to receive a favor, while a few we may believe were led to Him by a desire to learn from His lips a higher destrict, than any thay high library. doctrine than any they had hitherto been taught.

Now, with such a motley gathering always around Him, our Lord could not but speak cautiously on subjects so new and difficult to be understood by His hearers. He was only carrying out His own command, "Give not that which is holy to dogs: neither cast ye your pearls before swine." Our Lord in thus acting only did what was reasonable as well as merciful. He acted reasonably in that it would have been reasonably in that it would have been the height of folly for Him to use words above the native understanding of the majority, who would estimate His teach-ing as the babbling of one not wholly in his mind. He acted mercifully be-cause he thereby freed them from the penalty attached to the non-fulfilment of their duty learned in these discourses; for not plainly being told the will of God, they could not be brought to account for any neglect in its carrying out. Our Lord says, "To you it is given to know the mystery of the kingom of God: but to the rest in par dom of God: but to the rest in par-ables." Here we have the antithesis "you" and "rest." The "you" re fers directly to the apostles, and in directly to all who are in the same con-dition of mind and heart as theirs. By the "rest" are to be understood those who are either antagonistic to the divine word, or who are too steeped in sin and ignorance of anything nobler than pandering to the wants of the body and the demands of the passions, to be prepared to receive the revelation that God makes of Himself and of our obligations to Him. Yes, brethren, the heart and the intellect must be in a snitable condition before we may expect to benefit from anything that God makes known regarding Himself or our-

Man of his own natural powers can not effect anything. In order for us to rise to the supernatural, we need the assistance of the Holy Spirit, whose work it is to fill our minds with super-natural thought and desires, and with our individual co-operation to accomplish in us whatever God has designed from all eternity. The apostle St. James tells us that "every best gift and every perioct gift is from above," and surely there can be no more best and perfect gift than the divine whisperings of the Spirit of God. This is the reason why the vast mass of mankind in general, and Chris tians in particular, seem to have so little concern with the things pertain-ing to the soul. They seldom or never hear the voice of God or conscience, instructing them as to the means of salvation, or illuminating their minds for vation, or illuminating their limits as a clearer and larger grasp of the truths of our holy faith. They always appear to be stupid and indifferent on any subto be docided and submissive.

We are to be docide and submissive we are to be docided and submissive we are to be docided and submissive. the things of this life. This, brethren, betrays a sickly state of our spiritual betrays a raborn again by the who are born again by the life. The plane of the standard of th helps for attaining to a high degree of sanctity, should, if we use them rightly and persistently, rise day by day to a clearer and fuller perception of the divine mysteries, till we come after death to the perfect and complete vision of God in paradise. There is no excuse for us. If we do not co-operate with the grace of God, then we shall share the lot of those of whom it is said, "But he that hath not, from him shall be taken a way even that which he

PIOUS BELIEFS.

NON CATHOLICS OFTEN MISLED BY IGNORANT OVER ZEAL OF CATHO

on "What Must be Believed, What May be Believed," contributed to the Catholic Transcript by Rev. T. M.

convenience sake the writer divides the various topics that came up for consideration into three classes what is of divine faith and ecclesiastical faith, the opinion of theologians and pious practices, in which last class he includes modern miracles and sacred

"Here," he says, "the non-Catholic falls into error, and many times because of the ignorant overzeal of his Catholic friend. There are many worthy, indeed, yet wielding a power worthy with the worthy indeed, yet wielding a power worthy indeed, yet wielding a power worthy with the worth with th devotions in the Catholic Church, none of which, apart from the Mass on Sundays and holy days and the reception of the Eucharist at Easter, are of obligation. They are useful if properly inderstood and followed with an enlightened mind, but it is decidedly wrong and very detrimental to impress non-Catholics with the belief that these are a part of the faith. Many of them have the approbation of the Church, and if understood and practunderstood and practiced, they are a source of grace and blessing. The desource of grace and blessing. The de-votion of the scapular is an example.

without anything else on man's part can be a pledge of salvation, is noth-ing short of blasphemy, for God, after all, carnot abdicate his own sove-

"Pious beliefs are very useful and "Pions beliefs are very useful and even if sometimes misinterpreted by Catholics, their main object is subserved, which in the last analysis is the honor and glory of God. And I may also apply the to relies and to sacred shrines, the object of which is to honor God in His saints or some mystery of religion, as the Incarnation inseparably connected with the House of Loretto. But it must be always borne in mind

connected with the House of Loretto. But it must be always borne in mind that these are vastly different than the doctrines that are called 'of faith.'

"In regard to modern miracles and revelations but little need be said. They may be believed or not, according as the testimony in favor of them furnishes a motive of credibility. God's power is not shortened, nor God's knowledge decreased; and, if it so please Him, there is nothing either on the part of God or of man that makes a he part of God or of man that makes a miracle or revelation intrinsically im-possible. But whilst we Catholics may believe them, it is well to be on our guard against elevating them beyond their own sphere. To put them in the realm of revealed doctrine is to be more Catholic than the Church and to work serious harm both within and out

side the Church.
"These few reflections show substan Inese tw reliections show substan-tially what Catholics must believe and in what they are free. If the distinc-tion were always kept in view, there would be less misunderstanding and less tendency on the part of papers, secular and religious, to make mistakes that to the enlightened Catholic are supremely ridiculous."

AUTHORITY.

Authority has the right of rule and sway inherent in itself, for the author of a thing, whence the word arises, must have all that pertains to carrying out the reasons for its existence. Authority stands to maintain law and order, our earthly rights and well-being, and so it is to be respected and obeyed, just as God is to be honored and obeyed as the first great author Creator and Lord of all things.

The authority of the earthly ruler is but a shadow of the divine and has its root in God and its power from Him. Thus the apostle says, "All power, all authority is from God." "Through Me kings reign and rulers rule," says God in holy writ, and He bids us obey them. We are to give to Casar, that is, give to authority our submission, our respect and our obedi ence. We must be submissive to rule, though we know how strong is the feeling of rebellion in us, incited as in always is by the enemy of our souls who said, Non serviam, "I will not serve." Law, order is heaven's first law, and it must be the same every-where. Nature obeys fixed laws, and man for his part must follow rule and obey a ruler; the planets revolve around the sun as well as turn on their own axes, whilst the sun draws its power, its light, its heat from God the Creator of all. In the same way man, whilst having great power and independence in himself, still depends on God through the channels which He has appointed. Man in his wisdom must see the necessity of this. Take it, for example, in the family, the workshop, or what you will, in any

one must rule and all others obey; here may be minor differences, but in e man there must be a working around one great common centre all in harmony and under one established rule and order; there must be unity

place where there are a number, som

nature. We who are born again by the waters of regeneration and nourished by the other sacraments of the Catho lie Church, and possessing so many God Himself, who will hold them even to a stricter accountability than those ver whom they rule.

How great is the responsibility of those who govern! They must answer not only for themselves but in large part for their subjects. The latter may have many griefs through their misrale, just like the children of a bad and indifferent father have their sorrows, or the workmen of a cruel and heartless employer know injustice and hardship, and all this must be accounted for before God, who bids the flicted bear up through their trials and sorrows abiding the day of His

We must beg God to give us strength bear with imprudent rulers and help us to obey them, for authority is to be obeyed for itself. Injustice at times will be attempted by rulers following will be attempted by rulers following their own whims rather than the prin-ciples of justice, and who become tyrants rather than good and wise rulers; but if they persist their away will soon be brought to an end by the just uprising of the people at large Again, those who rule may be in-

ferior in many ways to those ruled. They may not have the same amount of intelligence, or worse still, may be lacking in virtue and morality : but long as the law is carried out accordnot their own but God's, which He has entrusted to them. The sceptre is greater than the hand that sways it, the crown is of more consequence than the one who wears it, yes, the mace is greater than the six hundred who guard it, for all these stand

authority. Let us see, therefore, our

duty to the State, to the Government under which we live and perform it

fully and religiously as good citizens, lovers of law and order, in a secondary

degree only to that higher rule of lov

ing and serving God as His children and the future citizens of heaven. Rendering to God the things that Worn in the spirit of the Church it is are God's includes rendering to Casar the source of good in many ways; but the things that are Casar's. The good the source of good in many ways; but the things that are Cœsar's. The good to hold that the mere wearing of it, devout Christian is always a good and

faithful citizen; but this cannot be said vice versa Many a man keeps the laws of the State and breaks the law of God. He is to all appearances a good man and is so regarded in the eyes of the law; he is just to his fellow-men, peaceable and law abiding and is considered a good and valuable member of society. But he is wanting in his duty to God in one way or any solution.

and is considered a good and valuable member of society. But he is wanting in his duty to God in one way or another. It is his family, perhaps, that is suffering from his neglect of them, or there are in him some hidden wrongs and crimes of which the law knows nothing or takes no notice, and so he may be just before the world and condemned before God. In this we may well say, "Men's ways are not God's ways." This world is, indeed, a mere plaything and the things of this world are vain and fleeting in comparison with the things of the life to world are vain and fleeting in com-parison with the things of the life to come. Earth's laws are but for the day, but the laws of God are for an eternity. The law and order which we admire and gladly sustain are only as so many sunbeams across the dial of time which has its beginning and end in eternity. So external service will count for nothing unless accompanied with internal and everlasting principles.—Bishop Colton in Catholic Union and Times.

PIANO SERVES AS ALTAR.

EXPERIENCES OF A MISSIONARY IN A TOWN NEAR CLEVELAND WHERE CATHOLIC CHURCH WAS UNKNOWN.

One would hardly expect to find to-day, in the great state of Ohio, a few miles from Cleveland, a thriving com-munity, many of whose inhabitants had never seen a Catholic church. Such a condition was found to exist in Ritt-man, O., by Rev. Thomas J. O'Hern, of the Apostolate, when he went there recently to give a series of lectures to non-Catholics. The territory lies with-in the jurisdiction of Father Hermann, nation of Pather Hermann, pastor of Doylestown, who arranged for the lectures. They were held in the Opera House and the people of both town and surrounding country manifested the keenest interest in the topics discussed. The speaker was greeted every evening by a crowd which entirely filled the building, some of them having driven a distance of seven or eight miles. The questions showed that their knowledge of the Church was very meagre. They were all eager to receive copies of the books explairing Catholic doctrine which were dis-tributed among them gratuitously.

While the lectures were intended primarily for non-Catholics, they proved to be of the greatest value to the Catholics of the vicinity. A square piano on the stage served as an altar, and here Mass was celebrated every day. Many of the non-Catholics, who had never been in a Catholic Church, came to see what Mass was like. Every day several Catholics would make them-selves known and express a desire to return to the Church and receive the sacraments. Up to that time no one in Rittman knew that they were Catholics. The faith was just flickering and

about the only reason they could give for being Catholics was that they had been born such, as some of them stated, The Catholics are now very enthusiastic and desire to build a church. One of the men has headed the list by subscribing \$400. The future of Rittsubscribing \$400. The future of Ritt-man looks bright. Extensive additions are being made to the large salt works and box board factory in the town.

Father Hermann decided to have the

ectures repeated at Doylestown, so Father O'Hern lectured there from Jan. 12th to 18th. Doylestown is seated upon a hill and is a quaint old town about one hundred years old. In approaching from any direction the spire of the Catholic Church can be seen long before you arrive. The church is spaci-ous and beautiful and Father Hermann

was due to the fact that the weather was very inclement in the early part of the week. Then, too, interest in religion is not so keen among people generally to-day as it was fifte ago, because Protestantism is losing its hold upon them, and they are drifting into indifferentism. Hence, if the Catholic Church does not reach them before that condition arrives, they will be beyond the reach of religious appeal.

The Presbyterians in Doylestown are at least making an effort. services every evening while the lec-tures were going on, and rang the bell fariously every time the bell of the Catholic Church began to ring. I think, however, that the sexton who did the ringing constituted the major portion of the minister's congregation.

The Lutherans were very much interested and Father Hermann expects to start a class of instruction in near tuture.

A noble, large-hearted life, fruitful in good works, giving and receiving blessings, and finding, even in this world, a plentiful reward in the great-ness of its labors, and the unlooked for depths of its joys, this is the gilt granted, even here, to those who forget self, give upself, and are ready to "lose their life for the Gospel's sake."-Abbe

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto, Canada

by:
Sir W. R. Meredith, Chief Justice.
Hon. G. W. Ross. ex-Premier of Ontario,
Rev. N. Burwash. D D. President Victor Rev. Father Teefy, President of St. Michael's ollege, Toronto. Right Rev. A. Sweatman, Bishop of Toronto Rev. Wm. McLaren, D. D., Principal Knos ollege, Toronto.
Hon Thomas Coffey, Senator, CATHOLIC

RECORD, London.

Dr. McTaggart's vegetable remedies for the ilquor and tobacco habits are healthful, safe inexpensive home treatments. No hypodermic hijactions; no publicity; no loss of bone from business, and a certainty of cure, Consultation or or or ries pondence invited.

in dollars and cents has assumed con trol of the men and women of to-day. Even the scholar, the man of letters, falls victim to the ruling passion of the age and refuses to buy the book he wants because he must pay 25; mere than usual for it, and willingly snaps up the book he doesn't want because it happens to be marked down 25c.

The soldier-saint of Loyola, in his famous meditation on "The Two Stand ards," reminds us that those who follow satan go their way without a glimmer

ards," reminds us that those who follow satsn gothelr way without a glimmer of reward from the base prince of darkness. In a like predicament are the erring, deluded mortals who think in dollars sad cents. Many of them, with all their wearisome howling about saving money and breeding ducats, never get enough of those same ducats to give themselves a respectable funeral; and those who do succeed in making what they vulgarly call their "pile," can't for the life of them put it to any effective use. Some of them are not menenugh to admit it, but the truth is this: Their gold has turned to nutshells. this: Their gold has turned to nutshells.

Homely sayings these, and thoughts o't thought before? Granted, but say ings with much pith and hidden meaning, and thoughts that the modern world cannot too often entertain. W world cannot too otten entertain. We have had enough thinking in dollars and cents. Let us, by way of variety, think in terms men and women. Not "How much is he worth? but!"Who is he?" should be the question of tenets on our lips.

We must have money, to be sure even as we must have microbes, ever as we must have rain. But when we seek it too earnestly and too exclusively we often fail to attain the gilded goal, and infallibly fail to reach any other goal. When the Saviour uttered those momentous words: "A rich man shall hardly enter the Kingdom of Heaven," He meant, not that the rich man is necessarily wicked or sin grimed, but that he is so absorbed in his riches that he is prone to pass by the blessed kingdom without being aware of its existence. In other words, he becomes indifferent — indifferent, that is, to all but the pursuit of wealth; and in our day and generation indifference as we must have rain. But when we in our day and generation indifference is the unpardonable sin. It is one of the gravest, the most deplorable results of the base habit of thinking in dollars and cents .- Monitor.

PAGANISM AMONG THE "SMART-SET."

A staff correspondent in Reynold's Newspaper (London) notes and gives in-eresting, even if revolting, particulars of the pagan "Smart Set" dog-worship so sternly denounced recently by Father Bernard Vaughan. We have heard, says the correspondent, of thoughtless women clothing their dogs in costly furs and boots, and hanging their necks and paws about with jewels. But possibly the latest phase of the show exhibits in the trademen's section is the most astounding piece of reckless fooling in the way of money wasting we have seen A feature of the show was the splendid display of Caristmas presents for dogs. These took the shape of silver brushe chains, collars, motor costumes, travel-ing trunks and boxes, and india rubber balls for the pets when they want some thing to play with!

But that is not all or nearly all. The cult of the pet dog, continues the cor-respondent, is becoming so acute that several ladies take nurses in uniform to attend to the 'coiffare' of the animals, and to feed them. It is a matter of no moment that a farm boy's mother has to cut her lad's hair by the simple process of turning a pudding basin upside down on his head and cutting round it. The pet dog's toilet places him far above the plough boy in value. Experts, for costly fees, trim his hair, dress his

After 1,200 Years.

From the beginning of the new year, writes the Marquis de Fontenoy, the privilege of tending and nursing the sick in the great hospital known as Hotel Dieu, at Paris, since the eighth century, will be excluded from that institution, with which they have been so closely identified for twelve hundred years. The records of the hospital show that every ruler of France, from St. Louis to Napoleon III., has visited the institution, and has lavished praise upon these Augustinian nuns, and so time honored has been their charitable ministry in connection with the place that even the Government of the great Revolution at the end of the eighte They were spared during the Reign of

F. Withrow, B.A.

A BEAUTIFUL FACE by the RUBBER COMPLEXION BULB

which it clears the complexion is almost be-yond belief. No woman who was one of these romarkable devices need have any further fear of wrinkles or blackheads. Always ready, no-thing to get out of order. The regular price of the complexion of the complexion bulb complete with full directions for thirty-five cents, postage paid. You cannot afford to miss this bargain. Address

The F. E. KARN CO., Limited Cor. Queen & Victoria Sts.

The North American Life Assurance Company

Held its Annual Meeting at its Home Office, in Toronto, on Thursday, the 30th day of January, 1908. The President, Mr. John L. Blaikie, was appointed Chairman, and the Managing Director, Mr. L. Goldman, Secretary, when the following report of the business of the Company for the year ended December 31st, 1907, was submitted:-

those revived, amounted to the sum of \$4,622,635.00, being greater than the new business transacted for The business has continued to be conducted on a

The policies issued for the year, together with

Saving in Expenses

conservative basis, resulting in a further reduction in the ratio of expenses to premium income of over two per cent. This percentage of reduction has resulted in a material saving in expenses of \$26,918.17, as compared with 1906.

Cash Income

Policyholders

for the year of \$68,553.69. The amount paid on policy holder's account was \$607,347.44, and of this amount the sum of \$266,825.95 represents payments for dividends, matured endowments

The cash income for the year from premiums, interest, etc., was \$1,815,097.69, showing the satisfactory increase

The assets increased during the year by the sum of Assets \$936,811.63, and now amount to \$8,735,876.08.

Net Surplus

Increased

After making ample provision for all liabilities, including the special Contingent Fund of \$155,173.35 to provide for the temporary depreciation in the value of debentures, bonds and stocks, and paying the sum of \$97,304.79 for dividends to policyholders during the year, there was an addition made to the net surplus which now amounts to \$673,556.04, the year's work from every standpoint being highly satisfactory.

Assets Safely Invested

The assets of the Company continue to be, as heretofore, invested in the best class of securities; a detailed list of these will be published with the Annual Report for dis-

A monthly examination of the books of the Company was made by the Auditors, and at the close of the year they made a thorough scrutiny of all the securities held by the Company. In addition to the examination of the securities by the Auditors, a committee of the Board, consisting of two Directors, made an independent audit each

The Officers, Field Representatives and Office Staff deserve to be commended for their efficiency and diligence.

L. Goldman. Managing Director. J. L. Blaikie, President.

The Annual Report, showing marked proofs of the solid position of the Company, and containing a list of the securities held, and also those upon which the Company has made collateral loans, will be sent in due course to each policyholder.

Hair Goods by Mail Hair Switches, Puffs, Curls, Pompadours, Toupees, Etc.

Twenty-five per cent. discount at present. Send sample of hair. We can match your hair to perfection. Satisfaction guaranteed or money refunded. We do not

Write for free Catalogue DAY & MOHLER The King St. Hair Specialists. 115 King St. West, Toronto, Ont.

Easter and St. Patrick's Day Post Cards

Plain\$1.00 per 100
Gold Embossed\$1.50 per 100
Postage 8c. per 100 extra.
Sample package of 20 assorted, 25 cents.
Cards retail at 2 for 5c and 5c arch

Norman Peel Mfg., London, Canada





It's far easier than churning or running a sewing machine. No rubbing—no work. Just turn the handle for 5 minutes and the clothes are washed—snowy white. Has a strong wringer stand that allows the water to drain right into the tub. Price delivered at any railway station in Ontario or Quebec—\$9,50. Our booklet tells how to turn wash day into child's play. Write for free copy.

Dowswell Mfg. Co. Limited, Hamilton, Ont

London Mutual Fire

INSURANCE CO. OF CANADA Incorporated and licensed by the Dominion Government, Operates

from the Atlantic to the Pacific. Con-servative, reliable and progressive. HEAD OFFICE, 82 and 84 King Street, TORONTO Hon. John Dryden, D. Weismiller, President. Sec. & Malag.-Direct

THE OPEN DOOR

to the welfare of families, the stability of business, and the comforts of old age is found in life insurance; and therefore

invites good lives to join its ever expanding household, to become partners in its growing business, and to share equitably in all its benefits.

A Policy in this Company pays

Head Office - WATERLOO, ONT.

\$15 WOMAN'S SUITS, \$6.50 Tailored to order. Suits to \$18. Send for free cloth samples, and fall style book. -SOUTHCOTT SUIT CO., LONDON, ONT.

22, 1908.

er with 2,635.00, ted for ed on a duction

of over 3.918.17 nterest nerease

nt was 5.95 rewments sum of

ies, into pro-Ine of sum of ig the which revery

tofore. list of or dis-

s held of the d, con-Staff gence.

sition of and also

1 be sent

Fire ANADA

\$847,449 88 398 638 16 448,816 02 862,906 30 t, TORONTO

OOR

s, the d the found efore

SURANCE DA. n its d, to

rowhare

lany

ONT.

6.50 end for book. - CHATS WITH YOUNG MEN

The Shadow of Failure. The Shadow of Failure.

The terror of failure and the fear of coming to want keep multitudes of people from obtaining the very things they desire, by sapping their vitality, by incapacitating them through worry and anxiety, for the effective, creative work necessary to give them success. Wherever we go, this fear ghost, this terror-specter stands between men and their goal; no person is in a position to do good work while haunted by it. There can be no great courage where

made for you-and six sheets of note paper and envelopes for you to rite home—and a pound of cherries, black-harts—and a bottle of elder wine—and There can be no great courage where there is no confidence or assurance, and a green tie from your aunt Bridget. Give my respects to Father McReady. half the battle is in the conviction that we can do what we undertake.

The mind always full of doubts, I am told he's a nice good meaning entieman and fine priest, and that's it's all the fault of those about him

ears, forebodings, is not in a condition to do effective creative work, but is to do effective perpetually handicapped by this unfor

Nothing will so completely paralyze the creative power of the mind and body as a dark, gloomy, discouraged mental attitude. No great creative work can be done by a man who is not an optimist.

The human mind cannot accomplish

great work unless the banner of hope goes in advance. A man will follow this banner when money, friends, re-putation everything else has gone. copie Who Talk Down Their Business

Some men are pitched to a minor their thought and conversation. Everything is down — business poor, prospects dark. They are always see in American life which are sure to undermine our democracy and end in evolution. Nothing is as it used to and his mind as fully fed within as his be when they were young. They can-not get any more decent help. Everything is in a deplorable condition.

It is a most unfortunate thing to get

into such a mental habit. I know some of these people. Their letters are always pessimistic. go through life like a tornado cloud blackness and threatening

disaster wherever they go.

Everything depends upon the way we look at things. Near these calamity bowlers we find people living practically under the same conditions, who see beauty and increasing goodness, and an upward trend in civiliza-

on everywhere. What an untold blessing to form early in life the optimistic habit of seein the best instead of the worst!

Think how much more those get out Think how much more those get our of life who are always courageous, hopeful, always grateful for every good thing that comes to them, and who have a great faith in the goodness of human nature and in the honesty of most people! Smile and Wait.

One of the hardest, and yet one of the most useful lessons we can ever learn, is to smile and wait after we

have done our level best.
It is a finely trained mind that can struggle with energy and cheerfulness toward the goal which he cannot see. But he is not a great phi osopher who has not learned the secret of smiling

A great many people can smile at difficulties who cannot wait, who lack patience; but the man who can both mile and wait, if he has that tenacity purpose which never turns back will

The fact is, large things can only be done by optimists. Little successes are left to pessimistic people who can-not set their teeth, clench their fists, and smile at hardships or misfortunes

and patiently wait.

Smile and wait—there are whole volumes in this sentence. It is so much easier for most people to work than to

When you see the corners of your child's mouth go down, you know the remedy. You try to make him laugh,

remedy. You try to make him laugh, to forget the thing that caused his mouth to droop. Why not apply the antidote in your own case?

If the corners of your month sag, you know the antidote that will turn them up—a smile, a good, hearty laugh or an uplifting thought.

If you catch a glimpse of your face in the glass and see that there is a thundercloud in your expression, if it does not seem possible to look pleasure the matron's room, and had been wearing the poor child."

Brother Placidus gave me that," said Johnny, "three weeks ago, because the matron said I'd torn my best trousers on purpose; look!" said Johnny, "three weeks ago, because the matron said I'd torn my best trousers on purpose; look!" said Johnny, "three weeks ago, because the matron said I'd torn my best trousers on purpose; look!" said Johnny, "three weeks ago, because the matron said I'd torn my best trousers on purpose; look!" said Johnny, "three weeks ago, because the matron said I'd torn my best trousers on purpose; look!" said Johnny, "three weeks ago, because the matron said I'd torn my best trousers on purpose; look!" said Johnny, "three weeks ago, because the matron said I'd torn my best trousers on purpose; look!" said Johnny, "three weeks ago, because the matron said I'd torn my best trousers on purpose; look!" said Johnny, "three weeks ago, because the matron said I'd torn my best trousers on purpose; look!" said Johnny, "three weeks ago, because the matron said I'd torn my best trousers on purpose; look!" said Johnny, "three weeks ago, because the matron said I'd torn my best trousers on purpose; look!" said Johnny, "three weeks ago, because the matron said I'd torn my best trousers on purpose; look!" said Johnny, "three weeks ago, because the matron said I'd torn my best trousers on purpose; look!" said Johnny, "three weeks ago, because the matron said I'd torn my best trousers on purpose; look!" said Johnny, "three weeks ago, because the matron said I'd torn my best trousers on purpose; look!" said Johnny, "three weeks ago, becau does not seem possible to look pleasant, just get by yourself a few minutes wearing them on weer-days, contrary to all rule.

Mrs. Popwich was on the point of de-manding to see Father McReady at once and remove her boy; when aunt Sarab, the third lady, who had a family and persistently crowd into your mind as many pleasant, hopeful, joyous, optimistic, encouraging thoughts as possible and you will be surprised to see how quickly your expression will

The thundercloud is in your face because there is one in your mind. It is a mental reflection.—Success.

OUR BOYS AND GIRLS. HOW THEY MADE A MAN OF JOHNNY.

By Rev. George Bampfield. CHAPTER VII.

MES. POPWICH VISITS HER SON.

dinner, Johnny?"

"Yes," said Johnny, helping bloss to another cake, "but I could always eat ever so much more, and they never give us puddin—not," added Johnny MRS, POPWICH TO HER SON. "Blue Anchor Road, a little conscious of untruth, " not such Bermondsey. as you give us, mother."
"He looks very well," put in Aunt

Dear Jack—I suppose you've been thinkin your mother has forgotten you. Forget my boy! never! A mother who's suckled her babe day and night for many a month, and had him down Sarah; " beautifully clean." Clean!" cried his mo "Clean!" cried his mother. "ah! pretty well; but what's this, Johnny?" as she came upon a patch on which
there was no hair.

"A sore place," said Johnny. "I
cut myself when Brother Placidus
knocked me down." But Johnny for with measels and scarlet fever, isn't ne to forget. A father of course isn't to be expected to have the same feeling, but I think of my angel boy day and night, and sees him in my dreams com-

got to add that it was on the cricket ground, when he and poor Brother Placidus bunted somewhat violently together in trying to catch the same ball, with the usual result that the ing home from his prison-house to his mother's harms.

I hope you bear up, Johnny. For myself I've been a poor creature from myself I've been a poor creature from your home. he day you went away from your home.

weaker went to the ground.

The appearance of the matron, who Popwich tries to cheer me up, and tells me the holidays will soon by hear, but it all ain't no good without my boy.

I don't hear good tails of your school at all. Mr. Prambles was down to see us last night, and he says the boys are running away by hundreds, perfect skeletons in shameful rags, because they have nothin to eat from year's end to year's end but mouldy bread and raw wasker went to the ground.

The appearance of the matron, who had been sent for on the subject of torn trousers and other grievances, was the signal for a violent outburst of abuse.

"She would not leave her child there to be beaten, murdered, starved, and have his clothes torn off his back. Look at him! he was a skeleton, and what she found in his head, she would not like to say."

rice. As for teachin he says the boys learn nothing. I'm sure your riting aint no better, and your spellin is hor Johnny clung weepingly to his mother, while Father McReady interposed and said that he must wait the father's de-

-and a nice cake which grandmother

that the boys isn't looked after.

oin to your school.

Look out for us next week.
Your lovin mother till death,
Martha Popwich.

P. S. They say young Muttlebury' oin to your school. I'm glad of it.

little starvation will do him good. Don't you get quarrellin with him. Be a

masters."
A few days after the receipt of this

letter, the porter announced that Mrs

Popwich and two other ladies had come to visit her son John. Very impatient

vere quite put out of sight, and matron

masters-nay! Father McReady him

self-had nothing to do but wait upon

the wants of Johnny. Therefore Johnny

should have been produced on the instant, clean as a new pin, spotless, re-

cently satiated with meats and drinks,

ng of a big swimming bath.

who had a wholesome dread of Mrs

eg thoroughly drenched with muddy

water, his coat bespattered with water by rival navigators, his hair floating

aildly in the breeze, and his face brigh

grimy, and not in that state which

natron, to his irritated mother.

tered trouser and wet shoe.

they ever beat you !"

hand would attract attention.

wearing them on week-days, contrary

of her own, and knew something of the ways of spoiled children, directed at

"See! Johnny, here are some of the cakes I promised you."

mouth was full of cake, and his heard was full of contentment; but even out

of present happiness Mrs. Popwich soon

"Look at the dear boy," she said,
"he eats as if he'd had nothing for a
twelvemonth. Have you had your

Grief for the time was over; Johnny's

tention to a pleasanter subject.

again gathered grief.

I'm going to see you next week, and look out for a parcel to morrow. There's six fresh eggs—the bantam hen's a sittin, and will have a nice brood—and some puddin—and four slices of bread and butter—and some ham sandwiches

CHAPTER VIII. FATHER MCREADY'S POST BAG.

The short holidays which could be sllowed at Thornbury school were over. Poor Johnny had not been home. Spite of tears and out cries from Mrs. Pop wica, Michael held firm; "leave the boy where he is," said he, "what will you get quarrellin with him. Be a good boy, and be very obedient to your he flud in the streets of Bermondsey to

Johnny stopped at school for the holidays, not without inward grumb-lings and talks up and down the play-

ground with Hardwin.

But the holidays were over at last; and Father McReady is looking over his letter bag in his little effice room, with Brother Placidus beside him.

Let us—for we have his permission—in them and read the latters with was the poor mother, as she waited many minutes and still the door opened not. To her Johnny was the whole school. The other two hundred boys ioin them and read the letters with

"Oa!" said Father McReady, "there's that poor boy, Bitton, not coming back!"
"No loss to the school, Father; he

was stupid, poor lad; but what reason does his mother give?"
"The school is not good enough for body without. As a matter of unhappy fact, Johnny, living in a school of real life and not in a school of a mother's imagination, was, contrary to all orders him, Placidus; but you had better read it, the spelling is a little odd. I

don't fancy the poor woman is a very good judge of progress."
"Sur I recived your noat and will received from authority, disporting himself in a large hole in the play-ground, which the workmen had holsend you the muney in the corse of a weak I ham sorey to say the boy came lowed out as the first step to the makhome a grater dunce than wen E went rains had formed an inland lake, and on this Master John, dressed in his best clothes by the care of the matter

Popwich, washed, combed, and generally straightened in the early morning, was now floating on a raft of slender and dangerous make, one shoe and tronser yould delight an expectant mother's eart. The unhappy matron could not

restrain a burst of indignation, which Johnny answered with a flood of angry impatient message from Mrs. Popwich demanding to be informed how much longer she was to be kept there. ask you to take my boys into Thorn-bory School. The oldest is turned So with pouting lips and a face from which washing had not wholly removed eleven years, and the only teaching he have had is the little I can give him. I have two boys. The younger is the trace of tears, with boots dull with wet, and one scaking trouser-leg, came Johnny, still full of anger with the going on nine, and my whole thought s how I can manage to give them religious training. We have no Catholic place of worship nearer than twenty For a time nothing was heard but obs of affection and feeling, as Johnny two miles off at S. Alban's—and that's only just opened, and the best I can do is to get over there at Easter-tide was passed from mother to aunt, and aunt to mother, and turned round, and to keep myself in the Church. Now and again we've had a priest to visit examined, from tearful face to bespatus, and glad I was to see him, but not for these four years. I do feel so ng boy in! His clothes wringing wet enough to give him his death of cold! Didn't I tell you, Bridget, this was the onesome-no one of my own to talk to and all the neighbors quarrelling with one another about religion—and all (We have communicated with Father way they neglected the poor children. And you've been crying, my poor boy; (We have communicated with Fabner McKeady, and can youth for the correctness—word by word of—this letter)—(Ed.) hating the true Fath—poor ignorant things. Well it's part my own fault, and yet he's a good husband to me though he's not a Catholic. Still, Lan't have my sufferned, and it's no. to they beat you, Johnny? Oh! i "The matron's always knocking me about," whimpered Johnny, holding about," whimpered Johnny, boiding out his right hand in such a way that a can't blame myself much, and it's no "Did she hit you like that? Look here, Bridget, they'ro murdering the use now. And now will you kindly tell me all about the schools. What clothes must they have to come? and do they

wear an uniform ? I hope they'll be let serve altar, the youngest has a nice little

voice for singing.

I hope you will be as reasonable as you can with me about the terms Trade's been very dull down here these few years, and I can't pay much; but I'll do all I can, it I get my poor boys brought up in the love of God. Hoping a favorable answer, from

Yours truly

MARY ANN BARLOW. " A good woman, Brother Placidus that—and just the case I want the schools to meet. It does seem to me so

schools to meet. It does seem to me so sad a case—these poor creatures living away from Mass; and the country's full of them. I never found a viliage yet without a Catholic in it."

"She shouldn't have married a Protestant, Father."

"Small blame to her, Placidus. Who was there to marry? How was she to come across a Catholic husband, unless she picked up a stray hay-maker down in those parts? By all means

down in those parts? By all means



let us have her boys, and do our best

for them.
"What have we here?" continued said that he must wait the father's decision before he allowed the boy to go.

"Oh! so this is a prison-house, is it? where a mother can't have her own flesh and blood when she wants it about her! If there's law in England, I'll have my boy out."

And the whole tale was told to Pop wich in the evening, with many tears and many additions. "Now that's enough, woman," said Ponwish: "you presses who really need it—I suppose see the thinks we don't. Placidus?! and many additions. "Now that's to persons who really need it—I supenough, woman," said Popwich; "you went down to kick up a row; and if you'd found the boy fed on oysters and porter, with goid trousers on, you'd have kicked it up—good night, Marthall's all—no! stop, here's a pound from a Protestant, good man, and that from a Protestant, good man, and that is all in the money way.
"Here's another letter from poor

Father Mordle; I am sorry."
"Dues he still believe that boy of

his, Father ?" "Oi! yes: still the old thingnot enough to eat of course, and put him to dirty jobs, and didn't get his own mug to drink out of, nor his own knife to eat with, and the boys hit him, and I know not what-here, Placidus, don't let us lose our peace or our time

over that,"
"Shao't you answer it, Father?" "What is the use, my dear boy? We have already done what we were bound to do-denied the truth of all these things. Having done so, we have done all that we need for courtesy, and for our fair name. Believe me, Placidus, this kind of thing is best let alone. Be courteous, and kind to all who attack you, but be silent, and don't attempt to defend yourself. It is not half so virtuous; and it is only lost time—they never believe you. What have we here? A letter from Mr. Wipstur.

TO BE CONTINUED.

FAITH STILL STRONG. A BEAUTIFUL INSTANCE OF ITALIAN

FERVOR AND DEVOTION. Here is a Christmas story, which to chool at your Plase I therefore sent for it is true and it happened only last some ware filse.

S. Bilton."

labors under two great the structure of the str week. It was Christmas eve and the Redemptorist community of San Michardest things in all knowledge—of which it seems to me everybody in England supposes himself an infallible pose that as they deck the church bogiand supposes himself an infallible judge—Religion, the Government of the Country, and Education. The very costermongers are better judges on these points than the priests, the prime ministers, or the school masters. Well 1 here's a boy to make me for Well! here's a boy to make up for him. Ah! this is the sort of case! among the simple folk in the whole ant.
"Rev. Father, —My first duty as a be himself used to lead them in his

mother is to bring up my children in our holy religion, and I want, please God, to do my duty. I write now to But it was growing late, and the community at Pagani were waiting the return of the Fathers who had been giving a mission in a parish some six miles away. Everything was very still in the darkness around, until at last a faint murmur was heard in the distance, which grew louder and louder could it be? The mystery was reveal-

WARM FEET.

KARN'S ELECTRIC INSOLES THEY warm the Feet and Limbs, cure Cramps, Pains, and all aches arising from coid, and will positively prevent and cure Rheumatism. The regular price is 50c, per pair, but in order to introduce our large Catalogue of Electric Appliances, Trusses and Druggists' Sundries, we will send one sample pair, as size, and our new \$75048.

AGENTS atlalogue on receipt of \$75048.

Jor. Queen & Victoria Sts., Toronto, Car

cription and prices.

No.

6002.....15

6256.....161

6261.....15

6004.....15

6002.....17

 $6005 \dots 15\frac{1}{2}$

6274 14

6263 151

 $6275 \dots 14\frac{1}{2}$

6284 151

6265.....18

6285 17

6091.....17

6279 18

6092.....18

6082 17

6085.....19

6086.....19}

6087.....21

6093 191

6080.....141

6006.

....17

"Child's Play Wash Day" Means: To make the dirt drop out, not be rubbed in, use Surprise Soap scalding the clothes. Its a new way and a clean, easy method of doing Surprise is all Soap; a pure Soap which makes a quick lather.

the square in front of the church be-came filled with a multitude of men, as many as 3,000 and here in the midst of them was a carriage without horses with the three Redemptorist missionaries seated in it. drawn in triumph the whole six miles oi the journey, and they had been accompanied by practically the entire male population of the parish they had been evangelizing. the church, sang a hymn, listened to the thanks of the rector of Pagani, received his blessing and returned in a body to their distant parish to take part in the Midnight Mass there.-

Read the directions on the wrapp

There is One Who knows all which is hidden from me; there is One Whom nothing escapes of all that threatens me or that happens to me; there is One Who foresees all, where I can foresee othing; Who can do all, while I can to nothing; and Who guides my steps with unerring wisdom, whilst I walk blindly on; and this all-knowing, length one is my Father. He is not ess powerful than wise, not less loving than wise and powerful; lefinite in the threefold unity of His wisdom, His power and His love.—Abbe Henri Per-

30th Thousand

Catholic Confessiona and the Sacrament of Penance

By Rev. Albert McKeon, S. T. L 15 cents post-paid

How Christ Said HOBBS MFG. the First Mass...

or. The Lord's Last Supper

The Rites and Ceremonies, the Ritual and Liturgy, the forms of Divine worship Christ observed when he changed the Passover into

By REV. JAMES L. MEAGHER. Price \$1.25, post-paid. THE F. E. KARN CO., LIMITED THE CATHOLIC RECORD LONDON, CANADA

Price

FROFESSIONAL

JOHN FERGUSON & SONS

180 King Street The Leading Undertakers and Embaimers.
Open Night and Day.
Telephone—House, 373; Factory, 543.

W. J. SMITH & SON UNDERTAKERS AND EMBALMERS 113 Dundas Street

D. A. STEWART Successor to John T. Stephenson Funeral Director and Embalmer Charges moderate. Open day and night. Residence on premises.
104 Dundas St. 'Phone 459 GEO. E. LOGAN, Asst. Manager,

WINDOWS ART GLASS

H.E.ST. GEORGE London, Canada

WONUMENTS & MARBLE

Artistic Design. Prices Reasonable. The D. WILKIE GRANITE CO. 493 RICHMOND STREET, LONDON

LONDON, CANADA

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

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

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

Catholic Record, LONDEN, GANA A

BREVIARIES The Pocket Edition

No. 22-48 mo.; very clear and bold type, few references; 4 vol. 4\frac{4}{3}\times 2\frac{4}{3}\times 1 inches; thickness \frac{4}{3}\times -inch; real India paper; red border; flexible, black morocco, round corners, red under gold edges. Post-paid \$5.40.

DIURNALS

Horae Diurnae-No. 39-43x3 ins. under gold edges. Post-paid \$1.60. THE CATHOLIC RECORD

London, Canada

Horæ Diurnæ No. 21, small 48mo. (45x25 in.) India paper, clear and bold type

in red and black. Very slight weight and thickness.

In black, flexible Morocco, first quality, edges red under gold, gold stamping on covers, round corners. Price \$1.75 Catholic Record, London, Canada

The Catholic Record

Pearl Rosaries

We have just received a large consignment of

Pearl Rosaries which we are offering at ex-

tremely low prices. Below will be found des-

PLEASE ORDER BY NUMBER

..........Pearl.......Turned...... 40 "

..........Pearl........Turned...... 50 "

......Metal.......Cut............50 "

...........Pearl.........Turned.......... 60 "

........Pearl.......Turned..... 75 "

484 - 486 Richmond Street

LONDON, CANADA

TORONTO.ONT.

A TOUCHING SPECTACLE.

MEART RENDING DEMONSTRATION BY THE SICK OF THE HOTEL DIEU, PARIS WHEN THE SISTERS WERE DRIVEN OUT.

A touching account of the incident

A touching account of the incidents attended upon the expulsion of the Augustinian nuns from the Hotel Dieu, Paris, on January 15, is given by a special correspondent of the Morning Star of New Orleans.

Ten thousand persons, says the correspondent, gathered to manifest their love for the poor Sisters who were about to be driven out of their home. A number of Catholic Deputies penetrated into the interior to offer the protection of their presence to the religious in their hour of trial and to protest vigorously by an address against protest vigorously by an address against this most infamous act of the Govern-

The Sisters were assembled in the large reception room of the institution—all gathered around the prioress. As M. Mesureur, the executor of the Gov M. Mosureur, the executor of the Government's orders, entered to announce that the hour had come for their departure, the Archpriest of Notre Dame and M. Alpy, in the name of the Municipal Council, raised their voice in turn against the impending outrage. M. Mesureur, somewhat abashed, answered that the Government had nothing but praise and gratitude for the religious, and if they were now forced to leave Hotel Dieu, it was because the doctrine they represented was contrary to the democratic spirit of the Government. democratic spirit of the Government. Murmurs of indignation were heard when he went on to speak of the Government's liberality in permitting the Augustinians to continue their services in the hospitals, Boucicaut and Debrousse, for it was known that the presence of the nuns in these two charitable institutions was made, by the terms of their years foundation, a condition sing. of their very foundation, a conditio sine qua non of their existence.

PROTEST OF THE MOTHER SUPERIOR.
The priore s, in her ture, presented a letter of protest, in which she explained that the Augustinian Sisters held certificates of the physicians of Hotel Dieu to prove their competency for the work of nursing the sick, and that therefore the only crime imputed to them seemed to be the wearing of

the religious garb.
"We leave with broken hearts," she wrote, "but conscious of having done our full duty, and forgiving those who have demanded our expulsion. When the storm will have abated, we will return to resume at the bedside of our dear sick ones the place we had wished never to leave, and to devote curselves anew to the people of Paris, of whom we are, and will always remain, the humble servants."

humble servants. But these were mere formalities, for the poor religious knew that they must go. The corridors of the great hospital were now lined on the both sides with the nurses and the sick men and women, who had crept out of their beds to put forth all their feeble efforts to hold back the nuns by force or to bid them a last adieu Outside, in the open square, thousands were singing the Parce Domine and the Credo, kneeling

at the Incarnatus.

A HEART RENDING SPECTACLE. As the nuns passed along the corri-dors, the sick wept and wailed, beg-ging not to be abandoned. In the yard, e five large omnibuses were awaiting them, a heart-rending spectacle was witnessed. In desperation, the sick men came, leaning on sticks and crutches, and as the nuns climbed into the vehicles some af these cripples held back the horses whilst others unhitched them. The police drove them back and again hitched the horses. As they emerged on the open square, the carriages were surrounded by an immense crowd of people and again un-hitched. The reinforced police charged again and again. After a struggle of a unions or other Church societies are quarter of an hour, a way was opened, the horses were lashed, the carriages tive to the requirements for admission. took different directions to meet again at the hospital of Bon Secours.

CARDINAL RICHARD AT BON SECOURS.
The venerable Cardinal Richard was

ECHOES OF GALLANT RESCUE OF CREW

Mr. William Scanlan, of 1437 East Ninety-third street, is an ephew of Rev. Edward Scanlan, of Mullagh, County Clare, Ireland, who distinguished him self for bravery in the now famous res-cue of the crew of the Leon XIII., a French ship wrecked off the coast of Clare a few months ago. Father Scan-lan distinguished himself further, it will be remembered, by declining the cross of the Legion of Honor, offered him by the French Government in recognition of his heroic service.

Mr. Scanlan has recently received a letter from his reverend uncle, in which the latter expatiates enthusias-tically on the inspiring courage dis-played by the poor fishermen of Quilty in the rescue and announces his intention of building a chapel for them in memory of the event. Father Scanlan has received warm encouragement for his project in Ireland and is anxious to enlist the aid of Americans in securing the necessary funds. "It is a great charity," he writes, and Cleveland

ought not to be ungrateful that one of her own citizens was saved even at the risk of the lives of our brave fisher-

men."
The Clevelander who was a member of the crew of the ill-fated Leon XIII., is Albert Siensser, and in his rescue three

Albert Slonsser, and in his rescue three of the Quilty men were thrown by a wave into the sea and their boat lost. He tells his own story in the account of the wreck in tho Dublin Independent:"

"I was swimming a long time before one of the cances reached me, and as they caught me the boat capsized, and all were flung into the foaming sea. Other coracles dashed to their rescue, and before a coracle again reached me I must have swam a mile, beating to and fro through the seething waves, being repeatedly carried seawards before my gallant rescuers reached me, but my prowess carried me through the terrible ordeal." Speaking of the Quilty men, he said: "We owe them our lives. I think God never made nobler creatures. They are brave fellows all."

"How can I speak," says Captain

follows all."

"How can I speak," says Captain Lucas, "of these Clare rescuers in terms that will properly describe their magnificent bravery? You know how we were taken from the wreck; well, it is all over now, but I may tell you as I clung on to that ratt for forty-eight long hours and saw wave after wave sweeping down towards me, and heard the winds and the sea roaring around me, I gave up all hope; but somehow were I to go to my doom that very instant, my parting mements would be made happy by the sight of the intrepid Irishmen who were facing death in their mad efforts to save me."

The mate of the vessel corroborates The mate of the vessel corroborates this testimony of his captain. "I have been all the world over," he said, "but! never, never in my life have I seen an action more heroic than the conduct of the Clare fishermen. They seemed to court death, and to throw away their lives in the endeavo to save us."-From the Catholic Universe, Cleveland.

FORTY-SIX NATIONALITIES.

COSMOPOLITAN CHARACTER OF THE ORDER OF CHRISTIAN BROTHERS.

At the recent general chapter of the Christian Brothers held in Belgium, the cosmopolitan character of the orde was strikingly illustrated. The dele was strikingly illustrated. The delegates present represented forty-six distinct nationalities, the principal and most important of which were the American, the French, the Irish, the German, the Canadian, the English, the Belgian, the Italian and the Spanish. In consequence of the persecution in France, many have left their native land and have found a ready asylum among the other provinces of the order in various parts of the world.

Progress in the cause of Christian education still continues. New establishments have been opened in various lands, notably in Cuba, Mexico and South America. In the United States, the demands for Brothers cannot be supplied. Frequently requests are made for information relative to the made for information relative to the society and the requirements for membership. For the benefit of those in terested the following brief statement is presented. The society is, almost exclusively, a teaching brotherhood. Young men are admitted as candidates between the ages of six een and twenty-five years. Those beyond this age may be received if possessed of professional skill in the trades, arts or sciences. A special department for fessional skill in the trades, arts or sciences. A special department for boys between thirteen and sixteen years of age prepares them for entrance into the senior department. While all young men of sound health, good character and fair talent may qualify for membership, those who belong to sodalities, total abstinence unions or other Church scientias are will be readily supplied upon applica-tion to Brother E. Alfred, Ammendale,

The venerable Cardinal Richard was awaiting them is the chapel of Bo Secours. He had come, born on a chair by four physicians of this institution, to install the Augustinian nums in their new home. Monseignour Amette, his coadjutor, was with him, and spoke the first words of welcome to the religious when they arrived. The old Cardinal, now indeed on the verge of the grave, also raised his voice to the religious when they arrived. The old Cardinal, now indeed on the verge of the grave, also raised his voice to make the grave of the grave, also raised his voice to console his poor exiled children. Twenty years previous, he said, he had foreseen the sad event of this day, and had laid the foundations of this new hospital of Bon Secours that they might find a refuge under its room. What pathon in this scene I The feeble cld man, a prince of the Church, himself homeloss, finds such joy in ordering a marby r's death, he has won a martyr's crown.—Philadelphia Catholle Standard and Times.

THE HEROES OF QUILTY.

Mid.

LONGEVITY OF FALSEHOODS.

LONGEVITY OF FALSEHOODS.

We annot be surprised at the tenne is second as if sleep in generality and had nodoubted do without at stuggle, passing unconsciously from the satingle, passing unconsciously from the student for the dainty toller to the dainty toller to the demand for the dainty toller to the them and the student for the dainty toller to the demand for the dainty toller to the dainty toller toller to the dainty toller toller to the dainty toller THE HEROES OF QUILTY.

CHOES OF GALLANT RESCUE OF CREW OF "LEON XIII" BY FISHERMEN ON THIS BY FISHERMEN ON THIS BY FISHERMEN OF "It is deplorable that exploded that "It is deplorable that exploded"



The PEDLAR People (Est'd

THE CAME THE STATE OF



Jesuit myths like this should occasion ally be dished up afresh." Neverthe less, an English clergyman, supposed to know enough about church history to lecture at one of the universities, remains completely deaf and blind in regard to this important matter. Casket.

STABILITY AND PROSPERITY.

WHAT ANNUAL REPORT OF NORTH AMERICAN LIFE INSURANCE CO.

The report of the North American Life Assurance Company appearing in another part of this paper shows in-creases in every department of the work, tending to its stability and continued

prosperity.

The directors apparently note with pleasure that, while there was consider able increase in the new business for the past year, yet the total expenses showed a reduction of nearly \$27,000, as compared with 1906, which is equal to a reduction of over 2 per cent, in the ratio of expenses to premium in-

come.

The assets of the company now amount to \$8,735,876,08, showing an increase for the year of \$936,811.63

After making provision for every liability and providing a special contingent fund for temporary depreciation in securities and paying the sum of \$97.304.79 for profits to applicabledges. \$97,304 79 for profits to policyholders, there is left the handsome sum of \$673,556.04 as net surplus, being an increase over the same item for the pre-

crease over the same item for the previous year.

On Thursday at the annual meeting the President, Mr. John L. Blalkie, made reference to the legislation respecting life insurance which is likely to be enacted at this session of the Dominion Parliament. Commenting on the deaft hill submitted by the Hon. on the draft bill submitted by the Hon. on the draft bill submitted by the Hon.
Mr. Fielding, Finance Minister, Mr.
Blaikie expressed the hope and belief
that it would likely result in being a
model act, and concluded his remarks
by saying: "For my part I certainly
have the utmost confidence in the
intention of the Hon. Mr. Fielding to endeavor to do what is right to all interested in this most important legislation."

DIOCESE OF HAMILTON.

THE LATE PATHER O'CONNELL, Mount Forest Confederate. Mount Forest Confederate.

It was with very great surprise and sorrow that the public heard on Sunday that the Very Rev. B. J. O Connell, Dean of the discess of Hamilton, and paster of St. Mary's church, Mi. Forest, had passed away suddenly and un expectedly. He had arranged for early Ma's that morning, and not appearing with his usual promptness. his husekeeper Miss Crowe, went to call him. Getting no responsable on the strength of the could not rouse him. Further help and a medical man were summoned when it was found that the venerated father had passed away in the early morning hours. He seemed as if sleeping peac-fully and had no doubt died without a struggle, passing unconsciously from the

tion of a few years, 1886 to 182 which he spent in pastoral work at Paris, Galt and Walker-ton.

In the summer of 192 while Dean O'Connell was on a visit to I reland. St. Mary's Church was burned. On his return he set to work with his characteristic energy, and the present fine editice, with its unsavive tower was creeted. His heart was in this undertaking and its fitching that his remains should be rebuild, send whe chance he did so much to rebuild, send whe chance he did so much to rebuild, send whe chance where the send of the repair of the send of



"THIS IS IT-

St. George's **Baking Powder**

-the baking powder that makes the best Bread—the whitest Biscuits -the lightest Cake and Pastry you ever saw."
"Order a can NOW—so you will be sure to have ST. GEORGE'S for your next baking."

Write for free copy of our new Cook-Book. National Drug & Chemical Co. of Canada Limited, Montreal.

aid a glowing tribute to the deceased. His fe was one long preparation for death. In very home in the parish there would be the sepest grief, and those of other faiths mourned dso. A priest's office is to represent the life if the Lord Jesus Christ before his people. The white snows which now cover the earth are a ymbol of the purity which Father O'Conneil ver taught, and the green grass and boautiful lowers that will appear in springtime are smobols of the resurrection and glory hereafter.

symbols of the resurrection and glory hereafter.

The following were the pai-bearers: Laymen;
Messtra, J. P. Noonan Chas, Keais John Dillon,
Matthew Sherry. T. P. McGiltenddy and M.
Boiger; Clerry; Rav. Fathers Hayden, C. S. B.,
Drayton; G.hl, Preston; Coffee S. J., Guelph;
Brady, Hamilton; Doherty, Arthur; and
Burka, C. S. B., Owen Sound. The ceremonies
were in charge of the Rav. Fathor Englert of
Hamilton. A number of other priests were
also in attendance.

Among the relatives present were Mr. Patrick O'Connell, only surviving brother of the
deceased, and Mrs. O'Connell, who arrived
from Sedalia, Mo., on Tuesday evening; J.
O'Connell and Miss Kate O'Connell of Bufta o
nephew and nleco of the deceased: Rav Father
Coiy of Hamilton, and Mr. Lou Coty, post
master of Oakville, nephews, and Mr. Regan
of O kville.

Reguingstin Pace 1

TO START NEW INDUSTRY.

SANITOL COMPANY WILL OPEN BRANCH IN

Within the next few weeks there will open in Toron o a new industry which promises to grow as rapidly in Canada as it has in the United States. Tee new plant to be opened is that of the Sanitol Chemical Laboratory Company, which is an international association of druggists and dentists conducted on the cooperative profit charing plan.

The products of this company are already well known to Canadians, although they have always in the past been manufactured in the United States. Some time ago the Sanitol people conceived a distribution scheme to better introduce their products to the public and as a result the demand for the dainty toilet re-

Hon. Mr. Devlin to Speak at Kingston.
The United Catholic Societies of Kingston.
Ont., have invited Hon. C. R. Devlin, Minister of Colonization Mines and Fisheries, to speak at their annual concert on St. Patrick's Dev. Lest year a similar invitation was extended to Mr. Devlic, but he had promised to appeak at St. Patrick's Society's center samment in Ottawa. This year he will go to Kingston.

You cannot possibly have a better Cocoa than

A delicious drink and a sustaining food. Fragrant, nutritious and

economical. This excellent Cocoa maintains the system in robust health, and enables it to resist winter's extreme cold.

Sold by Grocers and Storekeepers in 1-lb. and 1-lb Tins.

We learn from the Sincoe Reformer that the honor of K. C. bestowed upon this gentleman is received with much favor in that part of the country. Mr. Kelly was a student in the flower of Tisdale Livingstone and Robb G. W. Wells K. C. G. Bruce Jackson and Chas. E Barber of Sincoe Afterward he studied in offices in Hamilton and Toronto. He began the practice of law in Sincoe in 1899, as a solicitor. He was called to the bar in 1893. He is tag senior member of the well known firm of Kelly & Porter and has been interested on one side or the other in aimose every case of importance that has arisen in Norfolk during the past decade.

TRAHER.—In this city, on Wednesday, Jan. 29 19.8, Mr. Wm J Traher, aged ninety years and three months. May his soul rest in peace!

peace!

BRENNAN—On the 11th inst., at the residence
of Father MoMenamin, P. P. St. Patrick's
Church, Biddulph, Oat., Daniel Brennan, sexton, in his fifty-second year. May his soul rest
in peace!

Cook —At the family residence, 459 Colborne
St., city, on Feb. 4 1988, Mrs. Philip Cook,
aged seventy-four years. May her soul rest in
peace!

NEW BOOKS.

"Round the World." Volume IV. With ninety four illustrations. Published by Benzi-ger Bros. New York, Cincinnati, and Chicago. Price 85 cts. "The Old Riddle and the Newest Answer."
By John Gerard S J. F. L. S. Published by
Longmans, Green & C., 39 Paternoster Row.
London, England. Price 15 cts.



The F. E. Karn Co., Limited Corner Queen & Victoria Streets, Toronto, Can. Dept C BARGAINS

*Ladies Shirt Waist Suits, \$1.50 up; Cloth Suits, \$3.00 up; Waists 50c, up; Skirts, \$1.25 up; Misses Cloth Suits, \$2.75 up; Children Dresses, 50c, up; Boys' Suits, 75c up. Send for free samples and catalogue.—N. SOUTHCOTT & CO., LONDON, ONT.



TEACHERS WANTED.

MALE TEACHER WANTED FOR PUBLIC Catholic school, No. 3, Saint Albert. Can teach English and French Duties to commonce March or April next. First or second certifi-cate. State age qualification and salary ex-pected Applications to be addressed to Arthur Grenier, St. Albert, Alta. 1529 3.

WANTED A MALE TEACHER FOR THE YY St. Joachim Separate school Edmonton, Alta. Applicant please state qualifications, salary and when ready to begin Address Emile Tessier, Sec-Treas. Box 896, Edmon-ton, Alta.

TEACHER WANTED FOR R. C. S. S. S. No. S, Huntley holding a 2nd or 3rd class certificate of qualification. Duties to commence March 11st. Apply stating salary and experience to L. J. Cortin, Sec Treas. Powell P. O., Onc.

WANTED A COMPETENT WOMAN FOR general house work in country. Must be good cook and maneger. Address A. E. Murphy. Silver Hill. Ont. 1631-2.

HOUSEKEEPER WANTED BY PARISH
priest of a large Ontario town. Competent person may obtain a comfortable home,
modern, well furnished and generously provided for. Light work and all city conveniences Address Box 35, Catholic Record,
London Ont. 18312.

WANTED BOY TO HELP ON FARM, About fourier years or more Good Catholic heme For particulars apply to Wm. Taylor, Londesborough, Ont. 1531 2.

CANVASSER WANTED.

WANTED AT ONCE LADY CAN A ser for Catholic weekly paper start and care experience and salary expected. M—see age well recommended. Apply A. B. C. ust come Record, London, Canada.

CHAPS have no terrors for the girl who has a bottle of

Campana's Italian

Balm Mal

on her dressing table. Spite of sharp winds and raw air, her hands are always white and smooth and her lips and checks soft. It's more than worth while to be sure you get the REAL CAMPANA'S ITALIAN BALM, and not a substitute. 25c. at your Druggists

G. WEST & CO.. - TORONTO



CANDELABRA CANDLES ORDO ORDER EARLY. Send for my prices before buying J. J. M.

TORONTO, Ont. **SOMETHING NEW**

Beads of the 14 Stations with Aluminum Medal for each Station. Best quality cocoa beads with nickel steel chain. Very light in weight.

Price 35 cents post-paid.

The Catholic Record LONDON, CANADA

THE HOME BANK OF CANADA

DIVIDEND No. 5

Notice is hereby given that a Dividend at the rate of SIX PER CENT, per annua upon the paid up capital stock of the Home Bank of Canada, has been declared for the THREE MONTHS ending February 20th, 1998, and that the same will be payable at the Head Office and Branches of the Bank on and after the Second day of March next. The transfer books will be closed from February 19th to 29th, 1908, both days in clusive.

bruary 19:n usive. By order of the Board. JAMES MASON, General Manager.

Head Office-8 King St. West, Toronto

Works of the Very Rev. Alex. MacDonald, D. D., V. G.

HECORD.

"He never expresses himself on a subject until he has studied it thoroughly from all sides and the depth and versatility of his barning makes his greap sure and his touch uluminating."—The CATHOLIC UNIVERSE. CATHOLIC RECORD, LONDON, ONE

Del'grifful Reading.

Beautiful Illustrations

25th Year — JUST READY — 25th Year

Catholic Home Annual

For 1908 Charming Frontispiece in Colors and a Profusion of other Illustrations PRICE 25 CENTS Free by Mail

Per dozen, \$2.00. tories and Interesting Articles of the Best Writers—Astronomical Calculations—Cal-endars of Feasts and Fasts—A House-hold Treasure—Reading for the Family.

CONTENTS OF THE 1908 ISSUE Commodore John Barry, the Father of the American Navy. By Hox. Macneck Francis Edan Ll. D. Hiustrated.
God's Business. By Grace Keox. A simple touching story.
The Cure d'Ars. By Very Rev. A. A. Lines V. F. The story of the Life of the Great Wonder Worker. With Il illustrations.
The Chivalry of Ah-Sing. By Maud Regan.

Through Catholic Spain. By Mary F. His Mother. By Marion Ames Taggart. The Land of the Tercentennial. By

A Corner of the Green Isle. By P. G. A Daughter of Erin. By E. M. Power, In the Footsteps of Father Marquette By Charles C. Johnson. With 9 illustra-

A Daughter of Heroes. By MARY E. Wild Animals of America. With illus-The Diamond Cross. By SHIELA MAHON Notable Events of the Past Year.

Little Folks' Annual

FOR 1908 Stories and Pretty Pictures for the Young. 10 cents a copy

The Catholic Record LONDON, CANADA

C. M. B. A.—Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clook, at their hall, in Albios Block, Richmond Street, M. J. McGrath President: P. F.Boyle, Secretary.

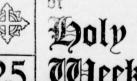
New Books.

By Father Hugh Benson.

THE MIRROR OF SHALOTH — Being a collection of tales told at an unprofessional symposium. A 12mo book bound in solid cloth cover with an elaborate side and back stamp in colors. Price \$1.35 delivered. THE SENTIMENTALISTS—A most amus-THE SENTIMENTALISTS—A most amusing and interesting novel, 12mo. bound in solid cloth, with blue and gold back stamps. Price \$1.35, delivered. The "Dally Mail" of London, England, says of Father Banson: "He is a precitical mater-of-tact man; he is a good priest before the altarihe is a writer of great skill and of preminent inward fire. If you look at him and talk with nim you cannot very well understand how he came to 'go over'; if you read his work you understand it in a fiash."

CATHOLIC RECORD. LONDON.CANADA

The Complete Office



Cents according to the postpaid

Roman Missal and Breviary In Latin and English. Cloth Bound

New Edition Revised and Enlarged

The Catholic Record LONDON, CANADA