LONDON, SATURDAY, JUNE 22, 1907.

REMARKABLE REFICENCE.

Our friends, the editors, who descant on the inhumanity of King Leopold's Congo officials, observe a deftly calculated reticence regarding Clemenceau and his allies. Sarcasm and denunciatory epithets are hurled at Leopold, but chaplets of adulatory rhetoric are placed on the brows of the "Christhunters." Attacks against Christianity are softened, and blasphemy, after being passed through the crucible of the editor, is but a "not very sensible remark." The African picture is splotched with blood : the French one is radiant with eye satisfying color. The trouble with our friends is that their models are but figments of the imagination. If they would but destroy the caricatures which do duty as the Church and read the non - Catholic writers who state facts as they are, they might be able to inhale an atmosphere not surcharged with the bitterness of the past. And this can be had by study and a modicum of courage.

TO BE IMITATED.

We mind us, we mention it for their encouragement, that the talented editor of the Toronto Globe was, in his guidance of the destinies of a non-Catholic weekly, ever careful not to violate the canons of social amenity and truth. He was a hard hitter, but he never forgot the courtesy due to an opponent. He believed that religious belief -at least when it seems heartfelt and well intentioned - is no subject for harsh or even irreverent investigation. The purveyors of fairy stories got no quarter from him. He was earnest in advocacy of his own views, but always in a way befitting an editor who is conscious of his responsibility. We recommend him as a model to the non-Catholic editor. They are not his intellectual peers, but they can imitate his courtesy.

UNIFICATION AND THAT SORT OF THING.

The unification of Canada on lines traced by our friends is but a dream. It can be conjured by a certain type of mind, but it has no shape, no substance and it never will come within the domain of reality. We, however, are contributing to the upbuilding of the national fabric every day of the year. Our schools and churches are bulwarks of citizenship. The influence of our religion makes for order, law and morality. Our people are on the level ground of charity and liberty : brethren to all Canadians, irrespective of race, politics or creed, and are taught insistently to scorn discord and strife. That they heed this teaching is borne out by facts which are known to our

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In some parts of Ontario the Orangemen talk a patois unintelligible to freemen. They see things which come not within the range of normal vision and now and then disturb the atmosphere with ridiculous addresses. But they have been marooned on the island of Intolerance. And they do not wish to be rescued. Some day they may become tired of their isolation and mingle with men of unwarped mind who prefer the language of Canada to that of the Lodge. The Canadian who respects the religious convictions of others, who frowns upon irreligious follies and is more intent upon deeds than words, is our best asset. The man who gives a square deal to his fellow-citizen-who believes that the editors who sanction the publication of screeds, unfair to any denomination, are, however they talk, a menace to our civilization: and he who does not discriminate against another because of religion, is a unifier. He gives service. He ab hors the politician who mistakes pertonalities for argument. Even as he wonders at the smug hypocrisy of the papers, which, while avowing hostility to the yellow press, allow the vulgar cartoon to appear in their columns.

COMMENCEMENT HUMOUR.

The joke-smiths wax merry over the graduates. The buckling on of armour for the fight to come and the certainty of victory, provoke a few Words which are meant to be humorous. True, indeed, that they who bid all their dreams, but if they conserve their enthusiasm and present fidelity to principle they will be happier and

The Catholic Record illusion and are cynics—the cheapest of all cheap things. The worst fate that can befall a young man is to fall into the hands of those whose talk is of sin, and whose eyes are so glued to the pavement as not to see the things that are above. Once let him consort with those who laugh at ideals and assert that money is the one thing to be sought and worked for, and his soul will lose its perfume and he will become one of a crowd, doing things be cause they all do it-vulgar, without an independent opinion, and judging success by the standard of the dollar.

HIS REST COMPANIONS.

After being graduated a man's best companions are his books. Having learned how to study, he should study. The ward heeler may solicit his services, and, if ignorant or vain enough, he will, if not ruined, find himself disabled at the inception of his career. Much utterance has blighted many a hope. He who knows how to wait-a difficult accomplishment - is never a failure. For, through toil and silence we get some knowledge of ourselves and acquire a clearness of vision that can see an opportunity and strength to seize it. There is room for the man who can do one thing well. The versatile are with the fighting, pushing mass at the bottom of the ladder: the specialist has elbow-room and to spare.

TO BE REGRETTED.

We may not shut our eyes to the fact that some of the household have done much to sorrow the hearts of our teachers. Instead of being leaders, they are loafers. They boarded the saloen-train with the intention of alighting at a way station, but they found themselves at the terminal. Without hopes or illusions eating their hearts out, and racked by thoughts of what might have been, they stand as warnings to the young men of to-day. A warning, however, is a paltry role for a man to play. And to be called a "bum," a "soak"—to be alluded to as men who brought tears to a mother's eyes and set at naught an education purchased for them, betimes at the cost of self-sacrifice—this is a big price for admission to the society of ' the boys." But they have paid ithave sacrificed the love of the fireside and the esteem of worthy citizens to the bar-room and all its works. They have bartered their youth for shame and sin, and in middle age they are has beens " out of the race, fit only to garner the harvest of past follies. We can look about us and see them, and realize that every pleasure got otherwise than God meant it-got cheaply, thievingly and swiftly, when pleasure, remains as a load, increasing day by day its deadly coat of burning mail. The joys of hatred, of battle, of lust, of vain knowledge, of vile luxury, all pass into slow torture.

MORE PARTICULARS.

The Christian Guardian informs us that the United States Government has set aside \$100,000 for the erection of four buildings along the canal (Panama) which shall be devoted to Christian activities under the control of officers of the Y. M. C. A. The salaries of these Y. M. C. A. officers will also be paid by the Government. Our contem porary says that the Y. M. C. A. is the greatest moral force known to the United States Government. Comment will be made when we obtain more particulars of the action. As it is it wears an aspect of improbability, and we hazard the remark that Secretary Taft is too astute a politician to commit himself unreservedly to the championship of the Y. M. C. A.

This organization poses as being unsectarian and desirous of aiding young men of all creeds. But the other day however, the Y. M. C. A. in Rome honored the memory of Giordano Bruno, an apostate pantheist who revelled in immorality. A testimony, indeed, to the Christian activities of a band of Christian workers! They could have chosen, this unsectarian organization, some other man worthy of respect as a fit model for their members. But to drag fit model for their members. But to drag
Bruno out of his grave to make
Y. M. C. A. holiday would seem to indicate that this Christian organization
has no Christian heroes in stock. If the Panama toilers strive to imitate this man, whom our friends are pleased to honor, there will be busy days for the Panama police-officials.

In the pleasant-mannered man does not think everything a farce except the so everything a farce except the solution of the solution of the various the solution of the solution of the solution of the farewell to Alma Mater will not keep has no Christian heroes in stock. It more useful than the many who have no the Panama police-officials.

WHAT FROUDE SAYS.

They seem to have lost the standard Christian perfection. They turn aside from the heroes of Christianity, and, with some other non-Catholics, taunt us with credulity for our reverence for them. But Froude says:

" An atheist could not wish us to "An atheist could not wish us to say more. If we can really believe that the Christian Church was made over in its very cradle to lies and to the father of lies, and was allowed to remain in his keeping, so to say, till yesterday, he will not much trouble himself with any faith which, after such an admission, we may profess to entertain."

NEXT MOVE BY FRENCH

PECULATION AS TO WHAT GOVERNMENT WILL DO WHEN ITS HANDS ARE

Ernest L. Aroni's Paris Correspondence in the Evening Mail, New York.

What will be the next great move-nent against religion in France? That question forces itself upon the attention of every observer. In America the impression exists that, for good or evil, a stable settlement of the relations of Church and State has been attained. Nothing could be further from the truth.

Confiscation is an accomplished fact. No restitution of any sort can be hoped for. But the mere "tenancy at will" of the churches, the occupancy and control of buildings and other property actually used in religious ex-ercises, without a vestige of legal title,

cannot continue. Toleration will last only as long as the governmental assailants of religion are kept occupied by the problems of labor, taxation and such incidental diversions as the demonstrations by the e-makers of the southern provinces. The truce will endure only while the hands of the ministers are tied by these

CLEMENCEAU'S PURPOSE UNCHANGED. Clemenceau has not changed his attitude since March 2, 1905, when he stated in the Neue Freie Presse, over his own signature, that the separation law was much too "debonair," and should be changed to greater thoroughness whenever possible; closing his article by declaring that "for every good republican the Church question must remain always the order of the

day."
Where, then, wi I the next inevitable blow fall; how will it be planned; how delivered? The Catholics cannot tell, for they do not know. Their enemies profess indifference, and Clemenceau and his associates keep their counsel. The first clue to an intelligent forecast of the future I obtsined from a wholly unexpected source—from "Archbishop"

J. Rene Vilatte, the Paris-born, Belgian Canadian chief of L'Eglise

Catholique, A postolique et Francise.

The career of Vilatte had been described in the American press. Scant attention was being paid to him here. He had been ousted from his tenancy of the old chapel of the Barnabites by the announcement of the receiver of the convent of the sale of the property

at an upset price of \$70,000. His congregation held their services in a rented hall, and seemed content to cheaply, thievingly and swiftly, when He has ordered that it should be got dearly, honestly and slowly—turns into that the schismatic mov

that the schismatic movement had failed seemed justified.
But when the newspapers announced that a special audience at the ministry of the Interior had been accorded by the Premier to the "national committee for the defence of public worship associations and religious liberty," that the demand was made for information as to the data when the erty," that the demand was made for information as to the date when the Government would transfer the possession of the property formerly held by the Church to the associations formed in accordance with the separation law in one hundred and seventy-five comnunes of France, and that M. Clemen ceau had replied at that the earliest propitious moment the matter would be taken up by the Ministry, it seemed time to talk with "Monseigneur" Vilatte Parisian opinion to the con-trary notwithstanding.

MEETING WITH " MONSEIGNEUR"

He is a big man physically, and not a small man mentally. I met him in the apartments in the Rue de Richelieu of M. Henri des Houx, the active president of the organization which plans the capture of many millions under the separation law.

M. des Houx has unusual height and width and so has his salon. But both VILATTE.

width, and so has his salon. But both seem dwarfed by the striking figure of his guest in black and red episcopal robes, with gold chain and cross m

robes, with gold chain and cross mass-ive enough to serve as kedge anchor for a fair-sized schooner.

The photographs of the man do not do him justice. His bulk is somewhat impressive, because it is not mere fat-ness. His voice is agreeable and his manner is one of frankness, candor and smiling confidence. He has a bold eye that is not shifty — by an effort on his

part.
It is only during the rare moments when his face is in repose that the lines make one wonder whether this big, pleasant-mannered man does not think

collapsed so completely that it would be a waste of time to interview "Monseigneur" Vilatte.

I professed complete ignorance of the large transfer of the

French language, because I did not want him to talk in the tongue of verbal reversibility. He knows both languages well, but he is at ease only when he speaks French. In speaking when he speaks French. In speaking English he uses the word that expresses

his thought without ambiguity.

He started with the usual assortment of large, vague and more or less historical generalities which one learns to exterruption brought unexpected results. "All that you say is very interest-ing in a literary way or to instruct a foreigner who has not studied this ques-

tion, but Americans are interested only in the practical side, if there is one." AROUSED TO EARNESTNESS.

Up to that moment he had been talk ing oratorically for the benefit of four or five of the presumably "faithful," who were eyeing him from distant sofas in the salon of magnificent distances. Instantly the man's whole manner changed. He murmured that he had not noticed others present, and in a small breakfast room adjoining he set tled himself to "straight talk."

At times it was perhaps a little "straighter" than he meant it to be. He is a shrewd man, and has had many experiences. He is prepared to meet assault, censure, criticism or ridicule. But he is unused to American inter But he is unused to American inter-viewing methods. Agreement with his arguments, followed sharply by a jar-ring question, is apt to bring from him something more than he would say if he took second thought.

QUESTION ONE OF BUSINESS. Some of the things he did say were

"This whole question is one of busi ness much more than of religion. are millions up in the air-not the con fiscated property—of course, the State has that—but all the churches, the presbyteries for which leases have not en arranged, and everything else that the Romanists use without authority of

the law which they disobey.
"Religion? Why, it is the debacle of belief in France. I am an American, and I know you Americans like figures. So let us get down to facts. You hear about forty million Catholics in France. So there are, if you count every man who is baptized and calls himself a Catholic if the question is put to him. But the truth is that seven million is an over-liberal estimate of real Christians in France to-day. They call us of schismatics. Bah! I tell you Rome is dead and France holds a thousand Sn

SAYS OLD FAITH IS DEAD. "What has killed faith in this coun-

ry? Partly Romanism, partly the modern progress of economic thought. The one hope lies in a great, free, untrammeled national church. The old Catholicism is dead. The priests who tell you otherwise are trying to whistle breath into a corpse. I tell you this as an American.
"I came to Paris only with a satchel.

I found a group of people eager and waiting to hold to their faith and still be free. That is why I am still here. be free. That is why I am still here. The slanderers tell you I am seeking selfish advantages and aggrandizement. "I tell you that, holding the episcopal power through the ancient See of Antioch, I am here only long enough to transmit my powers to elected Bishops, and then I shall depart, taking up missionary work in the Canadian country that I love."

that I love "

The "Monseigneur" had ceased to be interesting when he drifted into preaching, canting and insincerity. A complimentary reference to Briand brought him up taut as by a lariat.

brought him up taut as by a lariat.

CALLS BRIAND A JESUIT.

"Briand! Briand is a Jesuit. We did not know he was a tool of the Vatican till lately. In fact, we doubted Clemenceau. But now we know where we stand. You doubt that we can feel sure? Wait and see. We have Clemenceau. ceau's assurance—private, but sure. We must wait. But watch for the

We must wait. But watch for the moment that matters quiet down.
"You think our movement in Paris is unpromising. You do not understand the situation. We do not wish to stir feeling in Paris. Our work must be done gradually—from the provinces. We have one hundred and seventy-six 'associations cultuelles,' organized under the law and officially recognized by the Government. The ecognized by the Government. The Government does not turn over to us all the Church property in those com-munes because it has many outside embarrassments. But it must do so

"And besides, we have other asso "And besides, we have other asso-ciations forming which bring the num-ber up to two hundred, and we are in communication with dozens of mayors who write that legal associations will be organized whenever we notify them that the Government is ready to act."

Assuming the role of density, I put this final question to him: "Why should we not form an association as

this final question to him: "Why should you not form an association, as prescribed by the which the Catholies refuse to obey, n every commune in France and say to be Government, We are Catholics, e en though we have no link with Rome? We are obedient to the law. Give us the cathern of the c drals and the churches, the probyteries and the lands, the vestments and the holy vessels. How can your lawbreakers when loyal citizens ar

manding only the execution of thel. which you have passed?''
"Exactly! Exactly!" was the response. "They must do it. We response. They must do it. We want no trouble—no effense more than is necessary. We start in the provinces, but we shall move to Paris. They cannot deny the provisions of their own law. And we know that they will do their logical duty in good

ceau we count upon."

My belief is that the "national church" and the society with the long name will be used as a weapon of coercion and not as a beneficiary by Clemenceau and his co-laborers in the work of eviction of religion by degrees.

But when the time is rine what But when the time is ripe, what better justification in the eyes of non-understanding America and England could these atheistic champions have than the power to point to lawful asso-ciations for worship, formed by law-abiding citizens, as the Government's excuse for giving the Catholics France the choice of revolting against the Pope and the hierarchy or forfeit-ing the right to worship even at such shrines as that of Notre Dame?

HOW BRIAN WAS "CONVERTED

We are at a loss to know which is the greater, the stupidity of those who circulate silly stories about Catholies, or the asininity of those who believe them. This puzzle is suggested by the letter

of an intelligent and scholarly correspondent in Southern Illinois, who inclosed in his letter to us, some Pro-testant tracts which he tells us, were testant tracts which he tells us, were sent to him with a view of liberating him from "superstitions and errors of Rome." They amused him, but made him sad to think of the stupidity of the poor man who wasted a two cent post-age stamp in sending the tracts to him. He did not consider it a compliment to his intelligence that any one should think such stuff would have any influence on his mind. So he sent them to us as a curiosity, and with the idea that we

might comment on them.

We will give in short the contents of one of these tracts as a specimen of the kind of reading the average non-Cath olic is fed on, and which is piously be lieved by many credulous folk in the country districts.

It is entitled, Brian, the Irish Cow-

nt is entitled, Brian, the Irish Cowherd, and goes on to tell how said Brian was "converted." It begins thus: "In a distant part of Ireland there lived a farmer." Here we must pause to admire-if we

can-the artistic indefiniteness of "a distant part of Ireland." Distant from The skill of the artist is shown where? here. Even the genius of Sherlock Holmes could not find the interesting place referred to, if called upon to in vestigate and verify the story; so carefully has the pious story teller left in reserve an alibi. Why did he not give the name of the place, or the name of the farmer, or the full name of Brian that he might be identified ! Snrely such a "brand plucked from the burning" ought to be identified unless the story teller was, for some reason, ashamed of him. But dates and names are too prosaic for ro-

So we must be satisfied with "In a distant part of Ireland there lived farmer." As farmers, in Ireland and elsewhere, have a stubborn habit of living at a distance from those who persist in living at a distance from them, we may let the story teller's

statement pass.
On a certain—or uncertain—occasion the preacher visited him (the farmer) and "requested the privilege of preaching in the neighborhood. This was granted." A very accommodating farmer indeed, to grant the privilege of preaching in the neighborhood. But why ask for such a privilege? If

the request had been for the privilege of eating a dinner of yellow-legged sense, some verisimilitude in it, but for his ways in France.
"privilege to preach in the neighbor-

The story goes on "The Lord opened the farmer's heart." the farmer's heart."

As was evident to the preacher from the fact that the farmer epened his parlor as a preaching place, and the process of enlightening the natives be-

gan. Now Brian, the supposed hero of the story, makes his appearance on the stage. "A Cowherd, a Roman Catho stage. "A Cowherd, a Roman Catholic, hearing of what was going on, was greatly alarmed."

Poor fellow, he must have been of a Rut according

very nervous diathesis. But according very nervous distnesss. But according to the story-teller's report "the spirit was silently working in him." He grew sad and dispirited, went about with a dejected countenance, unfit for work, and his wife said to him one day: Brian what ails you? You are good for nothing.'

for nothing."

"Molly, my dear, I'm afraid I will lose my soul."

"Lose your soul, man! how's that?

Why Brian, what makes you think that?

"Because I'm all dirty within."

Then the wife, instead of telling him

to take a cholagogue cathartic to re-lieve his congested liver, told him to go to the priest and tell him all about

He went to the priest and told him how he "was all dirty within." The priest gave him some good advice and sent him home. But Brian was not content. The

story-teller had him in leading strings and was determined to make a Protest-ant of him before he finished. So he made Brian feel "dirtier and dirtier" until he finally led him to the preacher who, after some talk, gave him a Bible, and Brian sat down comforted. But he soon jumped up, and seizing the preacher, said: "What ails me sir? I don't feel bad any more at all, at all;

clean within. "1 are converted," said the preacher. . . . we must repeat our question: Whice are the stupider, the concoctors of such silly stories, or

CATHOLIC NOTES.

According to a news agency dispatch According to a news agency dispaton from Rome the Pope adopted vegetar-ianism in January, hoping to defeat his perpetual enemy, the gout. He has not suffered since, and he attributes his condition entirely to his diet.

Cardinal Gibbons is, in the order of creation, one of the oldest of the Sacred College of Cardinals. He is the fourth oldest of the Cardinal-priests. In less than two months he will have completed his twenty-first year in the Cardinalate.

At the Alumni dinner of the Boston Jesuit College, the president, Rev. Thomas L. Gasson, S. J., asked the co-operation of the members in the raising a \$10,000,000 fund, to provide new buildings, and in various ways increase the facilities of this institution.

Most Rev. Patrick Vincent Flood, O. P., Archbishop of Port of Spain, Trinidad, died on May 17. The be-loved prelate had been in failing health for some time, necessitating a visit to Europe every year to recruit his strength, which was being slowly under-

mined by a deadly malady. According to the Catholic Herald of London, the Archbishop of Glasgow, who is in Rome, brought to the attention of the Pope the denunciation of the New Theology and its apostle, the Rev. Dr. R. J. Campbell, pastor of the City Temple, London, by Canon Mackintosh. The Pope directed that his congratulations should be conveyed to Canon Mackintosh.

After a lapse of three hundred and sixty-seven years the Franciscans, the ruins of whose monasteries, so touching and lovely even in their desolation, are features of the Irish landscape, have returned to Oxford. The friars were driven out in the reign of Henry VIII. The order has now opened a new training college at Cowley within two hundred yards of the city of Oxford.

The Pope has directed, on behalf of the Order of Augustine Fathers, that the honorary degree of LL.D., be con-ferred upon Edward Bok, of Philadel-phia, for signal services in journalism and moral ethics at the College of Villanova. Mr. Bok is editor of the Ladies' Home Journal of Philadelphia. Villanova college is located just outside of Philadelphia. The college conferred a similar honor upon ex-President Cleveland two years ago.

The new St. Louis Cathedral will be larger than the new Westminster, London, Cathedral. The greatest length of Westminster is 360 teet; the greatest length of the St Louis Cathedral, will be 380 feet. The greatest width of Westminster is 117 feet; of St. Louis 212 feet. The clear open auditorium of Westminster is 12,000 feet; of St. Louis 13,500 feet. The Dome, interior, of Westminster is 112 feet; of St. Louis

A fact which is not commonly known is that Father Bernard Vaughan, S. J., is the only English priest who has ever numbered King Edward VII. among his congregation. And the preacher abated none of his vigor on that not able occasion, giving, indeed, a good many hard knocks to people not far removed from courtly circles. As one would expect, the king has a sincere regard for such an outspoken priest, who has had the honor—almost unique among priests, again—of dining with His Majesty.

After Francis Coppee, Ferdinand Brunetiere, and J. K. Huysmans, now Adolphe Rette has abjured the error of his ways in France. Rette's conversion is quite remarkable in its ways as was that of Huysmans and much more abrupt. Huysmans required three volumes to tell how he had trod forth from the black mass to a monastery. Rette is going to describe in one how from an atheist who reviled the Catholic Christ he because ferrous Christ. lic Church he became a fervent Christian who is going to a monastery.

St. Augustine's Colored Church, in Washington, D. C., has one of the most notable congregations in the country. Last Sunday night it was the scene of a most impressive service. There were sixty converts lined up in two rows at the altar rail, each with a candle in the altar rail, each with a candle in his hand and reciting, in a loud voice the profession of faith, while Father Doyle, from the Apostolic Mission House, led in the recitation of the same profession from the pulpit. These converts were all colored pecple, and had been received into the Church within a few months.

Mrs. Thomas F. Ryan, wife of the New York traction millionaire, has so much charity work in hand that she has a private office and staff of clerks and stenographers. Here she spends every morning attending to the business which she has made her own. No charitable institutions are better meased than institutions are better managed than those that she has endowed, for she requires of them regular reports and she watches them closely. She has given away about \$4,000,000 in building hospitals, convents, schools and churches. Mrs. Ryan not only gives money, but her time and counsel also.

Mr. Cyril Martindale, of Pope's Hall, Oxford, has just crowned an academic career of almost unexampled brilliance by carrying off the Ellerton theological scholarship. Mr. Martindale is a mem-ber of the Society of Jesus, which es-tablished a hall at Oxford, as the Bene-

tablished a hall at Oxford, as the Benedictines also have done, a few years ago. The Ellerton prize was founded by a clergyman of extreme Evangelical who who wrote a famous, but now forgote invective against Tractarianism in 1845, wit is a curious sign of the times that a way Jesuit should now win a prize which who would be awarded for an essay on some such subject as "the difference on some such subject as "the differen

A STORY OF IRISH LIFE BY VERY REV. CANON P. A. SHEEHAN, D.D. AUTHOR OF "MY NEW CURATE," "LUE DELMEGE," "UNDER THE CEDEATE AND THE BTARS," "LOST ANGEL OF A RUINED PARADISE," ETC. CHAPTER XXVI.

AN ANCIENT REBEL. "Well?" I said to him a few days later, "all's well? And you're 'off to Philadelphy in the mornin'?"
"No," he said, but not too sadly, I thought. "All went wrong, and I ht. "All went wrong, and class of young girls that are being

other Rising before twenty years. Add and manners to leave the room, and struck me that Nora didn't wish it

sither."

"Heat you'd have said all you wanted to my," I suggested, "if Kathleen had not been there?"

"Ye-e-os!" he said, I thought, dubiously. "I'd have ended the matter then and there forever."

dnblonsly. "I'd have ended the matter then and there forever.
"Then you saw no great change?" laked.
"Ah, there is, Father," he replied, candidly. "I could never believe that time could work such havoo," "And still you are determined?" "Yes!" he said. "But I think 'tis uisless. I saw that Nork was as nervous to myself, and I think she was relieved when I left. But, now, if Tessie had been there instead of that young rebel, "by the way, where did she pick up these revolutionary ideas? Do they teach those things in the convents sow?" now?!! a home of all the details of

his vist. Once have surprised at these developments of my young friend, Kath liebn. With all thinds of tendencies to comboyism, she wistowed coessionally indication of a character self-willed and with born, yet generate and artifuciantic. She was the playes and with harling of the own class. She got more premiume and steipes than any other girks But, she never got a prize for ipromismo and stripes than any outside the house of the stripe of the st but it was very genuine when it came.
Many a time il had to lift her, when an infant, in my arms off the stool of repentance, where she had been placed, face to the wall, and shamefully covered with her pinafore. Her little frame would be rigid as iron under the stress of strong passion, and then would melt away into limpness when the soft apot in her heart was touched. It was clear that this young, strong character would that this young, strong charactor while take its decided bias from circum stances; and the circumstance was mear at hand that made her a bigoted little rebel, and in her own imagination, and that of her teacher, an Irish Jane of Arc.

Joan of Arc. Just across the street was another buxler's shop, with somewhat greater pratensions than drs. Leonard's, be-cause there pigs' heads were sold, and I know Mrs. Leonard never ventured Langu Mrs. Legnard never ventured beyond red begings. It was owned by a Mrs. Marphy, a good kindly, graner lish matron, who was proprietress and factotum in the establishment. Her husband, Thade Marphy, was blind, and never ventured abroad but to Mass. and never ventured abroad but to Mass on Sundays. In the long summer even-ings he would come out and sit and amoke on the stone bench outside the shop window, and roll his poor sightless eyes around, and welcome everytore who stopped for a little scanchus. But who stopped for a little scanchus. But during the long winter evenings he asver appeared, but smoked by the kitchen fire, and dreamed of the past. It was eventful enough. He, too, had been a '67 man; and, if all the young fellows who went out that bitter night in Mirch, thirty-five years ago, were not pronounced rebels, not one man in March, thirty-was a second on the pronounced rebels, not one man came back from the short-lived revolution was not the sworn for of for eign domination in treland. For a few years Thade Marphy pursued his usual avocation of carrier between the village and the railway; then the ophthalmin eightracted on the mountain snows became aggravated by constant exposure to the weather, until it terminated fifth to go to Cork and put himself under surgical treatment. Not It was the will of God, and there was no gain saying it. "He tried all local remedies—hypothetical and infallible, but they failed all local remedies. failed the each morning, did not succeed. And then with the resignation the fatalism of the race he gave up remedies and calmly accepted his fate.
diathies Leonard like all children,

was in and out of the aboptatialitime When she was in the sixth standard and able to read fixently, she would often spend haif an hour with the blin otten spend hat an nour with the bold man in the kitchen, freciting semperor peetry, or reading dittle passages from the school-books too white away she lonely hours for the poor, atricken lonely hours for the poor, stricken follow. By degrees, she ascertained his predilections in reading, and adapted herself, to them. And so A. M. Sallivan's "Story of Ireland." "The Penny Readings from the Nation." The Penny Readings from the Nation." the pupil went beyond her master, and raught the saored fire to create a conflagration. No wonder I. A salm Englishman said once to the present writer, speaking of England's treatment of Ireland. "Twas appalling!" A very conservative Irishman declared "It tams my blood into molten fire." It was no great surprise, then, that a young, ardent, impetuous nature, like It was no great surprise, then, that a young, ardent, impetuous nature, like Kathleen's, should have flamed into rebellious sentiments which, though we smiled them down, were very real and pronounced. It was only by degrees the truth dawned upon us; and, strange enough, it was sufficiently singular to cause some comment.

enough, it was sufficiently singular to cause some comment.

"I don't know where she got it, I'm spre, said her mother. "Twain t from me. I have had something else to think about; and surely "twasn't from her lather, it must be that old Thade Murphy has turned her head!"

Churche at Protesta, at could

the 'American fever' is on them they are little for the motherland. It is

through thick and thin, said Mrs.
Leonard. "You and Thade are her sponsors. The only thing where he differs from your reverence is, that you'll make a nun of her, and he says she'll be married to some fellow who has been in jail three or four times, and she'll be the mother of another Robert Emmet."

Not's bad thing, either," I said. "She'll be the happy woman, if thist's the choice that s'eft her."

Soon, however, Kathleen's fervor be came to troublesome element in our little, dillet, dillet, dillet, stableen's fervor be came openity insubordinate in school. Fart of the programme for inspection was the recitation of certain postical extracts in the achief books. And these had not only to be carefully committed to memory, but delivered with right intonation and emphasis. I happened that Macaulay's Horatins was one of the pieces selected, and in this the sixth standard was drilled and drilled every day. On the very eve almost of the inspection, the class was marshalled as usual, and the mositress, full of zeal, was demanding a full and scientific rendering of the noble lines. "Each abid her ing a full and scientific rendering of the noble lines. & Kach etild had a

the noble lines. Hach shild had a stanza to herself, and when it came to Kathleen's turn, the monitress said;
"Go on Kathy Leonard!"
"Go on miss! Then out spake brave Horatitus."
"Kathleen's hands numg rigid by her side, her little fasts clenched tightly, as, to the utter consternation of the monitress, she said in a firm, passionate tone.

After Augustin's great disaster—

" No. no. ne.!! sried the montines. What alls you child? 'Inen out spake brave Horatius, the Captain of

ne gate do a t 1 biance din the od ayes, the girl went on, without stoppin whilst the monitrees sat paraly red a

After Aughtin's great disseter, 180111.
When our foe, in sasth, was master, 5, 220
I was you that first plunged in and awam
"The Shannon's builting noot?"
And through Stieve Bloom's dark passes, 4 ad through Shew lasses, ou led our Gallawylasses, lifto the hungry Saxon wolves Were howling for our blood. rieved the clan O Leary, and identification of the clan O Leary, and identification of the clan of the As out horsemen south ward name.
With our spears and swords we gored them.
As through flood and flight we bore them.
Selli Shatis O myor accepta.
We're worsted in the game.

There was consternation in the class. Some of the girl tittered, some turned pale at the awful audacity. The monitress bit her lips and said:

"Go on, Miss Leonard, go on. Perhaps there is more of this kind."
There was dead silence now in the school. Those who were reading stopped suddenly, pencils cessed to rattle on slates and pens were held suspended over the ink wells. The sudden notoriety and the monitress's sarcasm touched the girl's pride, and she continued with ever-growing emphasis:

emphasis :
Lope, long we kept the hillside, Our couch hard by the rill side;
The sturrly knotfed oaken boughe our curvaine overhead;
The summer's blaz; we laughed at,
The winter's snow we scoffed at, The summer's blaze we laughed at, the winter's snow we scoffed at. The winter's snow we scoffed at. The winter snow we scoffed at. The winter snow has a state of the winter snow at the s

"Perhaps you are not quite finished yet, Miss Leonard," said the monitress. "Go one You had better end; as Nothing loath, Kathleen continued

Here's a health to your and my King, The Savereign of our liking; And to Sarsield, underpeath whose flag The savered of the way of the same of the

"The munitrees was crying with vexa-tion when the mistrees of the school came to inqu're what it was all about.

came to inquire what it was all about. Kithleen was pale with excitement, but defiant, as the matter was solemuly reported.

It was a bad breach of discipline, and could not be overlooked. And my services were requisitioned. Now, all though of fairly equable temperament in ordinary life, Rasdamanthus on his sooty thoone could not hold a candle to me where law and order are concerned. The following day, I called over the delinquert to the seat of indoment. She came, alarmed but defiant.

"This is a nice condition of things,

"This is a pice condition of things, youngi lady, 'I saide 'aletime see ! Insubordination, disobedience, con-tuma yy on contempt, rebellion, i 'and "I couldn't help it," she said, her

sarcastically. "Then you didn't know sardsstically. Whithen you didn't know your poetry. ?? 35 f ms 3 data 6 to 10 4 f "I did, but—" as a great big tear gathered and felly that the core of the core o

"But (sob) —I thought (sob) that (sob) we shouldn't (sob) be praising (sob) these
old Romans (sob) for what (sob) our
own countrymen(sob) did as well (sob)."

That's all right;" I said; unrelent-ing: "But do you think it right for a little girl, I beg your pardon, a young lady! like you, to take the lawinto your own hands?"

own hands?" no answer to this but a good deal of weeting behind a pintere. Show do you know what will be come of you, if you go on in this way?'

ico-Well, let me first tell your the consequences to others. If this inlimity receiption of rebel poetry was reported to Dublin, one of the commissioners would get sudden and swiftly

well, i'll tell you. They die ad the Chandel Fleet to Queenstows, and or they might go so far as to call the North Cork Militia." They diend the

She looked at me dubiously.

"That would mean," I continued releatlessly, "placing two or three millions more of taxation on the broker becks of Leishmen, and all because a little girl won't have the sense to keep her patriotism within bounds."

"But, sure you often said your-

Never mind what Pohid. But, nov oming back to yourself, do you know what will happen to you? "Well, you'll be transported to Boskin' Bay, or Pentonville, or Mountly; you'll have to sleep on a plank bed do you know what a plank bed is?"

"" heard (soll of it, but I never saw (sob) it."

(sob) it."

"Well den't fret! You will, and the experience won't be pleasant. A plank bed is a medium between a feather tick and a flagged floor. And you'll have to eat skilly out of a resty iron spoon, and dress these luxuriant tresses of yours, if they re not cut off, with a dirty comb, with no teeth in it, and which has been used by every virage and drunkard for the last twenty years."

She gave a little shudder here. "And you'll have to wear a thick, bulky drees of frienc, with the Queen's arrow marked all over it, and white worsted soeks and books that never saw the color of blacking. But it will be all right. Ill go to see you some be all rights. I light to see you some-times, and I'll writer for you through the keyhole of your dark cells on a m

Sure, rou're worsted to the game."

Sure. Fours worsed to the game."

If his safeasm made her mid, so she dried! her week defroitly. I had then the sheek to the sobie! and explain the matter of the penale.

Littly to told this 'young 'say already the nature of her before which is gross breach of school disciplate." She may be wrong in preferring "Shadn'O Dwyer's Glaims to "Horatus." That's "a matter of taste. But no child has wright to take the law tato her own hands. That taste. But no child has wright to take the law tato her even hands. That would mean a subversion of all discipline. You have a right to conatitutional agitation for the redress of wrongs or the assertion of rights. But whilst the regulations are there in black and white, they must be respected. Now there is an amiable quatom in the great public schools of Rogland to compel misdemeanants both to contribution and reformation of character. That is, boys are punished for mistakes in their class lessons by being compelled to write out, fifty or a hundred lines of Yurgil or Homer. They are thus taught that it is easier to say one line well than to write dity. And so, Miss. Kathleen Leonard will bring metemorrow, written, out in her own well-known Civil Service style, and the Civil Service is that of England, whose caligraphy she is so proud in copying, the whole and entire of that famous Lay by Lord Macauley, called Horatina." the law into her own hands.

There was a great sigh, I don't know whether it was relief or consternation, when the dread sentence was passed and the business of the school resumed. Next day, just at 12 o'clock, I called up the delinquent. She came forward, shamefacedly, with bent head, and handed me her copy-book, wrapped in brown paper, and tied with red tape. 'All right!' I said. "I'll take it home and study it at my leisure. But mind you, it there is one line missing or one word misspelt, you'll have to write it all over again."

I took it home and forgot all about it till after tea time. Then I took it up, having first placed the "Lays of Ancient Rome" open on my desk. What I saw was this, written in the firm upright hand I knew so well: whether it was relief or consternation

and 1 2 (A Bay of Modern Weland)

I m growing old my hair is whitely 1 l at 1 m growing old my hair is whitely 1 l at 1 m growing and in the property of the pro Whence murmure the dread monotone— Eterative at lariet haisti

sand gover an patter and our second of the sand gover and the second sec I'm dead; but for this fluttering breach

Down the lines of concuering Death in twilight assies: In twilight affice of the sound of the sound

In the part wine specific the district of the property of the part of the part

That banner, black with Bood the mise If once mine ear could hear the burst. That drowns their boasts,

That drowns their boasts,

VIII.

Xnd thould list the thrilling train of the state of the state

a in X. Moseup and I de wointe my gaping temb I V I bons Without a high to be sathering gloom bigs a mid the gathering gloom

Then, catch one gasp of fading breath

And speed along the gulf of Death

Then, catch one gasp of fading breath

And speed along the gulf of Death

Then the gulf of Death

Then the gulf of Death

Then the gulf of Death

Th

turned over eyes. Them my spec-turned over every other page of the copy-book. They were blank, Itawas a spick-span news-copy-books There was no other mark, but a pensand-in-

n at her feet. che at her feet. In a corner were the vords;

KATHLENN ENNARD, for THANK MURPH, FREEI and PATRICT.

What did you do? Well, never mind. You may be are I did the right thing. I always do. I only in troduce the circumstance here to show

this was no longer a child, but a woman. The mighty lemotion that had been stirred within her soul had transformed, her suddenly, and though I still treated her as a school-girl. I felt that the was altogether a different being from the little hoyden who used to sing to see her mother long 114 1 1 1140

And I shan't be a run.
And I shan't be a run.
And make prerete of elected me A
That I won't be a run.
There's an ome or on guard.
I and 'lie with him! will tun is
And in heart is full of pleasure.
And I won't be a run. CHAPTER XXVII.

A few evenings later the Yank got his opportunity, and seized poon it. He had called every night, but something always occurred to put aside his non-declaration, and its result. Sometimes there was a strange visitor, whom the Yank regarded, of course, as an intruder. Sometimes Nora was at the church and would not return till rather late, and he had to while away the time church and would not return till rather late, and he had to while away the time by talking to Tessie in the shop and telling her of the strange land beyond the seas. She was an attentive listener and was eager for all manner dinfor mation about America, its cliticans, its nationalities, races, institutions. Somehow the time need to pass quickly, and when Nora would return at 9,30 ct. 10 of lock he would tear out his great gold repeater with surprise and declare that he sever suspected it could be so late. But this evening Nora was at home, the girls were at a small party given in the peighborhood, and the Yank felt his time had come.

in the neighborhood, and the lank tele his time had come.

"Lauppose, Ted." she said, as they sat in the miserable, stuffy parker, to gether, "you'll be going back soon?" "I suppose so," he said, laconically.

"And you'll be going alone. You're not taking with you what everyone said you came for?"

you came for?"
What was that?' he cried, suddenly
interested. "The people know my
business better than I know it myself. "Perhaps, said Nora, smiling, "you have a wife in America already, and you could not take back a second?"
"I might have had," he said in

"I might have had," he said in a tone of sadness, "over and over again, but for one thing."

"And what was that?" she asked.
"Surely, you haven't been such a fool as to let the old fancy and fear pursue

least emotion." Interest to me," he continued, in spite of my felly. effered to brave the world with me and to break with parents and kith and kin forever, to follow me, an exile, and ander a horrid ban of ignominy and shame. She continued looking steadily at the

fire as if calling up the past. Well," he said, "I was fool enough to reject your love and—your protec-tion, for each it would have been—then. If I make the offer now, will you reject

He felt as if the fate of his life were hanging in the balance. Did he wish for a Yes, or a No? He could not tell. There were two pictures forever gliding before him one forever obliterating the other, bleuding fading, restored again, and ever spain to be blotted out. Which should it be a liere on the che hand, was an old love revived, the sense Which should it be # Here; on the che hand; was anoid downer vived; the sense of honor, the membries of signards of a contry; in which the picture of that fade a woman before him wose bainted and beautiful to site hang; there was the great pity for her present wretched these, and the powers of her inhidren; there was the dream of what wightly be bound in he with the dream of what wightly to bound in he with the other hand, there was the control the other hand, there was the control the other hand, there was those where yet the other hand, there was those when the transmitter by which was to be a seen in the lovely and the woman in her tall; blust, matter of fact way; is was it that brought you back to be a seen in her tall; but the matter of fact way; is was it that brought you back to be a seen in her tall; but the matter of fact way; is was it that brought you back to be a seen in her tall; but the matter of fact way; is was it that brought you back to be a seen and he was and many ancumer of marriage from millionaires in Montans and Nevadas in opula have married the daughters of

and Nevadas is Loould have married the daughters of men who owned as much land as there is in all breisnes decent land, as there as an as are manufactured have paved my floors with milyer, and moufed my cellings with gold. But me! That evening there in the sunset, ever in Ballinslea, was always before metest carse up before mer many a night as less awake beneath the starms Lasweit facing me when I was tempted to swil in the saloes of Frisco and Mexico; it kept my faith alive, because I wanted to be able to meet my mother in the other world and so be able to ask you other world and so me ables to sak you to be my wide in this and now my time has some a My heart bleeds for you, Nors, and your little children. A can't bear so thinks of you, arruggling along in such sawly porerty, and i, who was a contract of the sawly sawly and in who was a contract of the sawly sawly and in who was a contract of the sawly sawly and in who was a contract of the sawly sawly and in who was a contract of the sawly saw in such awful powerty, and i, who was never good a enough aford you, having everything that man's heart can dowet in this world. If I go back without you hahall always be ashamed of my wealth of the picture of you and your children struggling against misery and powerty will be always coming up before me. Come with me, bring Ressis and Kathleen, and wellkine thappier than eyen we could have been before if.

The second and meres beautiful picture had new fadinteways! he is structured in the property of the second and meres beautiful picture had new fadinteways! he is structured in the property is now the lapstockhe was moused.

was no other mack, but a pen and ink aketch of a round tower, a wolfeder, and Eria, represented by a young lady, probably Kathleen herself, without a man had new fadint and a statut in hashing eyeng the laptic shape in a fight in her laptic she was moved, it is the laptic she was moved, it is a first laptic she was moved, it is a first laptic she was moved. at Farials tomasis with an 1 cold sine or law At a kno cart historia and an another and a our family and an accusance Church and another will so that to total dary in root last a our conduct. House

links of fidelity but she was not a bit shaken in in he to wild at. her detection.
"Do you remember, Ted," she said firm y, "the reason you gave for het caking me with you twenty-five years 20?"
"I do said, and though it broke

my heart, I don't think I was wrong. I refused to take you with me because I could not ask you to share my shame and someon, or to reflect that shame and sorrow upon your family."
... And for much the same

and sorrow upon your family."

"And for much the same reason."

she said, "I san't ascept your offer

now. I'd only be a burthen to yon,
and perhaps a shame, in these strange

lends, and burngst strange people. I'm

an bid woman, morn out and isded from

the trials of life, and, im not fit to take
the position you offer "e. In a year or
two you would tire of me."

"It wasn't me you were waiting for,
"It wasn't me you were
"I

this brave woman, that he mentally re-solved to blot out the other and bright-

en picture forever.

"As for our poverty," she said, "we have borne it now for so many years. It has become easy. Thanks God! we want for nothing. We have enough to eat and drink, and if our clothes are not in the fashion, they are at least good and services bre enough. And in sew months Teaste will be of age and

we shall be able to claim the saw pounds her father left."

"Tessie will be such an heiress ther," said the Yank, "It will be hard to please her in a number of Nora, she see like you like what you was long ago, that I went near saying to her, that first night I came into the shop what I have now said to you."

"Yes!" said the mother, musingly, it was Tessie, which you never saw, and not I, who has been hanning you

"She's a noble girl," he said, with a gh. "Happy is the man who'll get "She's but a child," said Nors

"Well," he said, rising up and speak-ing with some bitterness, "there's one good done. The breed of the informer will die out, and forever !" One evening soon after, as the sum

mer days were closing in, Kathleen sat in a sugar chair in Mrs. Murphy's back parlor. Thade Murphy sat over against her, calmly smeking and occa-sionally taking the pipe from his mouth conaily taking the pape trom his mouth to utter some comment on what she was reading. After one such observation, he suddonly said:

to what I'm goin to say to you this blessed night !' He had always something so import-

ant to divulge, and he always spoke in so oracular a manner, that Kathleen

so oracular a manner, that Kathleen was not too much surprised. But she closed her book and listened.

'There was wan class of Irishmen that you never hard me spake of, said Thade, 'partly because I wouldn't dirty my mouth wid them, and partly because no dagent writer, iver mintions them; but I must spake of em now. Can yin guess what I mane?'

Kathleen guessed MacMorrogh, and

Can you guess what I mane?

Kathleen guessed MacMorrogh, and O Brien of the Burnings, and the clan that met the Munstermen returning from Contart, and would have annihilated them. She also guessed at the shadowy Danaan, and then came down the marks havinter who took please. to every barrister who took place and power from Ireland's enemies.
"No!" said Thade. "You have mintioned a bad lot enough. But you haven't sthruck on the worst a-yet."

A postates !" shouted "Kathleen. They who whave maban country and their Godli's control of the control of

haven't hit it yet."

There was deep silence, Katty pondering over the areland trying to conjecture, what lower death of infamy there could be.

The old man rose up, and he was very tall on his feet, and shooping over to where the voice of the girl directed him, he said, or rather hissed, in a tragic voice:

tragic voice:

Then remaine his seat, he said more

Thes resuming his seatine and more calmin, but still oracularly:

"There may be a hope for these misfortunate, misguided min, who have ditted their hands" with English gold; dittied their hands with Engriss gold; sail am not the wan to say that even a Sompon may not have a chance. Some people are now getting so tindher hearted that they'll sind Turk, Jew, and Atherst, to mayon. But no wan ever in his right siness sould forgive ever in his right sines could forgive an informer. We have togot though, and Scorpion Sullivan, and the rast of their dirty tribe, but we haven tor-got though we never minition their names, a Corydon, a Nagle, as a Atten this burst, the old man, whose white, sightless eyes seemed starting from their sockets, subsided into mo

mentary silence. But it was but the pause between the thunderslaps. Standing up again, and leaning over towards the girl, who was drinking in his lierce spirit, he sale: I have the sale of a man who didn't know what he was talking about at the time: 'Hell isn't hot enough nor eternity long enough 'for thim'.

Nathreed was almost rightened, but she shared these sentiments so furly mentary silence. But it was but the

she shared there cantiments so fully that her indignation conquered her

After another long spell the old man said again to 1 instead of the sacration of the said again to 1 instead of the said of the

girsha?'
-I think I do, 's said, or rather stammered, Kathleen! the grand climate of manuscreaming, the grand climate of history that you have wan of this reptiles benathe your own root.

The had told the girl that satisface of the conditions of the condit

wild at, or that there was a familiar had hauntily the garret under the foof she could not have been more surrised and shocked. She sat speechess not thought what to think, and waiting interpreting her silence said at length:

"Is there r the disguise of a

"Is there a returned American, salled Casey, frayquentin' yer house these nights?"
She was chilged to say "Yes(" "What brings him there, d'ye

think ? Estaled conidn't conjecture, but thought from appearance that mether and he appeared to be old friends.

frinds now."

Kathleen couldn't understand.

Kathleen cottldn's understand.

"No wandher," he said: "you're young an' innicent, and don't know the salit pery ways of the wurruld. Had you anny "conversation wid him yer. self:?"

"Not much," she said. "But I pitched into him and all his old Irish. Americans for dragging away the people from their own motherland, just wasn she wants them most."

"Pat the hand there," he said, stretching out his hard fist. "You'll save yer country a yet. Good God I a hundred girls like you would do what we failed to do."

"I did," said Kathleen, now quite excited with the flattery, "and I told him they were all over there only recruiting sergeants for England!"

"So Now listen. About eight years ago, in the time of the Whiteboys, twinty-wan as decent min as this parish ever produced were arrested by the yeomen produced were arrested by the yeomen (Hen's fire to them, with their pitchesps and thriangles) and carried up lives. They wor as indicent as you are this moment, but their innimies wanted blood, blood, an they should wanted blood, blood, and they should have the 'There was more agin them, but the Crown never yet in Ireland wanted matayriels for a case, so long as they could get ruffians to swear black was white fur their dirty gold. And "there were "plinty of the minutes of the minutes were minutes in laws the minutes of the minutes fortunate min. I never thought mus-fortunate min. I never thought mus-for O'Connell. He got his chance for Ireland and he threw it away. If that day at Clontari he had only said the warrd ! But he thought, bad coss to him, that the whole country's freedom was nt worth a drop of blood. He was a thrator, but he didn't know it, and we must give the divil his due. He we must give the divin ins due. Inc.
saved the lives of these min. But no
thanks to the judges, the juries the
prosecutors, laste of all the informers,
who swore up to the mark, wurrd by
warrd, what they were taught, and for
which they got their divil's airnings,
the bled money of daeent min."

which they got their divin at the blood money of decent min."

He paned for breath before the grand revelation.

"They left their country and wandhered like Caffi, wagabenes over the face of the airth. But they left their pawn, the spawn of reptiles behind them. Wan of thim, the chief wan, the

spawn, the spawn of reptiles behind them. Wan of thim, the chief wan, the ringlayder, the spokesman, was called Cloumper Daly, and Cloumper Daly's grandson is the Terence Casey who is now frayquenting your house and wants to marry your mother?

The thing seemed so horrible that the girl could not speak. She looked curiously at the old man to see were his wits wandering, for he often said he was getting into his second childhood. But she had never found him tripping hitherto. He had day and date for everything. Even when he communicated to her, under awful wows of secrecy, the exact place, in Oldonatt graveyard where they had buried, with many rites and prayers, a coffin full of rifle-barrels and cartridges, well greased and protected against the damp with oiled silk, she found she could trust him, although it pearly cost her life to keen closed line on the secret. But him, although it nearly cost her life to keep closed lips on the secret. But this revelation was so unutterable and

He misunderstood her silence contained speak.

"till, dare say," he said, in that old cutting, ironical way with which he always spoke of his enemies, "ye'll all get a rise in the world now. They say he has plinty of gold dollars, an as much land, as you couldn't walk ima mont." An arre, tisn't I that should be sorry for yere uprise. Ye have siffered poverty enough, God knows'! But thin, you always kept a dacent name. At laste, it never hard of a Curtin of a Linnard brought to shame a yet. And shure, afther all, a dacent name with poverty is better than a dirthy name wit all the goods of Californy. But that's anyther shere or there! The ould dacency wid thim. There's nother wow the munny, munny; and shures it would be well becomin of me bedgeridge is to ye if the a manner. He misunderstood her silence

Every word cut like a knife, into the mind of the sensitive and passionate girl." She began to see before her nothing but the sensitive and degrace. At last, in a paroxyan of anger and shame

what shall I do? Tell me, oh, what shall I do? Tell me, oh, what shall I do? Tell me, oh, what shall I do? We can never lift tour heads again I do ! Tell me, oh, what shall I do? We can never lift tour heads again I do ! Tell me, oh, what shall I do! Tell me, oh, when ye're over there in yere grand house, of rowlin' about in yer candge and pair, ye'll-horget all the ould honor and sepitations of yere race and family. But ye'll have to change yere name. You'll be Miss Casey, ingh, or perhaps they'll eall ye atther yere grand sthek, Daly, the informer. Miss Kathleen Daty! Well sure, nobody will know yet at all. But," he added with a sudden thrust. 'yere father will turn in his grave!

OUR MENDINANCE STEEL SOLVER. tveis are lalois

Fidelity, or supernatural trustworthis ness, is a magnificent and far reaching fruit that perfects the character. It makes a man a "faithful friend, the medicine of life and immobility," is the thely Chost says, a Lemakes a man faithful in all he says and does not as, fathful, in all he says and does, 196.
of lectly truthful and straight-forward always to be trusted, in small things always to be trusted, in small things always to be trusted, in small things are proportionally and the presence of the small things are suggested to the small things.

selection on the same y or o are the state a branch of the control of the same of the same

JUNE 22, 1 THE FRUIT OF IN B. J. I A TRU Some years ago

F 23, 1007,

farmers, brothers acres side by side sturdy staff pisse of intelligence, si training and phys fearing and with hard to satisfy inter-where their life-wo Hespected by son who was the and the god son o rhaps son as still to his leaving the happy farm and his co going West to a Affectionate rem avail, and at las great West amid At first account tervals. He we ame affectionate as years rolled by at all. Decades of

changes came to by one the chil and to the boy's and the old hom session. The bo aged man, and He had made lead mines, but life and Wealth. the wanterer wa and the remaining bors found their come him. He old homestead, aged father hap fact that he wis place gave an feelings awaken And he came woman, not at earted mounts and it was found testant and mourned in sil prise. Excuses health that was when long mont husband nor church some of gentle remons aged father he advice lo when the good called, and ha the old friends heads and mot the grave shows wasted life. infortunate ma appear on the

> weuld not allo get the bets charity, and The aged fath met his death wagon, but h holy peace. the parish, die seemed to gro not so often se he did not app he had becom to his bed. ligion, he was and his wife we to have a moticed her, plaint. One uncle of this ing from his not long to him into a putioning his sadness. Me he spoke the "Let us dor him," sal

é still ventur

eemed oblivie dition. His we

and that at Te

His anele at

"That is a to the priest. about manuch comforted. Mass next m Bright and day, and wit Some hour sumed the

the winders alarmed the M Michael asked me to " Ische W "Oh, no ; started at givings as b On cateri

to do me a l " Would ! "Trouble" No, indeeself."

THE THE TRUE STORY.

THE FRUIT OF A SINGLE MASS.

Some years ago, in the hill country of Western Fernsylvania, two wealthy farmers, brothers, owned their broad acres side by aids. They were of the sturdy staff pisteers are made. Men of intelligence; shrewthes, fine moral training and physical strength: They loved nature and shigher things, Godfearing—and with a thirst for books hard to satisfy in the remote mountains where their life work sold them.

907.

ruise of a

ntry's freedom blood. He was t know it, and I his due. He e min. Bat no the juries the mark, wurrd by taught, and for divil's airnings, ath before the untry and wan-

abones over the reptiles behind he chief wan, the ce Casey who is house and wants so horrible that eak. She looked man to see were the often said he

second childhood, and him tripping ay and date for her he communiawful vows of lace in Oldcourt y had buried, with ers, a coffin full of idges, well greased at the damp with d she could trust ly cost her life the secret. B o unutterable and r silence.

e said, in that old ay with which he memies, ye'll all ld now. They say old dollars, an couldn't walk in 8 isn't I that should uprise. Ye have ough, God knows' kept a dacent brought to shame alther all, a dacent is better than a the goold of Callnayther here or times are gone, an wid thim. There's tunny, munny; and tell becomin of me adires 8

ike a knife into the tive and passionate see before her noand disgrace. At of anger and shame do? Tell me, oh, We can never lift ed touite' said the vage irony, when yere grand house, in yer caridge and all the ould h

of yers race and have to change yers Miss Casey, inagh, or after yers the informer. Miss Well sure, nobody sll. But," he added hrust, "yere father CONTINUEDA MOO

ernatural trustworthiand immortality," as

cent and far reaching its the character. It 'faithful friend, the aysosileimakes a man and straight-forward, and straight-forward, in small things to memole same est tens and labour ena

hard to satisfy amone remote mountains where their life-work hold them. He spected by all, they reared large families, and our story deals with one son who was the layorite of his tather, and the god sen of his uncle. He grew up, the very life of both families, and perhaps somewhat spoiled, for when he was still in his teems he insisted on leaving the happy wholesome life of the farm and his comfortable home and going West to seek a great fortune. Affectionate remonstrance was of no avail, and at last he departed for the great West amid the prayers and tears of those who loved him.

At first accounts came at regular intervals. He was fathful to his religion, the bame devoted Catholic, the same affectionate son and brother. But as years rolled by less was heard of the absent one, and finally news tame not

same affectionate son and brother. But as years rolled by less was heard of the absent one, and finally news came not at all.

Discades of years rolled by and changes tame to the homestead. One by one the children passed out of it, and to the boy's father reverses came, and the old home went out of his possible. The boy was now a middle specified when he should rest and enjoy the remainder of his years.

He had made an ample fortune in the lead mines, but at the expense of his life and leaths. Soon it was rumored the wanterer was coming home to die, and the remaining kinstolk and neighbors found their hearts stirred to wel come atm. He had bought back the old homestead, and meant to make his aged father happy said the pathetic fact that he was returning broken in health but fall of love for the eld place. And he came back, and with him his western whe. She was alarge, brusque woman, not attractive to the warm hearted mountain people, but he was made welcome. They had no children, and it was found that her busband had lost his faith. At first this fact was mourned in silence and shocked surprise. Excuses were made, for the lithest was only too apparent rout when long mouths went by, and neither husband had lost his faith. At first this fact was mourned in silence and shocked surprise. Excuses were made, for the lithest was only too apparent rout when long mouths went by, and neither husband had lost his faith. At first this fact was mourned in silence and shocked surprise. Excuses were made, for the lithest was only too apparent rout when long mouths went by, and neither husband had lost his faith. At first this fact was mourned that long years and distill had been rudely reputed at church some of the kindred wentmed on gentle remainstrance, which was received with angry resentment. The aged father had given up persuasien and advice long before, and dially when the good pastor of the parish had called, and that been rudely rebuffed, the old refer should realize as little the stift. the old friends and retations and their flexas and mearned that one so near the grave should realize so flottle the swint account demanded by God for a wasted life. "Fine relied on, and she unfortunate man was sourcely able to appear on the streets of his native town without danger of collapse, but he still weatured forth, bargained with his reighbors for produce or stock, and seemed oblivious of his fast failing con-

seemed oblivious of his fast failing considition. His resentment when religion was mentioned was so bitter and provide the base at fast his neadest relatives when the fact and god father, however, would not allow his insulted feelings to get the better of his interest and continued to visit him. The aged father of the obstinate sinher met his death one day by falling from a wagon, but had time to receive the sacraments and depart from this life in holy peace. His son was not at the death bed, nor to the indignation of the parish, did he go to the church for the faneral Mass.

But it was noticed after this he seemed to grow more feeble, and was not so often seen in the street. Finally he did not appear at all, and rumor said he did not appear at all, and rumor said he had become worse and was confined to his bed. To all who paid him a short visit, and did not speak of religion he was civil and even pleasant, and his wife was the same. She seemed to have a weary look to those who noticed her, but she never made complaint. One day the god father and uncle of this man visited him, and see ing from his appearance he surely had not long to live, and fearing to throw him into a paroxysm of rage by mentioning his soul, left the house, thin of sadness. Meeting his own plous wife, he spoke the sorrow it caused him.

"Left us tave a holy Mass offered

band. Milimili go st ome and speak to the priest."

He started off to the restory, and in about another returned shome much comforted. Alle told the pastor his comforted, and the priest promised to say Mass next secring sterils appeared to the church, the two characteries the church, the two characteries of the Altar, which was offered for this spoor tempenisents dying offered for this spoor tempenisents dying relative.

A Jesuit and "Isn Maclaren."

The British Weekly contained the following personal tribute to the memory of Dr. Watson from Rev. H. Day, S. J. March of the control of

Somehours passed away, and both re-Somehours passed away, and both re-sumed shee daily distinguished diffe, which they now from the window the wife of the winderer boming to the house. It alarmed them, but the only said : 41

LEST BOW BELLAD

good pastor, who was rejoiced at the news, spood at the bedside of the sinner who had resisted every grace, apparently, and seemed to have no thought

thankink you came to me. I was at your Mass this morning, and felt its graces pour into my soul, leaving me humble and repentant, and longing to make my peace with God."

"You were at my Mass?" said the astonished priest. Aldidn't know you were even aware I offered Mass for

you."
"Nor was I," said the invalid, "but I saw you plainly at the altar, and the grace of the Holy Sacrifice has so worked in my heart that I am ready to make my confession of forty years."

Needless to say, the priest blessed
God secretly, and in amazed delight at

this unspeakable favor of Heaven heard the poor man's confession. He was long in the room, and after it and told her how God had given her husband this wonderful grace; and the invalid simself expressed such joy and gratifuld that thats, ran down her husband.

As he seemed so bright and well the priest promised to return next day with the Blessed Sacrament, but the invalid said: "No, Father, do not delay: I may seem better, but I want to receive Holy Viaticum: death is not far

The price yielded to his desire and went for the Blessed Sacrament and the Holy Oils.

The fact that the priest had visited

this hardened sinner soon spread through the little village, and he was met by many good people, whose in-quiries he answered with a glad ac-quiescence that he had made his peace with God. When he returned with the Blessed

When he retarned with the Blessed Sacrament a reverent growd followed and assisted in an ante room, while Michael received Holy Viaticum and Extreme Unction; tears of contrition rolling down his theeke.

When all was done, sympathetic neighbors pressed around him to congratulate him. Verily, it was like the feast of the prodigal son. He begged pardon for the scandal he had given in his, native place, protesting that his faith had never died, but was only dor mant, having been crusted over by his free life in the Westi. He declared he had seen his pastor, in the old church had seen his pastor, in the old church from which he had been absent for so many years, saying Mass for him. He described the color of the vestments, and again averted that the graces that flowed from the Holy Sacrifice were like an irresistible torrent that broke down all before it. He wanted to know how it was that the Mass was for him.

His uncle stepped forward.
"Michael I had the Mass offered for you and your aunt and myself were there and prayed for your conversion." "Then, uncle to you I pro the means of my salvation. That single Mass won my soil from perdition." suddenly and paintersly High wife,

heard a long drawn, sigh, and found that the end had come.

Such was the wonderful conversion wrought by a single Mass. Nor was that the wile saled to be in-structed and baptized, and is to day a fervent convert. — The Rev. Richard W. Alexander in The Missionary.

from the Protestant Bishop of San Antonio, Tex. It was written at Manila, P. I., where the Bishop had been staying some time, but was sent from San Autonio under cover to the

Cardinal Prefect of Propaganda.

It was a letter which strikes one as singularly pathetic. In it the writer appeals with touching confidence to the Holy Father to bring about the the Holy Father to bring about the unity of Christeadors, pointing out in wigorous language the ewils that over run the world at the present day, and the ever-increasing loss of faths. His world to the Pope whom to styles his head brother the table of the Catholic Church as "tranch of the Catholic Church as "tr which leads one to hope that some or later he will find the reat and comfort he so desires in the bosom of the

lovable charactera. Is have seven met. loyable characters is have even met. While one always felt that his pre-eminent genius gave him a place apart, it was writent that the spiritual tenderness of his wature and his deep human. while head waste to east in the better. It is with your if carptaing he is better. It is with your if carptaing he is better. It is personally was irrestable. It is with your if the same was the started at once, but with some wasted and the better. It is with your interest in the same was with the same is a started at once, but with some wasted with a same with the same is a started at once, but with some wasted with a same with the same is a started at once, but with some with the same is sate with a same with the same is sate with some with the same is sate with a same with the same is sate with a same with the same is sate with a same with the same is sate with some with the sate with some with the same is sate with some with the same is sate with

in Israel, but individually I lament his loss as the warmest hearted, most gen-erous and kindliest friend.

LORD EDWARD FITZGERALD.

The Pilot. After the arrival of the Normans in Ireland many of the newcomers took possession of the territories which had been apportioned to them by Henry, and after some difficulties arising out of the natural desire of the lawful Irish owners to keep their land some gradu-ally settled down in their new surround-

Strange to say, in some cases the old outtoms and usages of the Celtic Institutes appealed to those settlers so strongly that, abandoning the traditions of their own Norman forefathers, they bean to intermingle and interthey began to intermingle and intermary with the native Irish, to adopt the Irish language, laws and clan rule, and, eventually to make common cause with their new countrymen. So much so as to justify the saying that the Angle-Norman settlers of Ireland were more. It is than the Irish them. "more Irish than the Irish them-

selves."

In the forefront of all those families which at that time settled in Ireland stands the famous house of Kildare, founded by Maurice Prizgerald, who went to Ireland from Waies in 1170 with Strongbow and other adventures, and by the quality of his service to Henry II. earned the highest rewards at that monarch's bestowal.

It would be instructive to review the history of the "Geraldines," but in this article it must suffice to quote from

this article it must suffice to quote from Davis's poem, "The Geraldines," in which may be found so pithly, forcefully and cloquently reviewed the post-tion of that family in Irish nations

ALL SIGN BO I TOP I OVER DAME. These Geraldines, these Geraldines ! Not longed our air they breathed. Not longed our air they breathed.

In Irish water seched;
Not size had their sethed;
By Irish mothers nursed.

By Irish mothers nursed.

An Irish feeling hursh!

The English monarch streve in a with a By law, and force, and bribe. To wist trong idsh thoughts and ways of a This "more than Irish" tribe! For stiff they clung to fosteracy. To brehoe, cloak and bard, what king dare say to iteralding the Manual Street and Street

Ye Geraldines, ye Geraldinest & Sparroy How royally ye reigned for Desmond broad and rich Kildare, Der Desmond broad and riche Appl English aris disdained:
Appl English aris disdained:
Your sword made knights; your bannet
Your sword made knights; your bannet Four sword in about 1 a breator could free was your bugle call by the country of the country of

Econ Harrow's banks to Youghe's tide.

Lord Edward Fitzgerald, fifth child of James, the first Duke of Leinster, was born on Oct. 15, 1763, in Whitehall, London. A Mr. O'Glivie, who kept a grammar school in Cole's Lane, Dublin, was secured as his tutor, and upon the death of the Duke in 1773 Mr. O'Glivie, who was a representative of an antient Scotch family, having by fishindly ways endeared himself to the family, became the second husband of the duchess.

Mr. O'Glivie, having some knowledge of military requirements, trained Lord Edward and entered him in a military academy with a view to the army. In 1779 Lord Edward entered the Ninety-sixth Foot Regiment as fleuten antiwhere he served in the South at Cork,

The American War of Independence having broken out, He volunteered for sarvice in the British ranks and sailed in June, 181, from Cork, Jandiug in Charleston, S. C., where shortly after his arrival his command prevented an action at Monk's Corner from being a

Edward was wounded in the thigh, and being left on the field of battle insensi-ble was carried off on the back of a poor negro, who nursed him until he was able to go to Charleston to his riment.

regiment.

Chis was the "Faithful Tony," who ever after was retained as a personal servant, and who, after the death of Lord Edward, fell into a fit of melansholy which lasted until his death.

During his last hours Lord Edward, speaking to a military man who had seen him when in America, wounded, said, "Ah, I was wounded then in a very different cause, that was in fighting against Liberty, this in aghting for it."

In the summer of 1783 Lord Edward returned to Ireland, and he took his returned to Ireland, and he took his test in the Irish Parliament for the Borough of Athy. While in this position he was eyer upon the side of the people. As a result of a disappointment in love, he, hoping to not relief in a change of scene, sallest from Ireland for Halifax in May, 1788, and after a record passage of twenty-eight days arrived there, of which city he wrote, "By what I hear they are all Trish, at least in this town. The brogget is not in higher perfection in Kilkenny. I in higher perfection in Kilkenny. I am lodged at a Mr. Cornelius O'Brien's, who claim's relationship and I accept his horse for thirty miles up the

ountry. Marage 1 SER CHES From Haliax he went to St John's around by the shore, thence to St. Afn's to Frederickton, to the Grand Falls of St. John's Hiver, and through a wirgin forest straight across so the

on his family's estates. In one letter he asks his people to keep out certain men who would harass the kilrush

MADE AN INDIAN CHIEF,

After leaving Quebec and visiting Niagara Falls, with which he was enraptured, he arrived in Detroit. There, having made friends among the chief Indians of the Bear Taibe, he was adopted by their chief as one of their chiefs in the accompanying form; 'I, David Hill, chief of the Six Nations, give the name Eghnidal to my friend, Lord Edward Fitzgerald, for which I hope he will remember me as long as he lives." The name belongs to the Bear

After some further travels Lord Edward sailed for England. After his arrival in London his uncle, the Duke of Richmond, offered him a position to sail with an expedition which was being sent to Cadiz, Spain to make prepara-tions preliminary to war. Lord Edward consented, but, unknown to him, the Duke of Leinster had returned him to Parliament for Kildare; and believing his duty was to home first, he resigned the commission of the Duke of Richmond who, chagrined, told him,he was insulting royalty by refusing it.

From 1790 to 1700 he sat in the Irish Parliament, and always took the side of

Parliament, and always took the sade of the oppressed. In December, 1792, a body of armed men, modelled somewhat after the style of the Irish Volunteers, only further advanced to republican principles, their device being an Irish harp without a crown, instead of which latter was a liberty cap. They aguined their intention of parading in public in Dublin. The Government proclaimed the assemblage and Parliament was called upon to ratify the proclamation. Henry Grattan supported the procla-mation, but Lord Edward opposed it, saying "I give my most hearty disap-probation to this address, for I do think that the Lord Lieuteaant and the

that the Lord Lieurenant and the majority of this house are the worst subjects the king has."

The house was ordered cleared of all visitors, and for nearly three hours friends and others used every endeavor to have Lord Edward retract or recon-

to have Lord Edward retract or reconsider his statement; but in vain.

The next day he was arraigned at the bar of the House, and it is reported that he took occasion to go over the same statement again, adding: "I said so, tis true, and I'm sorry for it."

This evaluation or pseudo anglory did said so, the true, and i in sorry for its.

This explanation or pseudo apology, did
not satisfy the hurt feelings of the Government party, and a division was taken,
as to whether it would be accepted or

not. The result was 55 votes against and 135 in favor of. After this Lord Edward was a marked man.

In the latter part of 4792, Lord Edward visited Paris, and during that ward visited Paris, and during that visit became acquainted with some of the French revolutionary leaders. At a dinner given in White's Hotel, Paris, on or about Nov. 18, of that year by a number of English visitors to celebrate the French revolution, a General Dillon, proposed "The People of Ireland." Sir Robert Smith, an Englishman, and Lord Edward Flitzgerald renounced their titles, for which Lord Edward was dismissed from the British army.

It may be well to state here that about that time, as we may have noticed by this dinner, the cult of Republican ish in England and the North of Ireland was quite the proper shing. No

land was quite the proper thing. No less a person than Charles J. Fox, the noted English stateman, is credited with having done much to inculcate republican principles into Lord Edward. To Mr. Fox and other like people, republicanism might have been a very pleasing, although dangerous, amusement to play at. But the men of the caliber of Lord Edward and others of

ance of less than one month, married her. Leaving Paris shortly after, the couple arrived in Dublin on January 3,

It is not certain when Lord Edward igined the United Irishmen, either 179 or 1796; it is quite possible it was not until 1796, as a man of the high principle of Lord Edward would not easily reconcile sitting in the Iriah Parlia-ment and planning to overturn the same institution at the same time.

To give more weight to this opinion, we are told that at the election of 1797 Lord Edward, addressing the electors of Elidare, declined election, as nothing could be gained from the (Irish) Parlia-

could be gained from the (1991) Parliament as then constituted.

Gratten retired about the same time, and for the same reason.

About May, 1796, Lord Edward made his first visit to France, with the intention of enlisting French sympathy and aid for the establishing of an Irish samalic. republic. After this he was many times employed in the same cause.

Through a spy in their ranks the than he needs of that.

meeting of the Directory of the United Irishmen was broken up and all present arrested on March 12, 1798. Lord Edward, the chief organizer, had been warned and stayed away. After this he was a voluntary outlaw, and on several occasions narrowly escaped be ing taken prisoner, there being a re-ward of 21,000 offered for his arrest.

ward of \$21,000 offered for his arrest.

It was the desire of the Government that he be induced to leave Ireland, Lord Clare, Castlereagh and others sought nothing more than his escape out of that country. His own wife went down upon her knees and implored him to fly to Paris.

But Lord Edward declined to flee. He said: "Too late, too late. I have brought those people into danger, and I must share the danger with them."

FRANCIS MAGAN. THE INFORMER.

FRANCIS MAGAN, THE INFORMER.

For almost three quarters of a century was the knowledge of the person who sold Lord Edward kept from the public, but through the efforts of Mr.

public, but through the efforts of Mr. William J. Fitzpatrick, author of "Secret Service Under Pitt," the identity of the "Judas" was made known. Francis Magan, of 20 Ushers Island, seemingly unobtrusive lawyer, stands branded with the infamy.

Acting upon information received from Mr. Magan on May 19, 1798, Major Swan, a man named Ryan of the press, who was actually more izealous than the proper military authorities, and a number of soldiers, entered the house of Mr. Murphy, a feether merchant of (now) 153 Thomas street, Dublin, and after a terrific struggle, in lin, and after a terrific struggle, in which Lord Edward fought against five men, inflicting wounds on several, and almost disembowelling the over-zealous Mr. Ryan with a dagger which he had Geraldine was overpowered and tied

down.

He was brought to Newgate Prison,
Dublin, where after lingering for sixteen days he died on June 4. His last
days were distressing. In the delirium
brought on by his wounds be could be
heard shouting by the passers in the

street.
The first few hours that he spent in The first few hours that he spent in jail were made miserable by hearing of the treatment and behaviour of the military, who were hanging a Croppy and damning him at their leisure. Lord, Edward said: "God look down on those who suffer. God preserve me and have mercy on me and on those who set with me." Again in conversation he hoped that God would forgive him for having fought in the American him for having fought in the American war against the American patriots.

All the influence of the Kildare family (ranking hext to the royal blood in Ireland), could only at the last me-

ment secure admission of one brother and sister at Lord Edward's side. Lord Edward was buried at the dead

Church in Werburgh street, was stopped four times by brutal Yoes and Orange builtes, and eventually being held until

builtes, and eventually being held until a release was sent from the Castle. He sleeps his last sleep under the chancel of St. Werburgh's church in the vaults, and near by is the grave of the infamous Major Sirr, in the grave-yard outside.

AN EXAMPLE.

A negro arraigned in a New York court the other day, while his wife was giving evidence against him, began making some mystle signs to the Magistrate, who, noticing the antics of the prisoner, leaned over the desk and asked:

"Are you a Mason?"

The prisoner grinned and said that

action at Monk's Corner from being a structed and baptized, and is to day pander using to the cowardice of the convert.—The Rev. Richard W. Alexander in The Missionary.

Protestant Bishop Appeals To Pone.

A Rome correspondent writes that a very unusual and most interesting better has been received by Pope Pitts from the Protestant Bishop of San the Double of Edward and others of the Americans.

At the battle of Eutaw Springs Lord Rawdens and said that possibilities opened up to the possibilities opened up to the day the possibilities opened up to the day the possibilities opened up to the convert.—The Rev. Richard with the possibilities opened up to the possibilities opened up to the convert.—The Missionary.

"I thought so," said the Magistrate, the was mide alde de-camp to instron in Treland.

"For this ite was mide alde de-camp to both the day in the death blow to British denomination in Treland.

White on that visit in Parls Lord Mason and you have made a big mission of distress. Now I am not a sign of distress. Now I am not so that day the possibilities opened up to the other possibilities opened up to the other possibilities opened up to the other possibilities opened up to the possibilities opened up to the other possibilities opened up to th

The negro apologized and said he would try Masonic signs no more on this or any other magistrate. But an odd case like this does not remove the suspicion that Masonis oaths of fraternity are sometimes potent to hoodwink justice.-Sacred Heart Review

Drink Like a Brute. "One of the strangest and yet, when you come to think it over, one of the soundest pieces of advice, says Iowa Register of Deeds John McNelli, "was that which was given a class of which I was a member in a school at St. Paul (Osage Mission) by a Catholic priest.

"After giving us a kindly talk full of admonition the old priest said to advise men to do when you get out in

advise you to do, when you get out in the world. Drink like a brute.

"Of course that sounded strange, at first, but the old priest continued: "A brute never drinks anything stronger than water and he never drinks mere



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PROGRAMMOND POTOR PORCE SOURCES SOURCE SOURC Contract of Stranger

and sister at Lord Edward's side.

Lord Edward was buried at the dead grade. A school without a superior of night on June 6, only two people being allowed to be present. The poor funeral from Newgate to St. Werburgh's Church in Werburgh street.

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inserted except in the General Seal inserted except in the General Mesers Luke King, P. J. Neven, E. J. Brod-wick, and Miss Sara Hanley are fully authorized to receive subscriptions and transact all other business for The CATHOLIC RECORD, Agent for Newfoundland, Mr. James Power of St. John. Agent for district of Nipissing, Mrs. M. Reynolds, New Liskeard.

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

Mr. Thomas Coffey:

My Dear Sir.—Since coming to Canada I have been a roader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is limbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting these lines it has done a great deal of good for these lines it has done a great deal of good for the welfare of religion and country, and will do more and more, as its wholesom influence reaches more Catholic homes. Therefore, carnestly recommend it to Casholic families. With my blessing on your work and best wishes for its continued success, Your very sincerely in Christ, Coffey : burs very sincerely in Christ,
DONATUS, Archbishop of Ephesus,
Apostolic Delegab

Mr. Thomas Coffey:

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleas ure, I can recommend it to the faithful Bleesing you and wishing you success, believe me to remain.

ain, Yours faithfully in Jesus Christ † D FALCONIO, Arch. of Larissa Apost. Deleg.

LONDON, SATURDAY, JUNE 22, 1907.

THE FRENCH REVOLUTION. We have received from a correspondent a copy of the Machinists' Monthly

Journal for June. The leading article

on the economic advancement of France is somewhat striking, and one which, since our attention has been called to it, we could not pass over in silence. It sets altogether a wrong estimate upon the revolution of 1789, to which it ascribes undeserved credit for the position of French labor. It claims for the French workmen "a greater measure of pleasure and leisure in return for what they produce "than is received by the laborers of any other nation. The reason alleged for this is the revolution. "Ever since," says the article, "the wondrous days, terrible in their turbulence, towards the close of the eighteenth century, when the people of France learned the grand truth that ruling by divine right was but sceptred superstition, a hollow mockery and pretence, not only learning it themselves but teaching it to the oppressed of all peoples, that there is no higher title to authority than the consent of the governed-ever since these days they have realized that they held their emancipation in their own hands and have put to full use the knowledge they thus possessed." It is difficult to choose the quarter from which such loose statements should be attacked. And it is to be regretted that any advocate of the workmen's interests should appeal to the first French revolution for consolation and support. Workmen, unless as out and out socialists and communists, owe nothing to it. It was not a revolution of labor against capital, nor was it similar in principle to the American revolution. In its essence it was the contest of the people against feudalism. In its political title it was the fight between the third-estate and the two others, consisting of the nobles and the clergy in the assembly of the statesgeneral. The cause, not the sole cause, perhaps, but the cause, was the seed sown in the popular mind by infidel philosophers for a century before. It was the sneering Voltaire and the frantic Rousseau, and the rest of the gang, who, by their false erudition, by their folios for the learned and their pamphlets for the poor, gradually loosened the religious principles in the minds of the people, and ripened by unbelief the country for the storm which tore up not only the constitution but every institution which made for order and peace. The first seeds were originally sown in that spring time of European calamity, the Protestant Reformation. The principles of negation or Protestantism had insinuated themselves into the French mind until they absorbed the mind of the upper classes. Vice and virtue were ascertained to be mere conventionalism Thus French philosophism arose. Car-

> "Faith is gone out; scepticism is come in. While hollow languor and is the lot of the upper, and want and stagnation of the lower, and want and stagnation of the lower, and universal misery is certain enough, what other thing is certain? That a lie cannot be believed! Philosophism knows only this; her other belief is did He suffer when for the purpose it knows only this: ner there is mainly that, in spiritual supersensual matters, no belief is possible. The contradiction of a lie is some kind of belief: but the lie, with its contradiction when the lie with its contradiction. diction once swept away, what will r The five unsatiated senses will the sixth insatiable sense (of main? the whole demoniac nature of man will remain-hurled forth to rage blindly without rule or rein; savage itself, yet with all the tools and wea-

lyle says:

pons of civilization: a spectacle new in history."

Where were the workmen, the people in all this spectacle? They had caught up the example of the others, and had done their best to extinguish Christianity within them. Theirs was heavy misery—the misery of an unproductive soil, a grinding taxation and the accursed horrors of the Macchia vellian policy of their infidel rulers, Jansenism dried up the fountains of sacramental consolation, so that, denied the help of religion, with a thousand agonizing scourges of famine and tyranny laid upon them, they had no hope from man, and by their own belief, they were destitute of help from on High. When the first cloud had burst: and the second, blacker still, came or, then was the people's turn. The first had broken upon the King and the nobles - the second, the guillotine, broke upon the people until the streets were rivers of blood with the slaughtered masses. Talk not of the French Revolution as the uplifting of labor. To the Revolution succeeded the false military glory and centralizing tyranny of Napoleon. Not even at the present time, when the Machinists' Journal falsely imagines the French workingman to be enjoying the millenium, are things so ideal. They are largely illusory. Universal suffrage is not a free expression of popular will. Centralization so prevails that the powers that be always hold the controlling vote. What France needs is a municipal system. As for workingmen's pensions, that is only in hope—not yet realized, nor likely to be. And if they should be granted they will be found more a delusion than a comfort.

ANSWERS TO CORRESPONDENTS.

Our first correspondent wishes to know whether we are in conscience obliged to pay duties. The law upon this subject is a penal law. We are obliged in conscience to pay the duty when the officer finds us in possession of goods liable to duty. If challenged, we are obliged to declare them. Nor is it allowed to use any fraud or deceit in the declaration. If the seller of the goods reduces the price to Canadian purchasers, it is perfectly legitimate. If, on the other hand, he is putting one price before the customs and receiving another price, that is wrong and cannot be either done or advised. The words "I affirm" have the legal obligation of an oath, and are employed in cases where people object to take an oath.

WHY DID OUR LORD SUFFER ? Another correspondent had the folowing question put her which she asses to us : " How is it that God, so full of love and mercy, and so powerful, could allow His only Son to undergo such torments and death? Why did God not take some other way of open ing Heaven?" In accounting for God's actions we must always bear in mind that God is His own law. Why He does certain things cannot be adequate ly explained. Reasons may be given but they will neither satisfy every one nor fully satisfy the case itself. Why God should send His only Son upon earth at all is a deep, dark mysterylark, too, because it is deep. The ocean drop by drop is clear as crystal. But as we look down into its depths it is dark as midnight. So is it with mysteries of religion. Man's mind cannot take in all the attributes of God at once, nor any one of them fully. Eternity will not be long enough nor the light of heaven bright enough. Man's intelligence is finite, whilst God's attributes are infinite. Now, although man cannot know all about God's wisdom, power or love, he can know something-especially if he approaches the study in a proper spirit. The question before us involves, besides the consideration of God's attributes, the investigation of the fact of the crucifixion and also another very deep question, whether there was any other way of pardoning sin and opening heaven than the hard royal road of the cross. We do not see how the suffering of our Lord and His death can be denied. The facts of the passion are too clearly stated, and the lurid light of that awful day is too bright not to be seen by the passing generations of men. To deny our Lord's death is either to deny His existence or that He was a real man. Either alternative is so contrary to history and to the increasing faith of twenty centuries that it is waste of time discussing it. Why did our Blessed Lord suffer at all ? The mere fact that He, the second person of the Holy Trinity, came upon earth to save mankind, was a tacit wish that this world should be saved. That was enough. Why then did He go beyond it? Why

was not necessary? "Why is Thy

apparel red and Thy garments like

theirs that tread the wine press?" He

is a man of sorrows and acquainted

with infirmity, He is lifted up upon the

form teaches us more than had He, like Solomon, taught from a golden throne. It was to win the worship of compassion. The attributes of God shine out in more lasting brightness and more luring power than had the Sacred Heart merely sighed for the salvation of the world. That God could have saved the world in some other way is true, for there is no limit to His power. As He said, "Let light be and light was made," so might He have spoken and sin would have vanished. He might have employed a nediator lower than His Eternal Son, or accepted the imperfect satisfaction of a mere man. He willed otherwise, In His infinite wisdom He saw that it was expedient and fitting that He should have full satisfaction. It was not only expedient: it was best. The All-Holy came and shed His blood to the last drop when a single drop was more than enough. He died when He need not have died. He did it that man might not be bought for nothing. He died a death of indescribable suffering as a free offering to His Father, as a plentiful redemption for sin, as an overpowering appeal to His guilty brethren. What seems extravagant in the sufferings and death of our Lord is suitable by reason of the infinitude of God's attributes. It is His royal munificence. He cannot do a small work, or do it in a small way. The world would never have learned Christ's teaching that the poor in spirit are blessed, or that we must suffer for justice sake, were it not for the Cross. The saints would never have rejoiced in their sufferings, or sealed their faith with their blood, had not their Chief trodden first the hardest path of all. His wounds shine like the stars of

THE VULGATE.

night-revealing world upon world of

God's holiness, love, justice, mercy.

They shed a new light upon God, etern

ity, sin, man and heaven. The Cross

is the sign of God's love. It will also

be the sign of God's judgment of the

earth. As it was the sign of our Lord's

humiliation, so will it be that of His

exaltation. He waits upon the Cross

to be contemplated by us all. Nowhere

else, not even at the right hand of the

Father is He so much Jesus, the Saviour

and zealous Lover of our souls. Cal-

vary is wisdom's house, and blessed is

the man who in faith, hope and love

watcheth therein.

Some few weeks ago it was announced that the Holy Father had resolved to have the Vulgate Bible revised, and that he had charged the Benedictines with the important duty. This is rather remature. We learn from Rome that what the Pope has done is to commission the Benedictine Order to complete the work of the great Barnabite scholar, Vercelloni, on the variations of the Vulgate. No doubt it is preparatory to complete revision. It involves the difficult work of collecting all the variants, comparing and examining them by the best results of recent discoveries and really scientific criticism. When we remember that the Valgate was the work of St. Jerome, who was born in 346, we can understand the meaning and Jerome's time there had been Latin versions, which, through mistakes of transcription or other causes, had become very unsatisfactory. St. Jerome, at the request of Pope Damasus, under took what he called the pious task but dangerous presumption of the revision of what is known as the old Latin version. Whilst engaged in this task he began a new version directly from the Hebrew. Father Gigot, an eminent biblical scholar, sums up the work of St. Jerome by stating that the Vulgate is a composite work. As such its several parts are not all of the same critical and literary character. An examination and comparison therefore of the various parts at this date, so many centuries after the original, will be most interesting, and no less important. The Sovereign Pontiff is showing his power and prudence in the study of Holy Scripture, and in entrusting the work to the learned Benedictines.

WHAT WILL COME NEXT?

This is the question in the minds of all men in the British Isles, and indeed in many other portions of the universe, in regard to the next step to be taken by the British Government on the Home Rule question. While many held to the belief that Mr. Birrell's experiment should be tried, it is now generally conceded that the convention of Dublin acted most wisely in rejecting the whole business, lock, stock and barrel. We take the following opinion from the Chicago Post because it puts the question in a very concise form :

"The outcome of the Dublin Convenine outcome of the Dubin Conven-measure is an affirmation of Irish nationalism at the cost of an experi-ment. Birrell's proposals evoked little the Liberal party. bitter cross and hangs there to die—
to show forth His love for man and His
hatred for sin. That crushed and livid
in convention assembled, has declared

that half a chronometer is not better than no watch, that the Birrell measure is unworkable, and that its failure would reflect unfairly on Ireland's capacity for Home Rule. The Birrell measure was considered on its merits, and rejected mainly on the score that it was useless to hope for satisfactory amendments." that half a chronometer is not better

BEWARE OF YELLOW PAPERS.

Time was when the average man would believe almost anything he read in a newspaper. But there has been a material change, and this change has been caused largely by the reckless conduct of a few men who have brought to the profession a scant sense of honor and a love of truth which is anything but a predominating characteristic. This modern disease of news paperdom has been termed "yellow journalism," and yellow journalism is, if we may be permitted to use an Americanism, "saying things that ain't so," or, betimes, building up a mountainous heap of rubbish out of the very smallest particle of fact, reminding one of the dire consequences to character when a statement affecting it is handed on from one professional gossip to another. The latest feat of "yellow journalism" comes to us in the shape of a press despatch from Rome to the effect that the Pope indignantly refused an offer of \$1,000,000, provided he bestowed a Cardinals' hat upon Archbishop Ireland. The money was said to be tendered by some wealthy American Catholics. Let us for the moment supcose that such an offer were made. It but merely shows that if those so-called wealthy Catholics had devoted a little more time to the study of the history of their Church, and a little less to the acquirement of millions, they would not have placed themselves in such a ridiculous, if not contemptible, position. They ought to know that the affairs of the Church are not conducted in a manner similar to that which guides the average American politician. But we do not believe such an offer was ever made. Most certainly, if Arch-Bishop Ireland's friends were desirous that he should receive the great honor referred to, they should, and, most likely, do know, as Catholics, that these are matters which concern only the head of the Church and his advisers. There is a vast difference between the manner of conducting political matters and the mode of transacting the business of the Church. What is known as " booming " a man oftentimes has the effect of landing him in one position or another in the gift of the powers thatbe. Were such a scheme undertaken for the purpose of acquiring some position of eminence in the Church of God it would be considered as proof positive that the "boomed pandidate would; be a person utterly unfit to perform the duties of the office. A long experience prompts us to say that when our readers see a despatch in the daily press concerning the Church or Roman affairs they should "wait for further particulars." To such an extent has this system of misrepresentation been indulged in by some of the press agencies, (and the newspapers are

oftentimes the victims of these men) that we know of cases where sensationes, embodying not a particle of truth, would be printed in one edition of the paper and the next edition would contain the contradiction, all deliberately planned for the purpose of selling the papers and humbugging the public. Let it not be supposed, however, that we desire to enter into a sweeping condemnation of the press. There are newspapers and newspapers. The average publisher desires but to give the truth to his readers. We wish to warn our readers against the yellow press. Ex-

perience will enable every reader of newspaper to form his own opinion as to its reliability. A PLEASANT OUTLOOK. We take it to be a most gratifying

sign of the times to find that the general synod of the Irish Protestant Church have unanimously passed strongly-worded resolution against the injustice of the treatment accorded to Ireland in the matter of grants for primary education.

Would it not be well if our Protest-

ant compatriots in the Emerald Isle would go a step further and enter a protest against the treatment accorded Ireland in many other regards. Perhaps one of the most unaccountable hallu. cinations of the day is the fear in the minds of some Protestants that fair play would not be accorded them were Gratton's Parliament restored to Ireland. One cause of the prevalence of this fallacy is found in the fact that a certain class, both in Ireland as well as in England, find it to their personal advantage to keep alive a spirit of rancor between Catholic Irishmen and Protestant Irishmen. Indeed, we might say, this is almost the sole reason for its existence. We hope to see the

day when Irishmen of every creed will

unite to bring freedom and prosperity

The latest advices from London England, gave us the information that, at a meeting of the Irish Parliamentary Party in the House of Commons on that day, it was decided to fight the Govern ment both in the house and in the con stituencies, in order to punish the Liberals for failing to give Ireland a broader measure of Home Rule than that contained in the rejected Irish Council Bill.

LATEST FROM IRELAND.

After the meeting had adjourned John E. Redmond, on behalf of the Irish party, issued a long statement, concluding as follows :

"Another proof has been afforded that Home Rule cannot be won by a handiner proof has been anorded a policy of conciliation alone. It can be won only by hard fighting, vigorous agitation in Ireland, an active, disciplined party in the House of Commons, a thorough organization of the Irish vote in Great Britain and its use, absolutely independent of Backley endent of English party interes to push forward the cause of Home Rule taking every opportunity and every eans offered in Ireland and in Great Britain to force upon public attention the grievances Ireland has suffered and the ruinous effects of British the ruinous effects of British rule in that country."

It will be remembered that some ears ago there appeared almost daily in the press of America despatches giving particulars of crimes which took place in Ireland, whilst lawlessness of a similar character was entirely unnoticed in other countries. Of course there was a purpose in this. Some of the press agents became the hirelings of the landlord faction, whose purpose it was to show the world that the Irish people were incapable of governing somewhat similar themselves. A movement seems to be set on foot at the present day, and it looks as if, for a consideration, some of the press people were once more in the mood to do the dirty work of the landlords. We are now told that the people in a certain part of the county of Galway assembled in force couple of weeks ago and turned

number of cattle off a grazing farm. There was a conflict between the people and the police, a number of shots were fired, but nobody was hurt. We would not be surprised to find ere long such news from Ireland as that John O'Brien had been arrested in

Dublin for using abusive language towards the police and that Michael Murphy had been sent to the lock-up for whistling the "Wearing of the Green," all of which would tend to show that the Irish people are unworthy of a parliament of their own.

WHY SO INCONSISTENT? At some of the conventions of our separated brethren, the Presbyterians, a note of inconsistency, not to say bigotry, is frequently in evidence. We might also, with simple truth, add, that too frequently do the members of these religious parliaments take it upon themselves to legislate upon natters which properly belong to the State. The Reformed Presbyterians of the South, in convention at Birmingham, Alabama, denounced the action of American Catholics in seeking sympathy for the Catholics of France, The legislators at the Presbyterian meeting declared that this a vealed a spirit contrary to free institutions and the free liberty of America." Not long since, however, agitation was in the fermenting stage amongst our non-Catholic brethren because a Catholic power was declared by the yellow journalists to be guilty of atrocities in the Congo, and this same convention has gone out of its way to protest against these outrages which the sober common-sense of thoughtful Americans has declared to be merely the work of agitators who are in the pay of interested parties. Brothers, we fear hatred of the old Mother Church still rankles in your breasts, and oftentimes plays pranks with dispositions which aim to be fair

in secular pursuits.

A GREAT LOSS. We extend our heartfelt sympathy to the Oblate Fathers at Ottawa because of the destruction by fire of the Church of the Sacred Heart. It was considered one of the most beautiful edifices in the Capital city. The loss will be about \$155,000. It is insured for \$90,000. We trust the Oblate Fathers will be in a position to begin at once the reconstruction of the sacred edifice and will receive the hearty and generous support of the Catholic people.

A Governor Who Governed. Governor Beckham, of Kentucky, who has just been nominated to the United States Senate, has made all the saloons of that State close and keep closed on Sunday. Beckham is a mere youth, but he has principle and coursaloon, and if a clothing store should close, it ought to do likewise. — Cathoclose, it ou lie Light.

If you have a cross to bear, bear it like a man and don't place it on exhibi-

THE KING'S COURT

If we are going to make a formal call on some one, and especially if that "some one," is a person high in author-ity we are eager to appear at our best, to act and to speak according to the usual tey we are eager to appear at our best, to act and to speak according to the usual rules in such cases, and not to seem in any way awkward or ignorant. We know that there is a special etiquette to be observed in approaching the Holy Father in the Vatican, or the President in the White House. The Catholic Church is the solemn court of the King. of Kings, from Whom all power proveil their faces with their wings. Surely, then, we have certain ceremonies to observe in the churches that are His palace homes, certain rules to follow, a certain holy etiquette to

maintain. maintain.

First, we ought to enter and to leave
God's house silently and reverently.

We should not rush in, at the last we snould not rush in, at the last moment, just as Mass begins, or hurry out as soon as Mass is done, without having the decency to wait until the priest has left the altar. We should not bow to an acquaintance here and chat with a friend there, as though we were actually anxious to spend as brief a time as possible with our best Friend Jesus Christ.

Jesus Christ.

Secondly, we must centre our whole mind upon our act of worship and of prayer. We should carefully avoid the reprehensible habit of whispering and looking about us. Why should there be need to caution any Catholic contest this serious breach of good against this serious breach of good manners and good morals in God's house? Shame and pride, if no higher motives, ought to keep a well-bred Catholic silent there. If we have re-marks to make they should be reserved

antil we are outside the sacred place. Thirdly at the consecration Holy Communion our reverence and devotion should be increased and carefully shown. When we go to Holy Communion, we should be neither too swift nor too slow in approaching the altar-rail. There is time enough. altar-rail. There is time enough.
Why, if the railing is full, do people kneel down at the very head of the aisle? Why not pass straight on to form a row of waiting communicants to form a row of take at once the places of the first, instead of blocking up the isles, as though we had no sense? It is because we do we had no sense? It is because we do not think enough of the true reverence that makes all other things yield to the Presence of the King. approach Him with our ungloved hands humbly folded on our breasts, not swinging at our sides, not pointed downward, but resting on the heart into which He is about to come. If there are only a few communicants, let us take pains to kneel as close to the altar-gates as we can, and not oblige the priest to carry our Sacramental Lord from one end to another because we will not take few humble reverent steps to meet our God. Let us not delay too long at the altar but return quietly to our places, and then let us remain as long as we can in prayer and thanksgiving with Jesus Christ. Can we receive Him into our hearts and then rush heedlessly into the street to talk and chatter, while He abides within us longing to have us talk all alone with

How mortified we are if we commit. by mistake, some fault against the world's ways and rules, in so-called society; if we make some error in in grammar or pronunciation; if we are not dressed in the style of the day and the same present the or if we have learned some passing fad like a new handshake or the latest bow. And meanwhile, how must these follies look to clear-eyed angels in great King's court, when they contrast hem with our strange care boorishness, our insolence, in His Presence Who knows all things and things Who can do all things and has made us poor finite being that we are, out of very little dust !-Sacred Heart Review.

HENRY WATTERSON CHURCH.

NO THOUGHTFUL MAN CAN LOOK UPON THE CHURCH OF BOME SAVE WITE REVERENT RESPECT.

Writing from Rome, where he so-journed for a while last month, Henry Watterson, Louisville's distinguished editor and lecturer, says:

"No thoughtful man can look upon

the Church of Rome save with reverent respect. Nor can any such believe that its downfall would 'mend human conditions.' But ever since the Ecumenical Council revitalized the old feudal standards and applied new tests, the Vatican has changed the old lines to read :

Whilst the Church stands, Rome shall stand; When the Church falls, Rome shall fall; And when Rome falls, the world,"

meaning by Rome unyielding Catholi-

"The Prelates of the Vatican, many of them great men and all of them great theologians, are quite one and wholly sincere in their opinion that Pio Nono was right; that Leo was right, and that in following in their footsteps the present Head of the Church is right; that Catholicism has only to stand its ground, yielding not an inch or a rood; in a word, that innovation is not only blasphemous, an inch or a rood; in a word innovation is not only blasph innovation is not only blasphemous, but impolite. They point to the misadventures attending the Revised Scriptures. They point to the difficulties encountered by all attempts to modify the Westminster catechism. They point to the massive solidarity of the Roman hierarchy. It is not easy to meet and answer their contention, aspecially have in Roma itself.

tion, especially here in Rome itself, where the Vatican is so large and impressive, the Quirinal so unimposing, the holy Father so great a figure, the

king such a small one.
"St. Peter's is a solar system no less
than a Holy of Holies, emitting a radiance that circles round the globe and nitting a radi-the globe and penetrates the darkest places. Venetable pile! No man can stand unmove within its portals or go away without a sense of awe and exaltation !"

Do well, and you'll have enemies; do better, and you'll confound them.—
Franklin.

SOVEREIGN PONTIFF PROOF OF HIS S' PEOPLE OF FRAN FRANCE.

ROMANI

Generosity and Catholic works in acterized Pius X. crisis began in that week gives another pathy with the peomination that, cost ion shall not suffer the critical statement of the critical statement olic Institute of Pa 000 francs has bee Holiness, with the Cardinal Richard,

establishment:
"Despoiled of the laws assured yo course to the liber for all that is nece tenance of divine often find it difficution demands without the condemands without the condem new demands without expenses which, the indispensable.
"We do not w

economy in anythi any detriment to t for it must not be things that may be level with those cost, must be pres circumstances, the

ated to a great and guidance of forced into public seems, have been their souls every Very well. We power to keep the Therefore no Catholic Institut sustain, and in tir as you wish for the "In the superi been founded for combating Cat is necessary the

lessors capable dversaries." The foregoing eign Pontiff cle thorough confider departn His Holiness e narists the nece theology and phi broad and pro Thomas of Aquin

It will surely learn that a dau most rabid anti-M. Clemenceau, becoming a n family favor her her reception finger of God.

There is a divid and never was i THREE A It is not oft

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every corner cannot possibly On Saturday honors, H. R. I Saxe-Coburgh Russia, and no Edinburgh) wa audience, in co Prince Leopole to the Queen o Pontiff, Pius X With kindn Holiness recei asking question knowledge he vast dominions the royalties, party proceed of the Cardina carried on an several langua The power France, and

> seems to be a Italy. One n was thrown in got into the leading Maso good Mason quite compat ly anybody w the body. H he body. influences ve usually show —are quite d ers. For in the Italian proaching th Nicodemus should disc act that a g men in Ro lievers, at l lies. And religion and ized in Rom

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King.

and a great many of them were fatal. Thus the fatalities in one French city attributed to a single band of ruffians

n a single twelvementh amounted to

The Apaches are usually dressed in

a rough jersey, peaked cap and scarlet waistband, and are very often accom-

in the ranks of the irreligionists.

They are the class which patronizes those vile public journals—vile in text and picture—which would, perhaps, be permitted in no other country on

Added to the general outlawry, there are been terrible depredations by fire-

That France faces a severe labor war

That France faces a severe labor war was indicated a short time ago, when Premier Clemenceau postponed a visit to Spain so that he might be on hand to face the crisis which he saw ap-

reaching.
He feared a general strike among

He feared a general strike among workers connected with the food supply, notably the bakers, who are dissatisfied with wages and hours.

Then, too, the premier was agitated by dissatisfaction among government employes, who addressed to him an open letter demanding the right to form unions. This question affects 603.000 persons.

THE STARVING PEASANTS. As an indication of the reasons which, lying back of this condition of national

which explains why the peasants cry,
"Ye have taken from us our God, but
have given us nothing comforting in
return." And those officials at Paris
who press their ears to the ground can
deter as parallel increasing rounding

detect an ever increasing rumbling

BEST CROP.

President Roosevelt's strong con-demnation of "predatory wealth" in one of his speeches last week received more than usual attention as did also his address in which prescinding from

her full share of work and worry and

anxiety; but if the man is worth his salt he will try to take as much as

possible of the burden off the shoulders

of his helpmate. The best crop is the crop of children; the best products of

the farm are the men and women raised

thereon; and the most instructive and

practical treatises on farming, neces-

sary though they be are no more neces-sary than the books which teach us our

duty to our neighbor who is of our own

contempt for the woman who shirks her duty of bearing and rearing the children, of doing her full house-wife's work, as I have for the man who is an idler, who shirks his duty of earning a living for himself and for his household,

or who is selfish and brutal toward his wife and children."

TRINITY COLLEGE, DUBLIN.

question at the recent Irish National Convention. "There are a number of people in Ireland," said he, "who think that Trinity College is a rich man's University, and that the students of Trinity pay for their education out of their packets, or out of their fathers'

their pockets, or out of their fathers'

thin wine once in a while.

-Utica Globe.

603.000 persons.

ROMAN EVENTS.

SOVEREIGN PONTIFF GIVES ANOTHER PROOF OF HIS SYMPATHY WITH THE PEOPLE OF FRANCE. — THE POPE TO

Generosity and solicitude towards Catholic works in France have characterized Plus X.'s actions since the crisis began in that country, and this week gives another proof of his sympathy with the people and his determination that, cost what it may, religion shall not suffer there. To the Catholic Institute of Paris the sum of 100, 000 francs has been forwarded by His Holiness, with the following letter to Cardinal Richard, protector of the establishment:

establishment:
"Despoiled of the resources which the laws assured you, forced to have re-course to the liberality of the faithful for all that is necessary for the main-tenance of divine worship, you will often find it difficult to meet so many new demands without diminishing those expenses which, though useful, are not

new demands without diminishing those expenses which, though useful, are not indispensable.

"We do not wish you to practice economy in anything which may cause any detriment to the Catholic Institute, for it must not be put on a level with things that may be sacrificed, but 2n a level with those things which, at all cost, must be preserved.

"It is easy to see that, in such sad circumstances, the youth, above all others, run the greatest risk. Separ ated to a great extent from the care and guidance of the Church, they are forced into public institutes which, it seems, have been erected to destroy in their souls every thought of religion, Very well. We must do all in our power to keep them in the right path.

"Therefore no hesitation. This Catholic Institute of Paris, which you have hitherto maintained, you will still the search of the paris, to perfection.

Catholic Institute of Paris, which you have hitherto maintained, you will still sustain, and in time bring to perfection, as you wish for the defense of religion. "In the superior schools chairs have been founded for the special purpose of combating Catholic truth. Now, it is necessary that in your institute analogous training be imparted by professors capable of withstanding our adversaries."

The foregoing remarks of the Sovereign Pontiff clearly demonstrate his thorough confidence in Frenchmen and his hope in the triumph of the Church

every department.
His Holiness ends by urging on semi His Holiness ends by arging on scalinarists the necessity for the study of theology and philosophy, especially the broad and profound views of St. Thomas of Aquin on these subjects.

THE FINGER OF GOD.

It will surely interest our readers to learn that a daughter of M. Jaures, the most rabid anti-clerical perhaps, after M. Clemenceau, in France, has decided on becoming a nun. It is said that her mother and other members of her family favor her decision, and the day of her reception is not far distant. of her reception is not far distant. This news surely goes to show the finger of God. Somebody said:

There is a divinity that shapes our ends, Rough hew them how we will, and never was it more apparent than in

THREE ANCIENT THRONES.

THREE ANCIENT THRONES.

It is not often three thrones are brought together, but nothing is to be wondered at when the "Old Man of the Vatican" is in question. For two thousand years he has played a part in every corner in Europe, and now they cannot possibly do without him.

On Saturday morning, with royal honors, H. R. H. the Duchess Maris of Saxe-Coburgh (once Grat d Duchess of Russia, and now widow of the Duke of Edinburgh) was received in private audience, in company with her daughter, Princes Beatrice, and her nephew, Prince Leopold of Battenburg, brother to the Queen of Spain, by the Sovereign Pontiff, Pius X.

several languages with his visitors. OFFICIAL ITALY DISTRUSTS MASONRY

The power gained by the Masons of France, and the turmoil in which they have involved their unhappy country, seems to be already commencing to re-coil on the heads of the brethren in coil on the heads of the brethren in Italy. One night last week Parliament was thrown into an uproar by the question of how far the brotherhood had got into the House. To-day we have a leading Mason defending the reputation of the society, and declaring a good Mason and a patriotic soldier are quite compatible. In the House scarcely anybody wished to be identified with the body. However, its in fluences—or y. However, its influences—or es very like those which Mason mnuences very like those which Masons usually show wherever they are found—are quite discernible in higher quart ers. For instance, recently officers of the Italian army might be seen approaching the tribunal of penance stealthily and under cover of darkness. Its proaching the tribunal of penance seed, thily and under cover of darkness, like Nicodemus of old, lest prying eyes should discover them. It is a known fact that a great number of the medical seed that the seed that men in Rome are, if not absolute unbe-lievers, at least non-practicing Catho-lies. And if a demonstration against religion and the Church is to be organreligion and the Church is to be organized in Rome, we have evidence of how powerful Masonry can then show itself, not alone by its own personal efforts, but by the use it can make of "the off-scourings of the hundred cities of Italy," of which, unhappily, Rome has more than enough, as the police force is but too well aware from troublesome experience.

AMERICA AND THE VATICAN. AMERICA AND THE VATICAN.
Within the last week a report has been circulated in Europe to the effect that the American hierarchy has guaranteed an annuity of \$1,000,000 for the that the American hierarchy has guaranteed an annuity of \$1,000,000 for the necessities of the Vatican. Of course the "news" came from Paris, and, strangely enough, from the same quarter comes its contradiction to-day. One feels surprised at hearing of such one feels surprised at hearing of such one for anybody. The generosity of also is the need the Holy See has o

noney. However, to sow broadcast re ports of such a nature, without posi-tive foundation, shows the authors to be that Johnson would term in his own blunt fashion "knaves or fools." one or other of which kind of people is equally dangerous in anything but subordinate positions.

Notes.

Among the Bishops received by the Holy Father from various parts of the world during the week was Mgr. John Maguire, Archbishop of Glasgow.

Abbe Trochon, one of the priests condemned for having celebrated Mass without making a declaration, was sentitled.

condemned for having celebrated Mass without making a declaration, was sentenced to a fine of two francs. The abbe, who has had to live with his mother, stated that he possessed no goods, and, lo! a pair of his boots was promptly seized, and will be put up to public auction on the first opportunity. Two francs and a pair of boots in the Republic of France! Shades of the Louises, Richelieu and Napoleon Bonaparte, no wonder your bones turn in your graves!

Mgr. Le Floch, rector of the French Migr. Le Floch, rector of the French College, Rome, has been nominated Consultor of the Propaganda by Pius X. His Holiness has also appointed Herr Haffemer, of the banking house of Schmitt & Co., Rome, as honorary chamberlain of the Cape and Sword.

The Italian Government has under

The Italian Government has under consideration measures to regulate the present enormous emigration of Italians o America.

On next Sunday Father Stagni, general of the Servites, will be conse-crated Archbishop of Aquila by Cardi-nal Casimiro Gennari.—" Veritas," in Philadelphia Catholic Union and Times.

BACK TO PAGANISM.

FRANCE IS NOW PAYING THE PENALTY OF HER FOLLY. STARTLING SERIES OF DISASTERS FOLLOW HER ATTACKS UPON ALL FORMS OF RELIGION-REIGN OF THE APACHES.

REIGN OF THE APACHES.

Is it mere coincidence that France has experienced all sorts of disaster since her attack on religion began? Some months ago France confiscated property of the Roman Catholic Church; ejseted nuns and brothers from convents; dispossessed prelates of their homes; forbade congregations to worship until they complied with objectionable regulations and in other ways manifested a spirit of hostility to the cause of religion. Following this came

manifested a spirit of hostility to the cause of religion. Following this came the news that the President, the premier, the minister of labor and even the minister of public worship are atheists. Next followed the striking of the name of the Deity from the French coins.

Now the French people are asking such questions as these: Why should our navy be visited by nine disasters in less than four months, when we must depend upon it for national entity Why are bloody assaults at the rate of four a day being committed in our capfour a day being committed in our capital city? Why are crime and debauch ital city? Why are crime and debauchery overriding the country? Why are so many thousands starving? Why these popular dissensions?

Is it the hand of an offended fate, a

wrathful God?

NAVAL DISASTERS.
No fewer than four different kinds of No fewer than four different finds of trouble of a destructive nature does France face. She is on the verge of a labor war. Crime is rampant as never before; bands of half-savage wretches sweep through the streets robbing and assassinating; in one recent month there were 88 assassinations in Paris labor. She is threatened by open rethere were SS assassinations in raria alone. She is threatened by open rebellion and anarchy. She is in danger of losing the bulk of prestige which has been insured by her navy, the second strongest in the world, for since the believing of the property o audience, in company with her daughter, Princes Beatrice, and her nephew, Prince Leopold of Battenburg, brother to the Queen of Spain, by the Sovereign Pontiff, Pius X.

With kindness and sympathy His Holiness received his royal visitors, asking questions that showed the minute knowledge he has of every part of his vast dominions. After the reception of the royalties, their suite were presented to the Pope. Then the entire party proceeded to the new apartments of the Cardinal Secretary of State, who carried on an animated conversation in several languages with his visitors, as a suited by her navy, the second strongest in the world, for since the beginning of the current year disaster has visited no fewer than nine of her vessels. Largely on her navy does she rely for her national precedence. No such series of mishaps to any other navy has been chronicled in time of peace. The vessels destroyed were the Algeria, the Brennus, Torpedo boat No. 329, the Jean Bart, the Kabyle, Cymnate, the Farfadet, the Lutin and the Jean. More than 100 lives were lost in these disasters.

Bloody riots in Paris and other narts of France have a such series of mishaps to any other navy, the second strongest in the world, for since the beginning of the current year disaster has visited no fewer than nine of her vessels. Largely on her navy, does she rely for her national precedence. No such series of mishaps to any other navy and the series of mishaps to any other navy has been chronicled in time of peace. The vessels destroyed were the Algeria, the Brennus, Torpedo boat No. 329, the Jean Bart, the Kabyle, Cymnate, the Farfadet, the Lutin and the Jean. Many Riots.

Bloody riots in Paris and other navy, the second

the last year. Citizens who have fla-grantly assaulted public officers, and soldiers who refused to obey orders have been a lowed to go free. Schemes for undermining the government have been openly discussed without inter

Scenes of the Commune have been Scenes of the Commune have been repeated. In one instance rioters destroyed everything they could lay hands on, including railway and telegraph lines, and looted shops and houses, and even attacked troops in the streets, one or two men being killed and several wounded. In the words of the Temps, the leading newspaper of Paris, one day:

"The revoluntary standard flies from victory to victory, one day throwing

victory to victory, one day throwing its protective colors over a minister's head, and the next day demonstrating the powerlessness of the same minister

to combat it." The minister referred to was, of course, Clemenceau, who one day per mitted the revolutionary body to escor him along the street flying its red flag. All through France is heard the criticism that he permits anarchy to flourish.

oism that he permits anarchy to flourish.

REIGN OF THE APACHES.

Calmed, somewhat, is the anarchistic element, but France is still in the throes of one of the worst waves of crime she has ever known. The whole country, but especially Paris, is affected. Just now Paris, so dispatches indicate, is much of the time in the possession of the "Apaches."

Who are the Apaches? Not American Indians, as the name would indicate. No, they are quite Parisian. They constitute part of the new thought of Paris; they constitute a band of thugs, robbers and murderers peculiar to the French capital. They are, perhaps, at present the greatest peril of the French republic. During 12 months, according to a count made

VARIETIES OF SOCIALISM.

About the middle of last century it was by no means an unusual thing to hear it declared that Socialism was but a novel phase of thought, an Uto plan dream which would pass away when something of more interest in the matter of social theories, should come waistoand, and are very often accompanied by frowsy, repugaant women—
Apache Amazons.
Seven years ago their chief was the notorious Lecca, who had seventeen murders to his credit and is now serventeed.

into general notice.

There appeared to be some foundation for this argument, during the long silence observed by so-called Socialists between the years 1840 and 1867.

ing a life sentence. Later, they had a queen, a certain Casque d'Or.
"Down with everybody!" is the In that year, however, on the publication by Karl Marx of his work, "Capital," men realized in a moment that there had come into the world an influence which was bound to affect the social status of the measure and gradu cry of the Apaches.

And they have increased enormously in numbers. Almost every quarter of Paris has its band, its chief and queen. One sees them only at night. And it matters not what part of Paris one social status of the masses and gradually revolutionize industrial conditions to so great an extent, that rulers and statesmen, upper orders and clergy would have, from thence onwards, to may be in, one is never quite sure that may be in, one is never date and the they will not swoop down on him, rip him open with their long knives, rob him and leave him there. That is their favorite method.

They use coils of thin rope as lassoes

mark time on its advance.

That work "Capital," says Father
Rure, S. J., writing in Etudes (Paris),
has preduced more one of the capital," has produced upon our age an effect which if it transcends not in importance that produced by the "Social Contract," at least equals it. they use coils of time rope as assessed to catch way farers; they become wonderfully adept with them. A "red night" is made terrible by such assults, and the statistics show that the assults average four a night.

And the Apaches are all, of course, in the vache of the irreligionists.

Marx, as is well known, rejected with disdain the mystical dreams of a human brotherhood and pretended to be able to reform society according to purely scientific methods. The social question resolved itself into one of political

resolved itself into one of political economy: how does economic production operate and, in particular, what is the origin of capital?

In the past, replied Marx, capital was gotten together as a result of the robberies to which the peasantry and the colonies were subjected. At the present time, he goes on, it arises from the profits realized by the non-payment to laborers of the wages justly due for certain work, these profits being banked by employers of labor, who, in other words, underpay their laborers, taking advantage of certain difficulties which beset them to induce them to accept have been terrible depredations by fire-bugs. An incendiary only a few days ago fired the arsenal at Toulon, de-stroying five buildings and the sub-marine depot, the torpedo workshop and the torpedo school. None of the offenders were prosecut-ed; the matter was permitted to drop. There have been many to charge that it is because the authorities fear the lawless element. beset them to induce them to accept less than the value of their work. Thus an employer pays his workman the value of eight hours' toil, though the actual work may take ten or twelve

hours to perform.

The result is a perpetual struggle between the two opposing classes employers and employed. The State ac cording still to Marx, is only the organization of the exploiting class, that is, the employers; it protects the external conditions of production in order

to enslave the working classes.

Beyond stating that Marx forgets Beyond stating that Marx lorgets the theory of "savings" in his definition of capital, by which the laborer also becomes a capitalist, says Father Roure, it is not proposed to critically analyze Marxianism, but rather to look at the various kinds of socialism which the contracts of the same and Scientific or at the various kinds of socialism which are known to our age. Scientific or Marxian Socialism has all the narrow-ness of the most limited positivism; by it, the whole problem of life is re-duced to a question of the stomach; all the moral and religious aspirations lying back of this condition of national unrest, fan the smouldering embers to fiame, there is the statement that the peasants in the south of France spend on food for a family of five an average of 4 cents a day. For breakfast they have bread, with a preparation of salt fish to spread on it; for dinner, stockfish or a vegetable soup or salad, and for supper, lentils, beans or other vege tables. Water is the chief drink, with thin wine once in a while. of men are denied or distorted ; justice is restricted by economic rules and is directed by pure sophistry against the legitimacy of capital. Scientific Socialism by no means con-

fines itself to speculation. It goes down boldly into the domain of the practical. Since capital is the fruit of robbery inflicted upon the masses, the masses must work to get their own

Collectivity, or Socialism alone, can r Collectivity, or Socialism alone, can re-store the natural order, as it alone can regulate and reward toil. Hence the term Collectivism given to applied Scientific Socialism. PRESIDENT ROOSEVELT ON THE

According to the Collectivists, capital comprises all those means which serve to increase the revenue of the employer of labor. As for the socialization of capital, the Collectivist will realize this by a scheme of expropria tion; at least the moderate Collectiv-ist will, the extremest refusing. politics he took up another favorite theme of his—family life. Speaking of this he said: "There is plenty that

On broad lines the community will this he said: "There is pienty that is hard and tough and disagreeable in the necessary work of actual life; and under the best circumstances, and no matter how tender and considerate the husband, the wife will have at least how the control of the more than the community will supervise everything, and, in every phase of its march, work out its own salvation as a common entity working for the good of the

body politic. A resultant phase of this communism or collectivism, is anarchy, a most illogical development. Despite its protestations to the contrary, collectivism must tend to centralize and concentrate; the result is an authority, and with an authority, the step is an easy one to government by the strong—in no way different from conditions as they are. Anarchy denies the right of authority, giving a free rein to the natural individualism that duty to our neighbor who is of our own household. . I have not the slightest sympathy with those hysterical and foolish creatures who wish women to attain to easy lives by shirking their duties. I have as hearty a contempt for the woman who shirks her duty of hearing and rearing the is in man, or the absolute independence of men in regard to each other.

of men in regard to each other.

In other words, Socialistic anarchy
(it has nothing in common with the
slaying of monarchs and rulers or the
killing of capitalists) is a species of killing of capitalists) is a species of amorphous or shapeless communism. It means the suppression of all rule or hierarchic principle, the removal of all internal or external restraint, a return in fine, to the most natural order of things that can ever have subsisted since men have been men. In religion and morality, the majority of Socialists are anarchic—in France, for example, where Socialism is a synonym of athe-In reference to the great Protestant educational institution in Dublin known as Trinity College, Mr. T. M. Kettle, M. P., gave some interesting information in his speech on the Irish University ism, when the industrial principle is not involved.

Then there comes the school of ideal Socialism, a reaction against the iron-bound materialism of Marx. It pro-poses to remain faithful to the old motto of liberty, fraternity, justice.

It is a kind of return to the old in-stinctive Socialism, to the humanitar-ian communion of the earliest times. It is akin to that English Fabianism their pockets, or out of their fathers' pockets. What are the facts? Trinity College has an income of £91 000 a year, and out of that less than £1 in £10—less than £9,000—is provided by the students in fees. Every single penny of the remaining nine-tenths is derived from the confiscated estates that originally belonged to Cetholic which has no definite program in So which has no definite program in the cialistice, if one may use such a term, but which, nevertheless, seeks to educate the people to a sense of their right to all that the orders possessed, the laborer to what the employer hossessed.

abounds in every State and has existed

The danger of this socialism is that by placing the money of the community in the hands of officials, the temptation to either spend it without due care for the aggregate interests, or to deflect a portion of it by underhand means into the pockets of those who have the laying-out of the funds, becomes a menac-

England has tried this form of municipal socialism with success; France, on the contrary, has rarely succeeded, though often attempted.

Germany has afforded us the spec-tacle of a singular type of socialism, namely, the so-called conservative so-cialism, a type invented by the aris-toracy of Germany under the advice of Bismarck, and which amounted simply to a measure of self-protection of Bismarck, and which amounted simply to a measure of self-protection against, or probably a policy of propitiation towards, the all conquering German working industrialist who has become so important and so aggressive a figure in the economic life of modern Germany. This form of socialism, your true Marxian condemns as pointing the logic of his argument that all property is robbery. Were we in the wrong and the capitalists in the right, why should their possession not justify itself? They, therefore, differ with the next, and last, type of socialists the nec-socialists, to wit.

These new socialists are in favor of become so important and so aggressive

These new socialists are in favor of the co-operation of the producer with the consumer. They do not indulge in any utopianomania; they realize that all socialism is, in essential principles, visionary as well as impossible of reali-zation. It is without doubt the sanest zation. It is without doubt the sanest of all present forms of socialism, inasmuch as it seeks simply to find a working hypothesis which shall guarantee to both parties, the employed and the employers, a measure of right conceived upon a basis of justice and reason.

Neo - socialism, for example, holds sacred, though within certain limits, the question of right to own property, the right of individual enterprise, the the right of individual enterprise, the right to wages. It is not, indeed, quite clear how extreme Socialism or Marxianism is going to abolish this question of wages. Its abolition would tend to enslave the workers more than any other system of helotry has ever succeeded in doing, as a consideration of such conditions will show.

All remuneration, all profit or gain regulated by authority, as must neces-

regulated by authority, as must neces regulated by authority, as must necessarily happen under an extreme socialistic regime, would result in making man little better than an automaton without soul or necessity of thought, since others would think for him and, since others would think for him and, consequently, inferior to the animal of the forest, or at least by no means so free. A consideration of these aspects brings us back to the view that, as Herbert Spencer says, "man was not intended by Providence to live in a state of universal equality." The solution, concludes Father Roure, is to be found in the teaching of Christ.

THE ABUSES OF CONTROVERSY

We take the following from one of the scholarly articles contributed in the Sacred Heart Review by Dr. Starbuck, (non-Catho

It is curious and humiliating, that the habit of insulting Catholics, es-pecially of high rank, whenever a difpecially of high rank, whenever a dif-ference of opinion occurs, is so deeply rooted among us, that we find it on levels where we should not expect it. For instance I remember a controversy once arising on some point between the Nation and Cardinal Gibbons. The Cardinal who ought to know declared that the journal had misrepresented the matter a d exhibited some not the matter, 2 d exhibited some not unnatural resentment.

The editors sneeringly replied, that no doubt the Archbishop would burn

no doubt the Archbishop would burn them alive if he could, but that luck-

or wrong. If right, it was the business of the Nation to own its mistake and express regret for having made it. It have changed from the price of the nation of the nation of the national natio has done so for me before now. But then I was not a Catholic. If the Car-But disal was wrong, it had but to adduce the higher Catholic authorities which

contradicted him.
In neither case was it excusable to taunt him with the unhappy facts of bygone centuries. In reality of course the editors no more believed that he the editors no more believed that he wanted to burn them, than he that they wanted to burn him. But the habit of insulting a "Papist" when we are out of temper with him is so fixed among us, that it is hard even for a gentleman to cure himself of it.

It must be owned that this "short and read most and another them."

and ready method" of controversy saves a good deal of trouble. For instance, if I am at odds with a Presbyterian and he floors me in argument, all I have to do is to say: "Sir, if you could, you would burn me, as Calvin burned Ser-vetus," So also if I had the worst of it in dispute with the Congregational-ist I need only say: "Gentlemen if you could, doubtless you would hang you could, doubtless you would hang me on Boston Common, as your pre-decessors hanged the four Quakers. Or else you would sell me to Barbados, as the Congregationalists ones undertook, although unsuccessfully, to sell my lineal ancestor in a double line Daniel Southwick of Salam Of course and lineal ancestor in a double line Daniel Southwick of Salem. Of course such logic would shut the poor men's mouths hopelessly. Baring-Gould gives the same retort to some Catholic journal that contradicts him. He may not be far out for he is such a trumpery writer that it would be no great crime to burn alive not him, but his books. Catholics, in their turn, could use the same method. Thus if they were hard pressed in argument by a Scotch

Presbyterian, they need only say:
"Reverend Sir, if you could you would
doubtless throw us over the bridge indoubtless throw us over the bridge into the water, as the Scotch Presbyterians of 1641 threw over eighty wives and children of Irish soldiers in one day." That should be an end of controversy. So it would be for any one who did not care to answer a fool according to the left of the state of ing to his folly. I do not remember how-ever to have seen contumelyso turned into logic by Roman Catholic, at least of a class answering to the editors of the

Bowel Troubles of Childhood

It is impossible to exaggerate the value of FRUIT-A-TIVES as a medicine for children. They contain no alcohol - no morphine or cocaine-no dangerous drugs of any kind.

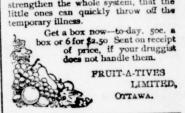
Fruit-a-tives are fruit juices—con-entrated and combined with the most aluable tonics and internal antiseptics nown to medicine.

Pruit-a-tives are free of calomel, cascara, senna and the host of violent purgatives that simply act by irritating the bowels. Pruit-a-tives are made from fruit and tonics and are pleasant to take, and so mild in their action that they preser gripe or vail. ever gripe or pain.

During the summer, when children

During the summer, when children are so apt to eat improperly, mothers should have a box of Fruit-a-tives always handy.

At the first sign of Diarrhoea, Indigestion, Headaches, Biliousness, Peevishness, Vomitting—give Fruit-a-tives according to directions. These splendid feet line tablets will instantly correct. according to directions. These splendid fruit liver tablets will instantly correct faulty digestion—clean and sweeten the stomach—regulate the bowels, kidneys and skin — and so invigorate and strengthen the whole system, that the little ones can quickly throw off the temporary illness.



SERMON PREVENTED A MURDER.

One of the sermons presched at midday on Good Friday in a Manhattan Church produced swift and very gratifying results in one case, at least, known to the prescher. His theme had been the Passion of Our Lord. With all the elequence at his command—and the prescher is rated highly among his brethren for his elecutionary ability—the priest told the story among his brethren for his elecutionary ability—the priest told the story of the Cross and pleaded the cause of the Saviour dying to redeem a sinful world. Close to where he stood a realistic picture of the scene on Mount Calvary with image of the Crucified standing out in strong relief was visible to every eye, its effect intensified by a brilliant flood of electric light arranged to fall on the central figure in the picture.

arranged to fall on the central figure in the picture.

A few minutes after the service the rectory bell rang and the pastor was told that a gentleman desired to see a priest at once. The caller proved to be a tall, well-dressed young man of rather distinguished looks and bearing. His face was pale and he seemed to be laboring under some excitement.

"You wished to see me?" began the priest.

priest. "Are you the preacher of the sermon I have just heard ?" asked the strang-

er. No," said the paster; "but if you prefer to see him I will send him to

"Never mind," replied the young fellow hurriedly. "You will do." fellow hurriedly. "You will do."
Then, before the astoniahed eyes of
the priest, he drew forth from one hip pocket a gleaming revolver and from

pocket a gleaming revolver and from
the other a handsome leather receptacle full of cartridges.

"Father," he said, "I have been
carrying these around with me for the last two weeks hoping to meet a cer-tain man. And if I had seen him he them alive if he could, but that luckily he could not.

Now the Cardinal was either right

Now the Cardinal was either right

"I want to leave them with you." When the preacher, who is a well-known missionary, is tempted to discouragement, he looks at the trophies of his Good Friday sermon and received fresh stimulus to preach the good word in season and out of season.

TRIBUTE TO THE CATECHISM.

The famous—or infamous—Diderot, who, in the latter part of the eighteenth century, displayed such furious
hatred of religion, really esteemed it,
and could not refrain from glorifying
it. This is clear from an incident related by M. Bauzee of the French Academy:
"I went one day to Diderot's home

to chat with him about certain special articles that he wished me to contribute to the Encyclopedia. Entering his study without ceremony, I found him teaching the catechism to his daughter. Having dismissed the child at the end of the lesson, he laughed at my surprise. 'Why, after all,' he said, 'what better foundation can I give to what better foundation can I give to my daughter's education in order to make her what she should be—a re-spectful and gentle daughter, a.d., later on a worthy wife and good mother? Is there, at bottom—since we are forced to acknowledge it — any morality to compare with that item!

we are forced to acknowledge it — any morality to compare with that inculcated by religion any that reposes on such powerful motives?"

A similar tribute was paid by that arch-infidel, Voltaire, himself. A lawyer of Besancon, introducing his see to the philosopher of Ferney, assured him that the young man had read all his works. "You would have done better," realied Voltaire. "if you had taught works. "You would have done better," replied Voltaire, "if you had taught him the catechism."—Ave Maria.



and all of them are quite one and their opinion that tt; that Leo was following in their nt Head of the at Catholicism has

round, yielding not t; in a word, that
only blasphemous,
point to the mising the Revised
point to the diffiby all attempts tominater catechism. massive solidarity rarchy. It is not nawer their contenore in Rome itself, is so large and iminal so u great a figure, the

solar system no less ies, emitting kest places. can stand unmove r go away without a

ou'll have enemies; 'll confound them,-

JUNE 22, 1907

CHATS WITH

Nothing is Free : The

If all the workers as of the world to-day h for thousands of fear benealt, to prepare i upon the earth, the provided the comfoences the facilities the emancipation from the which work which workers.

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What if the sh furnish the wood back, the earth crops to fill y army of aboves all the good thi great genary thing back? Y you who have n to learn a trade a career, or to an edict were the good

your share of

starve ?—Succe

A Chicago tit doing a large b as its president years ago start

by working set establishment present salary commenting u former associa

"As an offic

the move; as a wherever he withing should be This is not Many an office

of diligence a hustle that di

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thing more for his wages has been help

Brethren: Summer is come, and that means for many a great relaxation of attention to their religious duties. How very much more wisely our enemy, the evil spirit, acts than such careless Christians! Ever watchful, he avails himself of each opportunity. Our employments, our associates, our home surroundings, are all considered by him. The strength or weakness of our minds and bodies, our isolinations, cur likes and dislikes, he makes good use of in this warfare against us; may, he beings the very elements to his service as much as he may. A pleasant day helps him to get you to miss Mass, or a cold morning to rise too late to asy your prayers. It is true that he sometimes overreaches himself and that he often falls in his efforts, but that is not because he has not tried to succeed. He seeks no rest. He takes no vacation. With him where is increasing endeavor to attain his ends. Obstacles which present themselves serve but to be the to him to greater carritons. Brethren: Summer is come, and that which present themselves serve but to incite him to greater exertions

which present themselves serve but to incite him to greater exertion.

And this powerful, crafty spirit is one enemy. A cheerful prespect, you will say! I say, not a very alarming one, if we but "watch and pray." The great difference between our mode of warfare against satan and his against us is, that we sleep at our posts white he entrenches himself, and we awaken only to find ourselves in a state of sleep; indeed, we may be happy that we have not been surprised, stormed and captured.

We are too fond of ourselves and of our comfort, especially in the summer months. We forget that we have all eteratty wherein to reat, if we do now the work each day brings us. We lorget, too, that in this side there is no standing still with us. Whoever we are, or whatever our place in the world, every period of our lives has its peed-lier temptations demanding our attantion and wa must be always moving

every period of our lives has its peculiar temptations demanding our attention, and we must be always moving either terward or backward, especially during the summer as whale such with the warm weather comes a whele troop, of spiritual enemies to be met. Dangers threatent every one of used Fas some who have leisure and money, and who betake themselves to the scashors or the dashionables country; resert, the betake themselves to the scannon of the fashionable comming reaser, the danger will brise from idlences and dis-spottom. of or where, it will spring from the desire of drinkings Others will be betrayed by the schance, iso, quintinne formed out a promiscuous

attering.

Against all these dangers we must take a bold stand. We should not ast as if we believed that there was one set of commandments for the winter and quite another for the summer. We are called to the constant service of God spring, summer, sutumn and winter. Your have heard of fair-weather Christians. But some are better Christians. in ford weather than in fair. What do you think of one who will

offinb big mountains week days, and be unable to watk a mile or two of appear aft country road on Sundays h. What must we think of those who on

Sandays, 4h warmsweather, make no effere to hear even early Mass, but such off to the sea-side or the country, stained with guilted mortal sin ?, will stained with guilted mortakein?. Will the sea wash the stain aways? However we hope to avoid the dangers of the season of ween neglectable means of grace? Wetchow many there are who never frequent the secraments sharing the hested term. Living constantly in the midst of temptation, amore or less proving the decasions of sin all about them, in far greatery until, in fact, at them — in far greater peril, in fact, at ther time than during the other parts of the year-many nevertheless while summer long without confession and Communion; always to the great deriment of their souls and sometimes with the loss of Coalmana. with the loss of God's gra

Take your reasonable recreation dur-ing the hot spell, but don't fail to go to Mass every Sunday, and go to the High Mass every sunday, and go to the figh Mass, if not every Sunday, at least several times during the season. The sermon will help you. It will suggest good thoughts and arouse you to spirit-ual progress. Receive the sacraments; they are chief, means all obtaining and they are chief means of obtaining and preserving God's grace in the soul. Say your prayers morning and evening; are your spiritual daily bread.

they are your spiritual daily bread.

Do this, and then you can say with the Hebrew children: "O ye fire and heat, bless ye the Lord: praise and exite Him above all for every of ye winter and summer, bless ye the Lord."

CHRIST AND "HIS BRETHREN."

That there are some things in the Scriptures "hard to be understood," we know from the testimony of St. Peter himself. One of these things, according to the Rev. Dr. James Orr, is the text to the Rev. Dr. James Orr, is the text of St. John's Gospel (in, 12): "After this He went down to Capharnaum, He and His Mother, and His brothren, etc." And this text Brother Orr wrests unto his own destruction!! and that of any who will listen to him; though the error grounded upon it was repudiated and condemned by the primitive Church, as repugnant to the established belief, and diametrically opposed to the predominantly ancient and orthodox conception of the Incar nation. Brother Orr is, we understand a Presbyterian, and he should know Catvin himself, the founder of Presbyterianism, vehemently rejected the detestable and sacrilegious theory, which seems to have originated with Helvidius (880). Says Calvin & Accordto the custom of the Hebrews, all relations are called brothers. Con sequently Helvidius gave proof of his profound ignorance lausaying that Mary had several children morely because the Gospel speaks of the best tree not Christ." Other words of Calvin to the Other words of Calvin to the

Christ." Other words of Calvin to the same effect might be quoted.

The sentiments of all the most learned Protestant commentators on this question are thus expressed by Dr. Lightfoot in his well-known work on "The Harmony of the Gospels: ""Our Blessed Lord, when dying, left His Mother to St. John, passing over His 'brethren,' which He certainly would not have done had there Sean other sons."—Ave Marie.

METHODISTS AND PRAYERS FOR THE DEAD.

The Hereafter and Heaven "is the stele of a book written by Dr. Levi Gilbert, a Methodist, and in hat book appears a passage which runs thus?" Is it claimed that definite supplies then for the dead is ruled out by the theology which teaches that it is uttertheology which teacher that it is utter-ly useless and unavailing since it could effect nothing—since the dead sire in a sweet condition of foy and have all con-summation of blessings ? We may well pause to question it. It is not reason-able to before that in heaven itself trore are gradations of happiness, possi-ble growth into larger and fuller bliss, have advanting progress toward the ble growth into larger and faller blus, over-advancing progress toward the perfection which is in God? Is it rational to suppose that our dead are to maintain a flat, stationary condition of dead level in that land of vast opportunity? Was not Tennyson right in describing the life of the future as

"Kternal process moving on From state to state the spirit walks?"

From state to state the spirit walks?

And if sc, can we repress our profoundest wish that our departed ones may advance by sure steps through the circuits of their orbits, unto a higher height a deeper deep? Yea, does there not lie, latent and unexpressed, a real prayer at the heart of all loye? And, as we love the hely dead, must not our love prestite out a petition for their constant and inc. as log advancement in the happiness and he liness of Heaven?

Wille there is in heaven no "possible growth into larger and fuller bliss." yet here we have this highbodist divine plainly hinting at the reasons sheness of prayers for the dead—a Catholic practise, formerly much condemned by Protestants are, on re-examination, appearing to them in an acceptable light. Some one has well said that it is not Catholic teaching the base both of Protestants are, on re-examination, appearing to them in an acceptable light. Some one has well said that it is not Catholic teaching the base both of Protestants are, on re-examination, appearing to them in an acceptable light. Some one has well said that it is not Catholic teaching the base both of Protestants of the Church represented by Protestants are, on re-examination, appearing to them in an acceptable light. Some one has well said that it is not Catholic teaching the base both of Protestants of the Church reality is they recommend the Church reality is they recommend the Church reality in their own imaginations concerning this teaching.

PATRIMONY OF THE HUMAN

PATRIMONY OF THE HUMAN min 3 3 + thor BACE recomme il.

The men who are behind the autiChristian movement so vigorously
pushed not only in france, but in
other European countries, are doing
their best to get control of every edicational institution from the primary
school up to the university. The aim
is to inspire the next generation with
auti Christian principles and in that
way prepare the way for what they
cope will be the final overthrow, not
only of the Catholic Church, but like
wise of Christianity in its various
forms. Every school captured by
these anti-Christian propagandists is
regarded by them as one more out regarded by them as one more outwork whose possession renders more vulnerable the citadel against which

vilusable the citadel against which they are directing their attacks.

In France, especially the work of managers and systematic the minds of the young with anti-Christian ideas is carried on in an open and systematic manner. Infici teachers for the Public chools of that country make no secret of the face that they are doing what they can to institute their own views, the young under their charge! During school hears they are constantly holding up to ride the most sacred religious beliefs. A teacher who would dane to act in a straight manner in an American school would raise such statut for indignation in the community, that he or she would be compelled to resign without any be compelled to resign without any

loss of times.

Mgr. Turinaz, Bishop of Nancy, in a recent open letter, informs us what sort of "education" the youth of France of education are receiving at the present moment, under the tutelage of men and women who pride themselves on being infidels. "Not only," writes Bishop Turinaz "are religious dectrines attacked and outraged by a very great number of school masters and school mistresses, but the great and fundamental vertices which Cicero called "the patrimony of the human race are assailed, such as the existence of God and of the soul,

the human race are assailed, such as the existence of God and of the soul, the superiority of man over the brute animal, liberty and the responsibility resulting from liberty, the essential difference between bruth and error, between good and evil, which at present are the well apring of the vital force of our country and of the existed and noble traditions of the past. "Such teaching as here described, which sites at dissipating what Cleero graphically describes as the "patrimony of the human race "cannot continue for any length of time without producing its natural consequences in a moral degeneration that will manifest itself in a thousand ways. It was only the other day that the scholars attending a French boarding school at a town oaffed Redon, showed him apt pupils. Having learned from the latter that there is no God and that religion of sall lines. there is no God and that religion of all kinds to mere superstition, they de-dermined to furnish some evidence of kinds is more supersition, they dedermined to furnish some evidence of
their contemptior religious beliefs of
others. They, therefore, scaled the
walls of what at each time was a Catho
life seminary, but which is now ord.

"At the centery and using some untensite
the emetery and using some untensite
they had found on the premises, they
attempted to overthrow a large gross
which had been erected in the cemetery.

As the masonry, was too solid, they only
succeeded in destroying a part of the
pedestal. Furious on accounts of their
ill success, the young ruffians attacked
the statues which adors the seminary
park. A statue of the Blessed Virgia
was thrown down and smashed in pieces.
After this exploit they re-sealed the
walls and made their way back to their
school."

One can easily imagine what kind of persons these cubs will be when they shall have reached man's estable. For them nething will be sacred. "The patrimony of the human race" which has shaped and still shapes our civili-

zation, will have been squandered so far as they will be concerned. Religious, civil and social ideals will not exist for them. Wallowing in the mire of atheism and sordid materialism, they will live on a moral riane no more elevated than that on which the beast of the field moves and has its existence.

of the neid moves and has at existence.

No country in which the majority of its inhabitants are, affleted with the moral leprosy instell achool teachers are propagating, can survive. As a nation it is doomed, because the foundations on which all nations rest are undermined.— New York Freeman's Journal.

THE MOST EFFICIENT CHURCH

Rey. Dr. Walter Laidlaw, the executive secretary of the Pederation of Churches and Christian Organizationa in New York City, talking at the Federation's annual meeting in Calvary Episcopal church said.

"We can fairly say that the Roman Catholic Church is the most efficient in Greater New York; that the Protestant, churches are twenty five per cont inefficient, and that the Jews conserve their faith, by attending special feasts rather than by regular appearance at the synagogue.

Dr. Laidlaw explained, that this was not merely his opinion, comments. The Lamp (Anglican). "He had figures to prove it collected by federation agents, in 1900. In Brooklyn, he said it is not unusual to find forty different forms of Protestantism represented, among four hundred people in a single block, yet 40 per, cent of them do not go to church at all. Everywhere, in the city except Brooklyn, there are relatively fewer Protestants than there were fitty years ago.

A DAUGHTER'S APOSTOLATE. Rev. Richard W. Alexand

eff news meathy man. if ertine had smiled upon him. He had a presperous business, a luxurious home, and several resutiful danghters; but, since he had married his Protestant wife, mearly thirty years before, the had foresten the faith of his shiddhood, and become what is known as a backlider. He had never approached the Sacraments since. Stilly his daughters had gone to the fatth; moreover, she had stwo saintly sisters who were Nums, and who consisters who were should be supplied to the constant of the consta sisters who were Nune, and who constantly stormed heaven for their brother's conversion, all these years.

So far all seemed in vain. perchant loved better than the rest it

merchant loved better than the rest it was his brown-eyed, curly headed Kitty; and Kitty was the most pious and demure of the whole family; and she idels ized her tather as for the control of the contr had nevers been a various day, because she was so good, and God would reward that. But to think that her dear father had been for so many, ears to

and harder in his refusal to return to
the Church of his fathers, was a still
that nearly broke her heart. And it
was of no use to speak of it. Every
other subject was interested and encour
aged, but this was a forbidgen topic.
No me was permitted to speak of refusion to the prosperous merchant.
One day Kitty announced to her
father that she was going to enter a
Convent. Had a bolt of thunder fallen
out of a crear heaven at his feet he
could not have been more horrified.
Storming, threatening, tears, caresses,
entreatles, were useless, and after many
was taken, the merchant seemed harder
and more unapproachable than beforebut his love for his daughter impelled him to visit her, and each visit con-vinced him of her increasing happiness, and while she never breathed the for bidden subject, her soul unceasingly prayed for his conversion.

One day word was sent him she was

ill and was at the convent hospital. He flew to her bedside, and found her He flew to her bedside, and found her very ill indeed. He begged to have the best medical skill, the latest appliances; and all he maked was granted. Everything money could control was brough to bear on her filmess; but also grew steadily worse, wall her family had visited her; and to their anxious trans the blantisms could only reply.

had visited her and to their anxious tears the physicians could only reply, "No one can tell," but to each other they said, "She cannot survive." I Kitty's isther hovere islandly sbout the bed with a broken heart. White as a filly the thin face by on its pillow, and the ourly head as loved, seemed so inexpressibly dear, that he felt as if he could not face the reality?

"" Oh Kitty!" he moaned, "don't die, my child?" "" he moaned, "don't die, my child?" "" he not stand it!"

She opened her brown eyes, and her lips moved.

lips moved.

Looking straightinto his face she whispered distinctly: "Howon's die, papa, if you come back to she Church and be a good Catholic." on the Church the church she church the church she church the church she church the church she ch

God help mentage accesses a mulicioo oA faint emile hovered on Kitty's face. A faint emile hovered on Kitty's face.
The look of anguish, and the ghastly colored stath, seemed to rank its. She closed her eyes, and stlently and long, her tather kuelt beside her, registering, his now in heaven. The physicians came feit hen palse, and a bright look came into their faces to the palse of the physicians of the physic

another noom.

"There is a change for the better,"
they said to him. "The crisis is past."
"We will let neture perfect her condition." "It was a close call."
He did not reply, but his heart told

He did not reply, but his heart told him he knew more than the physicians. Kitty got well. Her father redeemed his promise, and when she was able to resume her religions apparel he came to her, and told her he had made his peace with God. He had returned to the house of his father.

Kitty is still living, and so is her venerable papent. He has made good his promise and is a fervent, Christian

Catholic gentleman. More than one marble tablet has recorded to his chagrin) his deeds of charity and generosity to God's House, and God's poor, but he swalts his that call with fath and humility; helping where he can, his daughter, in her cherished you and making good the years he passed, out of the fold.

out of the fold.

"The scene in that Hospital room is stamped on the memory of father and daughter, and is recorded by the angels of God.

Who will deny the Apostolite there fulfilled?

fulfilled?

"More things are wrought by prayer than this world dreams of. Pray then, daughters of parents who have drifted with the world away from the old Church. Pray for their conversion, and your faith shall be rewarded.—The Missionary.

THE POWER OF THE PRINTED WORD.

A lew weeks ago we reproduced the words of a Protestant editor A few weeks ago we reproduced the words of a Protestant editor showing the great importance Protestant stated to the support and spread of Protestant papers. We said then that the opinious expressed by this Protestant editor applied with double force to Casholies. pressed by this Protestant editor applied with double force to Catholics and the Catholic press. One thing we have been lacking in in this age of the printing press — the circulation of literature about our holy religion. Tracts, papers, leaflets, tooks, put lished by Protestant organizations of all denominations meet in the organizations of the denominations of the organizations of all denominations and the result of the organization of Catholic literature? How many Catholics think enough about their religion to ensemble for a Catholic publication? It was simply brimning dwelf with Protestant papers, many of which contained the most virginity with Catholic were secular papers. Later we stayed in a similar house keyft by Catholics. Were there any Catholic book of any kind, so far as we could see. But there were secular papers in plenty, and the glaring reds and yellows of the "Sanday supplement" had either pissza look like a bloody be to the bissza look like a bloody be to the best of the "Sanday supplement" had the pissza look like a bloody be to the like a bloody be to th Was this an exceptional case? Well; we would very much like to think so, battons observation proves to us that

batsoner observation proves to the that it was typical section to the interesting to read-how the tate Bishop Peck (Method dist) succeeded in increasing the orientation of a Methodist paper among the people vto whom he ministered. The said that I took the paper into the pulpits.

I opened it wide and showed it to the people, I expatiated upon its beauties, its benefits, its departments, its necesin benefits, its departments, its necessity to any member who would be an intelligent Methodist and know the current history of his church; I warned with my thomes and enhorted. I suppealed to their loyalty. In excertated the distinguity that dropped the church papers and took outside papers, especially it they were scheep. If sweet the whole keyboard of incentives to have the paper. Then, when the brooked been made but by strikings is such to work it by taking subscribers on the spot, of gottalh bould on Sunday as a seligious work. I used blank cards often in the pows.

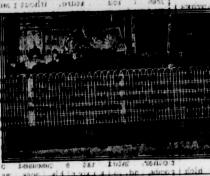
pews.

2 I followed up this bombardment from the pulpt, by the renewed attack at the closer range in the prayer meeting. I repeated this effort in the prayer meeting at intervals. I always gained some at the close of a warm prayer meeting.

3 I next put a elean copy of the paper in my pocket and started on my pastoral visitation each afternoon. By this time I had made a list of all who ought to take the paper, but had not superribed. With this list and the paper in my pocket I began sharp.

superibed. With this list and the paper in my pocket I began sharp, shooting at close range. I went to the house, the store, the shop, the factory. I pulled out my paper and my list. I submitted the question. Most surrendered at once when thus individually appealed to. The few that hesits ed I stayed with till they 'feaw a great light' and su soribed I Only here and there an obtuse or stingy soul escaped.

and there an obtuse or stingy soul
escaped.
There were always a lew poor
people who could not afford to take the
paper. On Christmas or New Year,
would state this tact to the public congregation, and ask the well-to-do to send
a Christmas or New Year gift to these
poor, that would come every week in



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and opportunity permit.

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the year. This always met with quick

At the close of the revival each year appealed to all new converts to take

I appealed to all new converts to belief a church paper.

I this is my "to perience," havit fills me with me with joy to secall it! "Hat-lettiah at it was a good such a ching it these generals Conference awald spans a hong altrion that me person should be appointed ato membership ut should be appointed.

carroact was seen to take the consider the consideration of the carroaction of the carroa soin the work of the Protestant in the work of the Protestart denom-institue; and how keenly they all (slergy and slaity) realizes the power of the printed word, so Would schatz Cathe olics in some measure showed size-ilar seal for their papers 4— Sacred

Lend a Hand.

It may be that you can preserve the reputation, the honor and the life of some friend of yours by setting him the some friend of yours by setting him the example of total abstinence. But, you say, you yourself do not need to take this precaution. Not matter. Make the sacrifice for his sake and for the sake of ethers. Again, you may join the temperance sociales and give your strength to their endeavors. Many self-sacrificing men and women are already working in this cause. Won't you also tend authund?—Paulist Onlendas. The same and hand a shall be soon besed an about adams.

Charity is the first fruit of the Holy Charty is the most rule of the Holy Ghost, by which you love God for His own sake; and then follow the two lovely fruits of Joy and Peace. Their very names are delightful, and they are the two things that make life really happy and always bright. 11 00 1 50 1 50 1 50 1 50 5 1 50



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de la set et la



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OF HAUX SPECTACLES

has been hell career throw the hard wot upon their work as a tasl. It is not type of man wise, where bustling, places and proper the merchance a toy of the care where the care was a toy of the merchance a toy of the merchance a toy of the merchance a toy of the care was the care and proper a toy of the care was the care and proper a toy of the care and proper a toy of the care and the care an once a boy different. their work, all day and grudgingly. ceed, but jolted into to better t

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OMPANY. St. Louis, Mo.

Also kty, fitting spectacies d no license anywhere ntavith agent's outfit.

CHATS WITH YOUNG MEN.

Nothing is Free: The world behaves drift, he will cot back into the true of the world to-day had been employed for thousands of your feeption upon the earth, they could not have provided the comforts, the conveniences the facilities, the immunities, the emancipation from drudgery, the luxuries which you were born, and for which you when you were born, and for which you gave not even a penny or a thought, and yet you say that they world owes you this and the other, and that there are some things which are not purchasable with money? Do not deceive yourself by thinking that you will get something for nothing. All the laws of the universe are fighting such a theory.

You must open an account with the world personally. No need to be disagreeable. Choose, if possible, the your world personally. No need to be disagreeable. Choose, if possible, the your world personally. No need to be disagreed to a complete the disagreeable. Choose, if possible, the your world personally. No need to be disagreed to a complete the pair of your self as a co-worker. Accept the pair of your self as a co-worker. Accept the world personally. No need to the will never true of the will never true of the will never true of the will reach to when he will reach to he will reach to he will reach to him. He rests in camnes knowing he has done his heart of your work when he will reach to when he will reach to him. He rests in camnes knowing he has done his heart of your work when he will reach to when he will reach to him. He rests in camnes knowing he has done his heart

uch a theory,
You must open an account with the
world personally. No manelse can pay
the debt you owe. Whatever money
or advantages your father or any one else
gets by his own afters nature has
stamped "untransferable." The law of

the universe recognizes only one legal tender, and that it personal service. Whatever you get of real value you must pay for. The things that are done for you are delusions. You are a personal debtor to the world. When you were horn, divilization or and a personal debtor to the world. a personal debtor to the world. When you were born, civilization opened an account with you. On one side of the ledger you find: 'con main debtor to all the past ages for the sum total of the results of the icil of the min and the women who have lived and tolled before him. Debtor to the private the buttering, and the services of these who have bought acrifices of those who have bought freedom from bondage, immunity from lavery, emancipation from drudgery." You are debtor to all the inventions that have ameliorated the hard conditions of mankind and which have emancipated you from the same hard drudg-ery and stern conditions, the same narrow, limited life of your prehistori

elaim a living from the world, when you have not earlied the Alothing you have on your back or the shelter which covers you had. Why had to of thousand o people do do you have not earlied the shelter which covers you had. Why had to of thousand o people do do you have not had his faithful shock of thousand o people do do you have not had heart. "The honest, manly ring in Sandy's conduce all of the hearth things, the beautiful things, the beautiful things, the living without effort?

You say the world owes you living what if the sheep should refuse to furnish its work to cover your hay back, the earth refuse to produce the crops to fill your lazy stomech, the army off shores refuse to let out the world's great genary without putting mything bick? What would become of you who have never lifted your finger to learn a trade or prepare yourself for a career, or to do work of any kind, if an edict were to come from the skies that the shore, it is a series and honest, and the shore of you who have never lifted your finger to learn a trade or prepare yourself for a career, or to do work of any kind, if an edict were to come from the skies when the shore, it is given the shore of your mother, who camed to you who have never lifted your finger to learn a trade or prepare yourself for a career, or to do work of any kind, if an edict were to come from the skies of the moment. Sandy if the moment is sandy in Sandy's fearlest face caught his eye. The honest, manly ring in Sandy's fearlest face caught his eye. The honest, manly ring in Sandy's fearlest face caught his eye. The honest, manly ring in Sandy's fearlest face caught his eye. The honest, manly ring in Sandy's fearlest face caught his eye. The honest, manly ring in Sandy's fearlest face caught his eye. The honest, manly ring in Sandy's fearlest face caught his eye. The honest, manly ring in Sandy's fearlest face caught his eye. The honest, manly ring in Sandy's fearlest face caught his eye. The honest, manly ring in Sandy's fearlest face caught his eye. The honest ma

an edict were to come from the skies

your share of the world's work or starve?—Success.

A Chicago title and trust company, doing a large business, has just elected as its president s man who twenty five years ago started in to earn his living by working as an office boy in the same establishment at \$3.50 a week. His present salary is \$25,000 a year. In commenting upon the success of his former associate one of the clerks of the company said.

"As an office Boy he was always on the same and office has been as a success of his former associate one of the clerks of the company said.

"As an office Boy he was always on the more."

commenting upon the success of his former associate one of the clerks of the company said.

"As an office buy he was always on the move; as a clerk he was ever busy; wherever he was, if he saw that something should be done, he did it."

This is not remarkably expertional. Many an office boy has won out by dint of diligence and hustle. It is mostly hustle that differentiates the boy who is marked for success from the one whe is booked for failure of medicerist.

His mother had impressed her high success from the one whe is booked for failure of medicerist.

His mother had impressed her high success was mainly due to her.—Canadian Churchman.

Enles of Politeness.

When the rules of politaness are terest in the office boy who is allowed and the terest in the office boy who is allowed to correctly and thoroughly, who is always on time, and never in a rush to leave, this is the boy the "boss" picks out for the first promotion. This is the boy who makes the valuable clork. For if, as a boy, he likes his work and tries to do it a little better than the rules require, as a man he will always be it a little better than the rules require, as a man he will always be then upon giving ill employer same than the will always be the way. How many appaintments are broken; thing more than the bare equivalent for his wages. Many a business house has been helped along on a prosperous career through the suggestions and by the hard work of subordinates who look upon their work as an opportunity and not as a task.

It is not fair to assume that this type of man and boy is unnearly. Other, wise, where would the great army of busining, progressive, successful hustiness and professional men come from? The merchant who has developed his department store from a little shop was once a boy who looked at the free many of the way and professional men come from? The merchant who has developed his department store from a little shop was once a boy who looked at the free many of the way and the work who are watching the clock all day and perform their work, who are watching the clock all day and perform their step from the work, who are watching the clock all day and perform their seigments grudgingly. These boys sometimes were conjucted fato a realization of their was all always and perform their seigments are never of the work who are watching the clock all day and perform their seigments are never of the work and the work and the proper direction, in the writing and the work and the proper direction, in the writing and the work and the proper direction, in the writing and the work and the proper direction, in the writing and the work and the proper direction, in the writing and the proper direction, in the writing and the work and t

Connectuaities. Many of them call

to better themselves.
There may not be a \$25,000 presidency shead of every sprightly office boy, but there is at least an amonorable competency, for the world is full of opportunities for bright, active, zealous and faithful youngates on pall themselves up by their own boot straps.

Catholic Columbians has a least an active and faithful youngates on pall themselves up by their own boot straps.

Believe in its worth and dignity, no matter how humble it may be. Re member that work well done is the highest testimonial of character you can receive.—Church Progress.

OUR BOYS AND GIRLS.

Fearless and Honest. A Scotch lad arrived in London, and

A Scotch lad arrived in London, and had only a sovereign in his pocket.

"Well, Sandy," said a fellow passenger who had bedriended him during the journey from Glagger, "don't you wish you were safe now with your mother in Scotland?"

"Noa'h said the boy; "I promised her when I left that I would be fearless and honest. I have her fortune to make as well as my own, and I must have good courses."

"Well, laddie, what can you do?" asked a kind voice behind him.

"I can be loyal and true to anybody who will give me something to do," was

who will give me something to do, !! was the quick response.

lence with applicants for clerkships in

to be polite; should strive to "do and say the kindest thing in the kindest

"Thanks" is a miserable expression commonly used by persons who have not had the advantage of good breeding. Every lavor received and civility shown deserves to be recognized and the smallest acknowledgment the recipient can make is to say or write "Thank you."—The True Voice.

CHATS WITH YOUNG MEN.

Nothing is Free: The world schools of the well the world to day had been employed for the world to deep his harbor. When he will reach it matters not to him. He rests in cammens knowing he has done his heet. Our Young People. Wour work.

Do it cheerfully, even if it is not only realize that refined manners weigh at all simes against anything having a refuge from the dangers of life, sees the same lively interest world with the world, with the conveniences; the same lively interest world with the world, with the world with the world with the world with the world, with the conveniences; the forever, had to something higher. Keep you say that the can't be done. Endeavor to do it you when you were born, and for which you gave not even a penny or a the price less the will see the same lively interest world with the world, with the converse to something higher. Keep yound lower their vokes, wear plain clothes in the street, and stone to rob her of her captive who is bound to have a penny or a the price less to be a first to be questioned whether the instance will be a the price less the gary left to us by Jenns Christel Beauty in the clark with the will reach to us by the tis to be questioned whether the insists upon as the price less the gary left to us by Jenns Christel Beauty and the chart while states the same lively interest would only realize that the set in the street would with the world, with the result is not made to world with the world with the wo

We dust all realize that this life is full of sorrow, and if you personally have had the good luck to escape your share of it, you are a very fortunate

But do not on that account, allow sourself to grow cold hearted and unsympathetic to others.

Those poor others! Their lot is often so hard—so lonely—so tall of

wisery.

We are here to "heal the wounds and bind the broken heart;" and the only way we can do this is by being kind, loving and sympathetic.

A few words of love will do more to help a sufferer than money some

For heart sickness is much harder

For heart sickness is much harder to help than hunger and poverty. Show interest in others; try to help them; go out of your way to lighten the burden of the heavily laden.

Do not hesitate to whisper your kindly thoughts in their ears. Do not pass by on the "other side"; if you are strong, then be merciful.

Remember that we all look at life from a different standpoint, and what might appear like a grain of mustard seed in your path to you is an almost insurmountable obstacle to your weaker sister.

The more she shrinks the more necessity for you to step in and help her on her way with genuine sympathy and loving sisterly words and acts.

INFLUENCE OF THE CHURCH.

A London daily newspaper observes

Yet when we consider the facts that are patent to even the most careless observer, the success of the Catholic Church in all parts of the world, the ease with which she finds her way into the hearts of men and women, the daily record of notable conversions which distinguishes the ministry of her clergy, the preservance in the fold which marks poor and rich alide who belong to the communitor, ne man can dony that the Church has hooks of steel has high her to her children and which make her the most varied as well as the most united and compact force in the religious world. We might add, also, in the world apart from religion; be cause it is the Catholic Church more than any other organization on the

and her divine work of teaching of nations. Her kingdom is indeed from the rising to the section of the sem. Nor does it end here on earth. For the is evidence convent to convince every honest mind that her power is attested also by numerous miracles wrought by God Himself in honor of those children who have served Him in a special manner while they were in the flesh and have afterwards merited at Hik hands the your of eternal fig.

The standard have afterwards merited at Hik hands the your of eternal fig.

The standard have afterwards merited at Hik hands to have after the course of the Church to struct the course of the Church was the characteristics of the Church was a structured to the Church was a structured to the Church was a structured to the Church makes converts in spite of the

hap is and prosperity of the fid.
On the course of the church is or full to the man's hearts process because the man shows a status of dap to the man's heart status of the man shows to heart should be seen to the man show the from so the the man show the first should be seen to the should be should be seen to the should be seen to t

ing itself to her forever.

The influence of the Catholic Church is not strange, therefore, but natural, as she is the one Church founded by Christ. And it is only by reason of this natural adaptability of the Church this natural adaptability of the church and the ever present guidance of the Holy Spirit, who keeps her from error, that the Church grapples to herself with hooks of steel men and wamen from every rank of society and every grade of culture.—Providence Visitor.

MINISTERS PRAISE THE CATHO-LIC CHURCH.

In Chicago on a secent Sunday the members of the Pilgrim Congregational Church heard the Catholic Church lauded as the only Christian Church which has adhered consistently to its original doctrines. The sermon which was preached by Rev. Frederick E. Hopkins, was an attack on the new theology, and the pastor spoke of the many Protestant elergymen who have torsaken the theology of their ancestors. There is but one Church in the United States, he said, which has stood right up and defed all this drift and all these newlangled netions, it is the Roman Catholic Church. And it has the biggest churches and the largest congregations. It is the mightiest social influence in all of our cities, and we know it."

At the New Jersey Conference of the Epworth League, held in Millyille on May 1, the Rev. J. Morgan Reed, of Trenton, said:

"We are blind if we do not see that we are facing a serious problem. A problem is how to reach restricts for our church. There was a time when almost every Methodist church was reaching out, but there

A London daily newspaper observes that it is one of the strangest characteristics of the Church of Rome that she alone among the denominations has discovered the secret of grappling to herself with hooks of steel men and women from every rank of society and every grade of culture. Such praise is, indeed, worthy of the Church, and all the more acceptable to Catholics as coming from a non Catholic newspaper.

Yet when we consider the facts that are patent to even the most careless observer, the success of the Catholic Church is certainly the wisest church is an any of us. They have more real good sense than any of us. They have more consing from a non Catholic church is certainly the wisest church is an any of us. They have more real good sense than any of us. They have more churches and run them. Roman Catholic is holding well. What is the secret? The reason their churches are filled is that they emphasize the Church in all parts of the world, the are filled is that they emphasize the Church in a strong manner. They do not let people join the Church and then leave it. Some of our folks would have a nightmare in the daytine if we wore a cross on a watch charm. We must impress upon our people the importance of attending church every Sunday. There are a great many who join our church, come a Sunday or two and pay the dues, and some even do not do that. The church must save the world even politically."

cause it is the Cataolic Church more than any other organization on the earth that is saving the nations from the evil tide of socialism and anarchy which are threatening destruction of all law and order.

The past history of the Church proves even more conclusively her power to win men's souls. Since the time of Christ the Church has spread over the entire surface of the earth. No land that is not a witness to her triumphs. No people who have not experimed the consoling graces of her saving doctrine. No time when hundreds of her children were not ready to give up all earthly riches and to madergo sufferings and even deather prove how dearly they loved the Church and her divine work of teaching all nations. Her kingdom is indeed from the rising to, the setting of the employment of the sing to, the setting of the employment in the Catholic, or rather a Catholic, aspect of the Irish Nationalist movement is thus presented by a corres pondent in the Catholic Times in reference to the hostile attitude thereto of the native English Catholic element; "What is the Irish question if it is not a Catholic one? Why is Ireland as she is to-day? Because they are Catholics. Why are the majority of Ireland's representatives ignored? Because they are the chosen of Catholics. Why are the minority treated so differently? Because they give the chosen of Catholics. Why are the cause they are Protestants. Will any intelligent man maintain that if Irelations in the fising to, the setting of the employer.

CONSTRUCTING FIREPROOF

Serious efforts have recently been nude; to reduce the frightful loss from lightning and fire on Canadian farmer Analy show have been wholly successful, not only in securing a thoroughly lightning and fireproof construction, but also in bringing the price down to and even below, that of the old-time board, and shingle barry.

The new plan is to use corrugated galvanized sheets for rooping, and siding barns and all outbuildings, these sheets are very rigid, and make a perfectly strong construction when used over very light framework. No sheeting boards are used at all—only light puriful stiffs being necessary.

Sitch buildings are now becoming very common, and users everywhere afficient that of Acording to the to Coraffirm thato? Acorn agusting of the right of the property of the please Silver R. Saling Co. Limited of Preston, Or L. in the most satisfactory materials flow for the purpose. They are so hearth galvanized that they east a contast a generation and never real repairs. The firm above mentioned to liquid the property of send to inquirers their int resting litera-ture about " Acorn Quality " Chringated Galvanized Sheets, and give names of users in all parts of Can da. 46



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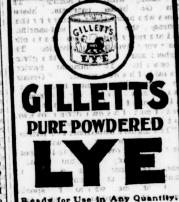
iand were Protestant she would be as she, is to day? Not one. She is suffering for her faith, bleeding to death! And yet English Catholics would not help to staunch the wound."

But does not history attest that be fore Protestantism appeared in the world—when England as well as Ireland was all Catholic—the English persecuted and oppressed the Irish people. Was it not in those times that to kill "a mere Irishman" was no crime according to English law in Ireland?—N. Y. Freeman's Journal. land were Protestant she would be as

N. Y. Freeman's Journal. My Son was really as my heart; when He suffered it was as if my heart en-dured His torments and His pains. His sorrow was my sorrow, and His heart was my heart.—The Blessed Virgin to

St. Bridget.

Long-suffering, and mildness enable you to bear with the troublesome ways, the defects, the sins of others, for, as we are none of us perfect, we are a trial often to each other.



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May both days in cluster.

May both days in cluster. JAFIES MASON, Gen. Mgr. 354

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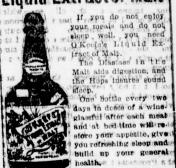
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A SHRINE OF THE CROSS.

There are many places on this unhallowed earth sanctified by a direct and evident manifestation of God's holy presence and by visible proofs of the sovereign rule of the supernatural over the natural, of the Creator over the creature. In our times, as well as in the years of His public life, Jesus Christ is present in the world, and walks among the children of men, "going about doing good." Even in our days of little faith there are those who, in spiritual and physical malady, call upon the gently sympathetic Saviour, and, by their faith, they are made whole, for at many a shrine and sanctuary the blind see, the lame walk, the deaf hear, the paralytic is quickened, and a thousand other ills are cured.

I. Hundreds of those shrines have become famous in time and place and their names are familiar. The sepulchre and the holy places— Loretto, Lourdes—and the hundred miracle-famed effigies of Mary. The tombs of the Apostles Peter and Paul in the Eternal City and St. James in Spain we have all heard of. Their miracles, their wonders, their marvels and their more than earthly atmospheres fill the atheist with awe, the heretic with a sad isolation and the Catholic heart with gratitude that it sees a palpable and indistince. For the CATHOLIC RECORD.

tion and the Catholic heart with grati-tude that it sees a palpable and indis-putable reason for the faith that over-

Besides the great shrines and holy places known to fame there are hund-

places known to fame there are hundreds of others, the report of whose graces goes not beyond the confines of a lonely village, nor is re-echoed beyond the threshold of a simple fisher's home. A shrine of the last named class I wish to speak of.

Newfoundland would never be suspected by the passing tourist to possess a sanctuary. Its stern coast-line, its uninviting head lands, the fog, the menace of sailors, all give the errant passenger who sails out of the gulf on the ocean liner negative ideas of the holy or the sublime so far as the lonely the ocean liner negative ideas of the holy or the sublime so far as the lonely sentinel of the St. Lawrence is concerned: and yet in this North land—at a distance so cold looking and unattractive—the Catholic missionary will find hearts as warm in faith and charity as those of the primitive Christians of the Catacombs on the Appian way or the martyrs of the Colliseum. the martyrs of the Colliseum.

On the South-West coast far up in one of the magnificent bays that beautify our Island home is Conn River once the wigwamed rendezvous of the restless Micmac, but now outwardly having the appearance of a white man's plantation. Among those poor children of the forest is a strong faith and an ardent charity rarely found among people who have had better opportunities. There, also, the missionary is forcibly reminded of his Eternal priesthood—for the enthus-iastic reception of the chief and tribe could only be extended to the ambass-ador of Christ. Not far from this camp is another Micmac bivouac subject to the chief at Conn River. The place is called Bay du Nord. After two hours' hard work scaling the almost perpen-dicular cliff and penetrating a pathless forest the visitor is arrived at the

Shrine of the Cross.

On a level table land formed of solid whinstone, which nature had admirably prepared for the purpose, a large cross is traced and formed. It is outlined by hundreds of small stones or pebbles which are laid with great precision which are laid with great processor along the stone surface. The shape or form of the cross is most peculiar: it is neither Greek, Latin or Celtic but perhaps a combination of the three. It bears the mark of great antiquity. The bears the mark of great antiquity. The Indians who are classic in tradition and folk lore can give no human explanation of its origin. To them it is simply a cross placed there by the hands of the ministers of grace—the angels—to keep alive their precions faith in days when it was proscribed and when the priests' footfalls were rarely heard in Terra Nova. It is surely we cannot disassociate the soldier from the small stones have left at the flag as we can not disassociate the heard in Terra Nova. It is surely venerable, the small stones have left a deep impress on the cliff top which alone could but have been the process of a couple of centuries. An enquiry amongst the older settlers evined the fact that in their grandfathers' time the origin of the cross was wholly un-

The Indians venerate this spot and hold it in holy reverence. Before set-ting out for the hunting-grounds they visit the cross and place themselves under its protection. Here also comes the sick Indians to be cured—and the foot of the cross has monuments of crutches and sticks to show that their prayers were not unanswered. Even the Protestant settler, betimes, goes to pray at the shrine and returns feeling inwardly that the place on which he

stood was holy.

After our visit the Indian guide fell on his knees and so did we all and we came away feeling the Omnipresence of the Almighty. Whose immensity fills the world, and is equally felt amidst the world, and is equally felt amidst the loneliness of the silent forest and the throb and noise of humanity's

mighty meeting places.

M. F. POWER. Harbor Breton, Nad. June 7th, 1907.

A Convert's Thought,

I suddenly realized clearly what I had only suspected before—namely, that if the Church of Christ was, as I believed it to be, God's way of salva-tion, it was impossible that the finding of it should be a matter of shrewdness or scholarship; otherwise, salvation would be easier for the clever and leisured than for the dull and busy Two or three texts of Scripture began to burn before me. "A highway shall be burn before me. "A highway shall there," wrote Isaias; "* * * t redeemed shall walk there * * redeemed shall walk there. The wayfaring men, though fools, shall not err therein." "A city set on a hill," said our Saviour, "cannot be hid." Again, "Unless you * * * become as little children, you cannot enter into the kingdom of heaven." And again, "I thank Thee, Father beathings from And again, "I thank Thee, Father be-cause Thou hast hid these things from the wise and prudent, and hast revealed them to the little ones."—"Confessions, of a Convert," Rev. R. H. Benson.

WORSE THAN RIGHTEOUS WAR.

ARCHBISHOP IRPLAND IN MEMORIAL DAY SERMON DECLARES THAT A NATION CAN SUFFER WORSE CALAM

In a Memorial Day sermon preached in the Cathedral of St. Paul recently, Archbishop Ireland, who is the Archbishop Ireland, who is the national chaplain of the G. A. R., and national chaptain of the G. A. R., and one of the few surviving chaptains of the Civil War, defended righteous war and took the ground that nothing would so bring home to the people a sense of righteousness and awaken in them the spirit of self-sacrifice so necessary to the life of a great and high minded nation.

The Cathedral was crowded with old soldiers and officers and enlisted men

soldiers and officers and enlisted men from Fort Snelling and members of the National Guard.

The Archbishop said in part:

"A pure and high-minded patriotism will ever keep a people great and noble. It will guard a people from reaching down to the mere earth as their final destiny. It will teach them that the voice of duty must be supreme in the soul. You can ever trust a people

in the soul. You can ever trust a people of whom it is said they love earnestly their country, and when you read of a people that they have allowed the sweet rose of patriotism to wither and decay you can say in all truth the nation is ready to die.

"In Rome's great empire its standards were borne in honor to the foremost ends of the earth while Romans were patriotic, but when the daily cry was 'bread and play 'despair was settling fast upon the vast regions once honored by noble virtues, and the hordes of barbarism appearing on the frontier there was no successful soldier awaiting them and the empire of Rome died.

PATRIOTISM EXALTS.

"The virtue of patriotism lifts upward every noble mind, every generous heart, even to the skies where reigns the Omnipotent, and there it hears the divine voice: "It is I who made man and bade him live within the family, within the country." The Lord God blesses patriotism, blesses those who honor their country by their courage, their spirit of self-sacrifice, and are ready if need there be to offer PATRIOTISM EXALTS. and are ready if need there be to offer their very lives for its salvation. highest mark of virtue is the giving of one's life. The incarnate Saviour has said of his own mission, "Greater love than this no man hath, that a and the proof he held out to the children of men of his own divine love was that His life was at their service.

"The highest embodiment of patriotism is in those who are soldiers of their country, ever saying to it: 'Speak and I am ready, even unto death.' Hence, the honor which we owe to country and to the country's flag is due to the men who are by special mission the guardians of the flag, whose work every day is a work of su-

NOBLE MISSION OF SOLDIERS. "Soldiers, your mission is noble; your mission deserves from your your mission deserves from your countrymen honor and hemage. Caesar countrymen nonor and nemage. Caesar in olden times said to the ship upon which he was stepping, 'Thou carriest Caesar'—a supreme honor to the ship. Soldiers of America, you are the bearers of the banner of America. To those banners all citizens owe service, but you have detached yourselves from ordinary avocation of life to be its special defenders. Hold in high estimate your vocation as you hold in high estimate your country. Be you discip-les of the purest and best patriotism; carry in your souls all the sweet and noble virtues which go to constitute high-minded, truest patriotism.

the flag as we can not disassociate the the flag as we can not disassociate the flag from the country. Americans have a duty most solemn, most sacred, to the army and navy, the abiding defense of the flag. Let it be the boast of America that her soldiers are loved and honored. PEACE IDEAL FAR OFF.

"America needs its soldiers. Much is said of universal peace, of methods of arbitration by which peace shall be secured without recourse to the sword. We bless peace, we pray for its coming. When the Infant of Bethlehem was born angels sang 'Glory to God on high and on earth peace to men of good will.' Peace is ever the

men of good will.' Peace is ever the ideal, but will the ideal ever come

ideal, but will the ideal ever come until we have crossed the threshold of the kingdom of the skies?

* No doubt we should work for universal peace, holding up ever before our minds the ideal; we must labor so that war is not necessary so that so that war is not necessary, so tha when war does come it will be in formal least cruel. Let us cultivate among nations love for one another, so that war shall never be declared by one against another unless there is absolute necessity; so that when on the very battle fields the soldiers of one army the soldiers of another, whether that other be his captor or his captive, he will still say 'We are brothers.'

he will still say 'We are brothers.'
"No nation should declare war when by any measure it may be avoided and certainly war must never come with the tinge of injustice darkening its edicts. It must ever be a nation's last

LOVE PEACE. BUT KEEP ARMY. "We welcome the tidings of the great international congress to meet in the capital city of Holland; we bid godspeed to its deliberations. But we retain our army and our navy. Peace is the ideal. But as men and nations are made we never know when war will come and we must remember to be ever ready for it. What sublime courage is required of the soldier when the bugle sounds and he is bidden advance ! A last thought to father, mother, wife and child. A last glance at all that life can offer of joys and hopes, and onward he rushes into the jaws of death.

"War is terrible. He only can tell who has witnessed the battle, who has seen the brave men fall thick and fast and nations are made we never

to the ground. He only can tell who has passed over the field of battle when the rattling of artillery and musketry has ceased and then heard the heart rending monings of the wounded and the dying and there hearkens to the woss of homes far away. War is dreadful and yet, soldiers, there is something far more dreadful.

"Far more dreadful is it that the country be disgraced, that the flag be dishonored, that no longer does it unfurl its folds in joy and triumph amid the nations of the earth.

INJUSTICE CALLS FOR WAR

Inri its folds in joy and triumph amid the nations of the earth.

INJUSTICE CALLS FOR WAR

"Far more dreadful than war is it to have it said the country is torn asunder, the country is menaced with ruin or death. As the father or the child should sacrifice life to save the family in hours of peril, so must the citizen step gladly upon the battle field exclaiming: 'Not at least until I am dead shall my country cease to be the fair nation the Almighty has bidden it to be.' Take men as they are and peoples as they are: preach to them justice and righteousness, but let them know that when justice and righteousness are trampled under foot war shall be waged in defense of justice and righteousness. We are not going to set aside our army and navy, bound to the defense of country, as we are not set aside our army and navy, bound to the defense of country, as we are not going to set aside in cities and states

going to set aside in cities and states the policeman and the magistrate. "Terrible is war, fearful is the bat-tle, yet when the battle re-echoes righteousness, when its purpose is holy and noble, the battle is sublime.

and noble, the battle is sublime.

"A battle for justice is a high lesson to the whole people that there is something more worthy of love, more worthy of life than gold and silver, than counting houses and ships of commerce. It evokes into action the most beauteous of virtues; it freshens and strengthens the whole spiritual life of a nation. May war seldom come; may the need of war seldom confront the country, but, withal, we are permitted to ask. of war seldom confront the country, but, withal, we are permitted to ask. What so well as a just war will bring home to the whole people the sense of righteousness and awaken in them the spirit of disinterested self-sacrifice so necessary to the life of a great and high-minded nation?"

MODERN CHRISTIANITY.

A great number of Methodist ministers are preaching the new theology. Thus while some are coming nearer to the Church of Rome others are moving farther away from all Christianity. In this respect the Methodis and Episcopalian churches are alike. So that while on the one hand the prospect looks bright for Christian reunion, on the other hand it becomes more and more evident that at the time when reunion may be hoped for there will no longer be any Protestant-ism left in the world— those who will not then have been received into the Catholic Church will not be Christians in any sense.

prominent New York Methodist minister declared last week that people of to-day cannot be saved by old-fashioned methods." That is, we cannot expect men at the present stage of civilization to give their assent to doctrines and dogmas which have be-come obsoleto, which have bescorned by so-called scientists, which smack of carly Christianity and are unsuited to educated minds and harmful to the material aggrandizement of the nation—the dogma of the divinity of Christ, for instance, and the Virgin birth, and the Trinity. Higher criticism has not been able to prove that Saint John wrote the last gospel—therefore it is unworthy of belief on the part of an adnessed way. the part of an educated man; we cannot understand the mysteries of the Incarnation and the Trinity—therefore, these mysteries are impossible. To such logic has the world become a prey. No wonder the more Christian Protestants in sheer despair seek safety in Rome.-Providence Visitor.

Getting On In Society. Eugene Kelly was a prominent Catholic and millionaire in New York. His daughter, a practical Catholic, married however, against her mother's wishes and counsel, Frank J. Gould, a multimillionaire and bad Protestant. Mrs. Gould is now seeking separation from her husband on the ground of cruelty. She married in haste and will repent at leisure. She had better have wedded leisure. She had better have wedded some Catholic young man, with practical piety and not much money. It is an old story, but many Catholics who are rich want to get in the 400, and become richer still. There is not a poor and pious Catholic girl in New York who is not happier than Helen Kelly Carld — Mowning Star. Gould .- Morning Star.

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CATHOLIC ORDER OF FORESTERS.

At the meeting of the provincial court of the Catholic Order of Foresters, held at Chatham on the 18th, Dr. Comelly, the retiring provincial chief ranger, was presented with an address and a purcher food. The presentation was a complete the control of the contr

foronto, Provincial V. C. R.—Albert Montrequil, Valkerville, Provincial Secretary — Vincent Webb. Ottawa. Provincial Treasurer-Geo. W. Seguin

Provincial Treasurer—Geo, W. Seguin.
Ottawa.
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Acton; J. G. Foley, Ottawa; Dr. W. B.
Cavanagh, Corawall; and R. Gignac of
Penetang.
The delegates to the international convention were appointed as follows: Revs.
Fr. Beausoleil, Fornier; G. W. Seguin,
Ottawa; D. St. Pierre, North Bay; C.
Boureau, Ottawa; J. Chisholm, Corawali;
M. F. Morgan, Toronto; Rev. P. Mc
Guire, Downcyville; J. G. Foley, Ottawa;
A. Decaley, Collingwood; Dr. Dyer,
Perth; H. F. Noonan, Perth; J. J. Nightengale, Toronto; and Rev. J. J. Feeney,
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REVISION OF THE VULGATE To the Editor of the Guelph Mercury ;

To the Editor of the Guelph Mercury;
Doar Sir-If I mistake not, it is the prevalent seatment in a mixed community like ours that religious controversies are to be deprecated. We are broad-minded enough to agree to differ and to confine our differences to our church walls. What seems to me an uncalled for paragraph on the Vulgate version of the Bible, over the signature of your contributor. The Blacksmith, in Saturday's issue, demands in the interests of truth a word of answer and refutation. I think it were difficult to gather in an equal space such a number of inaccurate statements.

in the interests of truth a word of answer and refutation. I think it were difficult to gather in an Equal space such a number of inaccurate statements.

First. so far from the revision of the Vulgate the old Latin edition of the Bible, "implying an abnegation of infallibility," as a matter of fact the Council of Trent decreed such a revision, and the succeeding Popes carried it out. Sixtus, in particular, having appointed a commission of learned Cardinais for the purpose, on receiving and examining the result of their labors found it so defective that he ordered another revision. This was undertaken by his successors and accomplished in such a thorough and perfect meaner by Clement the VIII., in 1592, that no emendation has been since called for. If the Council of Trent and the line of Popes succeeding till Clement, "abnegated infallibility," at fall to see why Pius X, should be at pains to keep up the pretense. The truth is the Council of Trent and the Popes, following the lead of Damascus, who in the end of the fourth century entrusted to Jerome the task of translating and correcting the ancient Italia version of Scripture, reaching back almost to the apostless—declared Jerome's version authentic and authoritative—authentic as containing nothing contrary to faith and morals, and as substantially representing the original Scriptures; that is a fairly accurate rendering of them in all important particulars. This does not mean that errors obscurities and mistakes may not have in the course of time crept into the numerous copies, translations and editions; and consequently that critics are not free to compare copies and manuscripts and note such errors in their comments. Again, when the Council and the Popes rondered the Vulgate authoritative repict its authority in the large sense explained above, and rendered it obligatory in the daily exercise of the Church ministry, in lecturing, presching, exhortation. This implied no condemnation of other versions, if not erroneous in faith nor prohibition on critics and B

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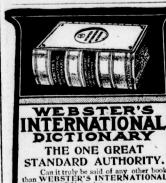
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The Catho LONDON, SATURDAY

A TRACT FOR The Christian Scho Faul, of Trenton, is principles which are by our educators. is a subject, importa ation, is a truism ; a so called, which sac: fads and feeds it on m of religion, is losing without the fold, ma the pronouncement Catholic authorities

The Bishop insist

that if to educate whole being, religio ated from any curri The Catholic must than the formation ual culture. His must be based upo destiny. He must man is created to likeness; that thi stone to the next. education must not mere physical, eth development; it higher, nobler fits for eternity a Mere learning is o out that fear of t beginning of wisdo is trained to piet to the law of G without Gol is p passion and pride

So many theorie education are pro Catholic may app cation for the you from the Catholic power of the Chu confines itself to things affecting t or which is prim

these things. Pope Pius IX. Archbishop of F XIII. in the end February 8, 1884 on the principle just cited.

schools for diver most potent is school is, so fa and enabling the the world, far This they belie contrary. Whe non-Catholic so faith they mai guard their ch point is that a judgment of th note virility of speaks it is the obey. Sending lic schools whe of our own be Catholis intere

the non-Cathol that we have o educators nor The true Cath for guidance o word. The ch who, imagining creased trous our schools s Catholic-is n owe no allegi have heard on say at a publi ligious. And commented u regarded as the officiency in Ontario i " Col." to sl other parts things as th of Orangeism in praise of

> The state gan the Sun correct. In da Castello in Milan. confraternit in Rome. romeo re-o and gave impulse.

Arbor D

son are hear