

The Catholic Record

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

VOLUME XXXII.

LONDON, ONTARIO, SATURDAY, FEBRUARY 26, 1910

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OUR CRITICS

We wish to say to our correspondents, who do not see eye to eye with us on the liquor traffic, that we are not disquieted in the least by their critical and somewhat abusive complacency. As a deterrent to their self-complacency and their idea of our ignorance on this matter they should not forget that the public opinion of to-day is not the public opinion of the time when they donned the bartender's apron and "set them up for the boys." If they can say any argument in their favor in the trend of the times they must be endowed with a wondrous optic nerve. Employers, as a rule, demand sobriety on the part of the employee; and not a few of them insist upon total abstinence. Again, the man who frequents the road-house is regarded as one who is making a bid for failure in life. Doubtless some of these places have the wastrels, the irresponsibles, the vicious, and their patrons, but the average citizen holds them in abhorrence and is making efforts to rid the countryside of them. The "hops" or dances that but a few years ago beguiled the unwary to their bar rooms have lost their fascination. And the proprietors rage and mutter words about "cranks" because the joyous crowds with the dollars cross no more their thresholds. It boots little to call us extremists, because, in our opinion, the bar-tender must be a man blind to the beauty and possibilities of life and dead to every noble sentiment. We may be wrong; but we cannot see how doing out liquor to young and old, year after year, can effect anything that is to be envied. Some of our Catholic societies fail to see it, for they deny him admittance to their ranks. Our pastors, though not without discernment, exhort him to give up the business and to adopt a more decent way of gaining a livelihood. The ever increasing army of those who refuse to countenance the traffic do not believe that it calls for either brown or red. Let us waste no words, says Archbishop Ireland, on the possible or ideal saloon. It will be time enough to discuss it when it will be discovered, the saloon as it exists to-day trades in and battens upon intemperance, and at its door must be laid all the dire evils which accompany or follow from intemperance.

PARENTAL DUTY

If parents would but think of their duties and responsibilities we might have sons and daughters who would be a credit to their religion and a benefit to their brethren. In the home character is fashioned. Day by day the example of parents touches impressionable souls, moulding and forming them into things of beauty or things of ugliness. And, leaving home to make their way, the children upon their parents. If they have learned at the family hearth to view things by the light of eternity they have acquired a knowledge more precious than gold or broad acres. That knowledge will steady them, be as a balm for every suffering, and arm them against the onrush of the world. It will give them peace and happiness and shield them against disappointments and heart-breaks. For much of our misery comes from the fact that we are striving not to be, but to have. A man may hold everything and be unhappy; but he who has been taught to keep faith's lamp burning brightly—to realize its beauty and life-sustaining powers, is rich, supremely rich, though he walk in obscure places and with an empty purse. Old talk this, but needed when men born for eternity stand with bated breath and cap in hand before the dollar.

THE MODERN PHARISEE

It, says Chesterton, there is one thing worse than the modern weakening of major morals, it is the modern strengthening of minor morals. Thus it is considered more withering to accuse a man of bad taste than of bad ethics. Cleanliness is not next to godliness nowadays, for cleanliness is made an offence, and godliness is regarded as an offence. A playwright can attack the institution of marriage so long as he does not misrepresent the manners of society; and I have met Ibsenite pessimists who thought it wrong to take beer but right to take prussic acid.

MISCHIEF MAKER

The Catholic who lives out his faith is as a ministering angel to those around him. His deeds are eloquent and compel attention. His regard for the little courtesies of life, his rever-

ence for virtue and unwavering obedience to his faith are always productive of results. But the worldly Catholic has been, and is, a mischief maker and trouble-breeder. The Church has always had to reckon with him and his works. Putting self before God, he is critical of what in his opinion encroaches upon the domain of self. When authority's rules are not in accordance with his views he is apt to be scornful, or to express his pity at the reactionary policy of authority. Above all, he poses as being broad-minded. By many a hint he lets us know that he is not like the ignorant Catholic. But he is silent when loyalty demands speech and is verbose when reticence would be more becoming. Wishing to obtain the plaudits of the non-Catholics he gets but their contempt. Not that he wishes to cut himself off from the fold, for on occasion he is a panegyrist of the things of faith. But, nevertheless, his lips distill venom here and there: he is captious to a degree, and, masquerading as a just man, stabs truth and justice as opportunity arises. Dealing with the perverse and sinful is a simple task compared with that of finding the soul of a worldly Catholic in the maze of its falsehood, ignorance and conceit.

LIGHT FOR OUR FRIEND

When we said that the French Government warred against Christianity we were told by a religious weekly that the Church alone was the object of its hostility because it was reactionary—an enemy of progress and democratic ideas. Its editor sneered and reviled us, and for arguments fed back upon the gutter newspapers. But since the French officials of Madagascar have been pricking the English Protestant missionaries, at work in that colony, with atheistic steel, some of our non-Catholic friends are beginning to see the light. For example, the Congregationalist says "the militant secularism, which has been the outstanding feature of French life at home, has even in an exaggerated and apparently malicious and bigoted form, done its best to root out Christianity among the Malagasy people altogether." Perhaps our friend may be constrained to abandon the role of champion of the revilers of Christianity.

LEST WE FORGET

Many men pride themselves on being "up to date" on every subject—to have surface but no depth, to read the latest novel portraying intrigue and passion, and to have a pitying condescension for the books written in love and enthusiasm by the saintly. They work themselves into a frenzy of indignation over wrongs of other people while those of their own city are unnoticed, and while easpools of iniquity are at their doors. The thoughtful are alarmed at the spread of unbelief; not that reasoning infidelity has entangled them in its meshes, but rather a flippant ridicule of the joys and terrors set before us by revelation. Doctrines consecrated by the belief and veneration of past ages are target for quip and jest. When Luther sent his followers on the road to anarchy he trained the guns of scriptural argument against the Catholic; to-day the groundless assumption, the scold of the sceptic, the wit of the blasphemous are the weapons of attack. This moral poison, says an author, is corroding every stratum of society. It corrupts and wastes all healthy growth, breaks and unties the ties that unite the family, checks the birth of children, and tends to reduce the world to that condition which wrings from Lacordaire: "Show me a man among the population of our great cities and I may yet believe in the regeneration of my country."

FOR THE CATHOLIC RECORD

THE INDEX

SERMON PREACHED AT ST. JOSEPH'S CHURCH, OTTAWA, FIRST SUNDAY OF LENT, BY REV. P. W. BROWN
"He that heareth you, heareth Me; and he that despiseth you, despiseth Me, and he that despiseth Me, despiseth Him that sent Me." (Luke, x, 16)

in whatsoever pertains to the domain of faith and morals. Hence she prescribes what they shall believe and formulate rules by which their conduct shall be governed. With purely secular affairs she does not meddle; but in all questions affecting the moral well-being of her children, her authority is paramount. Like the statutes of the natural law and the precepts of the decalogue, some enactments of the Church are prescriptive; others are prohibitory. Amongst the latter is the Index of Prohibited Books, which we speak of this evening; and I shall discuss it by answering, briefly, two questions—What is the Index? Why does it exist?

What is the Index? The Index is a list or catalogue of books which Catholics, under severe penalties, are not permitted to read or retain in their possession. The Index is a universal law which applies to the faithful, regardless of race, language, nationality, learning or station in life. There is, perhaps, no enactment of the Catholic Church which has been so frequently assailed as the Index; and this is because the Index is not confined to heretics and unbelievers; but even Catholics are to be found who denounce it as "an echo of the Inquisition." These, evidently, are not aware that the prohibition of books is a very ancient practice, and censorship even antedates Christianity; for in the time of the Jews before the Babylonian captivity, and, according to the testimony of the pagan historian Livy, it was a prerogative of the magisterial office in the early days of the Roman Empire. It has been exercised from the earliest times by the Church. In "The Acts of the Apostles" (xix, 19) that the Converts at Ephesus burnt their books of magic at the request of St. Paul; and one of the apostles (Iv) ordered the deposition of any one in the ranks of the clergy who should publish in the Church, as holy "the falsely inscribed books of the Impious." Down through the centuries, in fact, the Council of Nicea (325) prohibited the use of "Thalia," a book of Arius; Leo the Great suppressed and ordered to be burnt the books of the heretic Pelagius; even the Synod of Versell (1051) condemned the writings of Erigena and Berengar; and Leo X. ordered the early writings of Luther to be publicly burnt. In fact, the present day Index of Prohibited Books was established by Henry VIII. in 1532. The first "Roman Index of Forbidden Books" was published by Pope Paul IV. in 1558; and it remained in force until the publication of the Tridentine Index in 1564. This edition of the Index is so called because it was drawn up by a commission appointed for the purpose by the Council of Trent. The Council, however, did not formulate any decrees regarding it; but the whole matter was referred to Pius V., who, in 1571 instituted the "Congregation of the Index," whose duty it was to examine all books and writings of questionable character. This congregation consists of a competent number of Cardinals, according to the general instructions of the Pope; and its secretary is chosen, invariably, from the Dominican Order. It has, moreover, a large membership of learned theologians, called consultants, appointed by the Pope. The Council of the Apostolic Palace, the primary and official Council of the Congregation. The principles and methods to be observed by the "Congregation of the Index" are laid down in the Pontifical Decrees; and a "Constitution" of Benedict XIV., "Societas et Munera" outlines the duties of its members which may be summarized as follows: "The duty of the opinions and sentiments of any book that comes before them, with minds absolutely free from all prejudicial feelings; they must dismiss a particular book only on the ground that it is contrary to the faith or the precepts of the Holy See; and their prohibitions of any particular book; they shall put away all zeal of party, and keep before their eyes only the decisions of Holy Church and the common sense of the faithful. The Index is contained in the Decrees of General Councils, the Constitutions of the Roman Pontiffs, and the consent of orthodox Fathers; and the consent of the Council of Trent. The 'Congregation of the Index' has undergone some modifications; and within recent years its scope has been enlarged. This larger sphere is outlined in the Encyclical 'Pastoralis Grævis,' issued three years ago by Pius X., in condemnation of "Modernism."

While formerly the "Congregation of the Index" passed only on books in regard to which it was expressly appealed to, it has now become a regular Vigilance Committee for the whole Church. The Holy Father says: "For the future it shall be the province of this Congregation not only to examine the books reported to it, to prohibit them if this should seem well, and to concede dispensations; but also to officially investigate in the best available way whether any writings of any kind that should be condemned are being circulated; and to remind ordinarily how strictly they are bound to condemn pernicious writings and to denounce them to the Holy See." These are the duties of the Index, and these its prescriptions more effective, the Holy Father has commanded the Bishops of the Catholic world to establish in their respective dioceses "Committees of Vigilance" which shall take cognizance of all writings, books, periodicals, magazines, and newspapers which circulate within the diocesan limits. So that, virtually, every Catholic Bishops is an official of the Congregation of the Index; and they may prohibit, as they do, in many cases, the circulation of questionable magazines and

newspapers within their jurisdiction. Hence, the so-called "Catholic newspaper," which is published without episcopal sanction, must always be looked upon with suspicion. Now how does the "Congregation of the Index" proceed in dealing with books? It is not made by any interested party, but by several competent judges, according to methods whose thoroughness should inspire the greatest confidence in the examiner's verdict. When a book is reported to the Congregation of the Index, the secretary tries to ascertain whether it is worth examining; and in this preliminary examination he is assisted by several consulted. His decision must be ratified by the Cardinal Prefect. If it be found that the book is worth examining, it is then handed to a consultant, who must study it carefully, and note every passage which is deemed objectionable. He then draws up a "report" which with the book itself, is passed to other consultants, each of whom must signify his opinion to the verdict of the first examiner is fair. After comparing the opinion of the various consultants, the secretary submits a "Report of Examination" to the Prefect, who sends a copy of it to each member. A general meeting of the consultants is then held, at which the book and the "Report" are discussed; after an interval (not less than ten days) the congregation meets in solemn council, and the question is decided by a vote of the Cardinals. The decision arrived at is usually given in the following phrases: "dammatur," "condemnetur," "interdicitur," "prohibetur," "prohibetur nisi correctio," "rescinditur," "casus est postpositus." Finally, the matter is laid before the Holy Father, who decides whether the book shall be condemned or not; if condemned, it is placed on the Index.

Nobody will deny that this is a very excellent method of procedure; for, under it a book is examined, at least, three times; and twenty-five or thirty eminent scholars participate in the proceedings, each of whom, by his sympathy or antipathy, and to have nothing in view but the eternal welfare of souls. Numerous editions of the Index have appeared from time to time (the last appearing in 1907) and this edition contains about ten thousand titles of prohibited books; but even this large number is only a fraction of the vile literary products which have appeared within the last four hundred years. Previous to the edition of 1907 the Index was revised under the supervision of Leo XIII. and nearly one thousand titles were eliminated. Perhaps you may ask (I have been asked repeatedly), does not the removal of a book from the Index militate against the doctrine of infallibility? Not in the least. There is a very broad distinction between discipline and doctrine. The Church may change her disciplinary laws whenever the exigencies of the time demand it; but her doctrine—her faith—her principles—these are unchangeable. Hence, the Index, which is a disciplinary law (like the law of abstinence, for example) may be modified, even abolished, whenever the exigencies of the time demand it. The Index is not, as many people seem to think, the exclusive property of clerics; it is available for all who wish to procure it; and any Catholic, by sending a coin for \$2. It should find a place in every Catholic library, and even in every Catholic home. But, even without a copy of the Index in one's possession, it is a very real and effective force. It is a real and effective force in the hands of the faithful; and it is a real and effective force in the hands of the great Varsity Fair which exhibits these literary wares. And such wares! Enter a bookstore in any of the larger cities, and you will find a vast array of books, and see the sensational "Daily," the "Penny Dreadful," the vulgar magazine, and the latest sensational book, which, seemingly, cost more than gold, are all patrons of the great Varsity Fair which exhibits these literary wares. It is more ruinous to spiritual well-being, purity of thought, and the peace of mind, than the most deadly poison. It is the bane of the nation's conscience; and unless it is completely eradicated, the nation will never be able to rise above the level of the gutter. It is the bane of the nation's conscience; and unless it is completely eradicated, the nation will never be able to rise above the level of the gutter.

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THE PENALTY OF EXCOMMUNICATION

Especially reserved to the Pope is forthwith incurred by those who, conscious of the law and penalty, print, read, or defend the books of heretical teachers or other cases.
2. Those who read a forbidden book, or a considerable part of it, knowing that it is forbidden, are guilty of a mortal sin.
Now we ask, why was the Index instituted? Briefly. To preserve intact the Faith committed by Jesus Christ to His Church; and to fulfil the obligations imposed by the Divine Mandate: "Feed My lambs; I desire

sheep, . . . teaching them to observe all that whatsoever I have commanded." As custodian of this heritage, she must safeguard it against the assaults of the enemy and the machinations of the "powers of darkness." Should she fail to do this, she would fall in one of her most solemn duties. Hence when necessity demands, she enacts salutary laws to protect "the little ones of Christ" from the evil influence of heretical souls. These laws are neither unjust nor arbitrary; and they are enacted solely with a view to protect those within the fold from the "travelling wolves" of heresy and error. They are an expression of Supreme Power; and, consequently, demand absolute obedience on the part of every Catholic.

"He who heareth you, heareth Me; and he who despiseth you, despiseth Me; and he who despiseth Me, despiseth Him that sent Me." (Luke x, 16) Every law is, in some measure, a restriction of human liberty; or, more correctly perhaps, in former times, a restriction of freedom. Now, there is no domain in which liberty is so rampant as in the field of thought; consequently, no agency, in human economy, if it is to be more minimal to truth. There are, seemingly, no limits to the vagaries of the human intellect; and these usually find expression through the medium of unsavory or unwholesome thought. In former times, the unwary from the absurd consequences of distorted mentality, the Church instituted the Index. Natural law enjoined a father to protect his children from the pernicious influence of distorted mentality, the Church instituted the Index. Natural law enjoined a father to protect his children from the pernicious influence of distorted mentality, the Church instituted the Index. Natural law enjoined a father to protect his children from the pernicious influence of distorted mentality, the Church instituted the Index.

Furthermore, you are not permitted to read a book, even if it is not on the Index, if it contains an obscene or immoral passage, for it is apt to work havoc in the innocent soul of your daughter, or your son; perhaps in your own. There is even a higher law than the Index, the Divine Commandment: "Thou shalt not kill," which forbids the inflicting of moral death as well as that which the law obliges us to. Even the national law obliges us to abstain from murder and adultery. If you read a forbidden book, without permission, you are just as good a Catholic as one who besmirches the character of the priest, reads the obscene or immoral, neglects the Easter duty and Sunday Mass.

St. Mary's parochial school at South Norfolk, Conn., has installed a moving-picture machine to assist in the instruction of its pupils. An hour each day will be given up to the display of the films. The faculty believes that the pupils by this means can be kept from spending their money on the moving-picture shows that are regarded as tragic, unreliable and of doubtful value. Mrs. Jennette Goldsborough MacGregor Meeds, daughter of the late James MacGregor, U. S. N., was received into the Catholic Church on January 18, by Rev. P. N. Brady, S. J., president of Loyola College, Baltimore, in the Church of St. Ignatius. Born of Presbyterian parents, Mrs. Meeds became an Episcopalian about thirteen years ago, but in recent years recognized the beauty of Catholic worship, and by reason of ever increasing doubts of the validity of the claims of the Protestant Episcopal body, she considered she could only find true consolation by embracing the Catholic religion.

the growing indifference of society to religion; we have it, alas! in the reprehensible conduct of supposedly practical Catholics, who, in manifest disregard of the laws of the Church, tolerate in the family circle the indeliberate reading of books which imperil the faith and morality of the younger generation. Little wonder, then, that the Church should insist on rigid observance of the Index, and issue warnings to awaken us to a realization of the dangers which threaten our hearts and homes. Parents, as a rule, exercise supervision and selection regarding the companions of their sons and daughters; they will not allow youth of evil repute to frequent their homes; but the forbidden book, which is the most subtle and dangerous of companions, has free access to the family circle, for it finds a place on the bookshelf. How can young people have correct views on marriage, moral obligations, the sacraments, the veneration of the saints, the priesthood, or Catholic doctrine, if you allow them to imbibe the ideas of Balzac, Georges Sand, Steinthal, Fogazzaro, and others, or if you allow them to read the Index—or permit them to revel in the literary ravings of Eleanor Glyn, Hooking, George Moore, or Hichens, and others of the ilk whose sole attraction lies in the direction of the sensational and the vulgar? It is deplorable enough that the salacious book is the catechism of millions outside the Church; for God's sake, let us not permit it to displace the Catholic catechism, or to unteach, wholly, or in part, the truths taught by it. But, perhaps, you may say: "I am as good a Catholic as I live up to my religion; I go regularly to the sacraments; I have a good Catholic education; and I hear a sermon every Sunday; why should I be debarred from reading any book, even if it be on the Index?" You may read it; but you do so at your peril; you may fare as David did—David who was a saint, and yet committed murder and adultery. If you read a forbidden book, without permission, you are just as good a Catholic as one who besmirches the character of the priest, reads the obscene or immoral, neglects the Easter duty and Sunday Mass.

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LOVED TOO LATE

When she was dead
They came and brought the roses, pale
and fair,
To tinge within her thin and silver hair;
They softly laid white lilies on her
breast,
Where her poor weary hands were
crossed in rest.
Though white she lived they never sent
a flower
To whisper comfort in a darksome hour,
They decked with blossoms beautiful
her bed
When she was dead.

When she was dead
They said her life had been so true and
grand;
They told how many times her helping
hand
Had aided them in trouble—how she
brought
Sunshine and cheer to many a gloomy
day,
And how her fingers always seemed to
be
Toiling for others uncomplainingly.
They say her days in kindness had been
so
When she was dead.

When she was dead
They spoke not of her faults. They
murmured low
Of all sweet virtues she was wont to
show.
They said that love and pity were her
 creed
And blessed her for each kindly word
and deed,
They wondered as they kissed her
through their tears
How they could live without her through
the years.
Oh, many kind and tender things they
said
When she was dead.

And she was dead!
The heart that loving speech would
once have thrilled
With thankful gladness was forever
stilled.
In life she sought their love and seldom
heard
In all her busy days one grateful word.
And now it was too late they came and
kneelt
Beside her, telling all they thought and
felt.
She could not hear the longed-for words
they said;
For she was dead.

—KATE VANSAR.

CATHOLIC NOTES

The Duke of Norfolk has sold his entire gallery of paintings, realizing thereby \$1,500,000. This sum he has given to the English Catholic schools.
The postal authorities of Switzerland have forbidden the circulation through the mails of post cards bearing the statement that "error was assassinated by Catholics."
The Knights of Columbus of Georgia are giving practical evidence of their zeal for the spread of Catholicism by volunteering to support one missionary priest who shall visit the outlying and unprovided districts of the Savannah diocese.
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On Monday, Jan. 21, the only son of Josiah Miller, a notable convert and wealthy banker of Bolton, Texas, entered the Jesuit novitiate at Florissant. Josiah Sr., was a student at St. Louis University in the days when that institution conducted a boarding school which drew largely on the South for its students. He was not then a Catholic, but a few years ago called his old professor, Father Charroppo, to Bolton to baptize him and to receive him into the Church. In token of gratitude for this great grace he rebuilt the convent-veston, who had lost their all in the tidal wave. His son Josiah Jr., is a graduate of Georgetown.
Alphonse Wessler, of 1625 Gorman street, Cincinnati, is the owner of two rare paintings of Our Lord and the Blessed Virgin, which were painted thirty years before Columbus discovered America. Mr. Wessler brought them home with him on his return from Germany several weeks ago. He had been visiting his mother in Elsas, Germany, and the pictures, which have been handed down in the Wessler family for generations, were given to him by her. On the back of the pictures the date, in old Saxon figures and writing, are inscribed "1462, by Sebastian Kandler." The painting is done in brilliant red, yellow, blue and brown, and must have been an arduous task because the work was executed on the reverse side of the glass. The frames are old, having been inlaid with strips of mirror that do not show blemish, despite the years.

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the noble life and
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rated. By Thomas
—A story of an old
love for little child-
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The lifelong associa-
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—The love of two
same girl and what
M. M. Taggart.
—How an acci-
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Anthony's Shrine at
city, its schools
Illustrated. By Rev.
A pretty story of a
and how a Priest
difficulty. By Richard
—A "Salve"—A glimpse
by yours.
—The "Salve"—A glimpse
of a mother's
sent son. By Cahir
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The Catholic Record

Price of Subscription—\$1.50 per annum. United States & Europe—Cash. THOS. COPPEY, L.L.D., Editor and Publisher.

LETTERS OF RECOMMENDATION. Ottawa, June 15th, 1905. My Dear Sir—Since coming to Canada I have been a reader of your paper.

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

LONDON, SATURDAY, FEBRUARY 26, 1910 THE ADVENTISTS

A rather sad, though by no means unprecedented, case has been presented to us with a request that we state the claims of the above named sect as a religion. It seems that a few years ago about half a dozen young people, boys and girls, children of good Catholic parents, well instructed presumably in their religion, left their home in the east and went out to one of the Western States.

opies revised Miller's calculations, and set the date for October 22, 1844. Groups of Adventists gave up worldly occupation in feverish expectation of what was to happen. In vain once more. The day came and went, leaving the Adventists perplexed and disappointed.

NEW YORK PROTESTANTS

From the report of a sermon by a Reformed Church minister we gather that New York is giving its pastors more trouble than support. These gentlemen have a chance to win the martyr's crown; but they do not seem ambitious for it.

THE GOLDEN JUBILEE OF THE PAULIST COMMUNITY

As the Church on this continent grows older jubilee celebrations multiply and afford gratifying opportunities for reflection upon the work already accomplished and the prospects afforded by the future.

homes. The Methodists lost one-half the children born within the church with no gain from the outside. The Presbyterians have managed to hold two-thirds of their own. It is an acknowledged fact that there are fewer Baptists, Methodists and Presbyterians in New York to-day than twenty-five years ago.

ADMITTED LOSS OF POWER

No matter what comfort the sects take out of their missionary statistics they are not unfrequently found admitting that all is not well with them at home. A Baptist minister in Calgary, where youth might look for encouragement, confessed that the Church was losing power.

A MATERIALIST ON IMMORTALITY

Materialistic philosophy is not gaining ground. Hardly a whisper has been heard from its votaries since the chief amongst them owned up that he was supplying missing links from his own workshop.

first established in the archdiocese of New York, in 1858, and received the approbation of Archbishop Hughes July 7 of that year. Its founders were five members of the Redemptorist Fathers, Isaac T. Hecker, Clarence A. Walworth, Augustine F. Hewit, George Dishon and Francis A. Baker.

THE KNIGHTS OF PYTHIAS

We are asked why the Church forbids the above-named society. This association was condemned by a decree from Rome issued in 1891. The decree itself does not state why this decision is arrived at. We may be confident that the Sacred Congregation did not place it under the ban without thorough examination and grave reasons.

FORBIDDEN FRUIT

During the Lenten time the Catholic pulpit and press are constantly reminding us of the necessity of self-denial; but this virtue seems to occupy a small place in the code of modern society.

death completely destroying us. If the human mind can, and does, perform an act, which by its nature transcends the material, then there is a principle within our being which exceeds the material; for the action cannot be greater than the agent or the effect above the cause.

THE OREGONIAN

The OREGONIAN, a prominent non-Catholic paper published at Portland, Oregon, criticizes in severe terms the little Methodist colony in Rome. It says that these people have discovered a way to embarrass public men who visit that city and they seem desirous to make the most of it.

IRELAND

Now, who case what temperance? was an Irish ballad. Matchless in the text of the cause, satisfaction of only in Ireland. Mathew had barred his back of And English the world collected the Coming do we find is strong Cullen's over one The "branches Capuchin cess. On Bishops augurate which will parish. A number tured her try, all de I will got a ver probably port in Tipperary. EARN

subtle and dangerous companionship—the evil book or the sensational magazine and paper. In another column we reproduce a very timely sermon on the "Index," by Rev. P. W. Brown, of Ottawa, which should be carefully studied by our readers.

THE REVENUE

THE REVENUE derived from the robbery of the churches in France sets forth in the clearest light the real character of its present rulers. It would appear that with the conduct of affairs in the hands of the Jews and Free Masons boodling and gratifying has become one of the chief

FINEST AND SPECTACULAR

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come one of the chief press despatch, that a thousand sum the authorities from the sale of solved congregations made to the money would be were over seven to be disposed of by the legal bid only three hundred liquidations have millard estimatived acquired \$75,000 handed in was \$ patch goes to the French Congregamly over-estimated among the anti-ers long ago to friends. But to the poverty of the ay reports his charges under legal pro-wholly imaginary out details."

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Ireland

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Now, who

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come one of the finest. An associated
press department, dated Jan. 30th, tells us
that a thousand million francs was the
sum the authorities expected to realize
from the sale of the property of the dis-
solved congregations. A promise was
made to the working classes that this
money would be devoted to the purpose
of creating old age pensions. There
were over seven hundred congregations
to be disposed after they were dealt with
by the legal highwayman. Up to date
only three hundred and twenty-eight
liquidations have been effected. On the
millionnaire estimate the State should
have acquired \$75,000,000, but all the money
handed in was \$300,000. The press de-
partment goes on to say: "The wealth of
the French congregations was grotesque-
ly over-estimated—as the cooler heads
among the anti-clerical and monk hats
long ago warned their credulous
friends. But this did not prevent them
from the results. Parliament-
ary reports list an extravagant over-
charges under the heads of liquidation
and legal process, and of long bills
wholly imaginary—or, at any rate, with-
out details."

There lately came before the Railway
Committee of the House of Commons bill
for the incorporation of the London and
Lake Erie Railway Co. This company
proposes to connect the various towns
and villages in this district and also
open communication for traffic across
the lake. A deputation from the
Lord's Day Alliance waited on the
members and made an urgent plea for
the insertion of a clause prohibiting the
railway from running on Sundays.
Their request, however, was peremptorily
refused. The point we want to
make is this. Supposing a number of
priests were to have acted in like man-
ner, would not the Orange Sentinel de-
clare that the Roman hierarchy were
about to insert a knife under the fifth
rib of our civil and religious liberties.

THE READER'S CORNER

CONDUCTED BY "COLUMBA"
"Greatness is shown not by those who
go to one extreme,
But by those who touch both and fill
the space between."

"Open to conviction" writes as fol-
lows my advocacy of Irish Home Rule
in these columns: "Home Rule is all
very well but what about 'Bug'
Rule? What is Ireland's annual drink
bill? Did not the Irish Bishops say
that drink has wrought more misery
and done more harm to Ireland than
English misgovernment and famine and
landlordism combined? It seems to me
a slight against the Drink Bill would be
more beneficial and practical than this
wasting of your energies on an impos-
sible dream."

Well, "Mr. Open to Conviction," I
hope to convince you that your ideas
about Ireland need to be adjusted to
the facts. "What about Bug Rule?"
you ask. Of course you meanally add
"in Ireland." Like the true Irishman
that I am I will answer your question
by asking another—"What about Bug
Rule in Canada?" Have we not a drink
question here in the Dominion? What
is all this talk about local option, three-
fifths majority, petitions, and the Lord
knows what? Truly Canada has a drink
question. So, Mr. "O. T. C.," if you
start lecturing us Irish, you might set
your own house in order.

Ireland as seen through anti-Irish
spectacles is a land full of milk and
honey, as the poet said, but of porter
and whiskey. That people who see us
in this way are either full of the
foresaid themselves, or else they sadly need
to consult an oculist. These orange
glasses are bad for their eyesight.

Now, when we examine the facts of the
case what do we find? The greatest
temperance reformer that ever lived
was an Irishman. Even to-day
Mathew is a name to conjure with
in the total world. He gave his life to
the cause, and at his death had the sat-
isfaction of knowing that millions, not
only in Ireland but in England, Scot-
land and the United States, were bless-
ing him as their saviour. If Father
Mathew failed, it was because England
barred his path. The famine broke the
back of the Temperance Movement.
And England stands convicted before
the world of having deliberately con-
cocted the famine.

Coming down to the present day what
do we find? The temperance movement
is strong and flourishing. Father
Cullen's "Pioneer League" numbers
over one hundred thousand members.
The "Anti-treating League" has
branches in every diocese. A special
crusade is being preached by the
Capuchin Fathers with wonderful suc-
cess. Only a few months ago the
Bishops of the Western Province in-
augurated the "League of St. Patrick's"
parish. Besides these there are a great
number of independent societies scat-
tered here and there through the coun-
try, all doing excellent work.

Here is what Dr. William Barry, one
of the great names in contemporary
English literature, says of Canon Shee-
han's "Triumph of Failure": "The other
day I opened Canon Sheehan's
lectures. I read and read and was de-
lighted. He had written a story,
but he was preaching a crusade.
With learning in plenty, Greek,
German, English, secular and
theological, with flashes and gleams,
undoubtedly of genius; in a language
always touching, often exquisite; and
deeper than all these fine qualities,
which become an eloquent style, was
the austere, kindly, imaginative mood,
Celtic and none other, that had seemed
to be falling out of a world not worthy
of it. It is a trumpet-call to our
people."

And here is what the author himself
says of these lectures: "The teaching
of 'My New Curate' is the 'per
crem ad lucem,' the 'per aspera ad
astra' of Lathio truth; and a central
idea of 'Lathio Delmege' is the doctrine
of vicarious atonement, which is the
greatest dogma of Christianity."

Last year Canon Sheehan was nomi-
nated for two bishoprics—one in Ire-
land and one in Australia. He only re-
mains to say that, since every Irishman
is a politician, the genial Canon swears
by William O'Brien.

From "Ninia's" (Grand Mira South,
N. S.) interesting letter I quote: "I
wonder if there ever was an English
society who wrote in such a pleasing
style as Father Faber. Or, it may be
that I have this idea on account of hav-
ing read him more than any other
author, either profane or sacred, with
the single exception of the Inspired
Author. Anyone who reads his 'Life
and Letters' will not rest content till
he reads his works. One who reads his
works in Holydays' must read it
often during life. His 'Blessed
Sacrament' is the most polemical of
his works, but how reverently, how de-
voutly, he approaches the subject. Per-
haps, in his 'Foot of the Cross,' he
put before him things to remember and
in such a way as he will best remember
them." These were the two objects for
which he told his friend, William
Anthony Hutchinson, books may be
written.

"There is another great advantage in
knowing Father well. In every para-
graph he finds a terse, wise expres-
sion, saying just what you want to say
at any moment you take up the pen. Here
is an example that would edify those with-
out the fold if Catholic publicists bore
in mind the direction given by him. It
is taken from the chapter on "external
conduct" in "Growth in Holiness."
"Silence under unjust rebukes, ab-
stinence from rash and peremptory
judgments, not standing out in an ill-
natured and pedantic way for our
rights, obliging others unselfishly and
with pains and troubles to ourselves,
and not exaggerating in an obstinate
and foolish manner essential points
where all men have a right to their
liberties: these are the ways by which
we may edify others." Again, further on
he says: "Kindly words for him."
D. S. B. Perhaps the next time we sit
by the fire smoking our briars we can
have a "whack" at this timely question.
"Continue your splendid conduct by all
means, and we shall try to help you
to make it interesting."

Saturday (the 26th) is the one hundred
and fifty anniversary of the birth of
Victor Hugo.
Sir Charles Santley, the famous singer
and convert to the Church, will be
seventy-six years on Monday. Sir
Charles was knighted in 1907 and had a
knighthood-companionship of St. Gregory
conferred on him by Leo XIII. He is
ranked as the greatest baritone vocalist
the world has ever produced. Gounod com-
posed the air of *Aut de quitter les
lèvres* (Valentine's farewell in Faust)
expressly for Santley after he had
impressed upon the score of the opera,
as a whole, I said, and drunk as he
was the unfortunate fellow
wined. The Frenchmen slunk away
and the object of their rallery stag-
gered up a side street to his unhappy
home.

"Open to Conviction," if you
do not believe your name, I think I have
proved to you that those people who
talk so glibly about Irish drunkenness
are either pious hypocrites or sadly mis-
informed men.

Canon Patrick Sheehan, D. D., P. P.,
in two senses one of the "best" men
of his day, was born at Mallow, Ire-
land, in 1852. Mallow, it is interesting to
note, is also the birth-
place of William O'Brien, who has made
more "copy" for the Irish newspapers
than any other man. Canon Sheehan
was educated at St. Coleman's College,
Termon, and St. Patrick's Col-
lege, Maynooth, where he was ordi-
nated in 1873. He served for twenty
years in the English mission in Devon-
shire where he became noted as a
preacher. Coming back to his native
diocese of Cloyne he was curate at
his home, and then pastor until his appoint-
ment as parish priest of Donerale in
1895. He was installed Canon of
Cloyne Cathedral in 1903 and received
the degree of D. D. from Leo XIII., who
also sent him a medal in recognition of
the service rendered to religion by his
writings. These include "Geoffrey
Austin," "The Triumph of Failure,"
"My New Curate," "The Spoiled
Priest," "The Lost Angel of a Ruined
Paradise," "Lisheen," "Under the
Cedar and Stars," "Parerga," "The
Blindness of Dr. Gray," "Essays and
miscellaneous beautiful work on the
Blessed Virgin, and other works."

At the last meeting of the Ladies'
Literary Society Miss Ethel Hayes
read an interesting paper on "A Trip
through the British Isles." In lan-
guage eloquent, yet delightfully simple,
Miss Hayes gave her impressions of the
homeland of Celt and Saxon as seen
through Canadian spectacles.

Rev. Father Toner attended Bowman-
ville and Newcastle for the first time on
Sunday.

Work is now in progress on the new
buildings of the P. A. S. It is expected
they will be ready for occupation about
Easter.

HUMANISM AND THE
CATHOLIC CHURCH

REV. FATHER TOBIN REPLIES TO REV.
DR. SAGE—KEEP CONTROVERSY OUT
OF UNIVERSITY

Editor Free Press: In your issue of
Saturday, February 12, you give a synop-
sis of a lecture delivered at the Western
University some time ago by Rev.
Dr. Sage. The subject treated by the
lecturer was the Humanistic movement
and its relation to the Catholic Church.
I am not surprised that Dr. Sage does
not like Brasmas for he is a man who
coined the now famous dictum that
"wherever Lutheranism is triumphant
there letters are dead." And again he
writes: "I dislike these gossamerous
many accounts, but because, because,
where languishes, disappears, lies droop-
ing and perishes. . . . They love good
cheer and a wife, for other things they
care not for straw." (Epiet. *dececi*,
Apud Hallam.)
Lastly, according to Dr. Sage, Dante
was a precursor of the Reformation. If
so, it is passing strange that he should
have had such a lively faith in the
existence of purgatory. It is a wonder
that he did not leave out of his great
masterpiece, the *Divina Commedia*, the
Purgatorio. But the fact is the fact is
that the Reformation was the *Paradiso*.
That again another notable thing about

his great sacred poem is the conspicu-
ous part played by the Blessed Virgin
Mary from beginning to end. Like
Richard of St. Victor he believed that
"Through Mary not only is the light
of grace given to man on earth but even
the vision of God unveiled in
Heaven." Do these facts prove Dante
to have been forerunner of the Reforma-
tion or a champion of Catholic ortho-
doxy? Let the reader judge for him-
self.

I trust, Mr. Editor, that these com-
ments will remove any misleading im-
pression received from Dr. Sage's lec-
ture either by those who heard it or
those who read your synopsis of it. As
the Western University is now an un-
dignified seat of learning, those who
are privileged to speak in its lecture
halls ought to be very careful to refrain
from making assertions which, even im-
plicitly, reflect upon the religion of
Church of any of the citizens of London
or of the country round about from
which it hopes to draw its future
students.
St. Mary's Church.
J. V. TOBIN.

THE CHURCH AND THE
SPEAKER

At the banquet tendered to Cardinal
Gibbons by his Washington friends a
few weeks ago, the Speaker of the House
of Representatives, Honorable Joseph
Cannon, occupied the right of the guest
of honor. After speaking eloquently of
his theme, "The Supreme Court of the
United States," Speaker Cannon turned
to the aged Cardinal, and apostrophiz-
ing him tenderly, said: "You are occupy-
ing the highest position in your Church
in America—a Church which in mem-
bership far outnumbers any other in this
country. I am happy to pay tribute to
the greatest forces for order and civiliza-
tion."

This public acknowledgment of the
position of the Catholic Church, and
her unquestioned influence in favor of
the highest civilization, without these both,
were but an isolated admission of a
visible truth or an expression of friend-
ly feeling for an organization presided
over in the United States, by a great
and noble man, it would merit more
than a passing notice, especially when
emanating from such a thoughtful and
observing man as the Speaker of the
House. But, unlike Byron's lonely
monks, the speaker of the House, the
statement of Mr. Cannon is not an isolated
example of a greatness that has dis-
appeared, but a living tribute to a religious
institution which, even in its humili-
ating influence on civilized society,
reads this from the Chicago Inter-Ocean.
The editor is writing the obituary of a
man whose noble character, whose sym-
bolically and virtuously, a most friendly
clergyman of Chicago, who died a few
hours before the Inter-Ocean went to
press. Among many gracious references
to the priest's generosity, and his all-
embracing kindness, the editor relates
this interesting anecdote:
Father Flannigan, in the company of
P. J. O'Keefe, his close friend, went to
Washington in the spring of 1900 to
visit President McKinley. He had been
influenced by the death of the
federal judiciary. The friend was a
Methodist. They took dinner with
President McKinley and Senator Mark
Hanna, and in the course of the conver-
sation which was about the country's
future generally, Senator Hanna made
his famous statement:
"You or I, Mr. President, may not
believe in hell, but the day will
come when the United States will need
its protection, and when that time comes
what will stand between the stars and
stripes and anarchy will be the Catholic
Church of the United States and the
Roman Catholic Church."

There is not in America to-day a
sound, well-informed or conservatively
educated man who, when he hears the
word "hell," "hear, hear," to the admissions
of these observant and level-headed
men to the steady influence of the
Catholic Church on society at large.
The Roman Catholics alone among
our families of good stock, taught by the
principles of their religion, have kept a
right sense of social responsibility,
maintained, and the figures are very
significant, showing clearly that there
is no real decrease in fertility in the
class involved in our survey."
What effect will the pronouncements
of these able and level-headed non-
Catholics have in leading human souls
into the "one fold"? None. It is now
as it was in the times of Dives and
Lazarus. Dives wishing to save his five
brothers, asked Abraham to send a man
from the dead to warn them.
And Abraham said to him: "They
have Moses and the prophets: Let them
hear them."
But Dives said: "No, Father Abraham;
but if one would to them from the
dead, they will do penance."
And he replied to him: "If they hear
not Moses and the prophets, neither
will they believe if one rise again from
the dead."—*Intermountain Catholic.*

MISSIONS

Best quality up-to-
date Mission Goods at
lowest prices. It will
be to your interest to
see my prices before
ordering elsewhere.

CHARITY SERMON

FATHER O'CONNOR, OF WINDSOR, PREACHES
TO A LARGE CONGREGATION IN ST.
PETER'S CATHEDRAL, LONDON

On last Sunday evening, Rev. Father
O'Connor, one of the young priests lately
ordained for London diocese, and who
is stationed at Windsor, Ont., preached
a very eloquent sermon to a large
congregation in St. Peter's Cathedral,
in this city, on the subject of "Charity."
A collection was taken up to aid the
charitable work carried on by the Con-
gregation of Mary, an organization of ladies
associated with the Religion of the
Sacred Heart in the work of caring for
the poor of the city. The amount of
money received was a most generous
contribution to the charity fund of the
society. A musical Vesper was ren-
dered in excellent style. The following
is a synopsis of the sermon:

Now there remain faith, hope and
charity, these three, but the greatest of
these is charity. (1. St. Paul to Corin-
thians xiii. 13.)
The words by which St. Paul resumes
and summarizes with most wonderful
precision a doctrine that is both
dogmatical and moral, destined for the
intellect for its instruction, and for the
will for its practical guidance. A
heavenly motto, which would lead us
undividedly to the design of God,
of which they may know, love and
serve Him in this life, and attain to
eternal happiness beyond life's briefly
existing joys that they may know Him
and His eternal, immutable truth, by
faith, that they may love and serve Him
and thereby love and befriend their
fellows, His terrestrial image, in the
most perfect happiness everlasting,
in the hope of loving that uncreated
charity, as long as there are immortal
souls to love Him, and that is for
eternity. Now there remain, etc.

The virtues of faith, hope and charity,
the foundation of Catholic belief, of
Catholic ethics and morality. The re-
lation which exists among them. With-
out faith, without hope, without
charity, for nothing desired by hope
supernatural, nothing loved by supernatural
charity unless previously known by the
faith illumined mind. Such the reason,
in coming to speak of charity, of being
the three theological virtues, because
charity and its works, without that in-
spiring idea of a life beyond to which
faith and hope extend as point the
way, are but the work of a man, and
supernatural virtue, is not that a reflex of
the gospel taught first by the lake of
Genesareth.

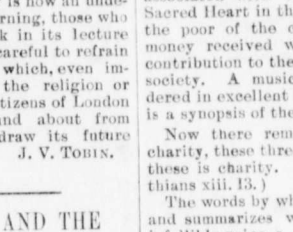
The dogmatic teaching, the motives
and the duties of charity. The
only begotten Son of God, though
rich became poor for our sakes and for
all men. It tells of His sojourn in humble
and lowly poverty, how on His noble
mission He went about doing good,
taught the eternal saving truths, chose
from among men His representatives to
continue His labors, and finally on Gol-
gotha paid the debt of a fallen world by
a perfect sacrifice of Himself. On that
chosen field vested with His powers and
mission He sent the Paraclete. In other
words He founded His Church, His mystical
body, therefore brothers in a twofold
sense of the word, constituting in
the words of St. Peter a brotherhood
of the apostles, the Church, the
brotherhood of Jesus Christ. It is
that Church and brotherhood no dis-
tinction of rich and poor, for one for
the other Christ died on Calvary. No
matter where their crime stands, no
rough places, all are one in faith, hope
and charity. You are the body of Christ
says St. Paul and members of member.
(1. Cor. 12.)

The moral teaching. The duties im-
posed by being members of Christ's
mystical body. If one member suffers,
in the words of the apostle of the nations,
all the members suffer with it (1. Cor. 12
26) and again in Galat. 6. 2. Bear ye
one another's burdens and you shall
fulfill the law of Christ. Charity is the
fulfillment of the law, the plenitude
of law. Charity is the first law of
Christ, and of the Church He founded,
and the natural outcome of the one and
the other for our sakes. In the
world of charity, the faith that
remains not only in the mind,
but sinks deep in the heart
and goes out into our lives to
help the poor for the love of God.
The practical charity is the reason of
the people being present in the cathedral
to-night. Though the speaker comes as
a stranger to the cathedral, and does
not know the parish, this still he knows,
that there are those in our midst who
need assistance, for the Saviour has said:
"The poor you have always with you."
They need assistance, and more, have a
right to assistance, for being members
of the mystical body of Christ, whose
Holy Spirit is the vivifying principle,
the nature of our actions must corre-
pond to the nature of what we are, and
hence we must make our deeds conform
to the deeds of Him whose life's history
is resumed in the briefest yet most elo-
quent of eulogies. He went about doing
good, (Act. 10. 38.) The obligation some-
times of doing so by charitable deeds
under pain of mortal sin, and assisting
God's poor made his chosen friends,
according to the words of the psalmist
"To thee is left the poor, and again in
the sermon on the mount."

This practical charity, an act meritorious,
for even a cup of water given in
His Name and for His sake, promised
to be without reward, an act destruc-
tive of sin. Redeem thy sins with
alms, and thy iniquities with works of
mercy to the poor. (Dan. 4. 24) an act
which will make us loved and respected
by the persons of our poor, of our worldly
wealth. The reason why this pub-
lic and united act of charity, reserved
in the mind of the pastor, for the season
of Lent, the season of Holy penance,
Finally resumed the foregoing, and
added that the aid they brought the
poor, would be for the glory of their
Creator and Judge. In as much as you
have done unto the least of these who
have done unto me. In this Cathedral
to-night prepare that ultimate judg-
ment, and by generous charity, for
which the speaker returns in the name

KIDNEY DISEASE FOR YEARS

This Well Known Gentleman
Strongly Recommends
"Fruit-a-tives" to all
Sufferers.



"I had much pleasure in testifying to
the almost marvellous benefit I have
derived from taking 'Fruit-a-tives.' I
was a lifelong sufferer from Chronic
Constipation, and the only medicine I
ever secured to do me any real good
was 'Fruit-a-tives.' This medicine
cured me when everything else failed.
Also, last spring I had a severe
ATTACK OF BLADDER TROUBLE
WITH KIDNEY TENDRNESS, and
'Fruit-a-tives' cured these complaints
for me, when the physician attending
me had practically given me up.
I am now over eighty years of age
and I can strongly recommend 'Fruit-
a-tives' for chronic constipation and
bladder and kidney trouble. This
medicine is very mild like fruit, is easy
to take, but most effective in action."
(Signed) JAMES DINGWALL,
Williamstown, Ont., July 27th, 1908.
Box 6, for \$2.50—or trial box, 25c
—at dealers or from Fruit-a-tives
Limited, Ottawa.

A STRANGE CONVERSION

Dr. Albert von Ruville, professor of
modern history in the great German
University of Halle, has lately become a
convert to the Church. His former
vocabulary of Lutheranism was the road to
his change, and not the efforts of Catho-
lic laymen or clerics.

Shakespeare has truly written, "By
indirections, find directions out." In
process of elimination whereby heresy
in its feeble arguments proves itself
absurd and leaves nothing to the prof-
ound mind but Catholicity, is one way
of reaching truth.
It reminds us of the Irishman who, be-
ing asked for a direction by a stranger
as to which of two ways he should take
to reach a destination, said: "Do you
see that little lane straggling up the
hillside flanked by an orchard and end-
ing at the cottage, from whose chimney
there curls up the blue smoke this fine
fine day? Yes? Well, you don't take
that road."

Our Easter flowers are now ready, and
are having a large sale. Easter Lilies,
45 ets. a dozen; Fleur de Lis, or Irish
Flags, 45 ets. a dozen; Violet or Apple
Blossom bunches, 45 ets. a dozen; white
Chrysanthemums, 45 ets. a dozen; white
Carnations, 15 ets. a dozen; Easter Lily
vines, 1 yard long, \$2.00 per doz. yards;
white American Beauty Roses, 45 ets. a
dozen; also Easter tulips. On every
order of \$2.00 or over we will give free,
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Brandford, Ontario.
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Grey, Brown, and Grey.
The style is the latest
made with low yoke
and half-trimmed cuffs and
belt and new pleated skirt.
We guarantee that you
will be pleased to wear one of
these. Give length down
back under arm and down
the middle of collar to
bottom of belt, length of
skirt and round bust, waist
and hips. We guarantee the
suit to fit as perfectly as a
second skin. Send every-
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FIVE-MINUTE SERMON

THIRD SUNDAY IN LENT

HALF-HEARTED CHRISTIANS

He that is not with Me is against Me (Gospel of the day)

These words, my dear brethren, like many others spoken by our Blessed Lord, may be interpreted in various ways. They may be understood to mean that he who is not with Christ, by being united to His true flock, who does not belong to the one Church which He has founded, is injuring the cause of Christ, is persecuting and hampering His Church in its warfare against His enemies; or, in other words, that Protestants and heretics in general, zealous Christians though they may seem to be, are really hurting Christianity about as much as they help it, if not more. And it is plain enough to us that this is true. If there had never been any heresies and schisms in the Church, we cannot doubt that there would have been now few nations not Christian.

But this, true though it may be, seems to have little practical bearing for us. We are not heretics or schismatics, and I hope that we have no inclination to be so. Still we must remember that the Catholics do about as much harm to the work of Christ and His Church in the world as heretics. In fact, there would never have been any heresies had there not been bad Catholics to begin with.

But, after all, it does not seem that our Lord is speaking so much of heretics, or of bad Catholics when He says: "He that is not with Me is against Me." For He goes on to tell us that "when the unclean spirit is gone out of a man, he walketh through places without water, seeking rest; and not finding, he saith, I will return to my house whence I came out; and when he is come, he findeth it swept and garnished. Then he goeth, and taketh with him seven other spirits more wicked than himself, and entering in there dwell there; and the last state of that man becomes worse than the first."

The meaning of this is plain enough. It is that a man cannot give up a bad life, and then remain betwixt and between, neither bad nor good. His soul cannot stay empty, swept and garnished. He must keep the love of God in it; he must have good thoughts and do good works, or the devil will come back, take possession of the empty soul, and make it worse than it was before.

So this gives a new sense to the words, "He that is not with Me is against Me." He that is not a real good Christian, trying to live for the glory of God, and to do the work for which God has put him in the world, will be bad one before long, if he is not already. We cannot lie low and shirk the duties which belong to us as Christians and as Catholics. We must be God's servants, and live in such a way as to be known as such; or we shall begin again to serve His enemy.

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A cup of "Epps'" at breakfast warms and sustains you for hours. As a supper beverage it is perfect. Comforting

Let us take an instance, and you will see well enough what I mean: A young man or woman has been going with bad company, who though perhaps they call themselves Catholics, are a disgrace to the name, and has joined with them in all their vile conversations and sinful actions. Now, too many of those who have been living in this way seem to think that after their confession and Communion they can go back to this company and still avoid remark; that nobody will have occasion to say that they are pious, or notice any change in their life; that they can keep alright in God's sight, and also in that of their bad companions; that they can avoid doing any harm, and still do no good.

Let such remember these words: "He that is not with Me is against Me." If you want to stay in the grace of God, you must hate sin, and love virtue; and if you really do this your life and conversation will show that such is the case. You must be a friend of Christ and an enemy of the devil and of all his works, and not only be willing but proud to be known as such; if you will not do this our Lord will not have you or keep you. Choose, then, which side you will take; do not fancy that you can take neither. If you try to steer a middle course, and live an empty and unprofitable life, neither one thing nor the other, you will soon slip back just where you were before.

CHRISTIAN CHARACTER AND ST. PAUL

A decided cure for much of the introspection, the melancholia, the lack of manliness—what we may call the general softness—in Christians of to-day, is to be found in the thoughtful and, let us reverently add, the prayerful study of the character of St. Paul. Upon such study a very different type of Christian would be built; that is, one, not only too often, in our ordinary walks of life.

Almighty God has set His saints before us, not for our admiration only, but for our imitation. And who so worthy of imitation as this great-hearted saint, who, with extraordinary unreserve, lays his soul bare for us, that soul too flaming with love for God and man to be bound and fettered with our conventions and our extreme self-fullness? St. Paul loved Jesus Christ. Oh, that we knew something of that all-absorb-

ing, passionate, and indeed absolute devoted devotion! For is not Jesus Christ just as worthy of our openly-expressed love and loyalty, unshamed and unafraid of men's opinion, as He was in the first ages of the Christian Church? Saul, indeed, on his persecuting way to Tarsus, had heard his Saviour speak to him, and had yielded his whole self to that Lord of love and life. But, if any one of us will turn resolutely, for a while, from the consideration of all earthly love whatsoever, and will look steadily upward, shall we not see our Redeemer, with His hands and feet pierced for us, and His Sacred Heart bleeding and wholly given for us just as absolutely, just as really, as for St. Paul himself?

This is what we forget, and this is what St. Paul never forgot: "Jesus Christ loved me and gave Himself for me." We must put the stress upon these little words, and ask ourselves what they imply, and what disposition of soul their contemplation should produce in us. Why, there is enough in them to make saints of us, if we only would let them do it.

Those thoughts gave to St. Paul an intensity of purpose that overrode all obstacles and outran all difficulties. How magnificent his cry—and yet why is it not our cry as well?

Who, then, shall separate us from the love of Christ? Shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword? But in all these things we overcome, because of Him that hath loved us.

For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Yes, overcome—because of Him that hath loved us?—here we have the keynote to St. Paul's unflinchingly onward and upward and ever heavenward career. He always put first, in his heart, in his work, in his life, in everything, that one Divine Redeemer who spared not Himself for us, and that heavenly Father who "spared not even His own Son, but delivered Him up for us all; that faultless, priceless, boundless and unending" love of God, which is in Christ Jesus our Lord.

This love is "for us all."

How shall we hope to convert America—how hope to convert the world—how hope to do the great things for God—unless we have, in some degree, such chivalric devotion as St. Paul possessed? Life should be lived, and work should be done, and love should be loved, in a spirit alike of hope and of love, and we should consciously or unconsciously, stoop to lower levels; we let ourselves waste ourselves on self-pity; or that more subtle self-pity contained in anxious cares and in self-doubts, and in the fear of our own self. But, if we would give everything first to our Redeemer, trust Him, serve Him, think first for Him—Who so loved us as to give His own self for all—we and our dear ones would be lifted to heights of joy and service that would far overpay our pains. For in all these things we are "more than conquerors" through our Lord Jesus Christ.

HOW A SCOTTISH HIGHLAND PROTESTANT FOUND THE CHURCH

In a lengthy article dealing with the Faith in Argyleshire in bygone and present times, the writer tells the story of a wonderful conversion. He says: "A hundred years ago there was a road-side inn in a place known as the Black Mill in Lorne. The proprietor of the inn was a MacLachlan. An annual fair was held in a field in the neighborhood of the inn. Farmers and drovers from all over the county gathered in a great number present at this fair to buy and sell cattle. Amongst others, an Irish Catholic drover from Glasgow found himself at this fair. He bought cattle of the proprietor of the inn and drove the cattle back to Glasgow. Easter duties time came; our friend, as a good Catholic, went to his confession. He accused himself of having taken a Catholic innkeeper to dinner, and of his reverence replied that when he made everything right with his fellow-man he might come back and receive absolution. "But, Father," says our friend, "the is not a Catholic innkeeper; it matters little," replies his reverence, "where he lives; when you have done what you ought to do, come back to me." There was nothing for it, but that he must trudge back to Argyleshire. He arrived in Black Mill Inn, but not in the best of humor. He threw down his 25 note on the table and said, "That's yours; take it, and may it do you good." MacLachlan would not accept of it, as he deemed himself too cute to be taken in by an Irishman. He, however, melted, and asked for an explanation. The only explanation was that our friend was a Catholic, and as such had to confess his sins to his priest at least once a year. He had done so, and the priest would not absolve him till he had made things right with his fellow-man. That is a Catholic religion," says MacLachlan, "tell me something about it." Our friend replied that he was not a scholar. He knew when he was going right, and when he was doing wrong, but if he wished to know something about it, he would speak to the priest, and perhaps he would help him. They parted friends, and our friend returned to Glasgow. He made straight for the church, and found his reverence in the confessional. He got his penance and absolution. Then he addressed his confessor, and said, "Father, that Highlandman wants to know something about our religion. He has many books you could send to him, because he is very anxious to know and understand our Church?" The priest sent MacLachlan "Milner's End of Religious Controversy," and "The Poor Man's Catechism," and in less than six months MacLachlan came to Glasgow—perfectly instructed in the Faith—and was received by the same priest into the Church. O! MacLachlan's progress was rapid. He met the Rev. John MacLachlan, Bishop of Galloway; another is the Rev. Duncan Brown, at present parish priest at Burnbank, Lanarkshire. This is but a beginning of Argyleshire's return to the bosom of the Catholic Church.

SAINTS AND SINNERS

The Catholic Church is not an exclusive club of the select and the responsible. The Catholic Church includes the sinner as well as the saint. It was so from the beginning; it will be so till the end. Yet, the effort of the Church will always be directed toward making her members perfect—toward the saint as well as toward the sinner, and sweeter of her Divine Founder—that they may glorify Him by their lives lived in accordance with His teachings.

The true Catholic is he who has such a living sense of the blessing of being a member of the Church of Jesus Christ that he guards himself carefully against giving scandal to those within or without the Church as well as the saint and the unworthy of a Christian. In a community containing a number of non-Catholics he is particularly mindful of showing to them, suspicious of the Church as they usually are, that the Catholic Church is a teacher of the most exalted morality; and as the spirit of any organization is judged by its expression in the lives of its members, he is watchful of his tongue and his actions so that he avoid even the appearance of evil.

It seems undeniable that a great many non-Catholics who admire the Church for her attitude on this or that question, are kept from entering the fold by the irregular and un-Christian lives of many who represent the Church to them. A Catholic layman speaking the other night on this subject said truly: "What so many men who admire the Church in the abstract refrain from uniting with her is often due to the convincing proofs which we in our own

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persons give—that the faith we proclaim as ours is not a living guiding faith, but a thing merely of form. How can we believe in the Real Presence, they reason, when from our lips fall in blasphemy the words that give to our professions the living lie? How can we believe in the God of charity and love when our thoughts and words and deeds breathe only hatred and envy and ill-will? How can we believe in a God of justice when we cheat and defraud our fellowmen and rob our laborers of their due? How can we believe that our Church leads us nearer to God and to righteousness when so often people are found aiders and abettors, openly or covertly, as instruments or principles of the new form of treason to the Republic—the terrible crimes against the purity of the ballot?

Of great importance is this matter to every one who wishes to be considered a child of the Church in very truth, to every one who wishes to think himself in true union with the spirit of the Church. For while it is undeniable that the Church is not a society of saints, but includes the sinner as well, none of us can personally fall back on that fact to excuse the wrongdoing with which we may have stained our own souls and given scandal to those who, but for us, might have seen and accepted the truth and beauty of the Catholic Church.—S. H. Review.

PRACTICAL CATHOLICISM

In order that a Catholic layman may live and act within his proper sphere as such, he must not be satisfied with talking Catholicism, but he must live and discharge his duties as a Catholic—his duties to God, his family, his neighbor, his country and himself. It is only thus that he can achieve his own salvation, or by his example open the eyes of non-Catholics to the truth, the beauty, the consistency and the divinity of the doctrines and the teachings of the Catholic Church. It was during our civil war the Catholic clergy and the good Sisters of the various religious orders, by their self-sacrificing and charitable devotion to the wounded and dying on the battlefield, and to the sick and suffering in the hospital, did more for the cause of Catholicity than could probably have been done by the most eloquent sermons that ever fell from the lips of mortal man. The other day I saw a statement to the effect that a most careful taking of the Catholic census of the United States showed an American Catholic population of 17,000,000. Now suppose each of these Catholics carried his religion into his daily life. In other words, suppose they all lived and moved and acted within their proper sphere as Catholic laymen and did their duty to God, to their neighbor, and to their country, and their religion into daily and hourly practice, in all their dealings with their fellow-citizens, they would soon bring into the Church millions of those who are now outside of it, and who are being led and scandalous lives of those who are Catholics in name, but worse than infidels in practice. If I am correct in this, what a fearful responsibility rests on the shoulders of our had Catholics, who, at the great accounting day, will be called upon to answer for every human soul they might and should have brought to heaven by their good example, but who have been deterred from seeking and finding the truth by their scandalous lives.—Selected.

Religious Decay

The United States is sometimes cited as the classic land of indifference in religion—that is, apart from the Catholic and religious observances, and now some signs of life and growth. Recent investigations have shown, however, that the masses of England are drifting rapidly every day away from all creeds and religious observances, and now some Consistory of Kiel furnishes statistics for Schleswig-Holstein which throws a sinister light on religious conditions in Protestant Germany. The two districts are the most Protestant portions of the Empire, the Catholics forming less than 3 per cent. of the population of over 1,500,000. The Consistory publishes figures which show that only 5 per cent. of the people attend the Sunday services. As for the Communion, excepting the persons confirmed and their relatives, only 16 per cent. of the people received it during the whole of the year 1908. The number of Catholics in the University of Kiel is 36 in 1908. It is probable that conditions more or less similar prevail throughout the greater part of the German Empire.—Rome.

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They Clog the Pores—Only a Liquid Can Reach the Inner Skin. Since the old-fashioned theory of curing eczema through the blood has been given up by scientists, many different salves have been tried for skin diseases. But it has been found that these salves only clog the pores and cause them to penetrate to the inner skin below the epidermis where the eczema germs are lodged.

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Two years ago Henry Birks & Sons, of Montreal, enlarged their premises on Ste. Catherine Street West, and built there a most palatial store. The lower part of it was built in approved modern fireproof style, with reinforced concrete floor and fireproof columns. The ceiling was suspended with PEDLAR Perfect Expanded Metal Lath, because the contractors knew that to be the one lath fit to carry what was probably the heaviest plaster ceiling in the city—a weight of 100 pounds to the square foot in many places. Less than a year after the new store was finished the upper stories (built in the old fashioned way, with wooden studs and wooden lath) were gutted by fire. For five hours the firemen deluged the upper stories; and the Pedlar-lath ceiling below sustained not only its own great weight but all those tons and tons of water. When the fire was out, the firemen bored holes in that ceiling, the water was drained off, and the Pedlar lath held the plaster so that not a flake of it loosened. The next morning the Birks store was open for business as if nothing had happened—the Pedlar lath had prevented the slightest injury to the showcases or stock on the floor below. THAT RECORD ALONE PUTS PEDLAR PERFECT LATH IN A CLASS BY ITSELF.

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This is the lath made of the highest grade of sheet steel, finished lighter than 26-gauge) meshed cold, thus retaining the whole strength and temper of the steel and the limit of elasticity. It cannot kink, however irregular the surface. It cannot rust nor corrode, because it is always sold either painted or galvanized. The galvanizing is done by the Pedlar process, after meshing. It can be put up quicker and at less cost than any other lathing, wood or metal. IT MAKES A PERFECT KEY. There is nothing equal to it for all kinds of ceilings, walls, roofs—makes them stronger, stiffer, and far more enduring. Send for a Free Sample and price-lists.

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CHATS WITH YOUNG MEN

DO YOU KEEP THE FAST

Sir: Do you know any young man who observes the fast of Lent?

The young fellow whom I mean, from twenty-one to forty-one, almost to a man ignores the fast or invents excuses to avoid it.

A crusade is needed against sensuality. A revival of the truth should be made vivid that the flesh is our enemy—our own body is, through its inclinations and its hatred of suffering linked with the world and the devil in the effort to ruin our soul.

Our young men need discipline in self-denial. They should glory in being masters of their animal nature and should delight in bringing it into subjection.

Five Americans pit ignorant savages who live in terror of their cruel gods, their demons which keep them in abject slavery, but we ourselves are the slaves of a demon which blinds our hopes, blights our happiness, casts its shadow across all our pleasures, destroys our sleep, mars our health, and keeps us in misery most of our lives.

Nothing else will so quickly drive away worry as the habit of cheerfulness in making the best of things, refusing to see the ugly side of life.

When you feel fear or anxiety entering your thought, still all your mind in prayer with courage, hope, and confidence. Refuse to let any enemies of your happiness and success camp in your mind.

Man cannot estimate the quaterable havoc an estimate the worry. It has forced genius to do the work of mediocrity; it has caused more failures, more broken hearts, more blasted hopes, than any other one cause since the dawn of time.

Think of the homes which it has broken up; the ambitions it has ruined; the hopes and prospects it has blighted; the demon! It is every devil in existence, is it not worry, with all its attendant progeny of evils?

It is not unaccountable that people who know perfectly well that their health and happiness both depend on keeping themselves in condition to get the most possible out of their energies should harbor in their minds the enemy of their success and happiness.

What have not men done under the pressure of worry! They have plunged into all sorts of vice; have become drunkards, drug fiends; have sought very serious in their efforts to escape this monster.

Think of the homes which it has broken up; the ambitions it has ruined; the hopes and prospects it has blighted; the demon! It is every devil in existence, is it not worry, with all its attendant progeny of evils?

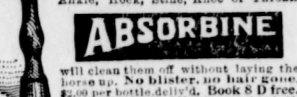
It is not unaccountable that people who know perfectly well that their health and happiness both depend on keeping themselves in condition to get the most possible out of their energies should harbor in their minds the enemy of their success and happiness.

What have not men done under the pressure of worry! They have plunged into all sorts of vice; have become drunkards, drug fiends; have sought very serious in their efforts to escape this monster.

Think of the homes which it has broken up; the ambitions it has ruined; the hopes and prospects it has blighted; the demon! It is every devil in existence, is it not worry, with all its attendant progeny of evils?

It is not unaccountable that people who know perfectly well that their health and happiness both depend on keeping themselves in condition to get the most possible out of their energies should harbor in their minds the enemy of their success and happiness.

Seldom See



A big name like this, but your horse may have a burn or bruise on his

will clean them off without leaving the skin raw. No blister, no burn, no sore.

clean and uncloudy. The blood of chronic workers is vitiated with poisonous chemical substances and broken-down tissues.

The brain-cells are constantly bathed in the blood, from which they draw their nourishment, and when the blood, loaded with the poison of fear, worry, anger, hatred, or jealousy, the protoplasm of these delicate cells becomes hardened and very materially impaired.

The most pathetic effect of worry is its impairment of thinking powers. It so clogs the brain and paralyzes thought that the results of the worker's work merely mock his ambition, and often lead to the drink or drug habit.

If you never accomplish anything else in life, get rid of worry. There are no greater enemies of harmony than little anxieties and petty cares. Do not let them aggravate a nervous horse more than his regular work? Do not let nagging, constantly touching him with the whip, or jerking at the reins fret and worry him more than the labor of drawing the carriage?

A great deal can be done to correct the causes of worry by keeping up the health standard. A good digestion, clear conscience, and sound sleep kill a lot of trouble.

Nothing else will so quickly drive away worry as the habit of cheerfulness in making the best of things, refusing to see the ugly side of life.

When you feel fear or anxiety entering your thought, still all your mind in prayer with courage, hope, and confidence. Refuse to let any enemies of your happiness and success camp in your mind.

Man cannot estimate the quaterable havoc an estimate the worry. It has forced genius to do the work of mediocrity; it has caused more failures, more broken hearts, more blasted hopes, than any other one cause since the dawn of time.

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have taken it apart and put it together again.

With eagerness the boy plunged into his studies. Acting as fireman and brakeman at the colliery during the day, he attended school in the evening, and even found time to earn money by repairing clocks.

Soon the world discovered in the lad a great inventor. In 1816 he invented a miner's safety lamp. For some years he had been experimenting with steam locomotives, believing it was possible to put them to practical use.

"Suppose you invent an engine capable of running nine or ten miles an hour. And suppose while it was running a cow should stray upon the track. Would not that be a very awkward circumstance?"

"I should think it might be very awkward for the cow," was the reply. "At length he made an engine, the 'Rocket' which attained a speed of fourteen miles an hour. People marvelled, so longed to see it. And when, in 1825, he so improved the 'Rocket' that on a trial run over the Liverpool and Manchester railway, it made thirty-three miles an hour, thereby winning a prize of £500, he found himself famous. He was consulted upon all railroad projects, and grew very wealthy.

But he still was simple in his manner, in spite of the honors heaped upon him. His king wished to make him a knight, but he insisted upon remaining plain George Stephenson.

FLOWER LEGENDS

There are some very pretty flower legends woven about the history of the Christ Child. Here are a few of them: The peasantry of Spain say that rosemary brings happiness, and that on Christmas Eve, because the Blessed Virgin hung the little frocks of Jesus to dry upon rosemary bushes.

The stowdrops or "hair" flowers of February blosomed in memory of the time when the Virgin presented Jesus in the temple.

The pretty little wayside flower known as "Mary's Bedstraw" was so called because Mary made the manger bed of it.

The sycamore attains its great vitality and verdure because, the Mohammedans say, it is the spirit of Joseph and Mary, and sheltered them in their flight to Egypt.

The rose of Jericho is also called "Mary's rose." It is said that the Blessed Virgin's feet touched the earth on her way to Egypt.

"Once as our Saviour walked with men below, His path of mercy through a forest lay; And how all the drooping branches shew What homage best a silent tree may pay."

Only the snow stood erect and free Seeming to join the voiceless worship pure. But see! He east one look upon the tree; Struck with awe, the heart, she trembles evermore.

An old legend tells that by the fountain where Mary washed the swaddling clothes of the Holy Child beautiful flowers are said to spring.

A little boy, who had been somewhat spoiled at home, began to attend a kindergarten school. After a few days his mother noted with pleasure a change in his manners, an increasing gentleness in speech and behavior. She quietly remarked one day: "Miss Brown has been teaching you politeness, I see."

"Why, mother," said the child, "she never says a word about politeness."

"No, she doesn't say a word. She just walks around, and she feels as polite—as anything."

One of the most striking peculiarities of personal influence is that it is often unconscious. I made a good impression, to set a good example, to say a word that should be said in the best way and to fit the audience, are you most successful in accomplishing your purpose. The influence that emanates from you when you are simply going about your work without a thought beyond the task of the hour, when you do your duty and are merely showing your inner life by outward acts, as automatically as the hands and feet, is the influence that helps or hurts in your home, classroom, or business office.

A YOUNG DEFENDER OF THE FAITH There is at least one small boy in Brittany who bids fair to be a great man when he grows up, says Rome. His parents told him that he must not use a text-book in school which had been condemned by the Bishops as untrue and against his faith. He obeyed them faithfully, but there was trouble waiting for him when he reached his class room without his text-book and without his lesson. He explained the reason to the master, who after soundly rapping him, threatened him with all kinds of penalties if he did not take down faithfully from dictation there and then the neglected lesson. The boy took up his pen and began to write carefully as the teacher proceeded to read for him, but when it was over and the little fellow handed up his paper this is what he wrote and all that. While he was talking about it, another fellow who was just as bright, but not so talkative, was studying and doing all the necessary work to win the coveted laurels. When he came out ahead, the talkative one felt bad about it; but he was bright enough to see the point, and profit by his mistake another term.

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FATHER VAN A TRUE STORY

"Which one is it?" he asked, in a puzzled tone, without raising his eyes. He stood before three fresh mounds in the little burial place at St. John's. I had noticed him standing there as I came along, but thought that he was one of the gardeners.

"Which one is it?" he repeated, and looking up, he hastened to add: "I beg your pardon—thought you were Bill."

"Whose grave were you looking for?" I ventured, feeling rather embarrassed.

"No," Father Van replied, "I am looking for a friend of mine. I know it's one of these three, 'cause he was only buried two weeks ago."

"I'm sorry I can't help you," I said slowly.

"You don't know?" he queried, in a doubting tone. "Wasn't he at the funeral?"

"No," I confessed, wishing that I had been, if for no other reason than to give him the desired information. "Were you a friend of his?"

"Why, Father Van?" he said, and then, as if ashamed of his ignorance, "I know it's one of these three, 'cause he was only buried two weeks ago."

"I'm sorry I can't help you," I said slowly.

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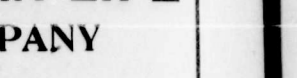
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THE BLESSING OF THE PIPE ORGAN AT THE JESUIT MEMORIAL CHURCH, SUNDAY, FEB. 6, 1910

Penetraguibus Herald, Feb. 10. Sunday last witnessed, at the Memorial Church, an impressive ceremony. It was Caudlemas Day and also the inauguration of the new Pipe Organ.

The work of planting the organ had to be rushed in during the past weeks so that the Ordinary of the Mass could be played on it for the first time, on the last Sunday before Lent, as Lent does not allow any such celebration.

The organist, Mr. J. J. O'Connell, formerly pastor of Penetraguibus, was also present. The work of planting the organ had to be rushed in during the past weeks so that the Ordinary of the Mass could be played on it for the first time, on the last Sunday before Lent, as Lent does not allow any such celebration.

Among musical instruments, dedicated to the service of God, the Organ, as it appears from the Scripture and Church Traditions, is one of the first. Like the Bells, it plays its part in all the ceremonies of the Church; it is the expression to God of the worship of the congregation.

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There are two organs, C. C. to C. C. In all it contains twenty-three stops, acting on the great organ, the small organ, pedal organ, couplers and the pistons.

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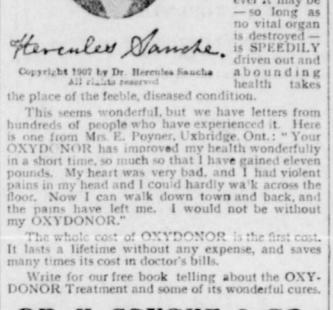
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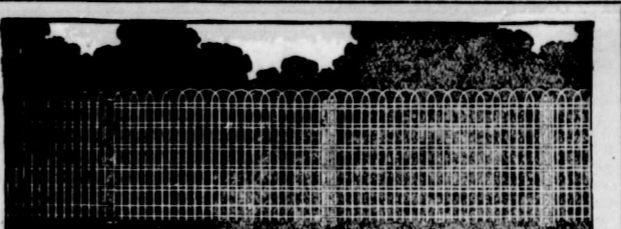
The Holy Father has approved of honorable methods which cause no antagonism, when he said to Cardinal Gibbons in giving the letter approving of the Apostolic Mission House and its methods, "We cannot build up the Church on the ruins of Charity."

FATHER FALLON SAYS GOOD-BYE

FATHERWELL SERMON WAS BRIEF BUT IMPRESSIVE—FATHER KIRWIN TAKES CHARGE

At High Mass, last Sunday, Very Rev. M. F. Fallon, O. M. L. D., bade good-bye to the parishioners of Holy Angels, speaking as follows:

"Pastors may come, pastors may go. The work of God goes on forever. So it is that this morning I say to you, among whom I have labored as your pastor for nearly two years, a few words of farewell, for within five minutes I shall no longer be your pastor. I shall have laid down my authority and shall have handed over your spiritual welfare to your new pastor, Father Kirwin. It is my only regret that I must leave you, my beloved people. Here I have spent pleasant years and you and I have worked together earnestly and happily and, let me say, successfully. You are to have no more of those little seedlings those seedlings which you all understood and accepted in good part because you know what I meant, because you understood me."



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is that you give equally of yourselves to him who is here to replace me. I only can say, in this the last time I shall address you as your pastor, may the blessings of God rest upon you all."

FATHER KIRWIN'S GREETING Father Kirwin, the new pastor, renewed his acquaintance with the congregation. He reminded his hearers that two years ago he went from Holy Angels to Nebraska, by order of Father Fallon; that he now returns to the parish as its pastor by order of his superior. He said in part:

"I trust God may grant us the same unity, the same cordial co-operation and the same loyalty, the same friendship which have enabled you and your departing pastor to accomplish so much for God, for the Church and for the people of this parish. I come to you asking that I may be so guided by God and so strengthened as to do His work here as it should be done. I seek your aid, your friendship, your sincere regard, as I strive to deserve them, that we may

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DOMINION—5 octave walnut organ by the Dominion Co., Bowmanville, has extended top, 7 stops, 2 sets of reeds in the treble and one set in the bass, lamp stands, knee swell, etc. Special Price \$332

BELL—5 octave organ by W. Bell & Co., Guelph, in attractive walnut case with small extended top, decorated panels, 10 stops, 2 sets of reeds in the treble, one set in the bass, music rack and lamp stands. Special Price \$337

GODERICH—6 octave piano organ by the Goderich Organ Co., in attractive case with mirror top and lamp stands. Has 10 stops, 2 sets of reeds throughout, coupler and 2 knee swells. Special Price \$348

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MASON & HAMLIN—A very fine 5 octave Chapel organ by Mason & Hamlin Co., Boston, in solid walnut, beautifully finished case containing music book cupboard, exterior swells, finished back, etc. Has 11 stops, 3 sets of reeds in the treble, 2 in the bass in addition to sub-bass set, coupler and 2 knee swells, mouseproof, etc. As good as new. Special Price \$619

DOMINION—6 octave piano organ by the Dominion Co., Bowmanville, in handsome walnut case, with fret carved panels, mirror, top and lamp stands, has 11 stops, 2 full sets of reeds throughout, 2 couplers, 2 knee swells, mouseproof pedals, etc. Special Sale Price \$719

SHERLOCK-MANNING—6 octave piano case organ by the Sherlock-Manning Co., London, in very attractive walnut case with handsome fret carved panels, 13 stops, 2 complete sets of reeds throughout, 2 couplers and 2 knee swells, mouseproof pedals, etc. A very handsome organ, almost new and with a beautiful tone. Special Price \$887

DOMINION—6 octave piano case organ by the Dominion Co., Bowmanville, in very rich mahogany case, full length carved panels, mirror top, lamp stands, double folding full board and automatic folding mouseproof pedal cover; has 11 stops, 2 full sets of reeds, 2 couplers and 2 knee swells. Special Sale Price \$887

ESTLEY—6 octave piano case organ by the Estley Co., Brantford, Ont., in very rich mahogany case with beautifully carved panels, full length music desk, lamp stands, mirror top, mouseproof pedals, etc. Has 11 stops, 2 complete sets of reeds, 2 couplers, 2 knee swells. This organ has been used less than six months. Special Sale Price \$1015

SQUARE PIANOS VOSE—A very attractive small square piano by James W. Vose, Boston, in rosewood case with octagon legs, full 7 octave overstrung scale, iron frame. A first-class piano for practice. Special Sale Price \$78

GREAT UNION—7 octave square piano by the Great Union Piano Co., New York, in handsome rosewood case with carved legs, lyre, serpentine and plinth moldings, full overstrung scale and iron frame. Original Price \$275. Special Sale Price \$96

NEWCOMBE—7 octave square piano by Newcombe, Toronto, in rosewood case with carved legs and lyre, serpentine and plinth moldings, overstrung scale and iron frame. Original Price \$105. Special Sale Price \$117

HAINES BROS.—7 octave square piano by Haines Bros., New York, in exceptionally handsome rosewood case, serpentine moldings around the bottom of case, also heavy plinth moulding at top, carved legs and lyre, full overstrung scale and iron frame, good action and resonant tone. Original Price \$150. Special Sale Price \$117

HEINTZMAN & CO.—A fine square piano by Heintzman & Co., in rosewood case with carved legs and lyre. Has 7 octaves, full overstrung scale and iron frame. Has a good tone and action in first class order. Original Price \$150. Special Sale Price \$117

DOMINION—A very handsome square piano by the Dominion Co., Bowmanville, Has 7 1/2 octaves, carved legs and lyre, serpentine and plinth moldings, overstrung scale, and iron frame. A splendid top square piano and excellent value. Original Price \$150. Special Sale Price \$123

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