

" Christianus mihi nomen est (Christian is my Name but Catholic my Surname.)-St. Pacian, 4th Century.

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The Catholic Record

LONDON, SATURDAY, APRIL 11, 1908

RETREATS FOR WORKMEN.

VOLUME XXX.

Retreats for workmen, says Rev. Father Plater, S. J., have been started in many countries but they have at tsined their most complete development in Belgium. It is ad nitted by all that the men who have made these re treats are assiduous at their parochial duties and support their clergy with a self-sacrificing zeal and devotion which has changed the face of numberless parishes in this country. The first house (Foyt) during the sixteen years of its existence has given retreats to more than 22,000 men. Ghent, in nearly fourteen years, has received some 18,000 men. About 10,000 men made retreats in the various houses during the year 1907. Now if we remember that these thousands of men have, in the great majority of cases, undergone a real spiritual changethat they have gone forth apostles and centres of light to their fellows-we shall easily understand that the good effects of the retreats have been felt all over Bilgium and that they have produced a radical change in the character of whole districts of the population.

This is a building of a bulwark against the forces of evil, and the men who are not blind to the supernatural wor d, and whose labors are sweetened by the hope of heaven, should be in valuerable to the attacks of the So cialist and an aid to their weaker brethren.

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NOT SO JUBILANT.

An exchange is jublant over t e fact that the day of controversy is gone and opines that this enlight ened generation is averse to the clash and conflict of divergent views.

We admit that controversy is not so much in honor as in times past, but we cannot derive much enjoyment from the fact, because to our mind it is due more to indifference than to enlight enment. They who regard faith as of paramount importance are willing to battle for it on occasion. If we permit calamny to pass unchallenged we have certainly nothing to boast of and we may be perilously near the country of the individuals who regard Christianity as something not to be taken too seriously by those who wish to get on in the world. And, perchance, some of us never know enough about our religion to care for it. And they who whittle down their faith do not always get what they strive for-the world's approval. Men like a bonny fighter. but they can have but contempt for the Catholics who shamble through life with bated breath as if they were on the planet on sufferance, and ascribe dence but which the normal call coward-

natural and so human that we are tempted to dally with it, to examine it and to make it our own. For example, the Catholics who read but the daily prints get a knowledge of things that are not so about the policy of the Holy Father. They are half disposed to echo the editors who are sure that the Pope does not understand the age and wishes to hinder progress. It matters nothing that such Catholics are skirt ing the border of disobedience and rebellion. And what is more strange is that they are unable to give a reason for their attitude. They are either very worldly or indifferent. If they read what the Holy Father says, and not what scribes make him say, they might have correct views on the question, and if they kept conscience in harmony with that of Peter's they would not be so generous with criticism. Pride is a heady drink and has made men and makes men do ridicu-

ome matters.

SOME SCHOOLMASTERS.

lous things, so ridiculous in fact that

pride's victims seem to be insane on

According to some pedagogues the child is a wondrous animal and must be treated in a scientific fashion. For his benefit they form plans and make the child conform to them. Hence they either turn out mental dyspeptics or fondle him, taking him the while to knowledge by easy by-paths. But they do not teach him to use his own mental machinery, which is, or should be, the aim of the educator.

MATTERS OF MOMENT.

While we are on this subject let us advise parents to be vigilant over the games, entertainments, company-keep ing of their children. But, perchance. the children whom we have in mind are orphans. We refer to the young who are stealy contributions to the " mov. ing picture shows." If they had parents they would be either in bed or at their books and not in a theatre looking at pictures more or less artistic, and listening to comments which oftimes would not look well in print. They not only lose time, but what is far more serious, their weakness and ignorance are strengthened and intensified by valgarity if not vice. It is not surprising that with parents who are as deaf to the voice of duty as to the admonitions of their spiritual guide we have young men without reverence. without gentleness, without a desire for self improvement. And yet strict-

ness might have laid the found tions of a true and noble manhood.

A SHABBY PHRASE.

" They all do it," is a very shabby phrase and the only one we advance to their timidity to what they call pra- justify our going with the crowd. In other words, we are nobodies-not persons. Because our neighbors adorn pagan, we must do the same. Instead excite wordly or bad thoughts and that would disgust an older generation that was stricter on this matter than we are. These pictures are designated as artistic. Bat so are dramatic messes of corruption and books which are but chronicles of sin. We cannot regulate our conscience at the behest of individuals who harness art to the car of sensuality. And happily all art is not suggestive of the worst passions, and its best exponents were men who prayed before they exinted and whose brush was a hand naid of religion. Reproductions of their work may be had in any

may, when the game is done, find our- him when we suffer sordid realities to motives for promoting social reform and the principles on which it must be conducted, but she impresses upon them those qualities without which selves in the land where we get the steal the bloom from his soul and the promised wages. But pride seems so purity that should be able to penetrate both heaven and hell. And later on, when the harm is done, we exhort him to read instructive books. He may hearken to us, but we fear he will deem such books tirasome and go back and fix his abode, so far as reading is con-cerned, among the literature of rag-pure? Man must have learned to live time. When, however, they are young they may be taught to read books which are useful and formative of high ideals and to have a tasts for the literature of eternity. One thing certain is that we cannot expect to find intelligent Catholics among those who feed on the debasing trash of the yellow paper.

WORKMAN THE BASIS OF SOCIAL REFORM.

FATHER PLATER TELLS WHY HE WRITES TO WORKING CLASS IN CONCLUDING PAPER OF TIMELY SERIES. (From the E :glish Catholic Times.)

Some of our readers may have a grievance. "You set out," they will riect. "to tell us about social reform. expected to hear something practical. secure a minimum wage, how to check the abuses of capitalism, how to secure a little justice for workingmen. And you have talked at length about purely you have tailed at length about purely spiritual things. What is the use of that? Meditation won't feed hungry children. The Rosary won't break through trusts and combines. Prayer may be all very well in its way, but it won't give us a living wage. Besides, it's the employers who need re reats, not the men. The duties of the work-ingman have been preached quite enough; the duties of the capitalist might be made the subject of a few sermons now. Not that we think it. would do much good. It might lead them to increase their subscriptions to charitable institutions. But it's rot charity that we want. It's justice. And justice we shall never get unless

we compel men to give it to us.' All very plausible. But we are go ing a little too fast. Let us consider a

few of these objections. Yes, we have called these articles "A Basis for Social Reform." and we have done so deliberately, because that title describes them better than any other that we can think of. It was not merely a dodge to attract the unwary reader, like the exciting paragraphs in the newspapers which begin with a terrible accident and end up with a patent medicine. We have had social reform in our minds from first to last. we claim to have offered a more practical solution than a great many which are to be heard nowadays on platforms or read in newspapers.

NO SOUND REFORM WITHOUT RELIGION. "Social Reform "-the securing for man of decent conditions of life; the checking of the abuses of capitalism ; the banding together of workmen for their own protection ; their admission to some at least of the privileges now shared only by the few-all these things we have had in view. True, mere material comfort is not the be-all and end all of this life. We are born pared to the greater issues a little hun-ger, a little pain may be cheerfully endured. They have their part in strengthening character, in making us sympathetic, in drawing us to God. Ssints and good men even seek them tianized so long as he remains brutalized. And, on the other hand, when a man is a convinced Christian he will not rest until he has rescued his fellow-men from degrading poverty. He will find remedies-not mere pallia tives, but, as far as possible, radical cares. He will help to check the evil at its source. The brotherhood of man will be all the more real to him be The brotherhood of man cause he believes in the Fatherhand o tod. The Catholic Church tells men that they cannot love an invisible G of if they do not love their visible neighbors. And so it is that religion, when brought home to men, make them eager to right injustice. I hem esger arges them to get together, to organ nselves, to work early and late ocial regeneration. Catholicism, t when really grasped and assimilate it is apt to be in a retreat, give men a deep, steady resolve to work for he welfare of others -and this pre-disely because they have had a glimps of things eternal. Life is no more nere game of grab to them. Hence ustice will be a high and hely thing in their eyes. They will strive to secur for those about them. Thei tivity will be wise, unselfish, unre itting. They will think, not of s sh interests or even class interest at of the interests of each and al Chey will not think not only of them but of the coming generatio whom they will try to leave th world a better place than they foun it. They will work not only for to day bat for to-morrow. Do you doub Look at the steady, solid, perman nt reform effected in Belgium an fermany by men steeped in the spirit f the Catholic Church-and contrast t with the short-sighted and destrucive recklessness of some of their

such reform is impossible. The best scheme in the world could effect noth ing in a de-Christianized society. strive generously for the coming of His kingdom. Reverence for holy things What legislative regulation of wage for instance, could improve matters i wage earners were as a class intemper and respect for lawful authority are theirs. Their lives are in order, and they are men in consequence. Do not on a reasonable wage if there is to be imagine that their religion makes them spiritless. On the contrary, it gives them a strength which is none the less any possibility of giving him what he And, speaking generally, religion alone can make him content with vigorous because they know how to a reasonable wage. So of the hours of labor. Yes, they must be restricted control it. by law, and the workman must be saved from those who would exploit his labor. Bat who will show him how to CATHOLIC CHURCH LAUDED. ROTESTANT PASTOR DEFENDS THE

employ his leisure ? If he is a materi-alist and believes that pleasure is the only good, then in his hours of leisure he is only too likely to rain himself physically, mentally, and morally, and bring the whole economic system to

The Rev. Thomas Barney Thompson, at the Plymouth Congregational church, the ground. It is absurd to say that secular education or culture will save where a programme of Catholic music was given, including the "Ave Maria" and the "Sanctus," from Farmer's Mass, defended the Roman Catholic Church He said: "When Protestant ministers speak of man from debasing himself. Read the French newspapers and mark the fruits of godless education; note the giant crop of murders, suicides, and all law-lessness. Man needs a stronger ally

than secular instruction to save him from the animal within him. The Church alone can teach him how to subdue it And so we might illustrate the matter

like attitude of saying some things in the way of respect and veneration of from a hundred points of view. When her wonderful ministry to the centuries men have learned to control their appetites and limit their desires, then of human life. There are undoubtedly some facts about this church that we as e may hope for social reform. As Protestants cannot commend. But in long as they limit their vision to this world they cannot be helped, nor can they help themselves "The visible," all fairness it must be admitted that popular ignorance, superficial knowledge, and malicious slander have missays Carlyle, "becomes the bestial when it rests not on the invisible." represented her teachings in many instances. A social reformer at the Zoo would have little chance of success. Daniel admire. Reformations, wars, empires, in the lions' den might have had exand kingdoms have been arrayed against cellent schemes for the social regener-ation of lions; but he would scarcely be her. After all these centuries she stands so strong and so firmly rooted in given an opportunity of employing the lives of millions that she commands them. When the Roman rabble we e our highest respect. As an institution our highest respect. As an institution she is the most splendid the world has

clamorous for bread and amusements they were ripe for destruction. INDOLENT PHILANTHROPY. "Meditation won't feed hungry chil-

dren. dren. No, but it will make us re-solve that children shall not hunger if we can prevent it. And we shall stood solid for law all order. Law police power in controlling millions untouched by the denominations has been great. When she speaks legila-tors, statesmen, politicians, and Gover-ments in the law of the heav prevent it not by mere doles and soup-tickets (which, however, have their prevent it r place), but by more systematic meas-ures. A little meditation would let Catholics see that they do not fulfil their duties to their neighbor by be-stowing coppers upon the indigent. Tais is indoient pullanthropy. Reform must be more structural. Icshould tax our brains and demand our personal attention. It is a matter where all can help in one way or another. Are we doing it? Prayer, in bringing us face to face with God, will bring us

lace to face with our responsibilities. "It's the employers who need re-treats-not the employed." Both need "The love and veneration of the Virgln Mary plays an important part in the ritual of the Church. I flad no diffi culty in appreciating the attitude of retreats. But the employed need them more than the employers, because the time is coming when the employed will have the setting of the business, and the Catholic worshipper toward the mother of Jesus. Jesus is the love of God made manifest. Bat Christ Himif they settle it on non-Christian lines they will involve themselves and self has often been made so austere and they so unapproachable that a mediator beeverybody else in disaster. Yet let it tween Him and man has become an in not be thought that we hold the spirit sistent necessity. What is more natural than to worship Him through for an eternal destiny, and must not forget it. The thought of it must in-fluence every department of life. Con-the rich" is the warning of the gospels. the gracious inflaence of the mother i If I feit myself compelled to worship the Jesus of some creeds I should feel And God help the comfortable Catholic in easy circumstances who in this hour of strife does not thro π all the that the only way of nearness to Him would be through some mediator ship, of Mary or of some saint. weight of his influence into the scale of Christian reform. PERPETUATING THE RETREAT. 'Aside from this one cannot help but feel that the enthronement of the Vir-Sants and good men even seek that is provided by breaking a window and re-industriously and jyously. But this is very different from acquissing in of all their spiritual effects are por-world towird womanhood; that it has pagan, we must do the same. Instead of having Catholic emblems in the family we have representations that done much to give woman the place of so. Our Belgian friends know well honor she occupies to day; that it has that even a retreat does not work to lasting change in a man unless it be supported and perpetuated by careful supported and perpetuated by careful has paid the world's fluest and most delicate compliment to the grace, sweet put the whole Catholic Caurch behind to their respective parishes ness, and beauty of motherhood. themselves into, some associa- "Nor do I discover any difficulty in group themselves into some or sodality and keep alive the ns they have learned. They spend understanding the basis of the confes sional. The confessional appears every-where in life. The erring child conlessons they have learned. a quiet day of recollection together a month, if possible, in the coun fesses to its mother, the patient con fesses to his physician, the a try house where their retreat was try house where their retreat was made; they go frequently to the sac a hundred ways of keeping up their own zeal and communicating it to others. Taey form committees in wnowin their district. They send up their fellow-workmen to make retreats, knowing well the good which such an excertage nas done to themselvea. knowing well the good watch such an experience nas done to themaetres. So much for spiritual things. Now for our social reform. Of course they are keen on it! How should they not be? They organ ze themselves into clubs and associations, they study so-cial questions, they hold debates and read papers among themselves, they take a prominent part in the civic life of their disfrict, they promote solut social legislation, they set on foot an active propaganda for the promotion of social welfare. Look at Belginn once more and noto the share in its social regeneration which is to day be-ing taken by men who make yearly reonce more and noto the share in its social regeneration which is to day be-ing taken by men who make yearly re-treats. Talk to the men themselves and they will tell yon that they have now got something to live for. They are no longer readless agitators, but stream-win determined warship her and determined workers along her history, her majestic worship, her for life has become a precious and God must have moved mightly in all twenty five converts. He doesn't wish

self command, and a sense of lightcommon lot of every human organihearted freedom. Have secularist schools ever done the ike? Can the tion ; her strength is of God.' World. schools ever done the ike? Can the rationalist press do as much? "The dignity of labor" is to them, hence-forth, no empty phrase. They know their fellowship with Christ, and they

FAITH-THE REV. T. B. THOMPSON TELLS CONGREGATION ALISTS BEAU-TIES IN RELIGION NOT TO BE

stood solid for law and order. Her

ments stop to listen, often to obey.

"In the realm of worship her ministry

has been of the highest. In employing

beads, statues, pictures, and music she

has made a wise and intelligent use of symbolism. Her use of the best in

music and painting has been the great-

est single inspiration to those art-, and

her cathedrals are the shrines of all

pilgrims.

SCORNED.

RICH CATHOLICS ARRAIGNED. YORK PRIEST ELECTRIFIES CATHEDRAL CONGREGATION

VIGOROUS WORDS ON SOME PHASES OF MODERN GROWTH. Frequently it is claimed that the pre-

ates and priests of the Church tolerate actions in wealthy Catholics which they bitterly denounce when the offenders happen to be poor.

This cannot be claimed true down in St. Patrick's Cathedral, New York, apparently. A few days ago, Father Francis H. Wall delivered several blows from the shoulder which it is probable a number of his hearers will long re member.

The occasion was a sermon delivered by Father Wall in which he scored rich families who have let their social anbitions interfere with their religion.

"There is a strong tendency among men to divorce business from religion," he said. "It seems to be taken for granted that a man cannot be an emin-ent lawyer or physician or successful business man and at the same time ar eminent and practical Catholic. If such were the case then the Redeemer of the the Roman Catholic Church it is per-force to speak in condemnation of her. I propose to assume the unProtestantworld was a visionary and the mission of His Church an absurd hallacination. The injunction of the Founder of our faith that you cannot serve God and Mammon has no bearing whatever on the question at issue.

"It is sad beyond all sadness to witness the conduct of so many of our Catholic people who, having amassed wealth, stille the faith in their hearts and in their unhealthy greed for social prestige send their sons and daughters to places of education where their faith is jeopardized and their moral character wrecked. Therefore we have the scandalous spectacle of the sons and daughters of taose who should be zeal-ous members of the household of faith filling the divorce courts, shocking the religious sensibilities of co religionists, bringing unmerited d shonor upon the

CATHOLIC NOTES.

Elward Hawkes, Englishmen, teachers in the Episcopil Seminary of Nasho-tab, Wis., have resigned to join the Catholic Church.

Rev. Francis J. Finn, S. J., finds himself an international author, read in many lands, and he has just received from the press of G. B. Ber-ruti, of Turin, Italy, a translation of Tom Playfair, done into Italian by Fanny Cencelli.

Sumuel Baskin, a Russian Jow re-siding at Fishkill Landing, N. Y., has offered to build free of charge the foundation for the new parochial school of St. John's Catholic Church, The Rev. John McGrath, the rector of the church, has accepted Mr. Beskin's offer. Mr. Beskin is one of the leading members of the congregation of the Synagogue Beth Jacob at Newburgh.

At Frascti, on March 21, thieves broke into the magnificent vills Aldo brandini which dates from the six-teenth century, and carried off a valu-able bust in Corinthian bronze of Pope Clement VIII. The thieves gained by breaking a window and reaccess

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ever seen. Governments have arisen and gone to the grave of the nations Uhurch. since her advent. Peoples of every tongae have worshipped at her altars. "The Roman Catholic Church has

Of the 6 700,000 Bavarians, 2,200,000 are Protestants. The remainder are Catholics.

Rov. James H. Bourne and Rev.

ice. We may be quite sure that criticisms of authority are not proofs of broad mindedness: they are confessions of poverty of manhood and indications that indifference has cap. tured the soul.

THE MODERN METHOD.

Years ago they dragged Christians to the lions or sent them into eternity by way of the sword. Later on they denounced the Church as the enemy of the intellect. Nowadays they wage war against the Church with snokeless powder and with no unnecessary noise. In some quarters scientists assail us with scalpels and test-tubes : in others, sensuality spreads its nots for the unwary. Bat it is all done politely, if you will, but so deftly and thoroughly city. as to make the campaign against the Church very dangerous and not without a measure of success. It does not bludgeon us: it merely laughs at our ballefs and tells us in myriad ways heaven, which may or may not be, but here-in other words, that we are fools if we are not contented with the satisfactions offered by the senses, by art

this argument is to use the religion that Christ has left us.

THE WINNING CARD.

One card that is used in the game of life is marked Pride. It is a trampcard not in requently to our detri ment. When we sit down to play the grading him. It is a child's right to game with conceit or vain glory or re

In the second se ONE KIND OF NEWSPAPER.

Our readers will remember that one of the characters in Oliver Twist gave that if we obey the law we may reach his child a bad book to read in order to make him a oriminal. We do not say that we shall have a very poor time that any reader of the RECORD is guilty of this baseness, but we have a suspicion that some of us allow within the home newspapers that cannot but smirch or by culture. The only way to meet its purity. While we safeguard the body, we, strangely inconsistent, ex pose the soul to infection. We cannot put under the child's eyes newspapers that reek with corruption without harm-

ing him. We cannot permit him to feed upon scandals, the sweepings of divorce courts, marders, personal gossip and vulgar illustrations without debe near the kingdom of heaven-to

bellion tugging at our heart-strings we have his dreams and knowledge un-are in danger of penury, and perhaps flecked by any stain. But we defraud only gives men the strongest possible It has given them spiritual insight, soul of humanity. Her weakness is the no knowledge of English.

INNER AS WELL AS OUTER REFORM.

noble thing to them. They know this. We think of her Loyolas, her the value of a numan soul, and Xaviers, her Fenelous, and her Mar-in all their labors to relieve the quettes; we look at her hospitals, in all their labors to relieve the unbranges, schools, colleges, monas Chang wears his hair in a queue. He is twenty seven years old. He speaks there ever such an education as this? ministering to the body, mind, and German and Chinese flaently, but has

hall of the villa.

"A press despatch from Chicago, date of March 25, says: "Rev. Charles E. Bowles, irremovable ector of All Saint's Episcopal Church, resigned last night to enter the Catholic Church. He is a member of the association known as the Com-paniens of the Holy Saviour, composed of about forty Episcopal che throughout the United States. clergymen

According to Rome there is a possibility that Don Perosl, the papal choirmaster, may soon visit America, to direct what is claimed to be his latest and greatest or storio : "The Passing

Seventeen years ago the sum of \$223 disappeared from a post office station in Cambridge, Mass. A clerk named Madden was the last man known to have handled the money, and though he was experated from the suspicion of having taken it, he had to make good the amount. A few days ago he received a cheque for the sum from the United States Tressary, to which it had been returned by the conscience-stricken thief.

Among the cabin passengers arriving on the Ryndam from Rotterdam and Boulogne, March 24, was the Rere. Father Peter Chang, said to be the only Chinese Roman Catholic priest in the world the world, accompanied by Bishop August Henning, of the diocese of South Shantung, China. The Bishop went out to China in 1887, and in a

to give the exact figures, but says that there are more than eighty thousand converts in his district now. Father

1da

2 THE LION OF FLANDERS.

BY HENDRIK CONSCIENCE. CHAPTER V. CONTINUED.

The French knights had put up their swords again into their scab-bards, so soon as they perceived that there was no danger for the king or queen. As regarded the arrest of the independence and power rose up more than ence in arms sgainst their former masters. The nobles, seeing their re-venues diminished and their supremacy queen. As regarded the hands ; it Lion, they leit that to other hands ; it was a kind of work in which a noble could not with propriety take part.

Very different, meanwhile, were the feelings of the king and of the queen on this occasion. Philip was much de-pressed and deeply lamented the step lake which he had been drawn. Joanna on the contrary, was full of joy at Robert's resistance. for the offence of hand them down unimpaired. I France things were far otherwise Philip the Fair, indeed, had once, f Robert's resistance, for the offer wounding the king's servant in the king's presence was so serious, that she felt her schemes of vengeance were

Fairly the Fair, indeed, and once, in his distress for money, summoned the deputies of the third estate, that is to say, of the towns, to the States Gen-eral; but any gain to the people from this step was but temporary, and the feudal lords speedily recovered what-ever ground they had lost. and feit her schemes of vengeance were greatly advanced thereby. At last the king could no longer suppress his emotion and resentment, and, notwithstanding the resistance of his imperious consort, determined to eave the hall. As he rose from his throne, he said. What remained of the Flemish nobil-

"Gentlemen, this scene of violence has greatly troubled us. Much more pleasing would it have been to us could ity had thus entirely lost their supre-macy, and had nothing left but the ordinary rights of proprietorship over their estates. Lamenting their bywe have shown mercy ; unhappily the nterests of our crown and realm would gone power, they saw no other way recovering it but by the overthrow of the privileges and prosperity of the not admit of it. Our royal will and pleasure is, that you all use your best endeavours that the peace of our palace be not further disturbed." commons. As no ray of ireedom had yet beamed upon France, where a de spotic feadalism still exclusively pre-

The queen now rose also, and was about to descend the steps of the throne along with her busband, when a vailed, they hoped that Philip the Fair would totally change the state of things new incident, at once unexpected and in Flanders, and that they should be re-instated in all their former power. verations, prevented her.

To this end they favored the cause of France against Flanders, and thus obtained the name of Lilyards, as a term of reproach. These were especi-Charles de Valois had for some time on standing immersed in thought at the farther end of the hall. . The re spect which he owed his king, as well as the love he telt for his brother, long ally numerous at Bruges, which divided with Venice the palm of wealth struggled in his heart against the in dignation which the late act of treach-ery excited in him. But at last his nd commerce, and where even the burgermasters and other magistrates, wrath waxed uncontrollable, and broke loose: now red, now pale, with every sign of the most violent agitation of through corrupt influence brought to bear upon the elections, all belonged to that faction. ind, he stepped forward in front of The arrest of the old Count, and those nobles who had remained true t

Madam," he thundered out, " you him, was joytul news for this party. shall not dishonour me with impunity Listen, gentlemen; I speak in the pres Flanders was now delivered up in hands of Philip the Fair; and they ence of God, the judge of us all. It is you, Joanna of Navarre, that exhausts hoped that by this means they should succeed in cancelling all the rights and our country's resources by your pro-digality; it is you that have ground privileges of the commons. But the people at large heard of what down the king's subjects by the de had taken place with the deepest dismay the affection which they had always basement of the coin, and by extortions and oppressions of every kind; it is you that bring disgrace upon my noble borne to their native princes was now ennanced by compassion, and there was brother; it is you that are the blot and shame of France. Henceforth I a universal outcry against the treachery that had been committed. Bat the serve you not! Henceforth I rerounce numerous French garrisons, which occupied the length and breadth of the you as a false traitress !" With these words he drew his sword

from the scabbard, snapped the blade in two across his knee, and dashed the pieces with such violence against the the patriotic party from the threater ground, that they rebounded to the very steps of the throne.

for the present, with all their excite Joanna was beside herself with shan ment of feeling, they had no spirit fo and fury ; her features were distorted action, and Philip remained in quiet with the expression of the most devil-ish pa sions, and seemed no longer to with t possession of the inheritance of the Count of Flanders have anything womanly about them On the first receipt of the evil tidings Convulsed with rage, she exclaimed : "Ho, guard , seize him ! seize him! Adolf of Nieuwland s sister, Maria, had

proceeded with a numerous retinue of The body guards, who were still in he hall, prepared to execute the ervants and a litter to Wynandae', and brought back her wounded brother to queen's command, and their captain their paternal house at Bruges. Th was already drawing near to the Count de Valois ; but this was too much for young Matilda, so painfully severed from all of her own blood, was glad to the king, who was sincerely and deeply attached to his brother : accept the invitation and escort of this new-found friend, and to escape from

Whoever lays a finger upon Messire Wynandael, now occupied by a French de Valois shall die this very day ! " he garrison.

The house of the Niewlands lay in This threat checked the advance of the Spanish street at Bruges the guards; and De Valois left the hall without hindrance, in spite of the either round tower, crowned with a weather en's command cock, and commanding all the neighbor

Thus ended these scenes of treachery and violence. Count Guy was forth-with imprisoned at Complegue; his son Robert was conveyed to Bourges in ing buildings; the arch of the door way rested on two pillars of hewr stone of Grecian architecture, and over it stood the shield of the Nievlands, Berri, and William to Rouen in Norm andy. The rest of the Fiemish nobles with their motto, "Pulchrum pro patria mori," having for supporters were also kept in close custody, each at a different place; and were thus deprived of the consolation they might two angels with palm branches in their hands. have derived from friendly companion In a chamber away from the street, ship in misfortune

THE CATHOLIC RECORD.

Freedom and security bore their usual fruits; from all the winds of heaven strangers made their way to Flanders, and commerce flourished with a vitality that would have been imposseemed full of hope and comfort, yet her heart was all the while oppressed sible under the government of the feudal lords. Industry prospered, the people grew rich, and in the pride of

her heart was all the while oppressed with the deepest sorrow. In a mourn ful voice she continued: "My poor hawk, now we can no longer foilow our sport in the valleys about my father's castle; for the stranger has his abode in the fair Wysaudael. They have cast my un happy father into prime, and hund in danger, strove by all means, fair and foul, to check the rising importance of the commons, but with very indifferent success; for the wealth of the towns enabled them to take the field on at happy father into prison, and bound him with heavy chains. Now he site and sighs miserably in the dark cell and wno knows whether the fell Joanne and who knows whether the fell Joanna may not even take his life, my darling bird? Thea we too will die of griet i The thought, the frightfal thought alone deprives me of all strength There now, sit down; for my trembl-ing hand can no longer bear you." And then, in avony of desnair, the least an equal footing, in order to main tain the liberties they had won, and to

And then, ia agony of despair, the poor child sank back upon her chair; bat her check grew no paler than be fore, for long since had its roses faded; and only her eyelids were red with constant weeping. The charm of her features was goue, and her eyes had lost all their life and fire.

Long time she sat, sunk in sorrow nd passing in review the long array o gloomy images which her despair had conjured up before her. She saw her anhappy father chained in a damp un wholesome prison, - she heard the clanking of his chains, and the echoes of his sighs of wretchedness in the gloomy vault. The fear of poise then so common, or thought to be so, in the mysteries of French statecraft, ever occupied her imagination, and the most trightful scenes followed one another before her eyes. Taus was the poor maiden incessantly tortured, and filled with the most terrible apprehensions And now a faint sigh was heard from

the bed. Hastily Matilda dried the tears from her cheeks, and hurried to the bedside with frightened anxiety. She poured some of the content the flask into the cup, raised Adolt's head a little with her right hand, and brought the cup to his m Tn

knight's eyes opened wide, and fixed themselves with a peculiar ex-pression upon the maiden. An intense leeling of gratitude spoke in his languid glance, and an indefinable smile passed over his pale counten

Since he had received his wound the knight had not yet spoken intelli gibly, nor did he even seem to near he words that were addressed to him The latter, however, was not the When, in the first days of his illness Matilda had whispered over him in her gentlest voice, "Get well, my poor Adolf ! my dear brother ! I will pray for you, for your death would make me still more unhappy here on earth," and land, with the want of unanimity among the citizens themselves, paralyzed the Olawards (such was the name given to other like words, which, unconscio being heard, she murmured to herself behind his couch, - Adolf had heard ing claws of the Fiemish lion) ; so that and understood all, though totally un able to reply. Meanwhile, during the bygone night

there had taken place a marked change for the better in the wounded knight's condition. Nature, alter a long struggle, had thrown him into a deep sleep, from which he awoke refreshed with new life and vigour ; the and sigh which broke from him at the oment of awakening was londer and longer than any breath which he had et drawn since he raceived his wound And now, to Matilda's no little astonishment, as soon as she had taken the cup from his lips, he thus address ed her, in a distinct, though feeble

"O noble lady !---my guardian angel! I thank my merciful God for the comangle of its gable front rose a fort which, through you, He has given me! Am I worthy, lady, that your illustrious hand should thus kindly have smoothed my pillow? A thou-sand blessings on you, for your tender care of a poor knight !" For a moment the maiden's surprise

and pleasure were too much for words ; soon recovering herself, and rebut marking how much progress he had so suddenly made, in a transport of de light she clasped her hands together,

ment in Adolt's condition was visible, not only uponher countenance, but in her whole air and bearing. Her movements were quicker and lighter, her tears no longer flowed, and now she could find cheerful words for her favourite. Immediately on her return to the room with Maria, she took her hawk from the back of the chair upon her hand, and so drew near to Adol's bed.

"My good brother i" cried Maria, kissing bis pale cheek, "yon are better! Now I shall be rid of those trightini dreams! O, how glad I am ! How often have I wept by your bed-side with bitter pain of heart! How often have I thought that death could often have I thought that death could surely not be far from you ! But now my heart is lighter. Will you drink,

my brother ?" " " No, sy good Maria, " answered Adolf, " 1 have never had to suffer thirst, so anzionsly has my generous Lady Matilda cared for me. As soon as I am strong enough to reach St. Cross, (a village near Bruges, formerly a noted place of pilgrimage,) I will go and pray to God for blessings upon her band and that source mean strange. head, and that sorrow may ever be far from her

Matilda meanwhile was busily employed in whispering the good news to her bird, which now, seeing its mistress in recovered spirits, was dressing a pluming itself, and seemed to be making ready for the chase.

"Look, my faithiul triend," she said, turning the creature's head towards Adolf ; "look, now is Sir A olf in the way of recovery, after we have so long seen him lying helpless there. Now w may speak together again, and not be sitting always in the dark. Our fear for him is all gone ; and so methinks stall our other griefs pass away too, n.w that God has shown us His mercy and favour. Yes, my beautiful bird, so also shall have an end the sad captivity

But here Matilda felt that she was about to say what the sick knight had better not be made aware of ; but as she broke off, the word "captivity" had sounded strangely in Adolf's ear The tears, too, which on awakening he had perceived on the maiden's cheek, filled him now with anxious foreboding "What say you, Matilda?" he ex claimed. "You weep! Heavens! What,

then, has happened? of whose imprisonment did you speak ?" Matilda dared not answer; but

Maria, more self possessed, stooped down and whispered in his ear : "Of her poor aunt Philippa's. But

let us drop the subject; for she is always weeping about it. Now you are better, I shall, as soon as Master Roger allows it, have to talk to you of things weight, but which are not for Matilda's ear; besides, I am at this moment expecting Master Roger. Be still awhile, and I will take her away into another chamber."

The knight laid his head upon the pillow, and feigned to sleep; upon which Maria turned upon Matilda, and said :

"I think, Lady Matilda we had better now leave my brother alone, that he may sleep and not be tempted to speak too much ; which the desire of expressing his gratitude to you, might, fear, lead him to do."

The two damsels left the room together; and presently afterwards the surgeon presented himself at the door, and was conducted by Maria to her brother.

cheerfully, "how goes it with you? Better, I see. Now all the danger is over, and you are safe for this time. There is no need of my dressing your wound again at present : only drink copiously of this beverage, keep as quiet as you can, and in less than a month you and I will take a walk together. That is my prognostic, if no

better case than your body. I have no objection to Lady Maria informing you of the sad events that have happened while you have been confined to your bed; but I pray you, do not lose your self command, and keep yourself calm." Maria now drew forward two chairs, upon which she and Master Roger took their please at the head of the hed: their places at the head of the bed; while Adolf regarded them with the greatest curiosity, and with an evident expression of anxiety upon his coun-

" Let me finish what I have to sav.

"Let me naish what I have to say," began Maris, "without interrupting me, and bear yourself like a man, my brother. In that evening which was so unlucky for you, our Count called his unlucky for you, our Count called his faithful wassals together, and declared to them that he had resolved to set out for France, and cast himself at king Philip's feet. So it was determined, and Guy of Flanders journeyed with his nobles to Complegne; but no sconer had they arrived than they were all arrested and cast into prison, and now our land is under French rule. Raoul de Nesle governe Flandera."

de Nesle governs Flanders." The effect which this short narration produced upon the knight was not so violent as might have been expected.

He made no answer, and seemed deeply suck in thought. "What a calamity ! is it not?" added Maria at last. "O God !" exclaimed Adolf. " what

felicity hast thou then in store for Gay of Fianders, that he must reach it through such miseries and humilia-Bat tell me, Maria, is our Lion tions? also a prisoner?' "Yes, my brother, Lord Robert de

Bethune is in prison at Bourges, and Lord William at Rouen. Of all the nobles that were with the Count, one alone has escaped this unhappy lotthe cunning Diederik." "Now I understand the unfinished

sentence and the constant tears of the unhappy Matilda. Without father, without family, the daughter of the Count of Flanders has to seek shelte with strangers.

And as he spoke, his eyes lighted up, and a glow of indignation passed over his countenance. After a short pause, he went on : "The precious child of my prince

and master has watched over me as a guardian angel! She is deserted-unhappy-and exposed to persecution : but I will remember what I owe to the Lion, and watch over her as the apple of mine eye. O, what a great and glor-ious mission is it which has fallen to

my lot! How precous to me now is the lie which I can devote to her service!' Then, after a short moment of deep meditation a cloud suddenly passed over his countenance; he cast a look of supplication on his physician, and said :

"O heavens, how grievcus are my vounds to me now! how intolerabl this confinement! My worthy friend, Master Roger, do, for the love of God, hasten my recovery all you can, that may be able to do something for her who has so lovingly tended me on my bed of pain. Spare no expense,ever drugs are costliest, procure them, if only I may the sooner rise from my bed; for now I feel as if I could rest no longer."

"Bat, Sir Adolf," answered Roger, "there is no possibility of hastening your recovery from such a wound; nature must have time to unite the severed parts. Patience and rest will do more for you than all the drugs in the world. But this is not all that we had to say to you. You must know that the French are masters throughout the land, and are strengthening themselves in it every day. Hitherto we have suc ceeded in concealing our young Lady Matilda from them; but we dread every day lest she should be discovered ; and

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pity upon her. But what shall we do y O, what a misery, to lie stretched of here, when all the strength I have, at the help I can give, is so much wanted "

wanted !" "I know a place," observed Roger, "where Matilda would be safe enough." "Your words relieve me. But where, then, is this place ? quick, tell

"" Think you not, Sir Adolph, that she would be safe and in peace with ber cousin William, in the country of Juliers ?"

The knight was evidently not a little The knight was evicently not a little dismayed at this question. Must be let Matilda depart for a foreign land? Shall be render it impossible for him. self to ald and defend her? To that he could by no means bring his mind; fer he had already in his heart charged himself with the task of restoring restoring

himself with the task of restoring Matilda to her father, and preserving her from every wrong and insult. He strained, therefore, all his powers of invention to devise some other plan which would not remove her so far from him; and thinking he had hit upon such a one, he answered wi h an expression of joy lighting up his comexpression of joy lighting up his countepance :

" Certainly, Master Roger, there could not be a safer retreat for her but, according to what I hear from you, there are bodies of French troops dispersed in different garrisons throughout the whole of Flanders, which seems to me to render the jon ney a dangerous one for her. It we be impossible to furnish her with a proper escort, for that would only make the matter worse ; and I cannot possibly allow Robert de Bethune's daughter to set out alone, accompanied only by a few servants. No ! 1 must watch over her as over my soul's salvation, that I may not be ashamed to appear before my Lord Count Robert

when he demands his daughter at my But, Sir Adolph, bethink you!

you expose her to still greater danger by keeping her in Flanders. Who is there to protect her here? Not you, for you have not the power. The city magistrates will not ; they are all body and soul given up to France. The French may easily get scent of her; and what would become of the poor -un girl then ?'

I have bethought me of a protector for her," answered Adolph. "Maria, send a servant to the Dean of the Clothworkers, and pray of him to come and see me here. Master Roger, what think you if we place our young lady under the protection of the c. Is not that a happy thought ?" commons 1

"Well enough, indeed, if only it were practicable; but the poole are to the last degree en bittered against all that calls itself noble, and will have nothing to do with any such. good truth, Sir Adolph, one cannot blame them for it ; for most part of the nobles hold with the enemy, and think of nothing but how most effectually to destroy the rights and liberties of the

" I shall not allow such considerations to turn me from from my purpose; of that assure yourself, Mast My father was ever the good friend to the city of Bruges ; it is to his inter vention that they owe many of their privileges, and I do not think that the Dean of the Clothworkers and his company have forgotten it. And, after all if I fail here, we can but look about for an opportunity of sending away our young lady quietly to Juliers.

After a space of some half an hour, which they spent in discussing their projects, Master Peter Deconinck, Dean or chief of the guild of Clothworkers at Bruges, arrived, and was immediately introduced into Adolf's chamber

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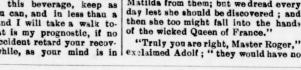
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THE DESPAIR OF THE DYSPEPTIC

gether. That is my prognostic, if no unforeseen accident retard your recov-ery. Meanwhile, as your mind is in exclaimed Adolf; "they would have no feet; and being totally without any



"Well, Sir Adolf !" said Roger

Of all the company, Diederik die its unceasing bustle, lay the wounded os was the only one that got back to Adolf on a magnificent bed. Gnastly Flanders, thanks to his palmer's coat, pale and worn to a skeleton by the pain and fever of his wounds, he was by means of which he escaped unre cognised. hardly to be recognized. At the head

Charles de Valois, with the aid of of his bed stood a small table, and on Charles de Valois, with the aid of his friends, immediately left the king dom, and retired to Italy; nor did he return thence, until after the death of Philip the Fair, when Louis Hutin had succeeded to the throne. it a flask and drinking cup of silver ; beside it was a harp, with its strings loose. All about him was still as death.

CHAPTER VI.

so that the light in the room was but a doubtful gloaming, and no sound was At the time of which we are writing, heard except the paintal breathing of the wounded man, and the occasional there exis'ed in Flanders two politica parties violently opposed to each other, rustle of a silk dress. In one corner of the room sat Matilda

The window curtains were ball drawn.

and who spared to pains to inflict on one another every possible injury. The great majority of the nobles and silent, and with her eyes fixed upon the ground. Her falcon was perched those in power had declared in favor of the government as established by France, and thence had obtained with on the back of her chair, and seemed to participate in its mistress' sorrow; the people the appellation of Lilyards, from the well-known bearings of the royal arms. Why it was that they thus for its head was buried in its feather and it showed not the slightest move ment. ok part with their country's enemies, The young girl, formerly so light-

hearted and joyons that no grief could will presently appear. For some years past, what with ex-travagant expenditure upon tourna-ments, what with internal wars and touch her, was now totally changed. The imprisonment at one stroke of all that were dear to her had given a shock to her feelings, which caused everything to appear dark before her eyes. For her the heavens were no distant crusades, the Flemish nobility had very generally fallen into pecuni-ary embarrassment, and had thus been compelled to raise money, by granting extensive privileges and immunities to longer blue, the fields no longer green, her dreams were no longer interwoven the inhabitan;s of their lordships, and with threads of gold and silver. Sorespecially to those of the towns, for which they received very considerable way into her heart; nothing could consums. Dearly as the citizens had to pay for their enfranchisement, the sacrifice was soon made good with ample and in a foreign land.

interest. The commonalty, which had formerly belonged with life and goods motionless, she slowly rose from her to the nobles, felt that the sweat of seat, and took her hawk upon her hand. their brows no longer flowed in vain; they elected burgermasters and coun-With eyes full of tears she looked upon the bird, and thus spoke in a low voice, while from time to time she wiped away a tear from her pale cillors, and constituted municipal goveroments, with which their former lords had no power of interference whatever. cheeks.

"Mourn not so, my faithful bird; our lord my father will soon come back. This wicked queen shall do him no mis-The different guilds co-operated for the common interest, each under the direction of its dean, who was its principal

ile she gave vent

"Ha! now, indeed, you will get well, Sir Adolf!" she exclaimed; "now I need no longer be all sadness ! now I shall at all events have a bro ther to comfort me !"

Then, as if on the instant recalling something which for a moment she had forgotten, she checked herself suddenly, her countena ce assumed a grave expression, and she threw herself upon her knees before the crucifix at the head of the bed. There with joined hands she poured forth a long thanks-giving to the Lord, who had brought back her friend and brother Adolf from the shadow of death.

Then rising, she once more fixed her eyes on the knight, and in a glad voice said to him :

"Keep still, Sir Adolf, and move not ; that is what Master Roger strict

ly enjoins you." "What have you not done for me, illustrious daughter of my lord !" re-plied Adolf. "How constantly have your prayers sounded in my ears 1 how often has your voice of comfort cheered my heart ! Yes ; in my half-conscious ness it seemed to me as though one o God's angels was standing by my bed side, and warding off death from it an angel that propped my head, that quenched my burning thirst with cool-ing drinks, that constantly assured me that death should not yet have dominion over me! God grant me health and strength again, that I may one day be able to pour out my blood for you !" "Sir Adolf, "answered the maiden,

"you have risked your life for my father; you love him as I love him; does it not, then, become me to care for you as for a brother ? The angel you saw was, without doubt, St. Michael, to whom I have constantly prayed in your behalf. Now I will hasten and call your good sister Maria,

that we may rejoice together over your better health." She then left the knight, but in a

This wicked queen shall do him no mis few moments returned, accompanied by chief; for I have prayed so fervently his sister. Joy at this sudden improve-

and Neglected the Liver and Bowels.

The sufferer from indigestion and liver troubles "feels blue" all the time. Office cares easily ruffle the irritable temper which the dyspeptic always has, and as a result the surroundings are made unpleasant for all.

Who Has Sought in Vain for Cure From Mere Stomach Treatments

The real serious forms of indigestion and dyspepsia arise from the fermentation of the food in the intestines, where the most difficult part of digestion takes place. In this way such symptoms as the following commence :

Formation of gas causing pain.

Rifting of wind and choking sensations in the breast.

Pains about the heart, with feelings of heaviness and drowsiness. Irritability of temper and despondency.

> The bowels are sometimes constipated and again too loose. There is headache and dizziness, coated tongue, bad taste in mouth, foul breath, loss of appetite, pain and rumbling in the bowels. It is in these serious and complicated derangements of the digestive system that

DR. CHASE'S KIDNEY-LIVER PI

show their remarkable control over the organs of digestion and excretion, and cure where mere digestive tablets and stomach treatments fail.

The flow of bile resulting from their quickening influence on the liver hastens the course of the food along the alimentary canal, prevents fermentation and ensures good digestion and assimilation. Indigestion, biliousness and constipation. are speedily and thoroughly cured and vigor and health are fully restored.

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kind of trimming or ornament, strik ind of thrasted with the gay dresses ingly contrasted with the gay dresses of the nobles. It was easy to see that the Dean of the Clothworkers, in affect ing this plainness of apparel, wished to make ostentations display of his estate in life, and so to oppose pride to pride; for, in trath, this coarse woollen gown he moved of interested than his glance became lively and penetrating; beams of intelligence and manly spirit shot from his remaining eye, and his bear-ing was proud and even imperious. On ing was proud and even imperious. On first entering the room, he cast a mis-trustful glance on all present, es-pecially Master Roger, in whom he at once perceived more of worldly craft than in the other two.

" Master Deconinck." commenced Adoli, "I be pleased to draw near to me. I have something to ask of you that you must not refuse me, for I have no other hope but in you ; only you must first give me your solemn assur-ance that you will never divulge to any human being that which I am about to communicate."

"The just dealings and good offices of the lords of Nieuwiand are not yet forgotten by the Clothworkers," an-swered Deconinck; " and you, noble sir may ever count upon me as your faithful servant. Neverthe-less, sir, allow me first to warn you, that if what you have in hand is in any way contrary to the rights of the commons. yon will do well to keep it to yourself, and tell me nothing of it." "Since when ! then." cried Adolf,

somewhat steraly, "have the Nieuw-lands touched you in your rights? Such language is injurious to my

Forgive me, sir, if my words have offended you," replied the Dean ; " it is so hard to distinguish the evil from the good, that one tis obliged to mis-trust all. Allow me to ask you only one question, the answer to which will remove all doubt from my mind at once; are you a Lilyard noble, sir ?" "A Lilyard !" cried Adolf, indignantly: "no, Master Deconinck ! in my breast beats a heart that has nothing but abhorrence for our enemies; and the very scheme about which I wished to consult you is directed against them."

Speak freely then, noble sir ; I am at your service.

"Well, then; you know that our Count Guy is in prison, with all his faithful nobles; but there is stil in Fianders one to whom all true Fiem ings owe their best and readiest aidone who now needs it greatly because of her utter belplessness, and to whom it is due both on account of what she is, and of the sore trouble which oppresses her.'

TO BE CONTINUED.

A LIGHT CARGO.

" Electricity is a rum thing,' re marked the captain thoughtfally. "We're beginning to know a little shout it, but every now and then the smartest electrician finds himself knocked silly by some new game that electricity plays upon him. The year before I gave up the sea and got this berth ashore I learned a lot about electricity-a lot more than I wanted to

The captain paused and smoked silently for a few momen's, as was his habit when preparing to launch a fresh story. Then he resumed : "As I was saying, a year, or maybe

arteen or fifteen months, before I importance. although I don't rightly

which he could draw it off and sell it by the gallon, or whatever measure electricians use, just as there might be a demand for it. Now, I knew that a demand for it. Now, I knew that this matter of storing electricity, had always bothered the electricians, and had interfered considerably with the trade. 'I'm the only man,' said Pro-fessor Smith to me, 'who has solved the problem. I can collect and store away aboard this bark of mine enough In file, and so to be powerful man in for, in trach, this coarse woollen gown for an trach, this coarse woollen gown for an trach, this har hung for an trach, this har hung for an trach which his hair hung down halt a foot long over his ears. A leathern belt drew in the wide folds of the gown about his body, and the hit his ide. An excessive paleness, high check bones, and a wrinkled forehead, threw an air of deep thought over his countenance; while the loss of an eye gave a somewhat unpleasing expression there was nothing to distinguish him from ordinary mon; but no sooner was he moved or interested than his glance became lively and penetrating; beams electricity that has cost me nothing except the expense of a voyage to Greenland and back, I can supply the market at a price that will defy com-

betition. But where's your mine of electri-city ?' said I. 'If it's in Greenland, the cost of working a mine with the

the cost of working a mine with the ground frozen solid for a hundred feet from the surface will be pretty big.' '' I can trust you implicitly, cap tain,' says h-, ' and I'll tell you all about it. I'm not going to get electri city out of the earth by mining. I'm going to collect it from the Northern Lights. You've seen them many and many a time, and probably know that they consist of pure, and delectri they consist of pure, unde d electri-city. Now, I know how to collect this electricity and to bring it back to Eng land. I can fill the bark up full with electricity in the course night, provided the Northern Lights are as strong as they generally are in Greenland. You and your men won't have to do a stroke of work in collect. ing it. You can sit still and watch the electricity running into the tanks, which I fancy is a good deal easier than filling a ship with any other sort of cargo. As for the Northern Lights, they are capable of supplying electricity to the entire world. Why, cap-tain, this business of bottling up elec-Why, captricity from the Northern Lights and selling it in Europe and America and elsewhere, is going to be the great business of this country. Thousands of ships will be engaged in it, and elec-tricity will be engaged in it. tricity will be retailed in London at prices that will put it within the means of every starving wretch in White-

chapel. "I couldn't see how cheap electricity was going to satisfy a starving man; but i let that pass. I half believed what the professor said, and half disbelieved it. I knew that the Northern Lights were made of electricity, but I had my doubts about the practicability of bottling them up and selling them in London. But on the other hand, I have learned enough of electricity to know that almost any sort of a miracle, except, of course, a genuine Scripture one, could be worked with it, pro vided you happen to hit on the right way of working it. Any way, my duties as commander of the bark didn't include the collecting of electricity. That was the professor's de-partment, and I calculated to leave it exclusively to him. "I found that the bark was in capital

order, and we had very little trouble in taking in the cargo, seeing that it consisted of nothing except provi-sions, water, ballast, and the profes-sor's tanks. They were built to order to fit the bark, and when they were put aboard they occupied every foot of space in the 'tween decks and a good part of the hold. They were made of iron and looked like enormous square boxes with something like the ne a bottle coming up through the middle a bound coming up through the minute of the upper part. I say upper part, for the tanks hadn't any regular covers, and the only opening into them was through the bottle shoped projec-tion. The professor told me that the inside of the tanks was lined with a comparison of his own in resting composition of his own invention, which the electricity couldn't get through. And he said, too, that there

THE CATHOLIC RECORD.

"I can't describe the collecting ap-paratus, except by saying that it looked comething like the hood of a monstrous ig searchlight, filled with short le wire filed to a point, so that they stood out like bristles all through the inside of the collector. However, I needn't try to describe it. The really important thing was that it worked beautifully and collected electricity beautifully and collected electricity even faster than the professor had ex-pected. Every time the Northern Lights shot up a stream of electricity would pour into the receiver, and I fancied that I could hear it running into the tank as if it was a stream of water. But the professor said this was a mistake, and that it didn't make any noise whatever. Perhaps he was right, for up there in the North a man is ant for up there in the North a man is apt to fancy that he sees and hears things that don't exist. That is why Arctic explorers, when they come home, man-age to tell such interesting yarns. "It took less than half an hour to

"It took less than half an hour to fill the first tank chock-a-block. When it was full the professor corked it up; and connected his collecting apparatus with the next tank. We worked along in that way prety near all night, for the Northern Light: didn't seem to weaken until about 4 o'clock in the morning, and the professor was so interested that he wouldn't hear of turn-ing in. I kept him company on deck, but everybody else was asieep. You see there wasn't really anything that the men could do, except stand still and watch the electricity flowing in the receiver, and I didn't see the use of keeping them on deck just for that. We filled for trucks that just for that We filled five tanks that night, and the next night we filled the remaining four, and were ready to sail for Eogland with a full cargo of the first quality of arc-tic electricity.

"The professor was perfectly happy for the first three or four days of the passage home, and then his troubles began; I might say my troubles, too, and the troubles of all hands, including the cat. I was on deck in the middle watch, off the South Cape of Greenland, when I saw a brickt light coming an when I saw a bright light coming up out of the main hatchway. Of course, supposed it was one of the men with a lantern, and I waited for him with a elaying pin, calculating to remind him that going below with a lantern and rummaging, without orders, wasn't allowed abroad that bark. But it wasn't any man. It was just the ship's cat. Every hair of that blessed beast stood on end, and from his head to bis tail he was crackling with electricity. He shone like a first-class Fresnel light, and whenever he brushed up against anything the sparks flew from him like drops of water fly from a dog when he shakes him elf after having been over board. The curious thing was that the cat didn't seem to appreci-ate his condition, or at any rate he didn't seem to mind it. ate He was always a mighty supercilious beast, and my idea is that when his far began to rise up and sparkle he reck-oned that some body had been putting up a practical joke on him, and he cal-culated to spoil the joker's fan by not seeming to notice that anything unusual had happened. He was walking along the quarter deck in a slow, dignified sort of way, and was on the point of stopping to say good morning to me, we having always been on friendly terms, when I stepped backward, and sang out to the boy to bring me a bucket of water. You see I didn't know but what the electricity might give me a serious shock if I let the cat touch me, and was afraid that if the cat wasn't extin guished he would set fire to something. hove the water over him, but it didn't do the least good, it only hurt his feel-ings; and as soon as it hit him he went aloft hand over hand, and sat down in the mizzentop to lick his fur dry. I could see his head over the edge of the top, and it's a solem fact that as he licked himself his month was all lit up with electricity, till he looked as if he was breathing out fire and threatening and slaughter, as the good book says. "I passed the word for the pro-leasor to come on dock which he

fessor to come on deck, which he did as soon as he could get his clothes

trustworthy and lisble to do anything that is unexpected and undesirable; but an incandescent scientific man would have aroused the r saspicions and, being ignorant men they would probably have refused to accept his assurance that neither he nor the cat would set the bark afire. However, my precaution was useless, for about 9 clock that night the mate came run ning into my cabin where I was asleep --it being my watch below--and informed me that the bark was on fire. when on deck immediately and saw a stream of light running along each top sail street-they being chain instead of rope-and streaming out on each yard arm, where they ended in the biggest

arm, where they ended in the biggest kind of corposants. "I told the mate that it was all right. "It's only an electrical pheno-menon,' says I, 'and as harmless as rotten pork.' "Just then the watch below came

piling up the fo'c'sle ladder, scared out of their minds. Every man jack was shining like the Christian martyrs that the history book says a Roman emperor filed up with kerosene and then used for lighting the streets. Their hair hair and beards were streaming with electricity, and when one of them came close to another a shower of crackling sparks would pour from one man's head or beard to the other man's hair. was an awful sight to see a whole watch apparently burning to death; but I wasn't seriously alarmed. The men said that soon after they had turned in they were waked by a bright light in the fo'c'sle, and found that every man was blazing in his bunk. By the time they had been on deck a few minutes and had found that there didn't seem to be any heat in the electricity, they began to get over their scare, but they were everlastingly mad with the Pro-

tessor. I asked him to come on deck and explain things to the men, which he did, with a lot of tremendous big words that no man could make head or tail of. That seemed to calm the men down a bit, and they accepted his promise that if the electricity really succeeded in doing them any harm he would pay them big damages

would pay them big damages. "The leak kept growing bigger every day, and the Professor explained that the lining of the tanks, which he had relied upon to prevent leaking, had proved to be a failure. It had decomposed and allowed the electricity to come in contact with the iron of the tanks, and then escape into the atmos phere. As there was no possible way of stopping the leaks, the whole of our cargo of electricity was bound to escape. It wasn't many hours before cargo of it had got into pretty near everything aboard that bark. It went up every rope and every spar, so that the whole top hamper seemed to be picked out with fire. It made every living soul with fire. It made every living soul shine as bright as the Northera Lights at their best. There wasn't any need of artificial light either on deck or below. Even the binnacle light wasn't needed, for the hair of the man at the wheel was enough to make the compass as visible at midnight as it was at noon When the Professor and the mate and I sat down to meals we couldn't touch a knife or a fork without letting loose stream of sparks, and every time one of us put his knife in his mouth the electricity would run along the metal and light up the food till it looked precisely

didn't give us the least feeling of heat. As a matter of fact, the electricity made us fell about as you'd feel after a second glass of good Irish whiskey. We waren't in the least drunk, you under stand, but we felt full of life, and ever lastingly springy in our muscles. And instead of making us irritable and ready for a row, the electricity made us as cheerful and contented as if every mother's son of us had come into a of money and was going to buy a farm in Devon and make his own cider and live rationally. "We were, for the most part, out of

We were, for the most part, out of the regular track of vessels, and we only met two during the whole of the three weeks of the passage home. The first one we met was a big full rigged ship out of Christiania. She sighted us one dark night, and being certain that we were on fire, ran down to meet us. Before she came near enough to have a good view of our deck I sent every man below event the man at the mhoal wate below except the man at the wheel, who was out of sight in the wheelhouse, and I crouched down under the weather rail and waited to see what would hap-pen. The ship hailed us, but didn't get any answer, and after a bit she filled away and went on her course. There isn't the least doubt that she took us for a phantom ship. Just you think of it for a minute! There was a bark blazing from deck to truck without a soul visible aboard her. All the bark's sails were set and yet not a stitch of canvas was hurt by the fire that seemed to have caught on every bit of wood and rope and canvas aloft. Nobody aboard that ship could have taken us for a mortal bark. They classed us along with the Flying Datchman of the Cape and the skeleton ship that cruises off Ushant, and they were glad to run a way as fast as their ship could carry

the "The other vessel that we met was a Nova Scotia schooner. She sailed about two feet to our one, and when we sighted her she was about ten miles up to windward, it being hardly dusk at the time. It didn't take her very long to run down on us, and when she was within a biscuit's throw she hailed us. within a bisonit's throw she hailed us. This time I let the men stop on deck, though with strict orders not to say a word. When the schooner hailed us and said she would send a boat, I answered, 'What for ? We don't need any boat.'

Why, man,' says the captain of the schooner, 'your barque can't last twenty minutes, and there ain't a man of your crew whose clothes and hair ain't afire at this identical minute.

'Fire,' says I, in a surprised sort of way. 'I don't see no fire. What's the matter with your eyesight?'

You stand there with your hair ablazing, and the fire running along every spar and rope, and for all that you have the nerve to say your barque isn't on fire l' yells the captain.

" Look here, my friend.' says I, 'my advice to you is to swear off run before you're an hour older. There ain't apy sort or description of fire aboard this barque, except in the galley, and as for my hair, I'll trouble you not to make any more personal remarks. I don't take them from no man, whether drunk or sober.' "We didn't get another word from

that schooner. She filled away, and though she was close bauled, she went light up the food till it looked precisely as if he was eating fire. When we touched meral or a damp rope, and the l've often wondered if her skipper showere making wind a teacing wind to were making wind a teacing wind touched meal or a damp rope, and the l've often wondered if her skipper sparks were set flying, there was a took my advice and swore off. Probably slight prickly sensation in our fingers, he did, for unless he could convince but it wasn't of much account and

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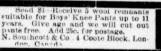
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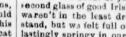
couldn't possibly have explained the spectacle of a barque that was a sheet of flame, with a captain who could deny that he had seen any fire, though his bair and beard were blazing. "You may ask if the two vessels that

we met reported having spoken a bark and yet didn't seem to be any the worse for it. I'm betting even money that neither of them made any report, nor yet mentioned the matter in their log books. Any captain who should have made such a report would have stood a good chance of being discharged for drunkenness. It wou'd have like reporting the sea serpent. Many a ship's master meets with the set scrpent, but he never mentions it, knowing if he does all the newspapers will be advising him to sign the pledge, and his owners will either discharge him on the spot or get rid of him at the first possible chance. No, sir ! We were never reported, and I knew very well that we never would be.

"Well, all things must come to an end, and in course of time all the pro-fessor's electricity leaked out, and be fore we sighted the coast of Ireland our electric lights had burned clean out, and even the cat didn't shine any more The professor was so discouraged by his failure to bring home a cargo of elec tricity that he gave the whole thing up, and I never heard a word from him after we were paid off. He died about two years sgo, and all the papers said he was a most distinguished inventor and electrician. I shall always be of the opinion that if his tanks hadn't leaked he would have made a good thing of importing electricity, and that some of these days some other electrician will try the same plan and make a success of it. All that is needed is tanks that don't leak, and when such a tank is invented we shall import all our electricity from the Arctic regions." The Graphic.







gave up the sea for good I got ac-quainted with a scientific chap who probably knew more about electricity than any other man then living and practising science. I was without a command just then, owing to circum stances which I needn't mention at this present moment, though I will say that when an owner hints to a man who has been the master of a ship for twenty three years, has an unblem-ished character and three medals from

make mistakes in telling what I do "In the course of time we sailed from Bristol, bound for Upernivik, in Greenland. Folks generally thought that we were going on a whaling voy-age, and some of my friends chaffed the Humane Society-not to speak of binocalars from the French and Dutch

me considerable about having come down from the command of a Black Star liner to the command of a greasy governments-that his ship is well inured, and if the captain was to happen whaler. I let them talk. Chaffing to lose her he would be given a better ship and higher pay at once, it's time never did me no harm yet, except when I was a boy, and the second mate used to chaff me with a rope's end, which seemed to amuse him a good deal, for him to chuck up his berth and give the owner his candid opinion of him though I could never exactly see where Well, I'll say no more about that. This scientific man, whom I'll call Pro fessor Smith, though you'll understand

the fun came in. "We made Upernivik in an unusuthat I'm not giving you his real name, oame to see me and wanted me to take charge of a bark that he had chartered ally short time, the wind being for the most part favorable, and we being light. We took in fresh water and then steered up Smith's Sound, reckoning to get well out of sight of any whaling craft take him to Greenland. I didn't hanker after Greenland, but the proor offered me good wages and said before beginning operations. The Northern Lights were doing their best he had come to me because he was told that besides being a capable master at that season. Just as soon as night mariner and a man with a reputation came on the whole northern sky was came on the whole northern sky was after with them, and when the stream-ers shot up from the horizon to the zenith you could hear the electricity crackle. I once read in a book—a big for making his ship comfortable. I could be trusted not to talk about my

owner's business. He had a pleasant, confiding sort of way with him, and you could see with half an eye that he'd he are at the half an eye that book, bound in red leather, and about four inches thick, which you, being a he'd be ready to trust anybody who had been recommended to him. I've seen scholar, naturally are acquainted with, several men like that in the course of -that it is all a mistake for folks to bemy life, and it's a curious thing that they don't seem to get imposed upon much more than the smart folks that lieve that the Northern Lights ever crackle, or make any sort of noise. That only showed that the man who wrote the book had never been in Smith's are eternally mistrusting everbody. After I'd talked with the professor half Sound. Books written by men who have lived ashore all their lives are an hoar, I would no more have cheated generally protty full of mistakes-at least that's what I ve been compelled to believe, and I've read about as big a

him than I would how coheated a child. And when I finally agreed to take charge of the bark I did it as much becharge of the bark I did it as much the cause I wanted to keep him out of the grip of sharks as because there was "We made the bark fast to an ice "We made the bark fast to the land,

money in it for me. "After we had come to an agreement the professor told me what his little fame was. He had invented a way of storing electricity in big tanks, from

on, which they were mostly put upside down, he thinking that I had called him because the ship was sinking and there wasn't any time for the 'rivolities of fashin. When I tail is much the recollect what it was. Probably it was meant to keep the electricity from turning sour or spoiling in some other way. As I said, I didn't pretend to be an electrical expert, and probably I there wasn't any time for the 'rivolities of fashion. When I told him what had happened, and showed him the cat, he said that there must be a trifling leak in one of the tanks, and that the cat, having been near the leak, had absorbed a little electricity. He assured mo a little electricity. He assured me that there wasn't the least danger that

the cat would set anything on fire. The electricity that was in his fur would only illuminate things for a few hours, and would gradually pass off into the air. I told the Professor if there the air. I told the Professor if there was a leak in one of the tanks it ought to be stopped at once, but he said that wasn't possible. The leak must be due to some little imperfection in the coat ing of a tank, and of course the coating couldn't be got at without tearing the tank to pieces and letting all the elec-

this to pieces and letting at the elec-tricity escape. "However, we went below after breakfast to ϵ_{XM} into the tanks, but he didn't find any leak. When he came on deck again he said that the cat must have been quieily absorbing electricity from the Northern Lights, and had taken in more than he could hold. 'I corked up every tank tight,' said the Professor, 'and I am confident that there can be no leaking through the linings.

""If that's so,' said I, 'will you kind If explain why your hair is standing on end, and why your nose is glowing as as if you'd been wine taster to the Queen and all the royal family for the last fifty years ?' For, as a matter of fact, the Professor's hair, which was long enough to have qualified him to practice as a professional musician, was standing straight on end, and shining like the headlight of a locomotive. "When I convinced him that he was

pretty near as full of electricity as the eat he admitted that there must be a leak somewhere, and he showed that he felt considerably annoyed. I told him to go below before the men should notice him, for I didn't want them to get the idea that our cargo of electri-city had sprung a leak. They wouldn't be very much surprised at an illumin-ated cat, for cats are notoriously un-

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 18th, 1905.

Mr. Thomas Coffey : My Dear Bir,—Bince coming to Canada I have been a reader of your paper. I have noted with satisfaction that is iddirected with intelli-gence and ability, and, above all that it is im-ready idende. Catholic principles and rights, and stands firmly by the teachings and author-ity of the Church, at the same time promoting these lines it has done a great deal of good for the weifare of religion and country. Solowing influence reaches more Catholic hames. I herefore, earnesity recommend it to Catho-ite families. With my blessing on your work, and best inderest is cominued in concept. mas Coffey :

Yours very sincerely in Chris. DONATUS, Archbishop of Epheeus, Apostolic Delegate.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900

Ar. Thomas Coffey : dr. Thomas Coffs : Dear Sir : For some time past I have read your estimable paper. The CATHOLD RECORD, and congratuinate you mpon the manner in state of the sphilabed. Its matter and form are both good : and a truit Catholic spirit yervades the whole. Therefore, with pleas-tre, I can recommend it to the faithful. Bleshing you and wishing you success believe me to remain. ne to ret

In, Yours faithfully in Jesus Christ † D FALCONIO, Arch. of Larissa, Acost. Deleg.

LONDON, SATURDAY, APRIL 11, 1908

HOLY WEEK.

With to-morrow we begin the greater week, the week of Dolours, around whose days and hours turns the history of our sin.' of mankind. First was the momentary joy and the shout at the city gate- the loyal Hosannas of the Hebrew youthsoon to be followed by another and dif-So rose the sun over Jerusalem at its ferent cry, the cry for blood, for the appointed moment on that fearful Good Blood of the Lamb whose crimson tide Friday morning. So it rises over the would sweep away to the sea of mercy new Jerusalem, the Church, her eyes the sins of the world. Solemn Mass and holy office follow in due order as ringing with the sounds of the rabble and the patient silence of jour Saviour, the days pass steadily on till Wednesher heart filed with sorrow and love. day evening when what is known as the The service opens with a lesson from Tenebrae begins. It is in many respects different from the other offices of the year. It is didactic, for the Church merciful designs of God in lavor of his new people, the gentiles. It is differnever in her liturgy forgets her teaching mission. All is sed and mournful, ent with Ephraim and Juda. " Your as though sorrow weighed down our Mother and She wished us to grieve dow that goeth away in the morning. For this reason have I hewed them by with Her at the sad memories She is about to celebrate. The name of Tenethe prophets, I have slain them by the brae has been given to the Matins and shall go forth as the light. For I de-Lauds of the last three days of Holy Week because the Office used formerly knowledge of God more than holo to be celebrated during the night. An causts." Other prophecies follow impressive ceremony tends to perpetuate the name which signifies darkness or obscurity. It is the triangular candlestick holding fifteen candles, which are extinguished one by one at the end of each psalm. Daring the singing of the canticle of the "Benedictus" the six candles upon the altar are extinguished. One candle alone is left lighted, that at the apex of the triangle. As soon as the "Benedictus" is finished this lighted candle is hid behind the altar, and brought out to its place when with a strong cry and tears." There fore the Church from the earliest ages the prayer is finished. It is thereupon

THE CATHOLIC RECORD.

here is how every Christian should crucified. It is also a figure of the spend Good Friday. Apostles, who were the heralds of our Lord, and who fied from Him leaving ANSWERS TO CORRESPONDENT Him a prey to His enemies. The Mass We have received the following proceeds in silence-save when the uestions with request for light : (1 olemn chant breaks forth. No bell announces the consecration. No kiss Why do Catholics have Mass in the forenoon and not in he afternoon a of peace is given, out of detestation for the profana ion of that sign of friendwell ? (2) Why do Catholics always ship by Judas. Two large hosts have have their fanerals in the morning and (3) Was not the Last Supper an been consecrated by the celebrant. One of these he consumes, the other he evening meal ?

and harmony when our Saviour was

bewall our sins and our ingratitude.

There are several reasons for placreserves in a chalice. To morrow will be Good Friday. So deep is the iming Mass in the morning. The abs pression which this, the saddest day of lute fast which is required from midthe year, makes upon the Church that night is the chief reason. When St she does not celebrate the Holy Sacrifice. Paul wrote to the Corinthians in re Her renewal of the death of Her Divine ference to the Holy Eacharist, afte Spouse will be to contemplate the terri giving some instruction, he said ble scene, to adore the cross, and to "The rest I will set in order when participate of the Host consecrated at come." St. Augustine maintained the Mass of Holy Thursday. Whilst that the Apostle is here speaking of the Church suspends the sacrifice She the law of fast before receiving holy finds a means of multiplying the homages Communion which was observed in the and prayers to the World's victim. In great Doctor's time throughout the every church there is prepared in a whole world. At the time of Tertulside-chapel a rich repository where lian, who lived towards the close of the after Mass the Body of our Lord is second century, holy Communion was placed. Around this anticipated tomb. taken before any other food. This law will be united ecclesiastical and lay of fasting clearly dates back to apos servants pouring forth the praise and tolic times, and is founded upon th adoration of loving hearts with all the reverence due to the Sacred Body and greater fervor by reason of the ap-Blood received under the species of proaching anniversary of the Divine bread. Since the fast is of very strict Prisoner's death. What a day this is ! obligation it would be impossible for How full of Jesus' love ! " It is meet priests to perform other duties and reand just," says the old gothic missal, main fasting until the atternoon. The " that we should give thanks to thee, same difficulty would be an obstacle to O Holy Lord, Almighty Father and to the faithful going to holy Communion. Jesus Christ thy Son. We have been Very few could attend to their house fostered by His humanity, exalted by hold duties the whole morning without His humility, set free by His betrayal, any nourishment whatever. There is redeemed by His punishment, saved by another reason for Mass being in the His cross, cleansed by His Blood, fed forenoon. The morning is the first by His Flesh. He on this day delivered fruits of the day ; and it is good " to Himself for us ; and loosened the bonds show forth God's mercy in the morning." Again says the Psalmist : "In the morning I will stand before thee, Time moves along : day succeeds

and will see, because thou art not a night with uninterrupted regularity. God that willest iniquity." In answer to the second question our

correspondent will be good enough to bear in mind that the Catholic funeral filled with but one object, her ears service is intimately connected with Mass for the Dead. Under normal conditions the burial service consists of prayers from the Ritual, then Mass, and afterwards other prayers concluded the prophet Osee , which tells us of the with the blessing of the grave. The time for funerals, therefore, follows the time for Mass. During plagues and other epidemics this custom cannot be mercy is as a morning cloud, and as the observed. Bat under ordinary circum. stances good Catholics wish to have the holy Sacrifice at the funeral, and to be carried to the grave with the Blood upon their foreheads which speaks words of my month, and thy judgments stronger than that of Abel, and the sired mercy and not sacrifice ; and the prayer of Him Who in the days of His flesh was heard for His reverence. And because Mass is the sacrifice and "odor of sweetness," it is the spiritual bou then comes the Passion according to St. John, the last of the Evangelists. quet, the flowers, to be placed upon the The other accounts had been given in tomb. For this reason the Church will the Mass of Palm Sunday, Tuesday and not allow flowers inside-nor does Oar Wednesday. After this the Church, in Mother care for them outside. It is order to imitate the example set her prayer the dead want-not the fading by her divine Spouse, prays earnestly lowers of earth more redolent of pagfor all mankind. St. Paul tells us that anism than of that Christian immortality when Jesus was dying on the Cross He and that peaceful sleep which a waits in offered up to His Eternal Father for hope the resurrection. the world " prayers and supplications The third question we presume

plies that we should imitate the Last Supper, since it was the establishment the Mass, by having it in the even

cree otherwise for some particular and no public money is to spent on theological or religious place or region." This article is to teaching." There is nothing Cathmake it clear that dispensation from olic about that clause. In fact it either of the impediments mentioned does not include dispensation from the renders the whole institution dangerous obligation of being married by the and irreligious. How far such a University will replace Trinity College in parish priest and in presence of two witnesses. Two and only two, condithe minds and use of Catholics will detions are, therefore, necessary in such pend more upon the personal members marriages-the dispensation from the of its governing body than upon its impediment in question and the cele constitution. It is a severely contracted proposal compared with the broad bration of the marriage before the oarish priest. There could be no cheme whose outlines were sketched by Mr. Bryce. British, or rather Eng. thought of drawing people into the lish sentiment shows its arbitrary nar Church by means such as are implied in the latter part of our correspondrowness regarding freland in the first ent's question. Whilst the door is always resolution, and its deep religious prejudice in the crusty piece of bread

open and seekers for truth are always velcome, the fountains always free and the invitation a standing one, none are forced. All that the Church says to the non Catholic is: " If you want a child of mine for your partner you must respect their conscience ; you

mast out of that respect help to obtain the necessary dispensation and be willing to fulfil the condition that the children whom God may give you shall be trained in my fai h and truth ; and you must be willing to have the cere. mony performed by my duly appointed minister." To draw young people into the fold by insisting that they must ecome Catholic if they wish to marry a Catholic would be to set a premium on hypocrisy. The action of the

Church in this matrimonial legislation is not to forbid mixed marriages, but to encourage marriages amongst Cath olics themselves. It should make Cath olics reflect more seriously before receiving attention from or paying it to non Catholics. It should make them value faith more highly. It should make them see more clearly the sacredness of that state in which not only they as individuals are interested, but the souls of those who are nearest and dearest to them in the world and whose sanctification and eternal sal vation are largely entrusted by God to their care.

IRISH AFFAIRS.

Ireland has for the past week been very much to the front in the British House Commons. A resolution by Mr. Redmond for Home Rale on the 30th ult., and two days later a University Bill by the Secretary for Ireland are strong evidence that the cause is not losing. Mr. Redmond's proposal was an expression of opinion of the House "that a solution of this question (lome Rals) can only be attained by giving the Irish people legislative and execu tive control of all purely Irish affairs.' The pill was sugar coated after wards with an amending rider by adding the words, "all subject to the supreme authority of the Imperial Parliament." A number of timid patients, always nervous lest these wicked Irish are wanting to tear their country away from England, were thus able to swallow their medicine. Then it looked well before the world, to acknowledge the first principle of Government, the principle of which that same House of Commons boasted to be the parent and highest exponent. To carry this resolution, therefore, with its conditional addendum by a vote of 312 to 157 was a

Moreover, would suggest a corollary to that splen. sign of pharisaical magnanimity which did idea. It is this: That the 100,000 the same House alone knows so well now to display and thus retain its reputation for justice and liberty. The filial and respectful request that some debate was purely academic, as the Government had already pledged itself began in the evening, so that really that it would deal only with the Home the Last Supper was celebrated in the Rule question as a practical measure upon it being a successful issue in a Lambert does not want ecclesia-tical general election. Mr. Healy, who closed preferments. But we all know the the debate, gave the acting Premier, the Hon. Mr. Asquith, a severe scathing for the stand he took, in stating he could not support the resolution. It seemed to Mr. Asquith that in the resolution as presented by the mover there was no recognition of Imperial supremacy. Mr. Healy reminded the House that on the question of amnesty for dynamiters Mr. Asquith " closed the gates of mercy with a clang ;" that is was through the Irish question this same Mr. Asquith came first into notice. " To day," said Mr. Healy, " he is an important man, tomorrow he may be a god, but we shall not worship at his shrine." The danger which this position threatened to Home Rule, as Mr. Healy pointed out, was that Conservatives would make trade policy an election issue, thus throwing out indefinitely the just demands of the Sister Island. The second occasion of Ireland being the chief matter of business was a University Bill. This measure, although we have not the full details, is due largely to Mr. Bryce, at present British Ambassador at Washington. Just before taking his new position Mr. Bryce outlined a plan for a University for the Catholics of Ireland. It is impossible to judge from the data afforded by the despatches how far the plan will satisfy the Bishops, who are the authorities competent to decide. One clause does not strike us. with favor. It says : Church deprives us of this melody to show us that this world lost all its joy of our part in that dread tragedy, to

APRIL 11, 1908.

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ST. JOSEPH'S CHURCH. TORONIO.

DESTROYED.

With roof fallen in as far as the

vestry, the organ and organ loft totally

destroyed, and the interior of the

on Leslie street, Toronto, lies a

broke out on the 30th, just after a

Requiem Mass. Fortunately all the

movable articles of the church were

Two young ladies, Misses Walpole

and Jordan, who were removing some

decorations before the regular Mass.

discovered smoke coming from the

organ loft, and notified Rev. Father

Canning, who lives in the house next

the church. He turned in an alarm.

but before the fire department arrived

the fire had spread rapidly, and was

eating its way along the roof. A gen

eral alarm was sent in, but the united

forts of three brigades could not

arrest the progress of the flames. St.

Joseph's church was built in 1881, and

is valued at \$40,000. A policy in the

Hartford Insurance company for \$15,-

We deeply sympathize with Father

Canning in this great misfortune

which has befallen himself and his

congregation, and trust that ere long

he will be enabled to erect a still more

DESERVES HONOR FROM ROME.

IN REGARD TO THE POPULAR TRI

Supplementing the suggestion for

endorsed by the Catholic press of the

onstration

wish that this popular dem

promptly acted upon :

my humble appreciation.

Editor of The Catholic Universe

Dear Sir-Allow me as a priest from

the Western prairies to endorse the

providential idea of the Chicago priest

with regard to honoring the good and great Father Lambert. For one, I

shall with all my heart offer Holy Mass for him and write him a letter voicing

BUTE TO FATHER LAMBERT.

000 is the only insurance carried.

imposing sacred edifice.

fally \$25,000.

University in the second measure.

champion of the faith, but would also champion of the faith, but would also honor the rank and file of the faithful priesthood of this country who, without the incentives of ecclesisatical prefer. ments, fight the good fight and keep the faith. The honoring of good. Father Lambert by the Holy Father Father Lamoert by the Holy Father would please intensely the priests and the people, for they feel that no man in this country has done more to strengthen and vindicate the faith than the humble pastor of Scottsville, N. Y. Moreover, it would put the seal of official approval on his great work and thus make that work more efficacions and permanent. A man of Father Lambert's lofty character, noble aim Lambert's lofty character, noble aims and distinguished use of exceptional talents should be rewarded, before he dies, by his ecclesiaatical superiors with the consoling "euge, euge" in some tangible form.—Sacerdos Occi-dentalis.

REVISING THE VULGATE

HERCULEAN TASK INTRUSTED TO-ABBOT GASQUET AND THE BENEDIC. TINE FATHERS.

To a correspondent who is anxious to To a correspondent who is anxious to know what is meant by the "revi-sion" of the Holy Scriptures that has been entrusted by Pope Pius X. to Abbot Gacquet and the members of the bailding gutted, St. Joseph's church Benedictine Order, and to oth terested in this great work, the follow. smouldering ruin, through a fire which ing account of an interview with the Abbot by a correspondent of London Standard may be enlighten As Dom Gasquet explains, "revisio does not mean any trimming and adapting of the Scriptures, but a care. saved, but the loss is estimated at ful collation of all the known known copies of St. Jerome s translation of the Sacred Writings. It has been undertaken because of the Church's great care to preserve with the utmost possible exactitude every part of the entire body of scriptural

truth. The correspondent describes his visit to Dom Gasquet in Rome :

As I ascended the Aventine Hill one evening in the biting Tramontana wind of Roman winter, and walked up the great avenue of cypresses, dark mysterious in the cold the beautiful College of St. Anselme one of the finest modern buildings in Rome-standing in such peaceful isola. tion among the vineyards and con-vents and old churches, I could not but admire the taste of the Benedictines in the matter of monasteries, and my thoughts turned to that ideal mother house of the order, perched on the heights of Monte Cassino, with its unbroken tradition of nearly fourteen centuries of culture and erndition felt that it was indeed fit that the great work of the revision of the Val gate should have gate should have been entrusted by Pope Pius X. to the followers of St.

I entered the college, and passing the line of students, in their characte A FURTHER EXCELLENT SUGGESTION istic black Benedictine cassocks, en joying the leisure hour before supper followed the lay brother to th itors' parlor, with its bare walls and tribute to Father Lambert made by a simple furniture, where. sfter a few minutes' waiting, I was joined by Abreverend correspondent a few weeks ago in these columns, and cordially bot Gasquet, the directing spirit of this great undertaking, who kindly allowed country, another priest expresses a e to see him in order that he might explain to me something of what is to of honor to the venerable editor of the be done, and how it is to be accom-plished. Dum Gasquet began by say-ing that the Vulgate revision is a work Freeman's Journal might be communed ing that the Valgate revision is a more by some recognition from the Holy See ing that the Valgate revision is a more of his long service in defense of Cathoris of Pius X, who, indeed, had impressed of Pius X, who, indeed, had impressed of Pius the theither time, labor nor

money was to be spared to render it as scientifically correct as possible. "It is an almost appalling task Is an aimost apparing task to set an old man of sixty-two," said the abbot, smiling, though his robust physique and keen, alert eyes are more like those of a man ten or twelve years "and I cannot hope to see it vounger. accomplished in my lifetime. I expect to do little more than organize it all,

not a presumption, I and I hope to arrange to break up the work into divisions, so that perhaps in the course of the next three or more appreciative letters be col revision of the Psalms or the Penta-

ness, (stress as per some which the ea neophy As s to divi let me accom from c thim, a though for he bare that h we can tery, public of enc ers in himse (and patier the artles they and c the b and unhe is trine least,

moonlight, to

Benedict.



extinguished. It is not a hard task to prays for the necessities of all-excludlearn the lesson herein contained. By ing none, not even the Jews. Im-His Passion the glory of the Son of God mediately after the prayers follows the was obscured; He, the Light of the adoration of the Cross. First the world, becomes a man of sorrow, an ob Cross is unveiled-and afterwards preject of shame to His own disciples who sented for adoration. The priest and officers of the Mass take off their shoes shun Him and run away from Him. This abandonment is expressed by the out of reverence, and making three candles being extinguished one after genuflexions, bend down to kiss the cracifix. During the ceremony solemn another. Bat Jesus, our Light, though despised and hidden is not exchant goes on, consisting of retingnished. The light is concealed as proaches made by our Saviour a figure of our Lord in the grave. The to the Jews. Each of the first confused noise in the House of God re. three starzas of this plaintive hymn is followed by the Trisagion or Prayer presents the convulsions of nature when our Saviour expired on Calvary. to the thrice Holy God, Who as Man. suffers death for us. O Holy God, O The candle reappears, the noise is hushed, and homage paid to the risen Holy and Strong, O Holy and Immortal. Son of Justice and Conqueror of Death. have mercy on us! Towards the end of

The following morning, Holy Thurs. the adoration of the Cross the candles day, witnesses in a most solemn manner the commemoration of the Last Supper things made ready for the Mass of the and the preparation for the Mass of the Pre-sanctified on Good Friday. And is carried in solemn procession from the although the Feast of Corpus Christi is side chapel to the main altar where it the day for honoring specially the mys tery of the Holy Eucharist-still the Church celebrates the anniversary of its institution with particular recollection and all possible splendor. To offer the Communion the Sacred Host is raised faithful an expression of the greatness aloft for adoration. Then the ceremony and unity of this solemn Supper which our Saviour gave to His disciples the priest : after which the altar is again Charch allows but one sacrifice to be stripped. No day presents to the filling all the requisite conditions, be celebrated in each church at which the Church and her faithful children such other priests assist and receive holy memories as Good Friday. It is not a Communion from the celebrant. All holiday : much less is it a day of rebespeaks joy : the vestments are white, laxation and pleasure. It is a day of the decorations as prcfuse as possible ; sorrow when our divine Benefactor perthe bells ring forth a peal of gladness formed His greatest act of love for us, throughout the Gloria in Excelsis. and bestowed upon us His richest Then of a sudden silence reigns and a blessing by removing our guilt and by feeling of monrafalaess prevails. No being our reconciliation. To follow bell is heard till Holy Saturday. The Him in His Passion, to kiss His wounds,

week.

are lighted about the repository and Pre-sanctified. The Biessed Sacrament is reverently deposited upon the corporal. In the early discipline of the Church the laity used to communicate : now only the officiating priest. Before terminates with the Communion of the

ing. Our correspondent must remember that our day does not begin at the same hour as the Hebrew day. The latter early hours of the day. However our Blessed Lord was perfectly free to choose what hour He wished for the establishment of His holy Sacrifice. But as the Mass was to take the place of the feast of the Paschal Lamb. He naturally selected that day and that part of the day. The change to the morning was made most likely by the apostles themselves, and is similar in character to the change from the Jew ish Sabbath to the first day of the

MIXED MARRIAGES.

An "Inquirer" wishes to know whether a Catholic and Protestant can be married "after the new decree comes into force at Easter even if the ceremony be performed before the parish priest and in the presence of two witnesses, or will it then be neces sary that the Protestant party must

become a Catholic before the marriage." Most assuredly a Catholic and a Protestant can, fulmarried validly and licitly after the Decree just as well as before. We say " fulfilling all requisite conditions," for our correspondent mentions only some of them. The Decree merely states that Catholics " who contract espousals or marriage with non-Catholics, baptized or unbaptized, even after a dispensation has been obtained from the impediment of mixed religion

forwarded to the Holy Father with the official recognition be accorded to Dr. Lambert and his life long hercalean work in defense and vindication of our holy faith in this country. No doubt, the Chicago priest says, Father fo ce of the truth illustrated by Father Dan in "My New Curate" when he modestly declined the monsignorship, that it is the "recognition," the official approval, of work well and isithiaily done that every good priest craves for, and not the empty honor in itself. Everyone is familiar, too, with the case of Cardinal Naw man. He did not ambition preferment in the Church, yet we know how overjoyed he was by the official endorse ent of the Vicar of Christ in creat. ing him Cardinal, saying that it re moved a cloud which he felt hung over his name, owing to sinister influences. in a similiar humble and unassuming manner Father Lambert has done a work for the faith in this country as noble and as far reaching as Cardinal my own authority. Not many years ago I heard one of the cflisials of the Arostolic Delegation to this countryan Italian ecclesiastic - talk of the work of Father Lambert. He said that an Failing colosiastic — talk of the work of Father Lambert. He said that Dr. Lambert was the equal if not the superior of Cardinal Franzelin in bis clear exposition of the faith; he fai

Dr. Danser of Cardinal Fraczelin in Dis superior of Cardinal Fraczelin in Dis clear exposition of the faith; he went even further and said that he had an intuitive grasp of the faith after archaeologist, discovered that parts of the dedication of the Codex Amiatinus the dedication of the Codex Amiatinus be been erased, and under the writing in Italy he would have been made a Cardinal long ago.

quarter now to materialize that idea is ome such popular expression of opinsome such popular expression of opin-ion as the one suggested, just as it was the popular wish expressed to Rome which brought about the bonor-ing of Cardinal Newman. Some cflicial holy words in its frequent trials? Pat-

teuch might be brought to con

AN IMMENSE TARK. -"What I should like people to realize is the immensity of the task that we have undertaken. No results will be obtained in a hurry. What we have to do is gather together and collate all the known and unknown copies of St. Jerome's great translation of the Sacred Writings up to those of the eleventh century. They divide themselves into century. They divide themselves into great families, each with its special variations, peculiarities and mistakes, that resemble each other. The great Gallicana' version is that which is now universally adopted in the Catholic Church, with the one exception of St. Peter's, in Rome, where the canons use the 'Romans' version. I hope eventu ally to make a complete list of all the known versions, but for our own pur pose about fifty of the best and most correct copies will be used for guidance and comparison. Some of the finest copies are of Saxon origin, as, for example, the Alcuin copy, which is to be found in the Vallicelliana Library, in Rome, and the Code x Amiatinus, now in the Laurentian Library, in Florence, Manning has done in England. I do not make this statement altogether on great monastery of Jarrow, from which which has a most interesting history. great monastery of Jarrow, from which St. Bede came, and the Abbot Ceolfrid left the monastery with one of the copies, which was to be presented to

that was superposed he was able ardinal long ago. The matter of honoring Father Lam-it to be the long lost copy from Jarrow. bert has therefore been talked of in certain official circles in Rome, and it nearest to St. Jerome of all that have come down to us."

APRIL 11, 1908.

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Written for the CATHOLIC RECOR FIRST IMPRESSIONS OF A CONVERT

CONTINUED FROM LAST WEEK. I shall row leave this phase of a con

vert's experiences-his perplexity at their throwing away of good things their throwing away of good things which, in an ordinary sense, one might suppose non Catholics would have re-tained, as beneficial to themselves, out of the wreckage of the so-called Refor-mation, if only upon the ground of their utility, not to mention their scriptural ness, (for they lay such an impossible stress upon everything being strictly as per Scripture), and take up now some other matters, great and small, which from their unfamiliarity, claim the early attention and enquiries of a the early attention and enquiries of a

The oard way of these things pertain neophyte. As so many of these things pertain to divine worship and its accessories, let me, for the sake of convenience, accompany one such as he walkes home from church, and discuss them with him, answering his enquiries briefly, though far from as fully as might be, for he is anxious to have at least some bare outlines of the reasons for much that he is unhabituated to. Afterwards we can be his companion in the presby. we can be his companion in the presby-tery, the parish, the hospital, and the public street; and there is a possibility of encountering even the good bishop imself in our peregrinations. And let those who read his questions

(and know the answers well) have patience with the ingenuousness and artless simplicity of some of them, for they are very real matters of inquiry and concern to many such as he. Indeed the better Catholic he is likely to be if he is anxious to learn all he can of doc trine, and to enjoy, to some extent at least, the sweet perfumes which emanate from the flowers of devotion and practice. What he usually wants at first is not an elaborate treatise on every subject he mentions, but merely a few lucid words of explanation to the haphazard questions he, like most other converts, is prone to ask sooner or later. And if he knows his Bible well, so much the better; for if he has still an unhappy lingering fear, hard to shake off, that Holy Church might yet prove to be only a beautiful amalgan of one third Bible teaching and two of one third bloe backing and two thirds ecclesistical regulations, be will the more speedily realize, from the constant references to Holy Writ, that the faith and practices of Catholics constitute them the most pronounced and consistent of "Bible Christians" is all Christendom in all Christendom. A list could easily be made including

scores of details of doctrine and prac-tice in common use with which a convert in an average-sized parish would be more or less unfamiliar at the be ginning of his Catholic career ; but as want of space forbids the mention of all, I must perforce confine my remarks to a very limited number. On all such points I know of no book for the en quirer better than Father Conway's Question Box." to be had at theCATHO. LIC RECORD, London, and other Catholic booksellers. I observed, is the the first query of

our convert, that at my conditional baptism the priest, among other things, equested me to take the name of one the canonized saints of the Church in addition to the somewhat meaningless forename I already possessed. Why was this? This is done so that by year. bearing the saint's name the person may be excited to imitate his virtues and holiness; and that he may invoke

his aid and intercession for the salva n of his soul and the safety of his body. He also breathed upon me three

What did this represent? It signified that your soul, as yet unre-generated, was under the power of the evil one, and the breathing was done to drive him away, as by the Holy Ghost, Who is the Spirit or breath of God. It also emphasises the contempt which Christians should and may feel for him, and the ease with which he can be put to flight like straw before the wind. You remember that our Lord used this ceremony of breathing when he imparted the Holy Spirit to his Apostles

priest you must offer yourself continually to God as a living sacrifice : as prophet you must declare by your life the rewards of the hereafter.

Why was a lighted candle nat into my hand after baptism? St. Matthew tells us of a parable of Jesus in which the ten virgins "taking their lamps went out to meet the bridgegroom" You must now walk as a child of light, keeping the lamp of faith burning with the oil of charity and good works, so that when you meet the Lord you will not be found like some of those virgins who, when they met the bridegroom, had no oil, and their lamps had gone

TO BE CONTINUED.

HOME RULE WILL NOT DOWN. LIVELY DERATE IN THE ENGLISH

HOUSE OF COMMONS. Associated Press Despatch)

London, March 30.-The House o' Commons to night, after a lengthy de bate on the question of Home Rule for Ireland, adopted by a vote of 313 to 157 a resolution moved by John E. Red mond, the Nationalist leader, that "in the opinion of this House a solution of this question can only be attained by giving the Irish people legislative and executive control of all purely Jrish sfiairs." But the resolution was first amended by adding the words "all subaffairs.

ject to the supreme authority of the Imperial Parliament." MR. BALFOUR'S ACCUSATION. It was known beforehand that the debate could have but an ac demic in terest, because the Government already had pledged that there would be n deal in the matter of Home Rule until it had been given a mandate at the general election. But the debate was made notable through the strong de-claration of Chancellor Asquith, which was all the weightier because made at the moment Mr. Asquith was actually

assuming the Premiership. Mr. Balfour, in a brief speech, had accused his opponents of speaking with two meanings-a Ridical meaning and a Nationalist meaning. He asked how it was conceivably possible to carry out great Irish reforms with Builtish money except by a British Parliament, and ironically challenged Mr. Asquith to clear up this ambiguity. MR ASQUITH STATES HIS POSITION.

A.rid ironical Unionist laughter Mr Asquith rose and said that never in his life had he felt less embarrassed. For over twenty years he himself and his colleagues had steadily and consistently advocated self government for Ireland's purely local affairs. He held that opinion now as strongly as

ever. He could not, however, sup port Mr. Redmond's motion in its pres-ent form, because he found in it no explicit recognition of Imperial supre-macy, and, further, because no Par liament would be justified in embark ing on such a tass unless the matter first had been submitted to the elec first had torate. It would be a gross and in-excusable violation of their promises to do so in the lifetime of the present

Parliament. So far as the present Parliament was concerned, he said, they had expressed their powers in regard to the problem of Irish gov-ernment in the Irish Councils bill last MR. REDMOND'S PLEA.

In moving the adoption of his resolution Mr. Redmond declared that an overwhelming majority of the present House of Commons always had pro-fessed their belief that the concession of Home Rale was the only solution of the Irish problem, and that every member of the present Govern-ment at one time or another had given public pledges to the same effect. He now proposed to put them on record, and free the hands of the Liberal party and the Government at the next ele tions, so as to make sure that there would be no repetition of the gratuitous pledges made by so many of the mem-bers at the last election not to introduce Home Rule during the life of the

present Parliament. The only argument remaining against

THE CATHOLIC RECORD.

may be a god, but we shall not worship at his shrine. Mr. Healy's argument was that the Conservatives would force "free trade versus protection " as a plack at the next general election ; therefore Mr. Asquith's attitude meant indefinite de-

erment of Home Rule. Evrl Percy on behalf of the Unionits moved an amendment declaring the House to be unalterably opposed to the creation of an Irish Parliament with a responsible executive, but the amend-

responsible exactive, but the amend-ment was rejected. London, March 31.—John F. Red moud, the Nationalist leader, whole resolution on Home Rule for Ireland. with some amendment, was adopted in the House of Commons yesterday by a vote of 313 to 157, said to the Associa-ted Press, to-night: "For the first time in history the House of Commons by an example of the

"For the first time in history the House of Commons, by an overwhelming majority, declared itself in favor of Howe Rule. Gladstone's bill in 1886 was rejected by a majority of 30 His bill in 1833 was carried by a majority, sever beyond 40, and on certain amendments it descended to five or six The resultion in favor of Home Pala The resolution in favor of Home Rale last evening was carried by a majority of 156. " This result is the more remarkable

when the terms of the resolution are considered. It was not a resolution in favor of a half way house, or devolution. I; put the Home Rule claim in its frank est and fullest form, for it demanded a Parliament in Dublin and an executive responsible to that Parliament. Both

the spokesmen of the ministry not only pledged themselves, but the whole

Liberal party, to Home Rale. "Secretary Birrell said that the Liberal party was the Home Rule party; Mr. Asquith doclared his unutterable conviction that Home Rule was the only settlement of the Irish question. Every single member of the adminis tration, including not only Mr. Asquith, Secretary Birrell, and John Morley. but Sir Edward Grey and Secretary Haldane, voted for the resolution. They only profered the condition that they were precluded by their pledges from introducing such a measure in this Parliament by the question as to the position Home Rule should occupy in the programme of the Liberal party

at the next election. "The ministers declared that this depended not upon them, but upon the Irish people and the Irish party. accept this challenge," concluded Mr. Redmond, " and the business of the Irish party will be to take such action in Ireland, Great Britain, and the House of Commons as will keep the question of Home Rule in the forefront of political issues.'

FIRST CATHOLIC STATE.

RHODE ISLAND GAINS THIS DISTINC-TION, OWING TO THE PREPONDER ANCE OF IRISH, FRENCH CANADIANS AND ITALIANS. Rhode Island is the first of the sub-

divisions of the United States in which a majority of the people profess the Roman Catholic faith. A recent census discloses that out of population of 480,082, the Catholics lead by 7.790. They number 243,935 to 236,146 non-Catholics. The Jews are reckoned with the latter and every Protestant whether he is a church member or not.

This relignment has been coming on gradually. The transformation which is at work in New England ractally and religiously is borne out more pronouncedly in Rhode Island than in eastern States.

Rhode Island is smaller in area than any other State in the Union. It is likewise the most densely populated. It is noted for its wealth as well as for its congestion. We have to go to Belgium to flad a parallel to its crowded condition. After Rhode Island, Massachusetts

of the Governor succeeded him.

notwithstanding its Catholic majority

Bat the dominant party became cor rupt and Mr. Higgins' vigorous men

tality, high courage and splendid renu

sands of Republicans. His career has been remarkable.

Selling newspapers at fifteen to help

gained him the votes of thou-

The

tation

who was driven out of Massachusetts by the Paritans, settled Rhode Island in 1636 and made it a haven for persecuted who could not ac Cept the austore religious and politi cal opinions enforced by the Pilgrim Fathers of Massachusetts. Mr. Will iams rebelled against such ortbodoxy and his banishment was decreed for device transformed by the second second

daring to entertain opinions on re-ligion and politics at variance with those held by the ruler of the colony of Massachusetts. As soon as he and of Massachusetts. As soon as he and his followers settled Rhode Island the declaration of the liberty of con-science was proclaimed and soon a thriving colony was built up. Ever since the little commonwealth which imbibed freedom at the beginning has been most considerate of the religious convictions of others and the scriptive laws which found their way to the statutes of sister States were not permitted to discriminate against the Catholics of Rhode Island. It is true there was much prejudice against them before the Revolution and for some time after, but a Catholic stood a better show for advance. ment in that little corner of New Eng land than he did anywhere else in the eastern country. During the civil war the proportion of Cath During ics who enlisted for the war was larger than that of the Protestants, oning the difference in population. owhere in the north did the fres of atriotism burn more brightly than in le Rhody and a soldier was enrolled

or every 10 of its dwellers. All told, over 27,000 rallied for active service in he field of its total of 270,000. The Irish and their descendants and the French Canadians and their off

pring are mainly responsible for this eponderance in religious belief. The Italians, the Portugese and the Ger-mans have done something to bring this about. Tae Irish and those of that blood born in this country number about 100,000, or nearly one fifth of the total; those of French blood about 80 000

It is admitted by those who keep rack of the development of population in New England that every State there will repeat the experience of Rhode Island within the next 40 years .-- Utica Globe.

DECAY OF RELIGION.

The sin of the age is unbelief, or difference to religion. The effect of this unbelief is manifesting itself in various shapes and forms. Auarchy, dishonesty, distrust, discontentment, the irrepressible [condict, if not hatr d between Capital and Labor, the scandals of the divorce court and many other evils are all born of infidelity, or the result of indifference to religious teach

ing. We are a Christian nation, at least such is our proud boast, but practically we are pagans, worship the golden calf and offer incense to the demon of lust. But why this decay of Christian ethics and Christian truths? The foundation upon which Christianity rests is as

strong in its appeal to man's reason tcday as it was when it converted pagan Rome. Christ challenged the world to point out a single act of His that was point out a single act of fils that was not good, and when appealing to man kind to have faith in Him, he gave His reason by referring to His works. "If you believe not Me, believe My works. They hear testimony of Me."

It unbelievers study the authenticity of the gospels and the harmony existing between them and the prophecies made from five hundred to a thousand years nonneedly in Rhode Island than in the before, how in these prophecies the five other territorial subdivisions of the entire life of our Lord from Bathlehem to Calvary, even in the minutest details, is portrayed. His glorious resurrection. the peace which He brought on earth to men of good will, and the diffusion of His gospel throughout the universe are all described. Then came the ful-fillment of the prophecies which He made of Himself. Any unbeliever di vesting himself of prejudice, and study

Thomas who first proclaimed the divin-ity of Christ. "My Lord and my God." THROW AWAY LINIMENTS Truth does not exist if there be no truth in Christianity. If Christianity cometh not from God it destroys the very idea of God. — Intermountain

Catholic.

MODERNISM DYING.

The future of Modernism? A few nonths ago it might have been difficult to say, but the situation is growing every day clearer. The heresy has been condemned by the Church and by every Bishop in the Courch, the periodicals that favoured it have either loyally accepted the Catholic teaching or disappeared, or have utterly lost credit; non Catholic organs like the Giornale d'Italia have found that it does not pay to exploit the heresy and are gradually changing their tune; Protestant organs like The Times have soon grown tired of putting little men on big pedestals, and now at last the anticlerical and jacobin Messi or of Paris has told the abbé Loisy and his followers in very plain language that they have ceased to be interesting and have become tire some. M. Gerult Richard writes about

them as follows in this organ: "I would not like to say anything unkind about any body, but the Modernists are becoming extremely thresome and it is impossible to feel sorry for them or to side with them against the Pope and the Bishops who condemn them. Let us once for all come to an understanding as to the character and quality of religions. whatever they may be. A Catholic re mains a Catholic only on condition that he believes everything taught by his Church. The day he begins to sophis ticate about the dogmas, or to pick and choose among them, accepting this

one and rejecting that, that day he ceases to be a Catholic. Why should be then retain the name and appeal to the principles of Catholicism ? This is what the Modernists are trying to

do. They prove by their writings that the greater part of the miraculous accounts of the Gospel are false, and thus they repudiate the very essence of the faith, and yet they remain priests, monks, confessors, canons, professors of seminaries, and so on 1 They are like the shop man who would say to the customers: 'Everything sold here is rubbish and old books no worth two pence, and the proprietor is robbing you of your money.' Any pro prietor would pet such a shop man at once ontside the door, and nobody could say that he was wrong." The language is cynical, but the logic i plain enough to strike even a Modern ist.-Rome.

THE PAPACY AND CHRISTENDOM.

STHE PAPACY AN OBSTACLE TO THE RE-UNION OF CHRISTENDOM ? Archbishop Ireland in North American Re-

Under the above caption and in an-swer to the query-" is the Papacy an Obstacle to the Reunion of Christen-dom?" there is in the January number of the Neutrine Danier Danier State of the North American Review a con troversial article from the pen of the Most Reverend John Ireland, Archbishop of St. Paul. His contribu-tion to the question is a most able presentation of the claims of the Papacy "The Papacy," says Archbishop Ireland, "is a stupendous fact in his

tory; none can ignore it; all must feel interested in what may be said of it by friend or foe. Peter alone is the rock; Peter alone feeds lambs and sheep; Peter alone confirms (strengthens) the brethren. All who are in the Church, apostles included, are built on Pater

"The grants of power made by Christ are of two kinds, each different from the other. There is the grant of the Apostolate to the whole dy ; and there is that of the Prince body; and there is that of the Prince-dom to Peter alone. All apostles are teachers; all bind and loose; but, ex cept Peter, none teach, bind, or loose independently; the brethren of Peter After khode island, massachusetts and Connecticut have the largest num ber of Catholics in comparison with the non-Catholic population. They consti-tute half of the total in both States. $\frac{1}{2}$ vesting himself of prejudice, and study ing all these motives of credibility, that a good will, will scon cease to doubt and profess religion if he be consistent with himself. It is no light

Here's the Prescription to

Liniments only reach the skin and he muscles directly under the skin, liniments can't cure Rheuman They simply deaden the nerve tism.

-if the skin is dry or harsh-the blood is sure to be filled with impur-

ies or urea. This urea is changed into uric acid which is the poison that causes rheumatism. Now, the only possible way to cure

juices and tonics act directly on the

rheumatism, sciatica and lumbago.

CARDINAL G'BBONS ON THE MODERN WOMAN.

"The world is governed more by ideals than by ideas; it is influenced more by living concrete models than by abstract principles of virtue. Mary is the pattern of virtue, alike to maiden, wife and mother. She exhibits the virginal modesty becoming the maid, the conjugal fidelity and loyalty of the spouse and the untiring devotedness of the mother. "The Christian woman is everywhere

confronted by her great mother. Mary's portrait gazes down upon her from the wall. Her name is repeated in the pages of the book before her. Her eulogy is pronounced from the pulpit and altars, and temples are dedicated in her honor. Festivals are celebrated in her praise. In a word, the Virgin Mother is indelibly stamped on the Intellect, the heart, the memory and the imagination of the Catholic daughter. "The influence of Mary, therefore,

in the moral elevation of women can hardly be over-estimated She is the perfect combination of all that is great and good and noble in womanhood, with no alloy or degradation. Here is exquisite beauty, but a beauty more of the soul than of the body, it delights, without intexteating. The contemplation of her excites no inward rebellion, as too often happens with Grecian nodels. She is the mother of fair love, devoid of sickly sentimentality or sensuality. In her we find force of will, without pride or imperiousness. We find in her moral strength and heroism, without the sacrifice of female grace and honor -a heroism of silent suffering rather than of noisy action."-Sacred Hear's Review.

THE CAUSES OF UNBELIEF.

Gibbon the author of the well written out unreliable " Decline and Fall of the Roman Empire," a title, by the way, taken from Montesquieu's earlier work, tells us that after his conversion to the Catholic faith at the age of six-teen, the age of his innocence and still uncontaminated purity, his father "threatened to banish, disown and disinherit his rebellious son;" and then inflamed with Anglican hate the true Church sent him in exile to Lausanne, in Switzerland, to

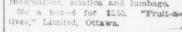
Cure Rheumatism.

5

for a time. When the effect wears away, the pain returns worse that ever. If the oowels do not move regularing -if the kidneys are strained or weal

Rheumatism is to prevent uric actd from being formed. Logically, that only way to do this is to keep kide eys, bowels and skin in good working rder, and prevent the stomach from eing too acid. And the only way to do this is to take "Fruit-a-tives." These marvelous tablets of fruit

three great eliminating organs els, kidneys and skin-and put thema n perfect condition. That is the only secret of their great success in curing



ower them to forgive sins. It is therefore quite scriptural. The priest also placed a few grains

upon my tongue - no doubt to symbolize something; and, here let me say once for all that I do not object to true reasonable symbol. ism, for I see its usefulness in the army, navy, the law courts, everywhere, in fact ; and I know that symbol's are useless unless what they stand for are very real; but what did it mean? Salt is the symbol of wisdom, as when St. Paul said to the Colossiaus "Let your speech be always with grace seasoned with salt." It also preserves sweetness from corruption. Show to the world from corruption. the sweat savor of G d's law, and by your works that the doctrine of Chris preserves the soul from corruption. Let the words of your mouth or nos virtuous and holy: have a relish for divine things.

Why did he touch my ears and nostrils with a little spittle, saying "Ephpheta?" St. Mark tells us that our Lord cured a deaf and dumb man using the same actions and saying Ephpheta-"Be opened !" Before you were baptised you were spiritually deaf and dumb. The Church, the deposi tory of the power of Jesus Christ, follows His example to signify the neces sity of having the senses of the soul

open to His truth and grace. He annointed me on the breast and between the shoulders, and, after baptism, the crown of my head, with oil. Why? That upon the breast signifies inward anointing of the heart, to fortify it against our passions, and the healing of the wounds of the soul. Oil is the symbol of the sweetness of the Is the symbol of the sweetness of the yoke of Christ, and the anoint-ing between the shoulders signifies the necessity of divine grace in order to support the adversities and crosses of this mortal life. The anoint-ing the crown of your head is of Apos-tolical origin, and signifies that you are new solemnity consecreted to God's

are now solemnly consecrated to God's

service ; that by baptism you are made partaker with Christ the great "An-ointed of God " and share His unction

and grace ; that you are anointed to be king, priest and prophet ; that as

Home Rule, Mr. Redmond continued was an argument of fear. It is said, he declared, that Ireland is disloyal : so was Canada in 1837 and so General Botha until the Transvaal was given self-government. Mr. Redmond n conclusion asked the House to give Ireland what had been given Frenchmen of Quebec and the Dutchmen of the Transvaal, and thus close the blackest chapter in the history of

the empire. BIRRELL ALL FOR HOME RULE.

Mr. Augustine Birrell, Chief Secre tary for Ireland, came out squarely in support of Home Rule, and declared there was not a man in the House of Commons but who knew that sooner or later there would be a very sub stantial modification in the relations between Great Britain and Ireland. The Imperial Parliament, he said, had not time to attend to the needs of Ireland; there were scores of vital measures requiring immediate and constant attention unless they were going to al low "something like hell" to prevail in Ireland. If the Nationalists should bring their proposals clearly before the people at the next general election, Mr. Birrell said, he believed the English ectorate would rally to their help in solving the problem.

TIMOTHY HEALY'S ATTACK.

Mr. Timothy Healy closed the debate declaring that Mr. Asquith was mis the youngest man over chosen Governo taken if he supposed he would com-mend himself to the Irish nation by his in any State. His public service has occupied his time to the neglect of his personal interests. He is worth \$1,000 speech.

-the smallest fortune possessed by any Fovernor since the nation was founded. Mr. Healy's speech was a scathing attack on the Chancellor. He reminded the House that on the question of amnesty for the dynamiters some years ago Mr. Asquith "closed the gates of mercy with a clang," but the Maryland had the distinction of being the first colony where the Cath-olics predominated. But that was gates of mercy with a clang, " but the gates were opened by the Tory party only for a short time after its settle ment by Lord Baltimore. Within a few years the influx of Protestants within two years.

Then, referring to the ordeal of the Pigott forgeries, Mr. Healy said that the only thing he regretted was that from Virginia and the mother country wamped the Catholics and the change brought with it control and the pass age of harsh measures against the re-Mr. Asquith was engaged in that case to defend the Parnellites. Continuing ligion of the founders. he said that it was on the Irish ques-tion that Mr. Asquith came into notice. "To day he is an important the broadest in tolera ion of religicus practices of any of the New England

In less than twenty-five years at the matter to throw aside Christianity, present rate of increase they will constitute the majority. While the lead in Rhode Island is a greater effort of the mind and will than it does to say, " I believe in God." slight it is bound to grow rapidly as the number of children in Catholic families Uabelievers, to justify their abnormal state, will ask for an explanation of mysteries, so that they may be eviis much larger than in Protestant. The 10,000 Jews relatively hold their own with the Catholics in offspring. dent to reason. But faith has the right to ask them to explain or destroy Rhode Island further emphasizes the the proofs which clearly demonstrate hange by having a Catholic Governor, the existence of such mysteries. If James H. Higgins, who is serving hi

faith be unable to explain the nature second term and who is the first Cath-blie to be elected to this position. Hon. or composition of a mystery, neither can infidelity or rationalism destroy the Edward Kavanagh, a Catholic, has filled this station. He was elected lieutenant governor and in the death proofs of its existence. There is an impossibility then on both sides. The infidel's impossibility is more detri mental to reason. State is staunchly Republican

Christian mysteries, which pertain to the heavenly sphere, the supernat ural order, cannot be explained because they partake of the nature of the Infinite; but the proofs of the existence of said mystery pertain to the world

-that is, human knowledge. There-fore it develves on the unbeliever to destroy those proofs given in favor of Christian mysteries, since they belong to the tangible order. A Christian may be unable to explain

his widowed mother; at twenty two a book eeper, later a clerk in Washing-ton; then a law student; in 1900 admitted to practice; then elected as Democratic mayor of Pawtucket, and the great mystery of the Blessed Trinity, so that the unbeliever could Governor at 30. He is not only the first Catholic to become chie utive of Rhode Island but he i God.

> the unbeliever to explain, in his sense, the harmony that exists between the Mosaic narrative and science, the prophecies and the gospels, the institution and growth of Christianity, the person of Christ, for these are living visible and tangible facts, facts which have been rigidly tested in the past, which still survive, and will yet remain when all the criticisms of the Twentieth century are lost or forgotten.

They cannot explain them; their xistence is certain. The point at issue s so serious, namely, infinite happiness, existence is certain. and grace; that you are anointed to be king, priest and prophet; that as king you must rule your passions; as man," said the speaker; to-morrow he

Peter alone is independent and un fettered, having a commission peculiar to himself, given to himself alone. Peter is Bishop and apostle ; so are all the other members of the body; but, Peter also is the prince, master and governor. In other terms, the Pope is Mon arch of the Church."

Referring to the powers of the Pope. the Archbishop writes : " It is not to be supposed that Catholic faith allows the Pope to alter or transform the Church, or anything in the Church that is of divine ordering. Nor car the Pope alter or transform the official teachings of Occumenical Councils or of his own predecessors : this would be to deny the doctrinal inerancy with which Catholic faith holds those official

teachings to be endowed. In matters of practical administration the P. of practical administration the rope is not infallible. Hence, most loyal sub jects of the Papacy may take, and not seldom do take, the liberty to offer counsel to the Pope, or to make respectful remonstrance. Coursels or re strances are no denial of anthority, and imply no refusal of obedience. The Bishop of Rome is the Monarch

of the Church, the centre of Christian unity. I have indicated in what sense Trinity, so that the unbeliever could see it as he does some natural fact after it is explained. Why? Because it is a the unsnimous consent of the Christian Infinite. If it could be explained it in the Church, the domain during of the stabilished in the Church, the domain decrees would not belong to the religion of of councils and previous Pontiffs; limited, also, by the natural law of The man of faith has the right to ask justice and equity.'

" How great the need of the Papacy in the Christian world is evidenced to day as, perhaps, never before during its history. How little time it would take, even within the Roman Fold, to hurl into a similar chaos 'people and ministry,' were the Papacy to cease or to suspend its teachings, is made evident by the recent rise, even there, of those errors against the faith, which

the Encyclical of Modernism in relig ion has so severely rebuked. The Roman Communion is saved from the dogmatic chaos in which Protestant

house and under the tutelage of Oalvinist minister named Pavilliard, where in "exile and a prisoner, after some irregularities of wine, of play and of idle excursions," he lost his faith of fale excursions," he lost his faith and became a Calvinist, to end his career as was natural, in infidelity. Thus hatred of the Church by the father, a typical eighteenth century: Anglican, brought the son into the quagmire of unbelief. But his hatred of the Catholic Church still lives and acts in many a so called Christian beart. "Let him be anything, Unitar-ian, deist or infidel, but not a Papist" is the cry of many a modern Gibbon senior in dealing with his children. And consequently many of them prefer to be infidel and take their place in the army of hate of everything Cath olic .- The Monitor, Newark.



Does) these ? Pat-d, and



FIVE-MINUTE SERMON. Palm Sunday

6

THE WILLING VICTIM

"My Father, if this cup cannot pass away copi I drink it, thy will be done." (St. My xxvi 42) Slowly the solenn hours of Lent have

passed away, and we find ourselves once more with our dear Lord at the beginning of His Passion. With Him once again we shall journey to Jeru salem, where we shall see Him deliv ered by a traitor's hand to the fury of His enemies : we shall see Him in that upper room, ever thoughtful of us, upper room, ever thoughtial of us, lovingly prepare for us that most prec-ious legacy, flis Body and Blood to be ever wi h us, the comfort of our hearts, our "flower of the field," our "illy among thorns," who is all fair, in whom is not a spot-our Jesus, our love. We shall witness His agony in the garden, bearing the weight of our sins alone. We shall follow Him be-fore Pilate, and see Him condemned to a shameful death for us, and finally a shameful death for us, and finally shall tread with Him the blood stained way of the cross, and with Him ascend "the green hill without the city wall," and there mingling our tears with those of His Blessed Motner-our mother now, His Biessed Motror-our mother now, His last dying gift to us-we shall see Him nailed to the se-cursed tree, and listen to His last cry of agony, as His loving heart breaks beneath the crushing burden of our sins, and redemption's work is done. Heaven's gates are unlocked, ard we

may enter in. It is through no fault of His that He suffers thus. No; it is for love of us that he pays the price of sin. What wonder that as He stands in dark Geth semani, and sees the sins of the whole world-our sins, the sins of our fathers, world—our sins, the sins of our fathers, of our posterity, sweep down upon Him like a great avalanche—the very iace of God Himself obscared by the black-ness of that awful cloud of guilt—He shrinks back, for the moment appalled, and crices out from the depths of His tortured soul, "My Father, let this cup pass away from me;" but only for a mement, and then, filled with divine compassion for poor lost humanity, He adds, "Thy will be done," thus setting us the example of complete submission to the will of God. What is before us ere another Lenten

What is before us ereanother Lenten what is before is ereanother Lenten season rolls around we know not, and well for us that it is so. Who among us, were it in his power, would dare stretch forth his hand and draw aside the curtain with which God in His in-finite wisdom and morey has hidden the future from our gaza. Woe to him who seeks to know what the next year, the seeks to know what the next year, the next month, or even the next day has in store for him, until God in His own good time raises the veil. No; rather let n learn from our divine Master's example, and bitter though our cup shall be, accept and drick it to the very dregs in loving submission to His holy will. It may be that poverty, stekness, death, the loss of all we hold most dear, will be our lot; then let us pray as did our suffering Josus; "My Father, if is be Tny will, let this cup pass from me; but Thy will be done." And as we go with our Saviour dur-ion the service ing the coming week over the rough road of His passion, let us seek to realize as never before the greatness of

His sufferings, the extent of His sacri-fice. Let us feel that a lifetime of torture suffered by us cannot equal one instant of His agony, and though we may not endure His sufferings- in His love and mercy He does not require this of us-we may follow His blessed example and blend our wills with that of His father, and that too with cheer-ful countenances and happy hearts, re membering that though the way be hard on earth, there is an eternity of rest beyond—an eternity spent with Hum. "Thy will be done"—Christ's own

prayer wrung from His breaking heart. It was taught to us in childhood ; is said by us throughout our lives: oh ! let us learn during this Holy Week to say it, to feel it, to live it with our wale hearts. Let it be the closest tie

THE CATHOLIC RECORD.

the six days of creation ; to confourd those senseless men who would rise up to assent that the world had always ex isted ; to remind us that laborers and even beasts require rest, and that masters should be compassionate and kind to their laborers and dumb

animale SUBSTITUTION OF SUNDAY FOR THE

JEWISH SABBATH After the Resurrection of Christ, while the spirit of God's commandment remained the same, the apostles substi-tuted Sunday for the Jewish Sabbath, because on that day came, as it were, a new creation and deliverance, more ex-cellent than the first, in our Blessed Redeemer's triumph over death and sin ; and on that day the Holy Ghost came down to abide in the Church, and to confirm it as the teacher of truth and the dispenser of grace until the end of time. The disciples of Christ regarded the dispenser of grace until the end of time. The disciples of Christ regarded the day as sacred, called it the Lord's Day, and commanded all the faithful to sacctify it by prayer, praise, thanks-giving, sacrifice, and so forth. Thus, in consecrating the Sanday to God, the Church honors God the Father Almighty as the Creator and Programs of all as the Creator and Preserver of all things; God the Son made man, as our Saviour; and God the Holy Ghost as our Com orter and Sanctifier. All kinds of unnecessary service work

are prohibited on Sunday, because it would hinder the religious exercises which God exacts on that day, and because continuous labor would be preju-dicial to the bodily well being of man. SERVILE WORKS ARE FORBIDDEN.

SERVILE WORKS ARE FORBIDDEN. By servile works are meant those which exercise the body more than the mind. Such are mechanical works, trades and manufactures, agricultural pursuits, and heavy manual labor. Those who compel or allow persons subject to them to work are guilty of sin, and often give scandal. The Church also forthis on Sunday law proceedings also forbids on Sunday law proceedings, public buying and selling, transactions and contracts; all noisy and profane amusements and dissipations, such as meetings for dancing, drinking, or gambling.

The profanation of Sunday, besides being a very great sin, is also a mis-fortune to the laboring classes. Men can not despise and mock the law of God without bringing his wrath and minimum set of the set of t punishment on themselves and their country. It produces hardness of heart, country. It produces naraness of neart, demoralizes the people, and opens the way to every form of irreligion and vice. It never improves the condition of the poor. Constant drudgery wears out the health and strength of the laborer prematurely, deprives him of every anorthous to improve his mind. every opportunity to improve his mind, sinks him to the level of a machine or a brute, makes him the slave of passion and excess, and in the end blots out every vestige of religion from his soul. Without the rest and moral instruction and spiritual comforts of Sunday, society is threatened and disturbed by

violent contentions between labor and capital, and men, wronged and op pressed by being obliged to toil seven days for what they should earn in six, resort to secret plots and open riots to break the power of the merciless industrial and economic system which enslaves them. The more Sunday work, the more ignorant, the more in temperate, the more violent, the more Godless the Sunday workers become. The command of God contains two

parts. In the one we are commanded to abstain from all unnecessary service work, as being a hindrance to the proper sanctification of the Lord's Day; in the other part we are com-manded to keep it holy by devoting it specially to the worship and service of

specialty to the worship and service of God, and the good of our own souls. The strictness of the obligation of abstaining from all unnecessary service work on Sanday clearly appears from the solemn command of God; from the promites of reward made in the Holy solution to those why obst and the Scripture to those who obey, and the threats of severe punishments against

strictness under the law of Moses. "I gave them My Sabbaths," said the Lord by the prophet Ezechiel, "that there might be a sign between me and them, and that they might know that I am Jehovah the Sanctifier." (Ezech. 1x, 12) The heathen of old who wor-shipped Mammon like the heathen of to-day, lived for the world which his senses could enjoy—for pleasure, for beauty and for possessions. He wished no festivals, he desired no repose ex-cept what tired or exhausted nature demanded; because every day and hour cept what tred or exhausted nature demanded; because every day and hour taken from the pursuit of earthly things was time thrown away and opportunity lost. But the people of God are taught to live for God and for the spirit. Once every seven days, as of old, they are to leave the plow in the furrow, the harvest standing in the field, the fruit in the orchard, their

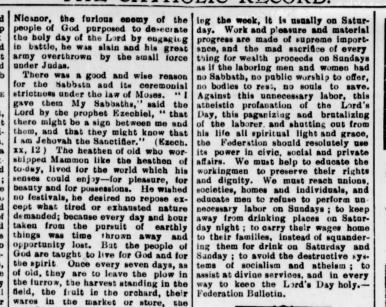
field, the fruit in the orchard, their wares in the market or store, the machinery and tools unused in the factory, and, entering into their houses and churches, turn their minds and hearts to God, who says: "Remember thou keep holy the Sabbath Day," and promises them the blessings of the earth and the heavens if they worship and serve Him the true and living God. THE CHEISTIAN SABATE AND THE COUN THE CHRISTIAN SABBATH AND THE COUN CIL OF BALTIMORE

No stronger appeal can be made for the observance of the Christian Sab bath than the declaration of the Pas-toral Letter of the Third Plenary Council of Baltimore: "There are many sad facts in the experience of many sad facts in the experience of nations, which we may well store up as lessons of practical wisdom. Not the least important of these is the fact that one of the surest marks and measures of the decay of religion in a people is the non observance of the Lord's Day. In traveling through some European constring a Obsizer some European countries a Christain heart is pained by the almost un-abated rush of toil and traffic on Sun-

day. First, grasping avarice thought it could not afford to spare the day to God; then, unwise governments, yield ing to the pressure of Mammon, re-laxed the laws which for many centuries is xed the laws which for many centuries had guarded the day's sacredness, iorgetting that there are certain fun-damental principles which ought not to be sacrificed to caprice or greed. Neglect of religion soon passed into hostility to religion. The Church mourned, protested, struggled, but was almost powerless to resist the com-bided forces of poonlar avariae and almost powerless to resist the com-bided forces of popular avarice and Cæsar's influence arrayed against religion.

" The consequences of this desears tion are as manifest as the desecration itself. The Lord's Day is the poor itself. The Lord's Day is the poor man's day of rest. Do away with it, and the laboring classes are a seeth-ing volcano of social discontent. The Lord's Day is the home day, but it has been tarned into a day of labor, and home ties are fast losing their sanctity and their firmness. The Lord's Day is the Church D y, strengthening and consecrating the bond of brotherhood among all believ-ing men. The Lord's Day is God's ing men. The Lord's Day is God's day, rendering ever nearer and more intimate, the union between the orestare and his Creator, and thus ennobling human life in all its relations." FEDERATION SHOULD USE ITS POWER In this country there are tendencies

and influences at work to bring about the desceration of the Sunday and the degradation of the laboring classes. Greed for gain lies at the bottom of the movement. Far be it from us to advocate such Sunday laws as would hinder necessary work, or prohibit such popular enjoyments as are these who trangress this duty. All unnecessary hard labor is prohibited. "In it then shalt do no manner of work." Parents and masters are com-manded not to allow their children or servants, or even their children or



Wonderful Days !

Wonderful Days ! These are certainly wonderful days of peace and concord. Catholics are no longer condemned without ques-tion. Our esteened contemporary, the Watchman (Baptist) of Boston, has even got to the point when it can ask editorially. "Are Roman Catholiss Christians?" Isn't that kind ard con-siderate on the part of our esteemed contemporary? — refusing to put us down as idolators (as the Accession Declaration of the British monarch does) it institutes an inquiry. It asks doe) it institutes an inquiry. It asks the question. "Are Roman Catholics Obristians ?" We might ask in return (if we were not withheld by a sense of common politeness) : Are American Baptists deaf, dumb and blind ? Or has the editor of the Watchman ever read a Catholic catechism or a Catho lic prayer book ? Or has he ever had a Catholic acquaintance in all his life ? Or is he competent to tell a Christian when he sees him ?-Sacred Heart Review.





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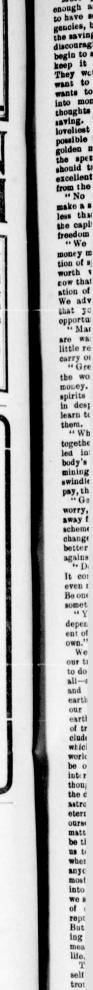
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APRI CHATS

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that binds us to our God.

time of its performance.

THE FEDERATION AND THE OB-SERVANCE OF THE LORD'S DAY.

By Right Rev. Regis Canevin, D. D., Bishop of Pittsburg, Pa.

Man being a creature, and being in-debted to God for everything, owes his debted to God for everything, owes his Creator obedience and worship, and society, which is the union of individ uals, and is, as it were, one public man, ought also to honor God with a certain public and solemn worship. One of the Ten Commandments sets apart

TEMPORAL AND SPIRITUAL BLESSINGS PROMISED THOSE WHO DO NOT PRO-FANE THE LORD'S DAY.

weight of her authority forbids the

one day of the week for this pub ic and that that day is to be a day of rest from hard labor and devoted to religi-All kinds of blessings, both temporal and spiritual, plenty of all the neces-saries of this life, internal happiness moral obligation, founded on the law of honors and rewards, are pro nised to nature. Reason and the unbidden imnature. Reason and the unbidden im-pulses of nature prompt us to offer ex-ternal worshio, which is only the nature outward expression of internal faith, hope and love; and in the Old Law God himself prescribed the nature and time of the prescribed the nature and ground shall bring forth its increase, time of its performance. "Remember that thou keep holy the Sabbath Day, S.x days shalt thou labor and shalt do all thy works : but on the soventh day is the Sabbath of the Lord thy God; thou shalt do no work on it, thou, nor thy son, nor thy mails servent the man that doth this, and the son of correct on the mail servent to the sabbath from pofamine it. Remember man that shall lay hold of this, that keepeth the Sabrath from profaming it,

servant, nor thy maid-servant, nor thy beast, nor the stranger that is within that keepeth his hands from doing evil. . ." (is ivi 2) Against those who disregard the Sabbath, God himseif threatens pun-isaments: " Keep My Sabbath, for it is holy much year to the shell." As nature has appointed certain times As nature das appointed certain times for the functions necessary to the life of the body, such as eating, drinking, sleeping, resting, so natural and re-vealed religion prescribes certain fixed s holy unto you : he that shall profane veried religion prescribes certain fixed times in which the soul may recover its strength by meditating on eternal truths and contemplating the divine perfections. The law of the Sabbath seems to have existed before the time of Moses. From the earliest historical records it is evident that all peoples have had the largeling an aim recover its several devices and interval of the second day is the sabbath; the holy rest to any work on this day shall die." it shall be put to death ; he that shall

is evident that all peoples have had the Israelites as a just punishment for oertain days consecrated to the worship of the true God, or, among its idolat of the true God, or, among its idolat ers, to the heathen divinities which they adored. The Sabbath was established in mem-ory of the mysterious rest of God after

therefore, to all Catholics without dis servants, or even their cattle to work on the Sabbath. It forbids the strangers who may happen to be with tinction, not only to take no part in any movement tending toward a re-laxation of the observance of the Sun-day, but to use their influence and us to do any work on that day. The us to do any work on that day. The prophet Jeremias repeats the command in these strong terms: "Thus saith the Lord: Take heed to your souls, and carry no burdens on the Sabbath Day... neither do ye any work: sanctily the Sabbath Day as I have commanded you." (Jer. xvii. 21.) The Church of Christ with the whole weight if her authority forbid the power as citizens to resist in the op-posite direction."

The increasing disregard of the Lord's Day is one of the signs of the materialistic spirit and godlessness of our times. Thousands of men, a great number of them Catholics, are empleyed in iron and steel mines, in mills and factories, on railroads, street cars, docks and wharves, in different departments under city governments and other corporations, on large and small contracts, who have no opportunity, I will not say to rest, but even to wor ship God for one hour by attending religious worship on Sundays. If they have a day or a half day of rest dur

"THIS IS IT-

St. George's

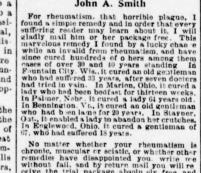
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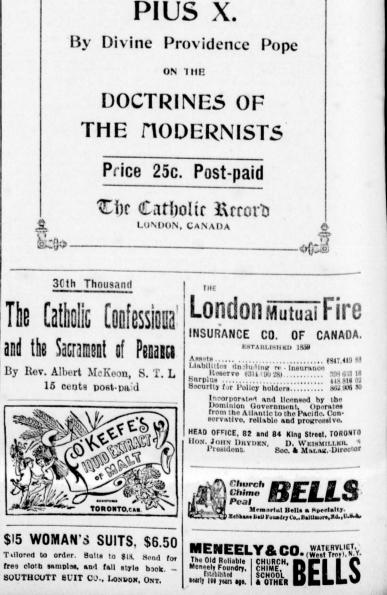


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CHATS WITH YOUNG MEN. Lawyer Sharpe, who had the best

A Little Sermon on Saving. Most young men are ambitious enough and sensible enough to want to have some money laid by for emer-gencies, but a great many of them find genetics, but gives using of them had the saving of small soms so tedious and discouraging that they either never begin to save, or having begun, do not bean it up for may length of time keep it up for any length of time. They would like to be rich, but they want to get rich quick. Nob.dy wants to transform our young men into money grubbing misers whose into money grubbing misers whose thoughts never rise above scraping and saving. The miser is about the un loveliest specimen of human kind it is possible to imagine. But there is a golden mean between the miser and the spend-thrift, and young people should try to attain it. Here is some excellent advice in this connection, them the Savings Journal; from the Savings Journal :

"No matter how little it may be, make a start to save. Begin to live on less than you make; begin to put by the capital which will one day mean treadom and opportunity.

the capital which will one day mean freedom and opportunity. "We do not advise the saving of money merely for the selfash gratifica-tion of spending it. That would not be worth while. We urge you to save row that you may be spared the hamili-stion of slavibh dependence lator. tion of slavish dependence later on. ation of slavish dependence later on. We advise you to save, above all, that you may be able to seize an opportunity should one present itself. "Many of the world's brightest men

are wasted because they lack the little ready money that would let them carry out their ideas. "Great inventions have been lost to

the world for lack of a very little the world for face of a very fittle money. Some of the world's greatest spirits have lived miserably and died in despair because they could never learn to keep the money that came to

"When you do get a little money body's watered stock. Let no trust mining schemes. Don't buy any-body's watered stock. Let no trust mining scheme or other large hearted swindle lure you. If those things ever pay, they shake out the little men first.

"Get enough money to free you from worry, and don't let anybody get it away from you. Don't put it into any scheme. Let it simply enable you to change your employment, if you see a better chance. Let it make you see a better chance. Let it make you secure against poverty in old age. "Don't give up your little certainty. It comes very slowly; let it go out

even more slowly. Begin now to save. Be one of those that are free, that have something.

You will never know what real independence is until you are independ-ent of any man's pocket book save your own.

We are exhorted by Christ to lay up our treasures in beaven, and if we fail to do this, the most in portant duty of all-all our saving, all our scheming and planning, all our possessions of earthly riches, are of no avail. But our nature is two feld. Our life on earth has two sides, and the laying up of treasures in heaven does not preclude the wise forethought and thrift cluae the wise forethought and thrite which bids us lay up some of this world's treasure for a rainy day. To be occupied altogether with worldly interests and affairs, to have one's thoughts continually on the dollar or the dime or the nickel-all this is disastrous to our higher nature and our eternal welfare. But we owe a duty to ourselves and our neighbors in the matter of saving our money. It should be the desire of each and every one of us to be so situated that we may not, when misfortune comes, be a burden on anyone. And the only way for the most of us to accomplish this is to get into the habit of saving a little when we are young. This means self-donial, of course. It means the loss of a reputation for being a good fellow. But it means a help toward the build-ing up of a reliable character. It means being in a position, later on in

life, to help others. The spendthrift is no good to him self or any one else when the hour of trouble comes. He can neither help himself out of a hard place, nor have helping another who may happen to be in straitened cir-cumstances. He must loos helplessly on when someone whom he loves very much, perhaps, and whom he would like p, is in sore need of assistance. compelled to see his children to help, is in take inferior positions in the world be-cause he has never had the ambition or the strength of character to save his money for their sakes. All this is very hard and humiliating to a man of generous impulses, and all this waits in the future for almost every spendthrift, and can be avoided by the young people of to-day only by acquiring the habit of saving their money.—Sacred Heart Review.

reputation as a lawyer in the country town, to show him the letter and ask advice. But the good Attorney had not yet reached his office, and Michael was received by a youth of some eigh-teen summers with a bright eye and a laughing iace who was already perched at his desk with pen in hand. "Well I young continues "" weld

"Well 1 young gentleman!" said Michael. "I suppose you'll do. It's only a little bit of advice I want about my boy at school. The Missus says they've been ill-using of hin; and of course that can't be right, can it?" "Certainly not," said the youth ; "where is he at school ?"

"where is he at school ?" "Down at Thornbury," said Michael, "Father McReady's place." "Thornbury!" echoed the lad; "May I see the letter, r! As he read the letter, r! As he read the letter, r! As he read the letter, r! and more amused look, and at last he fairly burst out into a roar, and shook with laughter. "Well, young man." said Michael at last, "I don't see eractly what there is to laugh at. Maybe you wouldn't like your own head cut open and sait rubbed into the wounds." "Don't be angry with me, Mr. Pop-

rubbed into the wounds." "Don't be angry with me, Mr. Pop-wich," said the lat, "I mean no offence; I know Thornbury School and Father McReady well. Do I look terribly starved? Fearfully thin, ain't I? Signs of a galloping con-samption about me?" "I can't say exactly as you do, young man," said Michael, gazing at the face before him, bright with happy spirits and strong health. "You're a credit to your vicuals, and

You're a credit to your victuals, and ""Well ! now, Mr. Popwich, sit down

while I tell you a true story. Ten while I tell you a true story. Ten years ago about," and the lad's eyes filed with tears as he_spoke, " there was a poor little boy, some seven years old, brought down to Thornbury years old, brought down to Thornbury years oid, brought down to rhornbury School by his father. He was full of disease and dirty and neglected, picked up from the gutters. And he left him, promising to look after him and ray for him, and went away— and never came near him scale." never came near him again." "Had he never a mother, poor lad?"

said Michael. "His mother was dead, at least I

"His mother was dead, at least I think so, I hope so," said the youth, with quivering lips; "if she was alive, she also never came near him." "Father McReady was in a pretty way, I take it, said Michael. "Father McReady was father and mother and all to the poor lad; clothed and fed him, and taught him; and the lad was not ungrateful, and did his best to learn; and the oriest gave him best to learn ; and the priest gave him an education fit for a gentleman. "And got no money for him ?"

"And got no money for him ? "Never a farthing; and at last when he was old enough, he got him a good place in the office of a Catholic lawyer in a country town." 'Is this true? Did you know the

boy ?" "Know him ? yes, Mr. Pop∞ich, and

you see him now. I was that poor, Leglected, forsaken boy. Do you think it likely, Mr. Popwich, that the man who brought me up so tenderly would rub salt into your boy's wounds? Go home, Mr. Popwich, and take your boy back to school. He has been writing falsehoods."

"Go back !" screamed Martha Popwich that evening as Michael strongly announced his resolve. "Go back 1 to have his poor head cut into shreds, and salted as if he was so much meat! Go back ! It must be over my dead body then ! There Michael." "Very well ! Martha," coolly an-swered Michael, "I should be sorry to

lose you, my dear, but if so be your dead body's in the way I suppose he must go over it; dead body or no dead body, back he goes tomorrow as sure as my name's Popwich."

And back went Johnny next day sure enough, and Martha's body still lived.

> CHAPTER XVI. THE ROUGH NURSE.

This time Johnny was flogged. "It won't do," said Father Mc Ready, when the gentle Placidus was pleading for him, "there's no crueity

THE CATHOLIG RECORD

sacred work of creating minds and training them, we must study the whims of each boy and of his father and mether.'

and mether." "Yes," said Cuthbert, "and his sisters, and his cousins, and his sunts." "Well I" said Father McReady, "until we cease to be parent ridden, we shall never educate well. I age no lover of the School Board system but this good will it do. It will get tid of many places where children are

rid of many places where children ar looked upon merely as money-bringing ware, and it will set up a strong educational authority with no mean standard of attainment, external to the homea and independent of parental whims. Meanwhile poor little Johnny Pop-wich mast be flogged."

TO BE CONTINUED.

THE NEW JESUIT SHRINE. CONTINUED FROM ISSUE OF APRIL 4. SOLUTION BY DISSOLUTION.

How long the plateau itself was in use, or when the lodges were first set up within the enclosure, is a matter of conjecture. That European workmen would not tolerate the presence of fam-ilies, with their troops of children in too close proximity, as long as the me active operations were in progress, it is but reasonable to suppose. The lodge fires burned on the hilltop but a few months at most, and the layers of ashes

months at most, and the layers of ashes the barn ; or if the seed had been left were necessarily thin. On the sown late, atter the sodding it had not other hand, all around the brow of the yet had time to spront. Or, who knows hill, the soil had been loosened and how many other explanations might be turned up, and before it could have tixe to harden, or even before one spring could begin to protect it with a covering of sod, the whole village with covering of sod, the whole village with its lodges and palisades was utterly destroyed. The down-pours of summer and the drizzling raiss of other seasons began then in turn to accomplish their make bitmention. cal features or conformation of the ground at St. Ignace II., something far more important than the ubiquitous asheds in distinguishing one position from another, and which cannot begex-plained away, no more than could the disappearance of a mountain. Far ville, at the proper distance and in the right direction from John's home, stands for the whole varion with

work of obliteration. The hydrates of potassim, lithium and ammonium, contained in the ashes, were, during the long lapse of years, from 1639 to the present time, washed into the ground. The minute particles of carbon remain ing on what Mr. Andrew Hunter aptly terms " The breezy summit " were dis persed by the four winds of heaven, or distances given in the old records are carried down by the water to the low \mathbf{r} at all to be considered. I say " with

levels, until a new forest growta had tin e reasonable limits " for as the distances to spring up and cover the plateau. Where, on the contrary, villages had stood for eight, ten or fiteen years the conditions were different. The fires of the several families within the the conditions were different. The qualified by them as "about" "not the figures given were qualified by them as "about" "not provide the several families within the more than," "thereabout" a certain lodges were adding continually to the thickness of the ashbed, which, trodden must be allowed. down by the inmates into a more or

less compact mass, formed a dry, warm flooring in winter and a bygienic one in summer. It was only when the accumulation became inconveniently high that the redundance was transferred to ash heap. When the village community moved elsewhere, the ash beds of the old site were undisturbed. beds of the old site were undisturbed. done, as may be seen in what goes be-fore surrounding surface had been har fore. And now, with all due deference dened, and the sod quickly forming to Mr. Andrew Hauter's very superior dened, and the sod quickly forming around the beds, prevented the wash ing away of the minute particles of charcoal, while the salts in the ashes, dissolved by the rains percolated through the soil. Such is, in as few words as possible, the reason why we cannot expect to thad such debris on the very ground once occupied by St. Ignace II ? I think, Mr. Editor, your readers will admit that this has been established above, by

find such aebris on the plateau of the "Martyrs' Hill," the site of old St. Ignatius II., though they exist in pro fusion at many other sites and are sufficiently plentiful on the first lower level at the very foot of the hill.

THE " PARABLE " RECALLED.

Recalling once more our "Parable of the Green Veranda and the Red Hollyhocks," I would ask the first comer: When John had found a house with a green veranda, the only one in the settlement where his uncle certainly resided, was he acting the part of a reasoning mortal in concluding that the house must be his uncle's residence, though there were no red hollyhocks in sight? The answer would certainly be yes. The absence of the hollyhocks

dom and reserve so characteristic of its species. Not having over spoken, it has never had anything to unsay, and



Tarn now to page 11 of Mr. Audrew Hanter's Monograph on They, and you will flad an excellent cut of one of the

old French axes stamped as above de-

scribed. But you will find more in the letter press : "Upon this site and

the letter press : "Upon this site and on some farms in this neighbourhood,

many iron tomahawks of early French pattern have been found. The triple

Fleur de lis always to be seen on these

French natchest is a sign of the coun-try whence they had origin, rot less certain than the ubiquitous "Made in Germany" of our own day. "The blander itself should be labelled

"Made by Mr. Andrew Hunter," lest there should be any mistake about whence it had its origin." The veri-est school urchin could put his finger on the fleur de lis emblazoned on the

armorial bearings of the Dominion. And this is the " competent person " who tells you, Mr. Editor, "such ob

jects (i. e., of spurious and mistaken origin) can always readily be de ected

(as to their make and alleged place of finding) by any one expert in such matters." Now this is a matter of

archieology, and a very simple matter. It is sad to think how the mighty have

But Mr. Andrew Hunter must be

skilled in interpreting old fashioned abbreviations, at least the simpler

ones, which occur so often in any docu

ment, or on any map of the seventconth century ? I thought so too, but on page 24 (Mon. Tay) I flud : "the seat

tered village that we have just finished describing may have been the mission marked Kaolia on Ducreux's map."

But it is not marked Kaotia on that map but Kanotia, for the bar over the

would tell any one with any kn

ledge of the antique that an "n" is omitted. This same mistake is to be met with on page 26. Bat could not this be the printer's mistake? the thing is possible, so let us take an in-

stance, where the thing is certain, openly acknowledged and persistently

maintained, and in a matter of the greatest consequence for those who

have at heart the successful recon-

struction of the map of Old Huronia.

TO BE CONTINUED.

to thee as sent to thee by the Redeemer

listen to the story of their trials and answer them out of the fulness of thine

own heart.

tallen.

they might have been planted behind ly throughout northern Simtoe county.

reality ; the green veranda, the physi-

stands for the whole region, with reasonable limits, within which area the Haron village must be found, if the

were not measured by the missionaries

with the rigid exactness of a survey,

and seeing that the figures given were

Ouce the site (the green veranda) is

found, it is for the historian to find a

reasonable explanation found d on his

torical facts for the absence of ash beds, (red hollyhocks) on the crown of

the hill, and their presence on the

knowledge, am I not justified in con cluding that the position of the Mar

tytr's Hill is the correct one, and that

irretragable proof; and that every ob-

jection urged against it has been shown to be either fallacious, or easily

disposed of by explanations lounded on

historical data. May I presume now, think yon, Mr.

E titor ? to give a word of advice to Mr. Andrew F. Hunter-but I fear

it is a great plece of presumption on my part—so perhaps it would be bet-ter to formulate it in general terms.

A WORD TO THE WISE.

The owl has always passed for a very vise bird. This judgment of mankind

is based not so much upon what it ever did say bat rather upon what it did not

say, coupled with that exterior of wis-

lower levels of fertile land at the very foot of the plateau. This has been

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OUR BOYS AND GIRLS. HOW THEY MADE A MAN OF JOHNNY. By Rev. George Bampfield.

CHAPTER XV.

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MR. POPWICH IN A LAWYER'S OFFICE.

Greatly was Michael Popwich disturbed when the letter reached him from Bermondsey, containing full accounts of Johnny's escape from school and the and starvation and crueity which had led to it. Michael was a good heated man, loving well his religion and his priest, and he could not think it possible that all was could not think it possible that all was true; yet there was the letter — and the details were all given, and he could scarcely think that Johnny had invented all. He scratched his head many times, and lay down his tools and scratched again, and I am afraid that he scarcely earned an honest alternoon's wage for work fairly cone. He lay awake at night and thought it that he scarcely earned an honest atternoon's wage for work fairly cone. He lay awake at night and thought it all over. Yes, Father McReady was a priest, and a kind, good gentleman, he had heard ; surely it could not be ; yet the image of his poor little blue-ton we shall not help you,' we huy hens ton we shall not help you,' we huy hens and a Nanny to carry out the whim. He could bear it no longer. He left work in the morning and went of to The over. Ics, Facher Micheady was a priest, and a kind, good gentleman, he had heard; surely it could not be; yet the image of his poor little blue-eyed Johnny all pale and worn with fasting and ill-usage haunted his bed-side.

like soltness. All love and no fear all mercy and no justice, is not Catho lie doctrine ; why, Piacidus, you'd be having your week all Sundays and no might have been called elsewhere. Meanwhile, to give the shoots a start

Health Without Medicine it follow that the world would be better if there were no illness, or that boys would be better if there was no of a schoolmaster. If however, we don't use the means in our power, then we lay down our office and the fault is

ours." " Oh ! but the parents make such a No one is now incurable in any form sease until the prime condition row in these days about floggings !" "For shame, Placidus; and so we re lost by irreparable injury to some vital are not to do our duty because parents make a row ! Are we the mere hire-lings of parents, or are we the trainers rgan. Oxygen is Nature's great physician. When the blood and all the tissues are lentifully supplied with Oxygen, additional itality is begotten, which enables the sys-em to throw off disease of any kind. of youth in the name and with the power of God? It seems to me that this fear of parents is ruining educa tion. Such a boy is not to learn Latin and instead of saying boldly 'we cures by creating in the body a strong affinity for Oxygen. The system is thus revitalized with Oxygen from the air. The disease—of whatever kind—is conquered and health returns. teach Latin, and mean to teach it, and teach Latin, and mean to teach 15, and it you do not wish it, take your child away,'we whisper humbly 'Onl cer-tainly not; botany instead, or the violin.' Such another is delicate and



Herenles Danches

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OXYDONOR

be yes. The absence of the hollyhocks might be explained in various ways, but the disappearance of the veranda could not be accounted for so easily. It was something more essential to the house in question than were the holly-hocks in the front yard. The yard sodded that spring and before the flowers were set out the farm hands might have been called eisewhere. Meanwhile, to give the shocts a start wiser as to the true state of affairs

When an unassuming man, a diffident man, a man who does not know too much is o as not to be able to learn a few things more, when such a man makes a mistake, people will think very little of it, and will be inclined to pass it over unnoticed, and forget. Bat when a man assumes the air of an all intelligent expert, and haughtily passes judgment on the competency o other men, let such a censor beware for he will find few outside his "very own little circle to condone any ridiculous mistake.

A FEW GEMS. To give an instance of what I mean.

Perfection Let any one take a small cork, gauging, say, a quarter of an inch, and on the end locoa out at right angles two shallow incisions diametrically across its surface, rub lamp black on it, and take the impression; he will have one of the familiar shop-marks (Maple Leaf Label) 53 with which the French blacksmiths Absolutely Pure stamped the iron axes, found so plentiful- THE COWAN CO., LIMITED, TORONTO

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Friday, and your year full of Bank Holidays and no Lent." " But, Father, don't boys sometimes get worse after floggings ?" "Yes, my son; and don't men very often get worse after illnesses ? Does

birch ? Human nature can misus anything. It seems to me that school masters are often expected to do more than God Himselt, and make boys good against their will. The most they can do is to be a sort of outward grace-giving light to the mind by teaching, and aid to the will by com mand and advice and reward and pun ishmens: but grace can be resisted and so certainly can the utmost efforts

THE CATI OLIC RECORD.

8

ANGLICAN UNION WITH ROME. This time two months ago readers of the C-urch Progress were given an agreeste sorprise in the reproduction from Tae Lawp (Episcopalian) of its earnest plea for remion with Rome. That Christmas plac for zentron to the solution of the payment of

the movement are evidency lob us any according to the movement are evidency lob us any according to the movement of spisopalian lab and on the section of the section to any according to the movement. Some of those these the movement. Some of those these the movement. Some of these smooth disguises, a dread of the movement. Some of those these these the the the section to any according to the two and without delay. Lat us the form the present after will not be section to any according to the movement will no dcubt be watched with the kennet the movement within and without the Church. The United States has never before witnessed such a whole sale abandonment of sectarianism for Rome. While statistics show that in

Rome. While statistics show that in view. the aggregate great numbers of non

Catholics annually smbrace Catholicity, yet the total is made up largely from individual cases. It will be a glorious day, therefore, for the Church in this country when the purpose of this branch of Episco-palianism is accomplished. It will likewise be a day of distress for sectar-

ianism. Hence it must be regarded as a movement of great religious signific-Rome will welcome the return. Sec

will gain in sculs, sectarianism will lose in strength. Its success will will gain in sours, sectarianism will be deducted at the behavior of the sectaria sectarianism will be adjusted at the behavior of the Church in America, further soften the sentiments of bigory and prompt in which, Cork and Gaiway, ϵ xist already, and the third new college to be found-ligious enquiry.

other separated brethren a spirit of re-ligious enquiry. This last result is all the Catholic Church asks of any honest, differing Christian regarding her claim to be the divinely established Church of Christ. Of course, presuming that the explanation of her claim be taken from her own teaching and not from ontsiders. Honest religions enquiry of lifelatd. outsiders. Horest religious enquiry is responsible for the action of our of Ireland.

Anglican brother desirous now for re union with Rome. To it may be at tributed every conversion which the Catholic Church has known. The great importance, therefore, of

this Anglican reunion with Rome move ment just inaugurated cannot fail to be appresiated by all American Catholics, who should pray for its speedy success. States.

-Church Progress. BEGIN WITH THE CHILDREN.

What is to be done to check the flood of dishonesty, fraud, extravagance, and greedy love of riches, that is over spreading our nation? What is to be done to prevent the shame and disgrace done to prevent the shame and disgrace that come to so many families; the financial ruin; the laying bare of do-mestic wretchedness to the public gaze; the filling of the newspapers with scandalous details about our busiress men, our society women? Shall the standards of "plain living and high thinking" ever return to our midst ? Let us begin with the children ; let us teach them, and at the same time teach ourselves, to say truthfully and fear-lessly, "I can not afford it," when we know that we have not enough money to pay for certain things.

And why ?

Because we are thus helping to pre-serve our children from possible and only too possible sin, sorrow, and dis-It is a shame for any one to go grace. It is a shame for any one to go through life living on a sham; living on other people's credit; living in debt unnecessarily, living under a cloud; never paying bills if one can get out of it; living knowingly and willingly beyond one's income. Yet this sort of thing is all in the air about

earnest plea for reanion with Kome. That Christmas plea for a return to the Catholic Church has circled the globe and made deep impressions in count-less places. It has provoked many fer-went prayers to the end that the day of reconciliation may not be delayed. But those most deeply interested in the movement are evidently not de pending wholy either on their own prayers, or on the prayers of those who

NEW UNIVERSITIES . FOR IRE-LAND.

London, March 31.-Chief Secretary for Ireland Birrell introduced his Irish university bill in the House of Commons to day. There was a full attend ance of members, and a large number of visitors crowded the galleries.

The central idea of Mr. Birrell's project is to found by royal charter two new universities in Ireland, with headquarters in Dublin and Belfast, The Screetary, evaluated that the

versity of Belfast. Opinion at pres-ent is divided as to whether to call the Dublin seat of learning S. Patrick's University or the University MR. BALFOUR APPROVES Incidentally Chief Secretary Birrell defended Mr. James Bryce, who has been subjected to criticism in connection with his outline of a university

scheme given out just before he hecame British Ambassador to the United Mr. Birrell referred to Mr. Bryce,

who preceded him in the chise of Chief Secretary for Ireland, as being "busily and nobly engaged in removing all pos-sible causes of dispute between Great Britain and the United States." Mr. A. J. Balfour warmly approved

the broad lines of Mr. Birrell's scheme, and Mr. John Dillon on behalf of the Irish party also expressed approval, and assured the Government that it would have Catholic support in carrying the project through.

NO RELIGIOUS TISTS. The new aniversities are to be gov erned by Senates to be elected by the colleges. The professors are to be apcolleges. pointed and may be dismissed by the Senates, but they will have the right to appeal against dismissal. The Crown is to have the right of making certain nominations to the Senates. No religious test is to be applied to professors, students or graduates, and no public money is to be spent in theological or religious teaching. The present annual exchequer grant of \$182,500 which is divided among the four ϵx is ting colleges, is to be increased to \$400,000 and divided between the



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Love is Young. By JEROME HARTE. A Corner of the Green Isle. By P. G.

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us-unpaid bills, unpaid taxes, unpaid anything and everything; the lack of integrity and business uprightness the lack of honesty towards our neigh bor and of a restraining fear of an all. seeing and avenging God. This desire to emulate and to surpass our neighbor: to wear fine and expensive clothing when plain clothes are all we can justly afford to pay for; to buy costly fustive in oral to pay for; to buy costly costly furniture, when far more necessary things are neglected in our homes; to build costly houses, give splondid entertainments, and bring ap our chil-dren in lazy and luxarious habits, slaves to solf and unwilling to deny colf for others — is this the way to no. dren in lazy and luxarions habits, slaves to solf and unwilling to deny self for others — is this the way to up-build a noble nation and to form a loysl, self-cacrificing people? loyal, self-sacrificing people ? NoI A different course must be fol-

No 1 A different course must be fol-lowed, or we verge cortainly upon our mational rain. Let us reiterate, and reiterate, and reiterate, in our teach-ing of our young people: Have a horror of small debts; have a horror of seam ing to be what you are not; have a horror of sham and of deceiving glitter and show 1 When you can not pay for a thing, do without it, if possible, until you can. Of course, this does not mean that we should teach our children literally that they are never to borrow or to lend. As any hour, any one of ns may stand in sore need through no faile of our own, but through sickress or some unexpected business crisis, some loss of place, some failure in in-vestment. Then comes the Christian Debugses of our publication.

Vestmene, Then concess the Christian duty of brotherliness, sympathy, true kindliness and practical help. Batthe point to be insisted on is this: Not to borrow or to spond for what we do not attictly need. And why should we

Because ve are Christians, and be Sause it was by no means Parson Wagner who first presched "the Biaple Life." Jesus Onrist taught us, Wagner wi Simple Life.

Biaple Life." Jesus Christ taught us, by word and example, to be content with that which we have. When we live on other people's money, just to get ourselves what we do not positive-ly need: when we run recklessly into debt, and thereby make people wait

BROUGHTTO HIS KNEES.

Another example of what vigorous rotest accomplishes is given in an in-cident jist closed in St. Louis. A small sheet calling itself Squib pub-lished an insulting carbon in one of its issues grossly insulting the Catho lic Sisternoods. The St. Louis branch of the American Federation of Catholic Among the many handsome donations mad may be mentioned two handsome altars who Societies entered an emphatic protest

against the public insult, and drew u a set of resolutions demanding a public AN APOLOGY.

the good people of La Salatu

Pablisher of Squib.

It waimed a heart, new promise stirred, And p inted a life with beauties, And so for the word and its silent prayer You ll reap a paim some time—somewher You lent a hand to a fallen one.

under the able direction of Mrs

Death of an Albertan Pione

A life in kindness given ; It saved a sout when help was none, And won a heart for heaven. And so for the help you profilted there You It resp a joy some time—somewhere - Sentinel of the Blessed Sacrament.

You spoke one day a cheering word, Aud passed to other duties :



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