

Davy, with a grin. "But we can't be wild like that now. Look out, my sonnie, here they come. Take care of your old scalp, Jim. Ready, boys, fire!"

The bridal party in sleighs came in sight. The horses being frightened by the guns were galloping madly. But the occupants enjoyed the wild drive. The bride held on to the best man, the bridesmaid clung to the groom. They were laughing merrily at the plunging and skidding and twisting of the sleighs. The Skipper and I quietly slipped into a pew just inside the church door, to observe the ceremony at the altar.

That evening, as he had promised, Skipper Jim brought me over to the O'Mara's to take part in the festivities of the marriage. It must have been late according to the customs of the settlement, for when we entered we found the place full of visitors; all dressed in their best.

Skipper Jim was in his element. On such occasions he had the settlement at his feet. His experiences had been so varied that whenever there was a gathering he took advantage of the opportunity to entertain them by a story or two. After the usual hustle of shaking hands with everybody in the room was over, the Skipper held the bridegroom apart and spoke long with him. Then the bride—a handsome girl of three-and-twenty—came to him and bent her head that the old man would lay hand on it and bring her good luck.

"Isn't Skipper Jim a wonderful man—a knowable man, a very knowable man?" whispered old O'Mara to me, with a solemn nod of his head.

If the Skipper was in good form, Davy Dolan was equally so. He was a source of general amusement to see him leading off the second dance of the night with the bride.

"Bedad, Davy," cried the Skipper, "you're as agile on the instep as you were twenty years ago. Well done, lad; 'tis younger you're growing!"

As the night wore on the younger folks, who were dancing almost continually, became fatigued, and voted that all chairs be drawn around the Skipper for a story. The old man smiled, but shook his head. The bridegroom begged him. The bride, holding his hand, entreated him.

"I can't remember anything to-night, child," said he to her, "that would be fitting."

"Why bless my soul, as poor Jimmy Moore used to say, tell them anything," said old O'Mara, "and you'll be all right."

"Why not tell them of Jimmy Moore himself?" said Davy.

The Skipper frowned, and said quietly to Davy: "You know this is no occasion to tell Jimmy's history."

"Yes, yes, Skipper Jim," exclaimed the bride, "tell us Jimmy's history; that's what I'm afraid of. Lest night Tom and I might have, perhaps, objected to hear it. But now, you know, all trouble is over. Isn't that so, Tom?" said she, turning to the bridegroom.

"My child," said the Skipper, "you're a rook of sense. I suppose I'll have to tell it."

"When I was a boy the greatest man in the world, in my childish imagination, was Jimmy Moore. Amongst the boys he was a kind of superior being. When at play on the roads often we suddenly ceased from our game, and fell back in a line when Mister Moore was called him, put in an appearance. He always enjoyed this exhibition of respect or fear. Which it was I cannot say, for it is now so far back that I cannot recall what feelings prompted us to the act. With the girls, even to the present, it was altogether different. They rushed to him from every corner, and at times you would see eight, or ten little tots clinging round his side, and going about dancing by his side. And from out those mysterious pockets of his came the delicious sweets of childhood—biscuits. Minnie would get two, Janie two more, and soon with all the little chattering friends around him. Occasionally he would give something to whoever answered his questions in catechism best.

"The prize for this was ever the same—those morsels of destruction on juvenile teeth. A rook of Gibraltar. Whenever this happened you would see after his departure the girls on their knees in a circle, the prize winner vainly endeavoring to crush Gibraltar between two beach stones into pieces of equal size. And another half hour you could see as many little mouths showing clear signs of molting, and buns were here and there slightly spotted. Evidences that Gibraltar had become dissolved into the liquid state from which it had originally sprung.

"As we grew up in years we could never find any change in Mister Moore. To our eyes there was no change. He neither grew bigger nor smaller. He never held the beam for ever admiring, held the same angle on his head. The gold watch-chain, which was a source of bewilderment to our young eyes, seemed to hang with the same identical curve of years gone by. And that left hand of his was as hidden under the same coat, as I shall never take anyone to fill your place. As long as breath is in my body, Sunday after Sunday I shall remember you until the day when I hope we shall again meet in heaven.

"In a few days Katie was laid in the cemetery among her relatives. Jimmy instead of returning to the city obtained a kind of agency from his firm to look after their interests here. In everything he was looked up to both as a good Christian and a man of superior education. Many things he started among us for our benefit especially in connection with the young. His kind, smiling face opened up the inner recesses of hearts, and many a one went to Jimmy in trouble for guidance and assistance. For the people he was a god-between with the Soggarth. When anyone had committed himself Jimmy did the pleading with the Soggarth for the delinquent. And there are poor souls in their graves to-night that had Jimmy's good looks combined with the neat way in which he dressed made him as presentable a man as any town could produce.

"By birth he was a Dublin man, and

came to this country when about twenty years of age. He had a good education and found no difficulty in procuring a situation in one of our offices in the city. For some years he worked on and became a favorite with his employers. It was during that time that he made the acquaintance of Katie Whelan from down around the Point. She had left here for over three years, and had been in the States for a time. Not finding that place suitable for her health she returned and was living in St. John's, when Jimmy Moore met her. From an accidental acquaintance a friendship arose, and this in turn ripened into a courtship. The inevitable promise of marriage followed. When this was made abroad people shook their heads silently. Some even ventured to say that the marriage would never come off. The women folk, his and her friends, were especially solemn, and many were the whispers that passed between them.

"Katie was but two and twenty at this time. She was one of a family of five—four boys and herself. All the boys had died; she alone remained. From her earliest years she had not had the best of health, and her father, old Dan Whelan—as fine a soul as ever lived, God rest him—was tooth and nail opposed to her leaving for the States. But from the child's pleading and the wife's urging he at last gave way, and Katie left for Boston. The girl had a craze for self-improvement, and was full of strange whims. She was constantly saying that she could not learn anything at the school, but would do so in the States. Everyone apparently saw, except herself, that all this time she was—you will pardon an old sea skipper's language—flying danger signals; the red at the main. A pair of blue eyes glistening like crystals; a pale white face, and too small a body to support the same, were some of the signs of the knowing ones as O or D can be when displayed at the truck. But as a landsman when he sees some letters of a code aloft cannot read any meaning in them, but sometimes thinks that the captain is merely decorating his ship with bunting, so Jimmy Moore could not read like the women folk the hectic blush on Katie's cheeks. But the next winter made the covering fall from his eyes.

"I have heard the old folks say that that winter was a warm, heavy and damp season, and so unhealthy that hundreds were sick all over the country. It was then that Katie showed signs of breaking down. On leaving home one of her whims was to bring with her a pot of geranium, to have by her as a remembrance of all that was near and dear to her. It was certainly a strange idea, and one would think that she would pitch the geranium to the old boy. She did nothing of the sort, but stuck to it through thick and thin. She brought it with her to the States, and there had a row with the custom house officers, who took her to be a smuggler, and nearly destroyed the plant searching around the roots for jewels. While she lived there she tended and reared the plant, and when she came back to the country the self same old pot and the geranium came with her.

"The first signs of collapse in her health was given by her extraordinary desire to safeguard the plant. She got the idea fixed in her head that the geranium was slowly dying and she would spend hour after hour of the day tending, watering, and shading it from what she called cold winds. Often she could be seen with moist eyes tenderly stroking the leaves of the plant, and marking the spring of that year the blow fell; she was carried home here to die. The geranium came with her, and in a week or so Jimmy Moore followed.

"Every place that Jimmy went the sunshine followed. His very build, particularly in advanced years, when I know him well, suggested good humor and kindness. When he got acquainted with people here he held the palm of his hand. There was no mistake about it; the people loved him. Dances and parties of every kind were organized by him to cheer up Katie. And if ever a man kept a woman alive he did it. If there is such a thing as stretching one's days here below, the happy man and bright Jim prolonged the life of the girl. The May day opened. The sun became warm, but life began to ebb fast from Katie. She died early that month, but before she ceased to breathe one promise she extracted from Jimmy.

"I may yet get strong again, Jim," she said one day. "With the fine weather I may perhaps lose this cough. But if I don't, promise me that when I'm gone you'll take my geranium and that every Sunday morning throughout life you'll cut off a leaf and bring it in your prayer book to Mass to remember me there. When I go some other girl will take my place; but you won't forget me, Jim?"

"If you should be taken, Katie, I promise that I shall never forget you. Not only will I care for the geranium for your sake, but I moreover promise that I shall never take anyone to fill your place. As long as breath is in my body, Sunday after Sunday I shall remember you until the day when I hope we shall again meet in heaven.

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valley. At its sound he started a little.

"Is it Sunday, Jim?" he asked.

"Yes, that is the bell for Mass."

"Bring me the geranium, Jim, and my prayer book."

"When I set the plant on the bed near him he plucked off a leaf and placed it between the leaves of the book."

"Is Davy with you?" he asked.

"No," I said, "but he promised to drop in on his way to Mass."

"Give him the book, and tell him what to do with it, Jim. You know Ask him to come back after Mass."

"Davy brought the book, and placed the leaf on the grave. During the hour that he was happy as a child. After Mass a crowd of men and women came to see him and when Davy returned, Jimmy said:

"To the last, Jim, I've kept my promise."

"Do you now feel happy, Jimmy?" asked Davy.

"Why, bless my soul, I never felt happier," said he, and turning his face to the wall he sighed heavily, and sank into the sleep of death."—C. Bertha, Newfoundland Prize Story in Dublin Weekly Freeman.

AGAINST SUPERSTITIONS.

DISTINGUISHED ITALIAN PRELATE WARNS HIS FLOCK AGAINST SUPERSTITIOUS PRACTICES.

The translation into English of the distinguished Italian Pastoral, warning his flock against superstitious practices for which the Church is in no way responsible, is timely, and cannot fail to effect some good. The chainless prayer and writing letters to St. Anthony come within the scope of the Bishop's condemnation, and should be discouraged. He quoted the Bolandists in reference to the devotion to St. Anthony. They say "it originated in a more play upon a word." Continuing he says:

"These are devotions which ought not so much as to be named among us, and yet they go on spreading. Oh, that our holy religion, so sublime in its origin, so pure in its worship, may be preserved from falling miserably into ridicule, or so low as to recall to mind the heathen superstitions!"

WHY HE OBJECTS.

"If you will consider the origin, spirit and tendency of certain devotions you will find that not infrequently they have for their object the obtaining of certain concessions, some material favor, some removal of this or that evil, or to keep away halibut, to drive away noxious insects that the cattle may not take a disease, that the harvest may be abundant, that business may be prosperous, and so on without end.

"It is lawful and right to ask temporal favors of God, and to ask them through the invocation of this or that saint? Yes; it is right and lawful in itself to do so. But in that way? Never under the serious impression that the devotion itself or practice can be infallible, or almost so, as so many of the faithful, pious rather than educated, are misled by them. God may lead one to fear that their faith may be resisted by Him, but the result is not necessarily bound up with the devotion as grace is allied to the sacraments, and even to think so is both a presumption and a gross error. The devotion must always be directed to the condition that it pleases God and that it shall turn to benefit in what is of most importance, namely, the real good of the soul.

"Ah, even among good Christians, among those souls so dedicated to devout practices, how little the words of Jesus Christ are remembered. Who said, 'Seek ye first the kingdom of God and His righteousness, and these things shall be added to you.' On the things shall be added to you, that is to say, temporal benefits, deliverance from bodily ills, and afterward seek, if they seek them at all, the spiritual ones. These are the real objects of not a few of these devotions, if one may judge by what one sees and hears."

What is to be said of these devotions when it is proposed by means of them not only to obtain material favors and the successful issue of simple, lawful and minor interests, but to ensure the success of unlawful ones, opposed and openly, to all religious principles?

A subtle, deadly poison," Mgr. Bonomelli declares, "often than we think instils itself, almost imperceptibly, into these devotions, the poison of private interest. There are the interests of self-love, vanity, a desire to make oneself prominent in the eyes of the people or of one's superior, to be a priest, to form a clientele for oneself, to open out for oneself a way to get on. There is the low, base interest, which in the times of St. Paul caused him to blaze forth in wrath against

certain men of the primitive church as being 'greedy of filthy lucre.' And why 'filthy lucre'? Because under the appearance of piety and religion their eyes were really fixed on the money which they were striving after and for which they made merchandise of holy things. Before St. Paul, too, our Lord Jesus Christ chastised mercilessly those miserable men who, under pretence of long, pious men who, under the houses of widows * * *

"I believe that all these devotions and pious societies for devotions, of all sorts and everywhere, always ask for money, some little offering, either in a direct or indirect manner. I know that certain honest and necessary expenses must be provided for, and are so far good. But do all the offerings go toward the expenses? And these expenses themselves, do they not conveniently transform themselves into profitable industries alongside of the devotions? Again, how many ways are there by which, without raising any suspicion, the promoters and administrators of these offerings can derive advantage to themselves from them? I am not accusing anybody. I merely point out the possibilities which exist of material advantages derived from certain devotions, worked with singular ability, sometimes individually, sometimes collectively, sometimes alone, sometimes by means of others, or through the shops and trades which get bound up with the objects of devotion.

"If ever there was a period when Catholics, both priests and laymen, ought to guard themselves from the 'defiling pitch,' the evil of seeking their material interests, committing 'simony' with subtle art, it certainly is this of ours. Nowadays, owing to the thousand channels of the press and facilities of communication of all kinds, owing also to the lack of faith, and anti-clerical hatreds now so obstinate and profound, the slightest failing on our part is made matter of and converted into a weapon against religion. The unimpeachable conduct of twenty or fifty priests and religious is overlooked, in order to point at and cry out against one who is guilty. It is unexpectably unjust on the part of the world, but so it is, and it is useless to protest against it. All the more is it our duty as Catholics never to give an opening to such accusations and innuendoes, and to render it impossible to make them."

This is one of the great difficulties which the Church has to contend against, viz., to convince the un-Catholic world that what they object to is not a part of Catholic belief. Much attention paid to these new devotions, that the great central object of true and solid piety and faith, viz., the Blessed Sacrament, is overlooked by the simple-minded, and those who are superstitiously inclined.



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HOW A TRUE CATHOLIC DIES.

Nothing extraordinary, perhaps, may mark the end, except what astonishes those who see nothing beyond the present life—I mean the serenity of a soul who abandons the world without an effort, writes Monsignor D'Hulst. The sacraments ardently desired, hailed with faith, received with love; the calm with which the preparation for death and the last tender adieux are made; the firm and tranquil hope of a future reunion; one last look, mingled with confidence, at that past which God has purified; then the minds turn away from visible things to fix itself on the bright dawn of eternal realities; the hands clasping the crucifix, the lips murmuring a last prayer, and the entire man, peacefully recollected, waiting for his last sigh. Such is the sight which ever makes a Christian death the astonishment of the impious, the consolation of the just, and one of the most eloquent witness which God gives us of Himself here below.—Richmond Virginian.

Do Not Cross Your Knees.

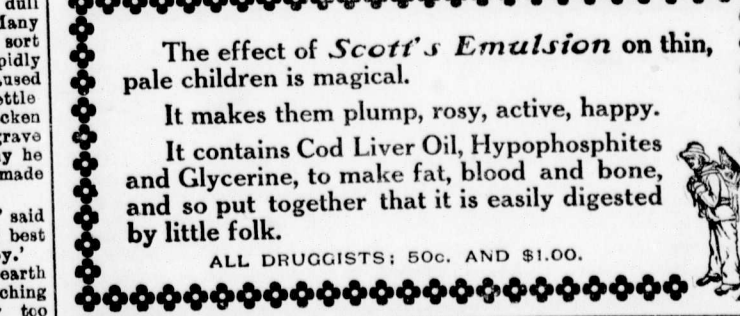
A medical authority has recently entered a warning against the habit of sitting with one knee crossed over the other—a pose which is nowadays almost as common among women as among men. This apparently harmless habit, it seems, is likely to cause sciatica, lameness, chronic numbness, ascending paralysis, cramps, varicose veins and other evils. The reason is simple: the back of the knee, it is explained, as well as the front of the elbow and wrist, the groin and the armpit, contain nerves and blood vessels, which are less adherent of self-love, vanity, a desire to make oneself prominent in the eyes of the people or of one's superior, to be a priest, to form a clientele for oneself, to open out for oneself a way to get on. There is the low, base interest, which in the times of St. Paul caused him to blaze forth in wrath against

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answered the question. "But when I was a boy the greatest man in the world, in my childish imagination, was Jimmy Moore. Amongst the boys he was a kind of superior being. When at play on the roads often we suddenly ceased from our game, and fell back in a line when Mister Moore was called him, put in an appearance. He always enjoyed this exhibition of respect or fear. Which it was I cannot say, for it is now so far back that I cannot recall what feelings prompted us to the act. With the girls, even to the present, it was altogether different. They rushed to him from every corner, and at times you would see eight, or ten little tots clinging round his side, and going about dancing by his side. And from out those mysterious pockets of his came the delicious sweets of childhood—biscuits. Minnie would get two, Janie two more, and soon with all the little chattering friends around him. Occasionally he would give something to whoever answered his questions in catechism best.

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"Give him the book, and tell him what to do with it, Jim. You know Ask him to come back after Mass."

"Davy brought the book, and placed the leaf on the grave. During the hour that he was happy as a child. After Mass a crowd of men and women came to see him and when Davy returned, Jimmy said:

"To the last, Jim, I've kept my promise."

"Do you now feel happy, Jimmy?" asked Davy.

"Why, bless my soul, I never felt happier," said he, and turning his face to the wall he sighed heavily, and sank into the sleep of death."—C. Bertha, Newfoundland Prize Story in Dublin Weekly Freeman.

AGAINST SUPERSTITIONS.

DISTINGUISHED ITALIAN PRELATE WARNS HIS FLOCK AGAINST SUPERSTITIOUS PRACTICES.

The translation into English of the distinguished Italian Pastoral, warning his flock against superstitious practices for which the Church is in no way responsible, is timely, and cannot fail to effect some good. The chainless prayer and writing letters to St. Anthony come within the scope of the Bishop's condemnation, and should be discouraged. He quoted the Bolandists in reference to the devotion to St. Anthony. They say "it originated in a more play upon a word." Continuing he says:

"These are devotions which ought not so much as to be named among us, and yet they go on spreading. Oh, that our holy religion, so sublime in its origin, so pure in its worship, may be preserved from falling miserably into ridicule, or so low as to recall to mind the heathen superstitions!"

WHY HE OBJECTS.

"If you will consider the origin, spirit and tendency of certain devotions you will find that not infrequently they have for their object the obtaining of certain concessions, some material favor, some removal of this or that evil, or to keep away halibut, to drive away noxious insects that the cattle may not take a disease, that the harvest may be abundant, that business may be prosperous, and so on without end.

"It is lawful and right to ask temporal favors of God, and to ask them through the invocation of this or that saint? Yes; it is right and lawful in itself to do so. But in that way? Never under the serious impression that the devotion itself or practice can be infallible, or almost so, as so many of the faithful, pious rather than educated, are misled by them. God may lead one to fear that their faith may be resisted by Him, but the result is not necessarily bound up with the devotion as grace is allied to the sacraments, and even to think so is both a presumption and a gross error. The devotion must always be directed to the condition that it pleases God and that it shall turn to benefit in what is of most importance, namely, the real good of the soul.

"Ah, even among good Christians, among those souls so dedicated to devout practices, how little the words of Jesus Christ are remembered. Who said, 'Seek ye first the kingdom of God and His righteousness, and these things shall be added to you.' On the things shall be added to you, that is to say, temporal benefits, deliverance from bodily ills, and afterward seek, if they seek them at all, the spiritual ones. These are the real objects of not a few of these devotions, if one may judge by what one sees and hears."

What is to be said of these devotions when it is proposed by means of them not only to obtain material favors and the successful issue of simple, lawful and minor interests, but to ensure the success of unlawful ones, opposed and openly, to all religious principles?

A subtle, deadly poison," Mgr. Bonomelli declares, "often than we think instils itself, almost imperceptibly, into these devotions, the poison of private interest. There are the interests of self-love, vanity, a desire to make oneself prominent in the eyes of the people or of one's superior, to be a priest, to form a clientele for oneself, to open out for oneself a way to get on. There is the low, base interest, which in the times of St. Paul caused him to blaze forth in wrath against

certain men of the primitive church as being 'greedy of filthy lucre.' And why 'filthy lucre'? Because under the appearance of piety and religion their eyes were really fixed on the money which they were striving after and for which they made merchandise of holy things. Before St. Paul, too, our Lord Jesus Christ chastised mercilessly those miserable men who, under pretence of long, pious men who, under the houses of widows * * *

"I believe that all these devotions and pious societies for devotions, of all sorts and everywhere, always ask for money, some little offering, either in a direct or indirect manner. I know that certain honest and necessary expenses must be provided for, and are so far good. But do all the offerings go toward the expenses? And these expenses themselves, do they not conveniently transform themselves into profitable industries alongside of the devotions? Again, how many ways are there by which, without raising any suspicion, the promoters and administrators of these offerings can derive advantage to themselves from them? I am not accusing anybody. I merely point out the possibilities which exist of material advantages derived from certain devotions, worked with singular ability, sometimes individually, sometimes collectively, sometimes alone, sometimes by means of others, or through the shops and trades which get bound up with the objects of devotion.

"If ever there was a period when Catholics, both priests and laymen, ought to guard themselves from the 'defiling pitch,' the evil of seeking their material interests, committing 'simony' with subtle art, it certainly is this of ours. Nowadays, owing to the thousand channels of the press and facilities of communication of all kinds, owing also to the lack of faith, and anti-clerical hatreds now so obstinate and profound, the slightest failing on our part is made matter of and converted into a weapon against religion. The unimpeachable conduct of twenty or fifty priests and religious is overlooked, in order to point at and cry out against one who is guilty. It is unexpectably unjust on the part of the world, but so it is, and it is useless to protest against it. All the more is it our duty as Catholics never to give an opening to such accusations and innuendoes, and to render it impossible to make them."

This is one of the great difficulties which the Church has to contend against, viz., to convince the un-Catholic world that what they object to is not a part of Catholic belief. Much attention paid to these new devotions, that the great central object of true and solid piety and faith, viz., the Blessed Sacrament, is overlooked by the simple-minded, and those who are superstitiously inclined.

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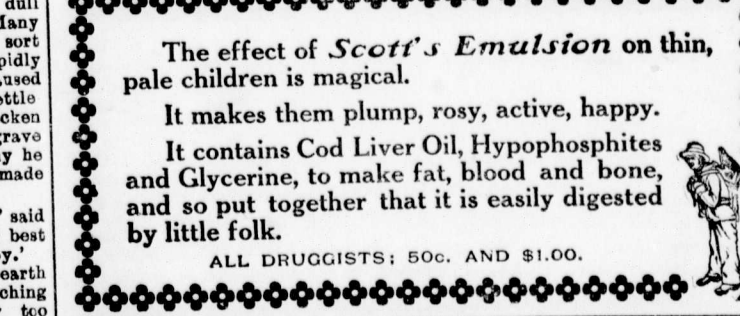
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UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1906.

Mr. Thomas Coffey:

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

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

Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success believe me to remain,

Yours faithfully in Jesus Christ, J. D. FALCONIO, Arch. of Larissa, Adont. 1868.

LONDON, SATURDAY, JUNE 15, 1907.

ST. JOHN'S, Nfld.—Mr. Jas. Power is our exclusive agent in St. John, Nfld., and to that gentleman we would ask our subscribers who are in arrears to pay the amount of their indebtedness.

THE CHURCH AND PEACE.

In a month the second Peace Conference will meet at the Hague.

We do not make the announcement with the idea that we are giving news, nor do we approach the subject for the purpose of minimizing its importance or depreciating the efforts put forward in the best interests of mankind.

War is dreadful. Its evils we know only by reading. And the well grounded hope in which we live is that these trials shall never be ours, and that our country for many a generation shall be spared the bloodshed and the ruin of war's devastating march.

What we wish for our own young land we wish for our mother country and the older lands whose history is so saddened by the records of deadly contests which seldom involved principle, and whose example of armaments is a menace to civilization.

We have not any of these high ideals in making reference to the Peace Conference. Our quarrel is with the fussy editor of the Review of Reviews, W. T. Stead by name, well known and well appreciated. He has taken a prominent part in most of the movements which make for the welfare of the race.

In the Peace Conference he has made himself very officious and somewhat obnoxious. It is with the last point we have to deal. Mr. Stead is especially pointed in insinuating that the Catholic Church is not using its influence for peace and that it has no influence to use anyway.

Having urged the English Bishops to take some part in the Conference, he shows his disappointment by concluding that the honor and merit will pass from the Catholic Church to others.

That might easily be in such arrangements as the Hague conference provides for. Other churches are national and each one will enter under its own national standard.

Their policy will be all mapped out for them. When Catholic prelates are asked it is on another condition altogether? The English Bishops were simply doing their duty as Bishops of the Catholic Church whose supreme Head has been ignored in the question of peace.

As long as the Sovereign Pontiff is treated in the way in which, ever since the Italian occupation of Rome the Holy Father has been treated, so long will the prelates abstain from attendance at any conference to which the Pope ought to be the first to be invited.

Mr. Stead is too fussy to keep his place and too prejudiced to do the Church justice. This well intentioned gentleman has been going about from court to court and from club to club until his mind is filled with the idea that without the Hague conference Europe would be a common battle field and without himself there would be no conference at all.

To ignore the Holy Father is part of modern Cosarism. It pleases Italy and flatters the French Republic. Yet Mr. Stead should not forget that the Holy Father is, or was, a temporal sovereign and that his territory was stolen. What self-respecting conference of the civilized world can deliberate with that international outrage before their eyes, and the very representatives of the plunderers at the Board? It may do for Turkey and pagan nations to treat the Sovereign Pontiff with contempt, but it should be resented when the treatment comes from civilized nations and pretensions diplomats. As to the Church itself and its action in peace and war, no one can hesitate who is acquainted with history and who wishes to do justice. No institution has been so earnest in its efforts for peace or so devoted to works of peace as the Catholic Church.

Whether we regard the sufferings of the martyrs, the mildness of the Church's discipline, the shortness of her triumphs, the moderation of her rulers, her unconquered patience amidst trials, her counsels to the mighty, her motherly advice to the poor and the oppressed—look at the Church whichever way you will—in history, in teaching, in prayer and practice, she has made for the peace of the world. Her saints have been the apostles of

peace to individuals, to nations, to society. Her sanctuaries have been the refuge against war's armed chieftains. And from her monasteries and convents have ascended hymns of praise and prayer for peace among all tribes and peoples before the nations of Europe were in formation, and since that time when many of them turned away from her. The policy of the Church has not changed. It is the nations which have changed. They feel the pressure and are seeking relief by conferences. What results can they expect when from their conference they leave out the Prince of Peace and His Vicar?

SOCIETY OF THE HOLY SPIRIT.

We have received an annual report of the Society of the Holy Spirit down in New Orleans. Founded twenty-five years ago, it continues its purpose of cultivating devotion to the Holy Ghost and of helping missionary work in various ways.

No more edifying motives can be imagined for a society. Taking the title which it does, and the work proposed, it assumes to itself the most Catholic character imaginable. What is the Church but the Society of the Holy Ghost? And its work is ever missionary. "Go" is the command ringing in the ears of priest and layman. Everyone must go, and everyone must teach. The going cannot always be far, yet it can be much farther than our first thought admits. A little aim given to such a society as this, a share in its good works, goes quite a distance in helping the propagation of the faith, the refutation of calumny, falsehood and error. We are not missionary enough; we are too selfish even in piety; too fond of home. People are at our very door unbaptized, knowing nothing but falsehood about our Church. Countless millions are still in the darkness of paganism. What have we done to enlighten them or remove their prejudices? What are we doing? Each of us is a teacher—not in the technical sense, but in the broader, more influential way of examples. What do we do to teach Catholic doctrine? Our library of Catholic books is not very indicative of zeal. Still we can, and should teach. We can set a good example. And, what is more, we can encourage such associations as the Society of the Holy Spirit. The financial report shows a receipt of about \$1,400 during the year. Some \$500 of this amount has been sent to missionary priests. Catholic tracts, books and leaflets have been distributed to the number of 135,250. A large number of slips urging increased devotion to the Holy Ghost and especially the reception of Holy Communion on the Feast of Pentecost, were also printed and distributed. The Most Rev. Archbishop of New Orleans is the honorary president of the society. May its courts expand and its powers widen in that field of the sunny south where so many perish for want of the bread and light of life.

DOUBTFUL INTELLIGENCE.

It is greatly to the discredit of the Associations of the News, and of those journals which publish dispatches, that so many are unreliable. There is a class of these telegrams which, as a rule, are primarily unreliable. This class includes reports referring to the Church and more particularly to the Holy Father. Whether journals are bound to publish every item cabled from the central office of the Associated Press people, will depend somewhat upon their contract, not altogether, for false rumors and doubtful gossip are not value received. Why the Church is singled out to be the target of scorn is unjust and incomprehensible when we consider the number of Catholics and the reasonable support which they give to non-Catholic newspapers. The functions of the press are to give information, to form public opinion and discuss questions of common interest. Under none of these heads can this doubtful intelligence to which we refer claim encouragement. The information such dispatches contain is false and uninteresting. It was first given out for money purposes or motives less praiseworthy than even stock-bullying and bearing. Its influence on public opinion is of no value except to aggravate and perpetuate prejudice. And as for the interest they contain for the world at large it is in the inverse proportion to the zeal of its propagators. If this gossip served any good, or even if it were only harmless, one might pass it over with the curious wonder how news-vendors could charge for such stuff, or publishers serve it up to their readers. This class of goods is not peculiar to yellow journals. At least many a journal which would repudiate the charge of being so tinged is seldom slow to give out these items of doubtful foreign intelligence. An example has been called to our attention in the Weekly Star of Montreal. Whatever may be its religious tenets it ought in justice and fair play respect

the conscience of its Catholic subscribers, whose money it may cherish, but whose feelings it does not respect. With a double-header it gives a despatch from Rome, dated April 11, in which some woman posed as the niece of Cardinal Rampolla and defrauded various people of large sums of money. The Holy Father is said to have ordered a stringent enquiry. At the conclusion of the trial: "Filomena (so it reads) was sentenced to twenty-five months' imprisonment, the priest, Ferretti, her partner, to nine months, and the Dominican friar, Clarachi, her lover, to eight months. The latter was liberated as he had already been in prison for eight months before the trial." That is fragrant for a journal claiming respectability. What amount of truth is in it we cannot pronounce. It reminds us of the fellow who sold more froth than beer. However slow the process we will try and find out from sources more reliable than the associated press, how much, if any truth at all, there may be in the story. But there is no excuse for the Montreal Star to publish it. That a woman may descend to such means, or even lower, to obtain money is not limited to Italy. The facts—if facts they be—are of no earthly interest to people in this part of the world. And the only impress it makes upon the ordinary reader is the too morbid satisfaction afforded by suggestive items redolent with imagination and prejudice.

ASSUMPTION COLLEGE, SANDWICH.

We deem it opportune to say a few words in regard to the new chapel, the corner-stone of which will be laid at Assumption College, Sandwich, on June 13. In this western part of Ontario this noted seat of learning has done work for the Church and work for the country which will be productive of benefits which it were difficult to estimate. For thirty-seven years, we are informed, the priests of Assumption College "have endured the want of a chapel wherein to lodge Our Lord and keep the festivals of Mother Church. It was one of their dreams that some day and somehow the chapel would become a fact; but the years, as they wore on, brought it no nearer. At last, goaded by their necessities and by the reproaches—kindly reproaches they were—of their friends, and encouraged by the sympathetic attitude of their old students, they have taken their courage in their hands and ventured upon this laudable enterprise." We sincerely trust the assistance they will receive will not be words of encouragement only. These are very well in their way, but they never built churches. This western peninsula has reason to be proud of Assumption College and all who have at heart the welfare of the Church and the furtherance of higher Catholic education should open their purses and give practical illustration of their love for the Church and its educational institutions.

A "MISSIONARY."

We would draw the particular attention of a "weed thrown out of the Pope's garden," who is now preaching to the Baptists in Stratford, Ont., to the following extract from a sermon preached last Sunday by Rev. W. H. Head, pastor of the Asbury Methodist Episcopal Church, Chicago. While the Rev. Mr. Head states that it is well "we have the Catholic Church to stand out as a continual protest against our laxity," some of our Canadian Protestant denominations are endeavoring to bring about a condition of "enlightenment" amongst the people of the province of Quebec similar to that which has called forth these burning words of condemnation from the Methodist Episcopal minister of Chicago:

"Notwithstanding that Utah is the only commonwealth, and the Mormon church the only church that ever openly recognized polygamy," he said, "we are fast becoming a polygamous nation. Some one has said successive polygamy is no better than contemporaneous polygamy. I think it is not as good, for the latter would seem to have had at one time the sanction of Holy Scri. ture, and it at least means one household, while the other has no sanction anywhere.

"Protestantism has swung from the inviolability and sacramental view of marriage to the other pole, and has been moving rapidly to the point of recognizing marriage as a mere mutual contract between two parties to be annulled at the convenience of either.

"It is well we have the Catholic Church to stand out as a continual protest against our laxity. All hail to the Catholic ecclesiastics, and the Episcopal Bishop who would not allow the skirts of the Church to be dragged in the Corey Gilman mire, and all condemnation to the Congregational minister who besmirched the fair name of his Church with such stuff.

"There is a good parallel, in my mind, between this brother and a certain Judas Iscariot who tried to cleanse his hands by returning the thirty pieces of silver.

"Does any one imagine that our brother would be so perfumed that ceremony if there had been only \$5 in it instead of \$1,000? But he said he

did not read the papers. Well, then, he has no right to occupy the pulpit of a metropolitan Church if he is so out of touch with the times as not to read the daily press."

DEATH OF A GREAT JESUIT.

The very sad intelligence comes to us from Montreal that the Rev. Father O'Bryan, S. J., one of the most distinguished members of that Order in the Dominion, had died suddenly in that city, on the 7th inst. Throughout the country this news will be received with the utmost regret. Father O'Bryan's work was well done, and He Whose cause he had so nobly championed during a goodly span of years, will, we pray, receive him into His eternal kingdom with the words of welcome: "Well done thou good and faithful servant." In company with Rev. Father Devlin, the deceased priest had devoted a large share of his time each year to the work of giving missions in various parts of the Dominion, and his name has been for years a household word in thousands of Catholic homes. In all his discourses there was a profundity of thought, a degree of learning for which the Jesuit Order is noted, a rare power of expression—may we not call it a heart language—which went straight as the arrow from the bow, from soul to soul, beseeching love for the crucified One Who had given His all that the portals of eternity might be opened for us. Few could resist the earnest exhortations of the great Jesuit, and not only in the pulpit, but in the confessional and in the course of private conversation, were to be found thoughts directing the mind and the heart to things divine. Truly a great man has gone out from us.

He died in harness. For months he knew that the end might come at any moment, but, unafraid, he went his way doing what he could to round out a life worn out in the service of his brethren and God. Though suffering racked him the kindness and love that bespeak the gentleman and priest were ever at the disposal of others.

But it has shocked us, the news that the brave heart was stilled and the voice which knew not guile was hushed forever. But we have the memory of a manhood that commanded respect and love—of a fidelity to vocation that was ever a source of edification—of a religious whose sympathy was as broad as his faith was vigorous. May he rest in peace!

REDMOND SAYS HOME-RULE IS NOT DELAYED A SINGLE HOUR.

In an interview cabled from London, Sunday, May 26, John Redmond, the Irish leader, holds that the Irish convention's decision in rejecting the Irish council bill had three weighty effects—the devolution idea, he says, has gone by the board, the influence of the Roseberyite group in the cabinet has been killed, and the strength and cohesion of the Irish party has been secured. He says Ireland has won a veto on British legislation.

Interviewed on the future of the Home Rule movement, Mr. Redmond declared his conviction that the convention's action would not delay Home Rule a single hour. He said a powerful and friendly Government had endeavored to embody the devolution idea in the bill and had failed, and that no future Government would renew the attempt.

Mr. Redmond said he anticipated the present parliament would be dissolved close to 1908 to enable the Government to appeal to the country against the House of Lords. The Liberal party's Irish programme must now be Rome Rule, while, had the convention accepted the devolution bill, it would have been rejected by the House of Lords, and devolution would have remained the high water mark of Liberal policies.

This, he held, would have been the case, not merely in the present Parliament, but in the next.

Division of the party, Mr. Redmond said, had been avoided and the bill might have been carried, but only by a majority, and however large that majority, dissension and the rupture of the movement and of the party would have followed. Now, on the contrary, he looked for a great rally to the Nationalist opinion and a consolidation of the movement.

Relations with the Liberals, Mr. Redmond said, will not necessarily be ruptured immediately. He expects the Government to proceed forthwith with the evicted tenants bill and probably with the national university bill.

Mr. Redmond declared that an overwhelming majority of the members of the cabinet and the Liberals disapproved the limitations of the Irish council bill imposed by the Roseberyites; and the latter threatened to resign, and that their resignation might have broken the Government.

One effect of the Irish action, he continued, would be finally to kill the influence of the Roseberyite group. The immediate effect in Ireland was a certain amount of irritation while Irish voters in bye-elections in England would refuse to vote for Liberals unless they were out and out for Home Rule. There was a possibility of a deal of trouble in the west of Ireland not directly due to disappointment at the council bill, but from the delay in action by the Lord Dudley commission in dealing with the congested districts in Ireland.

"Meanwhile the power and influence of Irish public opinion grows steadily," concluded Redmond. "For the first time in history the decision of a con-

vention of Nationalists decided the fate of a Government bill at Westminster. It was a noteworthy incident. Ireland won at least a veto on British legislation to which she objects, and from a negative to a positive influence is but a step."

ROMAN EVENTS.

Correspondence of the Philadelphia Catholic Standard and Times, Rome, May 15.

One morning last week our correspondent found himself with a few friends in the Court of St. Damiano, in the Vatican, waiting for the clock to strike 10 to mount the several flights of stairs to the Papal apartments and enjoy the privilege of a private audience with the Holy Father. At 10 the Cardinals who follow the Noble Procession for the day may be allotted audiences, then come private audiences for outsiders.

Past squads of Swiss guards, we meet with a couple of Pontifical gendarmes guarding every passage. All was calm and tranquil within the Vatican, as usual, for the day's work for the men had not yet well begun. When nearing the Pope's rooms chamberlains and attendants became more numerous.

At last a group of Palatine guards, small-sized and dapper, were in sight, and a household word in thousands of Catholic homes. In all his discourses there was a profundity of thought, a degree of learning for which the Jesuit Order is noted, a rare power of expression—may we not call it a heart language—which went straight as the arrow from the bow, from soul to soul, beseeching love for the crucified One Who had given His all that the portals of eternity might be opened for us. Few could resist the earnest exhortations of the great Jesuit, and not only in the pulpit, but in the confessional and in the course of private conversation, were to be found thoughts directing the mind and the heart to things divine. Truly a great man has gone out from us.

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One effect of the Irish action, he continued, would be finally to kill the influence of the Roseberyite group. The immediate effect in Ireland was a certain amount of irritation while Irish voters in bye-elections in England would refuse to vote for Liberals unless they were out and out for Home Rule. There was a possibility of a deal of trouble in the west of Ireland not directly due to disappointment at the council bill, but from the delay in action by the Lord Dudley commission in dealing with the congested districts in Ireland.

"Meanwhile the power and influence of Irish public opinion grows steadily," concluded Redmond. "For the first time in history the decision of a con-

Tyrell, Von Hugel, Murri, etc., should be among its writers, who discuss the most difficult questions in theology, criticize most delicate matters concerning the government of the Church, and tend to sow a spirit of dangerous independence that goes to build theories on private judgment and create an anti-Catholic spirit. Finally, the editor of the "Rinnovamento" is to be requested by the Cardinal to desist from the publication of such articles, and the warning of the Sacred Congregation is to be announced at once to the faithful of the Archdiocese.

Such is the gist of the document.

There are no more contemptible men than those who will perform remain in the Church, though not of it. Too timid to incur excommunication by open rebellion, they will not abandon the promptings of their pride—for they want neither more nor less than that the Pope and Sacred College go to school to them and learn there how to rule the Catholic Church.

Our readers are acquainted with the names mentioned by the Sacred Congregation. They are also aware that Don Romolo Murri was suspended a divinis within the last month. He declares he will remain a good priest—as such he certainly is. But he has been the cause of much trouble in the Catholic ranks in Italy.

When Cardinal Ferrari promulgated the letter sent by the Sacred Congregation of the Index, he addressed another document from himself to the clergy of the Archdiocese of Milan. He laments that the fair fame of his people should be tarnished by the efforts of a few men. His sorrow is particularly great by reason of the fact that a shadow has been temporarily thrown on his clergy, who have neither part nor sympathy with the condemned paper.

THE HON. C. E. CASGRAIN.

In the person of the Honorable Charles Enesbe Casgrain, the Catholics of Windsor, Ont., have lost from their ranks one of their noblest and staunchest members. On March 9th the venerable octogenarian, after a prolonged illness, died peacefully at the Hotel Dieu, surrounded by his nearest relatives. His funeral took place, March 11th, from St. Alphonsus' Church. The edifice could not contain the large concourse that came to pay a last tribute of respect to the exemplary Catholic, the upright citizen, and valiant pioneer.

The late Senator Casgrain was a man of duty, working for higher ideals than mere worldly recompense. A skillful physician, his advice and professional services were freely bestowed on the needy, the only recompense asked being a pious prayer.

In the manifestation of his strong Catholic faith, he elicited the admiration of all. He never failed to place God first, and looked to Him for strength and encouragement in all the vicissitudes of his long career. Faithful in attendance at every religious service in his parish Church, a frequent partaker of the Bread of the Strong, his fervor and devotion were, according to the testimony of his co-religionists, a constant source of edification. Catholic interests were ever dear to his heart, and fearlessly he upheld them in the face of fierce opposition, as was exemplified in a striking manner in the recent agitation for Separate schools in Windsor.

Proud as we are of his unflinching fidelity to Mother Church, which merited for him the dignity of Knight of the Holy Sepulchre, we cannot overlook his qualities as a respected citizen. Appointed to the Dominion Senate, his innate patriotism was ever felt in his country's best interests. Let his life be an inspiration to us for all that is good and generous.

The late Senator Casgrain was a member of the League of the Sacred Heart. May this incomplete sketch gain for him a remembrance in the prayers of his fellow-members throughout Canada.—Messenger of the Sacred Heart.

FORTY-ONE CONVERTS.

LECTURES FOR NON-CATHOLICS CROWD THE SPACIOUS CHURCH OF ST. CHARLES BORROMEO—SCANDAL-GIVING CATHOLICS.

The third week of St. Charles Borromeo's mission consisted of lectures for non-Catholics by Rev. Dr. Guinan and Father Courtney, of the New York Apostolate band. The attendance was such as to crowd the spacious church. Though seats were placed in the sanctuary, many persons were compelled to stand in the aisles and in the rear of the gallery. The central pews were reserved for non-Catholics and those accompanying them, though there were some of "our separated brethren" who preferred to mingle with the crowd rather than to make their presence known.

The lectures entitled "Is One Church as Good as Another?" and "The Religion of the Future" seemed to awaken great interest. The question box was liberally patronized.

Forty-one converts were received into the Church and six are left for further instruction by the local clergy, not to speak of the seed sown for future conversions nor of the removal of much misunderstanding.

Bishop O'Gorman, of Sierra Leone, administered confessions on Sunday afternoon to 420 persons, including 45 men and 38 women.

Among the questions taken from the box and answered on the closing night was one which illustrates how Catholics can give scandal to their separated brethren who expect better things from them. The query was, "How can a good Catholic go to confession and Communion regularly, and yet not pay his debts?" The answer was that one who wilfully contracts debts beyond his means or who refuses to pay just debts that are within his means defies the commandment, "Thou shalt not steal," and is not a good Catholic. Dr. Guinan suggested that the questioner was probably a storekeeper who had been "pinched."—Philadelphia Catholic Standard and Times.

CATHOLIC EDUCATION SUCCESSFUL.

It is pleasant in an advanced academic atmosphere a scholar so accomplished as Emil Reich who grudgingly concedes the excellence of training in Catholic colleges. The learned just published a work all-absorbing in scope, which concludes several years of not less remarkable research of their general nature are for a certain imagination and outlook over and over again by which which is as novel as it is careless of the novel language. However Reich is an advanced methods a sure measure of success in fair to quarrel with prose, which is, more scope of our review, of it to show what a who follows no accepted broad-minded enough system of education often condemned that Catholics. It is satisfied from him that success if ever it can be the dependent on what is the contrary, we are so well-balanced provided a man have will be certain to some time or other in Journalism Doctor the only interaction on a great respect at fession, constant an of one's and observant question of education has to say:

The immense power rarely realized by public countries. What may or may not be and liturgy of the one thing remains that Church has at the ends it pursued doubtfully come to day, a success of kind. In fact nothing can prevent or as a mere matter of ily Church is absolute. No other of and women, no other politic of the same been known to concentrate Europe. It is scarcely new at the present day, that Church power and influence.

Such an unprecedented necessarily imply for individual can too.

Now, leaving aside theological considerations, clear that the world Catholic Church, adherents, is owing peculiar system of its perfection. The no organ of the C greater facility that which the mightiest the Jesuits, has pr members for a ca as no single faculty has ever achieved.

A serious student of the Society of Jesus summons in the a * * * one who as a matter of any capital to spend in building in the Europe and America carrying on very instruction and ed thousands of their themselves entire suits of theoretic sciences—when on one side of their career, one cannot that has, these 300 remarkable success in different times varying circumstances.

The central an of the success of Doctor Reich co St. Ignatius took develop in each strongest engine intellect and will falling into the teachers and of who strengthen character of the of all the other and heart—und not only not right use in the and humility helps else. Respect f wives, children for employees a only come from As Mr. Glad had never seen to credit religio truth.

The French 1871 are to be that their relig by the people have not been to repair the de on their nation miserable state shame arising f of national belief and relig

The Bible, with his usual opinion all the the "higher c

CATHOLIC EDUCATION AND SUCCESS IN LIFE.

It is pleasant in these days of rampant academic atheism, to fall with a scholar so accomplished as Doctor Emil Reich who grudges not his tribute to the excellence of education and training in Catholic colleges and seminaries.

The learned Hungarian has just published a work dealing with the all-absorbing theme of success in life, which embodies several chapters which are not less remarkable for the shrewdness of their general purview than they are for a certain audacity of imagination and outlook, accentuated and over again by a style of English which is as novel in expression as it is careless of the accepted canons of the language.

Journalism Doctor Reich defines as the only international university; success in this department of life depends on a great respect and love for the profession, constant and diversified reading, a knowledge of history and economics and observant travel.

The immense power of education is rarely realized by people in non-Catholic countries. Whatever opinions one may or may not have of the dogmas and liturgy of the Catholic Church, one thing remains quite certain, that that Church has at all times been able to raise efficient men and women for the ends it pursued, and so it has undoubtedly come to be, to the present day, a success of the most marvelous kind.

Such an unprecedented success must necessarily imply some fruitful lessons for individual candidates for success, too. Now, leaving aside all historical and theological considerations it is quite clear that the wonderful success of the Catholic Church, with its 300,000,000 adherents, is owing very largely to a peculiar system of education carried to its perfection.

have only had the effect of stultifying themselves and their oratorical brethren. Some of the passages in which he deals with this subject deserve to be quoted. "The Bible has been written in tears and not in ink; in burning enthusiasm and not copied from books; it seethes with life real and overflowing."

POPE PIUS X. AND THE BIBLE.

ADVISES THE GENERAL READING OF THE GOSPELS AND ACTS. The official organ of the Vatican, (The Roman Observer), contains an address or letter by the Pope to the Society of St. Jerome, in which he commends the Society for the zeal with which they are spreading the Gospels over the civilized world.

The Pope calls attention to the prejudice which exists as to the Catholic Church not wishing the general reading of the Scriptures. The Pope's letter is written in Italian and is addressed to Cardinal Casazza, "Honorary President of the Society of St. Jerome for the diffusion of the Gospels."

"We, who, since the time when Patriarch of Venice, blessed the Pious Society of St. Jerome, and conceived happy wishes for it, now, after a few years, looking at it from the Supreme See of the Church, find reason of high satisfaction, in seeing how, in such brief space of time, it has made so much progress and has brought such notable advantages."

There is a certain necessity for the recognition of the fact of having published and spread among the people, with the guide of an opportune discernment, about five hundred thousand copies of the gospels, constitutes a splendid proof of the extraordinary zeal manifested by the members in said enterprise, and of the very large sphere of action touched by the society.

These facts are evidently worthy of the most warm admiration, because even much more than the sacred texts which the society had at its disposal have been very limited; a fact also consoling and of good omen, if we consider the object intended by the institution, which proposes to offer to everybody the opportunity and facility to read and meditate upon the Gospel, in view of the special needs of our age, when, compared with other times, the avidity for reading is too great in general and not wholly without damage to souls; a fact also very healthful, not only in itself as one which brings us to the narratives of an all divine force, namely, to the story of the life of Jesus Christ, of which nothing could be conceived more eminently effective to inform us as to holiness; but also very helpful, chiefly because it renders a signal service to the magistracy of the Church and because the reading of the Gospels prepares the souls to receive well the message of the Divine Word, and because when read personally, the explanations of the parish priests will remain better impressed on the memory and will ripen better. We wish to add that, considering the present times, certainly it is not the least advantage of such publications to be able to say that, in virtue of their diffusion, and of their consequent reading, the echo of the voice of God goes and makes itself heard even among those unfortunate persons who, through despair, or hatred, or prejudice, flee from any contact with the priest. This is a thing which to our eyes, is of precious and very desirable usefulness, in so far as it gives us a way to obtain the salvation of souls; if not with the voice, at least with the books, and with the teachings, emanating from the life of Christ who heal the evils of society and of the individual.

dition of St. Jerome should retain as a sufficient field of labor to dedicate itself to the publication of the Gospels and the Acts of the Apostles.

"To you, therefore, our venerable brother, is left the promoting, with the prestige of your authority and with the wisdom of your advice, the increase of a work which to us is so much at heart. To the members, then, it remains to dedicate themselves to the good of the institution in the manner in which they have dedicated themselves up to this day, namely, with the highest diligence and with the noblest enthusiasm. Since we have proposed to restore everything in Jesus Christ, there is nothing we could better desire than to introduce among the faithful the custom of the frequent, or rather the daily reading of the Holy Gospels, because this reading precisely demonstrates and makes us clearly see by what way we can and must reach to that desired restoration. As auspices of the celestial graces and as a token of our benevolence, we impart very cordially in the Lord the apostolic benediction to you, to the members and to all those who will come in help of the Society."

SHRINE OF MONTMARTRE LOOTED.

THE PEOPLE OF FRANCE BUILT THE GREAT BASILICA OF SACRE COEUR, BUT FRENCH VANDALS HAVE SEIZED IT FOR USES OF THEIR OWN—IN MANY AS SHAMELESS AS THE TAKING OF THE IRISH COLLEGE.

When the visitor to Paris, strolling along the boulevards, glances up one of the tall, narrow streets toward the north he sees far above him what seems a snow-white mirage, if the atmosphere is clear; if the day is hazy, what looks like a portion of a glorified Turner painting set in the sky above the city. What he sees is the Basilica of the Sacre Coeur, says Ernest L. Aroni in the Evening Mail.

There is far better proof that it is the "Mount of the Martyrs" and not the "Mount of Mars." Because it was here that St. Denis, the first Bishop of Paris, and his companions paid for their faith with their lives. Henry of Navarre won his fight for the throne because he was able to hold this hill. Here was the last struggle of Napoleon's soldiers with the allies. Here the commune began when the cannons were seized by the communists in 1871, and the communards lost the chance to destroy all instead of a part of Paris when they lost Montmartre.

A Parisian may be cynical, irrevocable, careless and pessimistic. But he loves his city. And among the things sacred to the most scurrilous Parisian linked with the city's whole history, is the "Hill of Montmartre." Since St. Denis means more to France than St. George does to England, the Catholics of the country always felt a peculiar interest in Montmartre. But it was only a little more than thirty years ago that their feeling took the concrete form of the most stately of modern monuments.

The plans were big to begin with. They provided for a column-borne dome 260 feet high, with a campanile a 100 feet higher behind it, among other features of a grandiose byzantine structure. But borings of the subsoil were not foreseen.

The rest was that when the whole crown of the height was found to stand upon a deep stratum of treacherous clay it was necessary to spend 3,500,000 francs upon a system of substructure and foundations that even American architects and engineers find worth studying. To do this, practically all the land and buildings on the slopes of the hill had to be bought.

No state nor city appropriation was asked. This real estate was not a good investment. But it was necessary to carry out the plan of a monument of which all France should be proud. Then came the question of replacing the millions spent for the unforeseen foundation needs. The money was forthcoming in a way somewhat impressive when it is remembered that France is not a country of millionaires. How it was done, I could not have understood unless I had seen the other day a Parisian, who is not a sentimentalist, at one of the beautiful columns that uphold the dome and heard him say: "This is ours. The column that stands in the college up there. They can't take this away unless they turn Sacre Coeur into a quarry. That was the way the basilica was built. The church funds were supplemented by schools and colleges and private benefactions and something like \$8,000,000 or \$9,000,000—dollars, not francs—was spent. Whether it was a wise and praiseworthy expenditure, is a question for economists to decide. The noteworthy feature of it all to an American is that I have found not one of its past or present possessors who regrets a penny of the cost. This distinction must be drawn, because Sacre Coeur de Montmartre no longer belongs to the people who paid for it and built it. It is the property of the State. Not the great building only, nor the land upon which buildings stand which are used for useable for church purposes. All the property on the slopes, bought to make the foundations possible, pays its rent to the governments. The Sacre Coeur is despoiled, secularized and consecrated by the existing law. By a law adopted by special vote of the Chamber of Deputies during the presidency of MacMahon, one nation of the Third Republic is the one nation of the earth to-day which by vote of its popular representatives is identified with a religious order. For France by act of Parliament was then consecrated to the Sacre Coeur.

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"FRUIT-A-TIVES" differ from any other remedy in the world.
They cure, absolutely, Stomach, Liver, Kidney, Bowel and Skin Troubles.
Because none of the usual remedies have given you relief, is no reason why you should not give "Fruit-a-tives" a good, honest trial.

GLADSTONE ON DRUNKENNESS.

Let us all carry with us, deeply stamped upon our hearts and minds, a sense of shame for the great plague of drunkenness which goes through the land, sapping and undermining character, breaking up the peace of families, oftentimes choosing for its victims, not the men or the women originally respectable and open in special respects to temptation. This great plague and curse, let us all remember, is a national curse, calamity and scandal. If we have a high place among the nations of the world in more respects than one, I am afraid it must be admitted that one of the points in which we do not occupy a very high place is indeed with respect to the habit and vice of intoxication.

O'CONNELL A MASON.

His explanation of how he joined the order. In reference to a recent statement in the London Tablet by a reviewer of "O'Connell's Early Life" that "at the age of twenty-seven O'Connell became a Free Mason and rose in that secret society until he became a master of his lodge (No. 159)," F. C. Bernard, Catholic editor of Punch, writes to an exchange inquiring: "Was Free Masonry absolutely forbidden by the Church in O'Connell's time? Was it possible in his day to be both a true Catholic and a straight-forward Free Mason?"

"That O'Connell should have been a Free Mason shows that the idea of getting the papal ban on Free Masonry removed might not have been so very far-fetched after all." O'Connell's own explanation of how he joined the Masons is set forth in the following letter addressed to the Dublin Pilot under date of April 19, 1837: "Sir—A paragraph has been going the rounds of the Irish newspapers, purporting to have my sanction, and stating that I had been at one time master of a Masonic lodge in Dublin, and still continue to belong to that society."

"I have since received letters addressed to me as a Freemason and feel it incumbent on me to state the real facts: "It is true that I was a Freemason and a master of a lodge. It was at a very early period of my life, and either before an ecclesiastical censure had been published in the Catholic Church in Ireland, prohibiting the taking of the Masonic oaths, or at least before I was aware of the censure. "I now wish to state that, having become acquainted with it, I submitted to its influence, and many, very many years ago, unequivocally renounced Free Masonry. I suffered the late Archbishop Dr. Troy, Catholic Archbishop of Dublin, to make that renunciation public, but he deemed it unnecessary. I am not sorry to have this opportunity of doing so. "Free Masonry in Ireland may be said to have, apart from its oaths, no evil tendency, save as far as it may counteract, in some degree, the exer-

CHURCH AND IT ENTERS LARGELY INTO THEIR DAILY LIFE.

Church and it enters largely into their daily life. When they become Catholics they make excellent Catholics devoted to their Church. It is significant that in Washington the two colored churches St. Augustine and St. Cyprian are out of debt and in both instances the people have built and paid for very elegant churches. Some feeble efforts have been made by friends of the French Government in the British press to defend them from the charge of carrying on a campaign against Christianity. The signs of their hostility to belief in Christ are, however, too numerous and too decisive to permit doubt on the subject. There is one mark alone which stamps them as anti-Christian—their intolerance of the crucifix. They treat it as an enemy that is to have no quarter. It has been torn from the law courts, from the public places, and from the schools. Wherever the agents of the Government have been able to lay hands on it with any pretence of legality they have violently removed it.

A FEAST OF CONVERTS.

St. Augustine's Colored Church in Washington, B. C., has one of the most notable congregations in the country. Last Sunday night it was a scene of a most impressive service. There were sixty converts lined up in two rows at the altar rail each with a candle in his hand receiving in a loud voice the profession of faith with Father Doyle in the recitation of the same profession from the pulpit. These converts were all colored people and had been received into the Church during several months past.

THE SALOON MENACE.

Unfortunately for the liquor saloon and for the saloon people, it is not in our power, as Americans, to consider their business as one promotive of public morality and religion, but the very contrary; not as a business conducive to civilization and public well-being, but the very contrary; not as a business tending to the greatest good of the greatest number, but the very contrary; not as a business that should be fostered and favored by legislation, but the very contrary; not as one that should be granted special privileges, but the very contrary; not as a public work or charity but as a public curse and scourge and menace.— Archbishop Keene.

A man's best armor is a rugged frankness and a rigid honesty.

METALLIC METALLIC ROOFING CO. TORONTO, CANADA. CEILING

AN INCIDENT.

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FIVE-MINUTE SERMONS.

Fourth Sunday after Pentecost. PILEDRIVING.

"Thou shalt not steal." Everyone has the right to dispose lawfully of his own goods. But no man has the right to take away from his neighbor what is his possession.

People sometimes fondly imagine that because a man makes a mistake in their favor in giving change that there is no harm in keeping the money thus mistakenly given. Such ideas are false; overchange knowingly kept is stolen money and must be restored.

Another and a most scandalous violation of the seventh commandment is willfully failing to pay just debts. The motto, "Pay as you go," is the best for most men; it saves much trouble; it leaves the mind free from the dread of a debt unpaid hanging over it.

Take care how you handle any other man's money, or how you care for any other man's goods. Take care how you defraud the laborer of his wages. The poor man's money is his bread and clothing and shelter. He may be weak, but God is strong, and will hear his cry and render justice.

Be careful how you leave money where children may be tempted to steal it, as on a mantel-piece or table. Candy is sweet, and there is the money to buy it. Don't show sympathy when your children even when you feel it; but if you pray "Lead us not into temptation," bear in mind your children's need of the same petition. Give the little ones a few pennies now and then, and thus take away temptation. Don't be stingy, even if you are poor. God is rich, and He is not stingy.

When children go on errands to make purchases for you, hold them to a careful account of the money spent and of the change. Teach them truthfulness and honesty, and they will pay you back a hundred fold in after years with love and generosity.

Example as well as precept must be given in this matter of honesty. The parent who does not send the child back with the over-change is by that deed teaching the poor boy or girl to become a thief. Such a child will learn in time to deceitfully keep back part of his own earnings from the parent, perhaps to steal outright from his employer, and, before he knows it, will put himself in a condition in which it will be all but impossible to restore. And who is to blame? The child to be sure; but the parent also, who, though perhaps he never would wilfully have stolen himself, yet would take advantage of a chance to keep what his child had stolen; he is thus both thief and thief maker.

In a great city there are temptations enough to dishonesty without parents putting them in the way of their children. They will learn quickly enough all the dishonest tricks of the world, without being taught them by those who owe them the duty of bringing them up in the strictest honesty.

Bear carefully in mind, and teach your children to bear in mind, the sharp distinction between mine and thine.

YELLOW NEWSPAPERS.

Real, live, honest citizens, whether they belong to the Catholic Church or not, must be deeply impressed with the moral filth of our daily newspapers. The best means of expressing contempt for this sort of journalism is by refusing to read or introduce these livid sheets of scandal into the home.

Recently the Empress Eugenie, with her minister, Emile Olivier, on a visit to the Petite Roquette prison, spoke to a young inmate whose whole family had long been familiar with jails. "Who is your father?" asked she. "My father," answered the child, in a tone of pride and conviction difficult to imagine, "my father is a forger." The poor child, a victim of example and education, regarded the failings of his family as a sort of nobility, and was no doubt anxious to follow in their footsteps. Thieves, assassins, and all such rebels against law come finally to entertain a certain degree of pride in their crimes, and the publicity that they receive encourages them to continue and raises up imitators.

We can but regret the vivid narration by the daily papers, of so-called sensational crimes, making of their authors interesting heroes. It would be easy to give examples of crimes whose suggestion came to their authors from reading newspaper stories.

It is time for us to realize the truth. Let us stop advertising crime and since examples are apt to be followed, good moral citizens should refuse to read those newspapers whose editors think that their circulation depends upon the amount of crime they are able to crowd into one paper. The perfect newspaper, if such were possible, would present to its readers a succinct history of each day as it passed. It would weigh with a scrupulous hand the relative importance of events. It would give to each department of human activity no more than its just space. It would reduce scandal within the narrow limits which

ought to confine it. Those strange beings known as public men would be famous not for what their wives wear at somebody else's "at home," but for their own virtues and attainments.

The home should be guarded against yellow newspapers printed and circulated by people whose blood and soul and mind is yellow. If they have any blood, it may be only water. By "yellow" journalism we understand a mandarin mixture of specious viciousness, lying hypocrisy, transparent insincerity, unpardonable mediocrity, sordid sentimentality, and a waste of words on matters that are not worth a moment's time, thought or reflection. Journalism is not to be sweepingly condemned. Newspapers have a mission to perform, and as long as they stick to their business, which is to give correct information on current matters and events, and even to influence public thought according to their honest convictions, they are a power for good and worthy of support.

THE IMMORTALITY OF THE SOUL.

PHILOSOPHICAL ARGUMENT. Philosophy teaches that the soul of man is immortal, and does not perish with the body, because it is an indivisible or simple substance, and, moreover, spiritual.

Indivisible or simple, that means, that it is neither extended or composed of separate principles of any kind, and consequently containing in itself no element of destruction or disintegration; spiritual, that is, although united to the body, having an activity independent of the body, and not subject to the laws that govern matter.

The soul is a simple or indivisible substance, for it produces indivisible effects. No effect can ever be of another nature than the cause which produces it; the operation of an agent follows its nature, as the being is, so must it act. No effect can ever transcend its cause, do action can contain more perfection or a higher order of reality than is possessed by the being, which is the entire source of that action. If, accordingly, the activities and operations of the soul are indivisible, then the soul itself is a simple or indivisible substance.

Now, the soul of man has the faculty of thinking and bringing forth thought, and the psychological image, which is the basis of our reasoning power; it has the faculty of eliciting an act of will, of making a decision between two opposite propositions. This intellectual image, this thought of the soul, this act of the will, they are of their nature, simple, indivisible operations. It is directly incompatible with their nature to be formed by an extended substance, which has parts outside of parts, or to be distributed over the different parts of the brain. The act, for instance, by which the intellect thinks, is an indivisible thought; it cannot be distributed over an aggregate of separate atoms, and, necessarily, supposes an indivisible agent.

Moreover, the soul has an activity independent of all that is matter, and consequently is spiritual; for, on a first thought, on a first act of will, formed through the instrumentality of the senses, the soul can operate by itself, act on them by way of abstraction, of reasoning, of mental reflection, produce other thoughts, other intellectual images, other acts of will. We can form notions of a spiritual being, e. g., of God; we can understand necessary truths; we can comprehend possibilities as such; we can perceive the rational relations between ideas and the logical sequence of conclusion from premises; we know the difference between good and evil; we can form in our mind abstract and universal ideas, such as the universal idea of causality. But, such operations as these are spiritual phenomena; they cannot be states of a faculty intrinsically dependent on a bodily organ; they are of a spiritual character, transcending the sphere of the senses, and that is matter, of an organic faculty. Such an intellectual activity being of a spiritual nature, independent of matter in its operations, must needs be independent of matter in its substance, and necessarily supposes a spiritual agent which is the soul.

Some will say, how is it then, that when the brain of the body is affected, the thinking power of the soul stops? Let us not confuse the efficient cause of our thoughts which is the soul, with the instrumental cause of their expression in this life, which is the cells of the brain. Those cells do not generate the thoughts of man, any more than the piano generates music, though it is necessary to the artist to express his musical conceptions.

The soul of man being indivisible and spiritual, it must be immortal; for if it were not, its death could be effected either by corruption or annihilation. But it cannot be by corruption, which is the dissolving of the various parts into the substance from which they were formed; for corruption, dissolution can take place only in material, composed objects. Neither will it be by annihilation or destruction. To annihilate requires an act of infinite power, as well as to create; therefore, as no creature can create, so no creature can annihilate. God alone could annihilate the soul; but God will not do it, because He, in His infinite wisdom, gave the soul an incorruptible nature, making it an indivisible and spiritual substance, and it would be contradictory to His designs, in opposition with the order and harmony which He established in all His works, to give the soul a nature, immortal in itself, and then annihilate it at the death of the body. Therefore, God, from the very nature of the soul, will not annihilate it, and it will live forever. Moreover, God's infinite sanctity and justice imperatively demand a future life, where His moral law will find a perfect sanction. God commands us to do right and to abstain from wrong; this is the law inscribed in every man's conscience. But this law must have a sufficient sanction, if not, it would be incomplete and inadequate. Now, a sufficient sanction is not to be found in the present life,

where the goods and ills are often distributed inversely in proportion to desert. Many self-sacrificing, virtuous men suffer greatly, while many wicked and dishonest men enjoy prosperity, luxury and comfort, up to their very last moments. This cannot be the final outcome of life; it is against the holiness and justice of the Supreme Lawgiver. If there be no hereafter, human life is a meaningless, unsolvable problem, and why, then, should an intelligent man listen to his conscience, why should he worry about the law, if there will be no punishment for the law-breaker? If this life be all, what barriers can be opposed to sin and vice? What difference would there be between right and wrong? And what folly to suffer the privations of a virtuous conduct, which would never receive any reward! No wonder that anarchy is the logical outcome of unbelief in the soul's immortality.—Richmond Virginian.

THE CHRIST OF THE ANDES.

Not many years ago Chile and Argentina were on the verge of war. An old boundary dispute had broken out anew and was intensified by the discovery of an unsuspected value in the eighty thousand square miles of territory involved. The two nations grew more hostile. Each was goaded by the other's warlike preparations to make more provision for a war believed to be inevitable. Their standing armies were increased to a burdensome size, and their navies were enlarged by new and expensive ships. The tax for these wasteful preparations amounted to \$5.00 per capita in the two nations.

To the honor of Christian men in both nations, let it be remembered, that these demonstrations did not go on without protest. On both sides of the line clergymen of the Roman Catholic Church, as well as the representatives of the English Government in both countries labored earnestly and kindly for the averting of so great a disaster. Bishop Benavente, of Argentina, and Bishop Jara, Chile, were foremost in their pleas for peace. They journeyed back and forth in their respective countries, rousing the clergy and laity by their pleading for the tangible expression of abiding peace between the nations, in the form of a monument on the boundary line.

It was a movement that gave focus to the peace sentiment. The plan to erect a statue of Christ between the nations rebuked the clamor for war. At last the boundary dispute was referred by agreement to the King of England, and his decision, which awarded to each nation a part of what it had contended for, gave general satisfaction. Then the two nations, gratified by the result, signed a treaty, agreeing that for a term of years all controversies between them should be submitted to arbitration, and that they would reduce their armies and navies.

The women of the two nations took up the movement for the monument. A young sculptor, Mateo Alonso, modeled the statue of Christ, which was cast in bronze produced from old cannon. It is twenty-six feet in height and is supported by a granite column surmounted by a globe, on which the map of the world is outlined. In His left hand the Christ holds a cross, rising five feet above the statue. His right hand is outstretched in blessing. Below are two tablets. One gives the history of the monument, and the other says: "Sooner shall these mountains crumble into dust than shall the people of Argentina and Chile break the peace to which they have pledged themselves at the feet of Christ the Redeemer."

On the very summit of the Andes, and on the boundary line settled with mutual satisfaction and without strife, the statue was erected March 13, 1904, a benediction to the nations that erected it and a lesson to the world. The new battleships were ordered and the proceeds turned to peaceful uses. Regiments have been mustered out, and the men have returned to their productive vocations. The arsenal of Chile has been converted into a school. The roads and harbors of both nations have been improved with the money saved from war. The great transandean railway is tunneling through the mountains and bringing the nations nearer together in time and common interests. Taxes are reduced. The people prosper. Best of all the Spirit of the Christ has shown the world a better way than war.—Youth's Companion.

The Safest Course.

You must pay no attention to the trouble and darkness which comes over your mind at times. We must sometimes feel our own emptiness, and see how wonderfully weak our nature is, and also how frightfully corrupt. Do not be downhearted. Take each day as it comes and serve God. Do not make plans. God will call you at His own and your own time. That is the simplest, the safest and the sweetest course to follow.—Lasordaire.

Modesty, continency and chastity make a man perfect in himself. Modesty is that nice, orderly conduct, when before others or by one's self, that comes from remembering that we are never alone, but always in God's presence. Continency makes us moderate in all lawful pleasures, as eating and drinking, sleeping and playing, etc.; and chastity gathers up all the affections of the soul, and fixes them on God, making us avoid any kind of pleasure that we know would offend Him.—Father Wilberforce O. P.

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GOOD EXAMPLE SAVES SOULS.

We hear much nowadays of the power of the press! It is immense, no doubt. Great also is the power of the effective speaker and orator. But there is another power that weighs incalculable influence in society to-day, and of that we hear very little. It is the power of good example. The press and the orator may become impotent in their utterances, or through other circumstances lose their popularity, and thereby to a large extent their force for good; but the power of good example is ever an unvarying quantity. We read lately of two striking instances, through each of which a conversion resulted. The first relates the story of a Catholic commercial traveler whose saying his head one night before going to bed was the means of converting a fallen-away fellow Catholic. The conclusion of the narrative runs: "A few months afterward the priest of the village wrote to me as follows: 'Your Irish friend was genuinely repentant and transformed. He died the other day a holy death.' Perverted did I thank God that He had made me in this case the humble instrument of His boundless mercy, and that my rosary was the means of saving a soul. How we should be careful of our conduct. How we should give good example and shun bad company! Good example saves souls; bad example may damn them."

This force of good example is at work when we least expect it. The second instance illustrates this very strikingly. Cardinal Mermillod, the eminent Swiss prelate who died in 1892, was astonished while leaving the sanctuary of his Cathedral late one night at being accosted by a non-Catholic lady who had concealed herself in the edifice in order, as she informed the prelate to discover whether he actually believed in the real presence of our Lord in the Blessed Sacrament. Observing him when he supposed himself to be alone in the church, and seeing the reverence and devotion with which he carried it reverently to the main altar, where it remained during the entire Mass. After the last gospel, the procession formed again, and the priest carried the symbol back to the door of the church, where he placed it in the hands of one of his parishioners, a member of a ship's crew, upon whom the privilege had been conferred by lot.

THE "CORONA" OF THE HOLY GHOST.

While in Gloucester the Director had the privilege of witnessing one of the special devotions brought from the Azores—an edifying tribute of love to the Holy Ghost. Before the Mass, the priest, in cope, marched with the altar-boys to the rear of the church, and there receiving from one of his parishioners the symbol of the Holy Ghost—a dove resting on a crown—carried it reverently to the main altar, where it remained during the entire Mass. After the last gospel, the procession formed again, and the priest carried the symbol back to the door of the church, where he placed it in the hands of one of his parishioners, a member of a ship's crew, upon whom the privilege had been conferred by lot. This ceremony takes place every Sunday from Easter to Pentecost, and during the week special family devotions are held in the house where the symbol remains, enthroned on an altar in a private oratory prepared for the purpose.

The Ecclesiastical Review has lately noticed on the fact that there is a noticeable lack of zeal on the part of Catholics who, though often in a position to baptize the children of Protestant or infidel parents, fail to do so. Out of the thousands of little ones who die unbaptized here in the United States, many could be saved if indifference or human respect would give place to deeper faith and Christ-like zeal. What a lesson Catholic missionaries give to the world by the sacrifices which they make for souls! Their laudable pride in the hundreds of baptisms administered to dying infants evidence the joy which they experience in the reflection that they are thus adding to the eternal possession of the beatific vision, souls which otherwise could never see God.

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It is a very man begins to confession and boy, he fulfills. This generally left school, in some store, to rub elbows and condition up the work—does not suspect the atmosphere matters of respect of places worse influence among those who are revile or ridicule has been taught young Catholics nothing so to soul as frequent the sacrament after day, but it is absolutely renew and spiritual. Most critical morality are that the spirit from the of duties, which and he began monthly count kept him lo. The most on the faith youth is of non-Catholic panion has effect upon it is generous to his own disguised it and practicing informed of this religion or malice, imperfectly most unorthodoxly of which instead of them, from himself to already there is perhaps a and this him is rigid young man help and developed

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