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LONDON, ONTARIO, SATURDAY, MAY 23 1908.

The Catholic Record LONDON, SATURDAY, MAY 23, 1908.

A MODERN PERIL.

In a recent pastoral letter the Right Rev J. A. McFaul quotes the New York Tribune's Magazine as follows: "A Unitarian minister in a fashionable suburb, in Massachusetts, recently called attention to the fact that on the average a little more than one child was born annually for every bundred members of the congregation in good and regular standing. All over the country, and not alone in fashionable churches, ministers are complaining that it is difficult to find enough children in their congregations to run a Sunday school. Years ago ministers appealed to Protestant women to stop the slaughter of the innocents, warning them that they were pitching their tents towards Sodom. We have heard that in Canada some people make profits from the sale of drugs supposed abortif acient, and instruments to prevent conception. Not wishing to dally with this delicate subject we give the prelate's words : " Let not the end of marriage be set aside and its sacred relations employed for the destruction of society and of the nation. L t it be distinctly understood that every act, of whatsoever kind designed to prevent conception, is strictly forbidden by the Church, and that those resorting to such practices are guilty of a heinous crime." selves, and do their best to keep the PROHIBITION IN SOUTHERN

STATES.

Prohibition, according to its advocates, has wrought many beneficial changes in the Southern States. The number of arrests for drunkenness has decreased more than 50 per cent. Many of the drunkards have given up the habit and are working to support their families. Crime has decreased. Debts are being paid. The number of charity calls of all kinds is lessened. The moral tone is improved. The protest of the whisky men in the name of personal liberty is merely mirth-provoking and a confession that their power is gone. But yesterday they could have rendered a liquor law inoperative and ineffective : to day they admit that, despite their efforts, the law is rigidly enforced. And we know that what they term liberty is license to prev upon the community and to laugh at the enactments of the State. Our wholesale dealers, who own the saloons and descant on the capital invested in them and their influence at the polls, would do well to observe that they are confronting Canadians who are deter-

children clothed in silks and satins.

and shut ours eyes to the fact that the

THE FAMILY BOOK SHELF.

the community.

people hold the souls confided to their care. Instead of protecting them they permit the yellow paper to play upon the children, to the destruction of reverence for auth ority, and to their defilement. Despite the admonitions, not only of their pastor bat of every man who has any respect for his mind and heart, they suffer those things, with their valgar

Illustrations, flippant comment on grave questions and chronicles of sin, to pollute the sanctity of the home. We venture to say that other clergy. men deplore the taste for the trashy, enervating and debasing stuff that is also served to the public in many maga-

zines and novels. It boots little to de claim against it. But by means of a parochial library we can do something towards helping the public to " form conceptions of proper range or grasp, and proper dignity and worthiness. Such a library is, we are informed, self-supporting. The books find their way into the household and fashion a taste for reading that does not offend the nostrils, and for literature that speaks of eternity. Bishop Hedley says that it is certain that if we desire to bring up a generation of well-informed and intelligent Catholics there is hardly any better way of doing so than to interest them in the Lives of the Saints. Priests who try to create and to spread this kind of taste by clubs, societies, lectures, instructions, or libraries are certainly wise and will most likely see the fruit of their labors. Earnest and God-fearing fathers and mothers who read them

children out of the streets and to teach them also to read, will and in the Lives of the Saints the most effectual competition with the attractions which all of us regret and deplore so deeply.

MORE EXPENSIVE ?

We do not believe, as our correspon ient would have us, that Catholic pub lications are dearer than others. We are of the opinion that in making the assertion he is but echoing those who use it to screen the indifference that buys nothing, either book or paper, emanating from a Catholic source. Our inspection of several book catalogues warrants us in saying that our publications are not a whit more expensive than their rivals. Pamphlets on all kinds of subjects may be had from the Catholic Truth societies at a price well within the resources of the most modest pocket book.

As to the charge that many of our books "for the devout" are mushy and befrilled, we content ourselves with saying that he should be able, and without much trouble, to find some volumes to satisfy the most fastidious. mined to oppose the unrestrained ex-As a first aid to the injured may we pansion of the liquor traffic and who suggest to him the works of Very Rev. aim at the reduction in the number of Dr. McDonald, a scholar and theosaloons. They may petition the Legis logian of international repute. and lature in the name of dividends, but

HOME. One remarkable feature of the Cath olle Church is her singular capacity for making her people teel at home; they are one family, the household of Church Marr is not ache Church struction. they are one family, the household of Christ. Mary is not only Christ's

mother, she is our mother; the house of Nazareth is our dwelling-place; we find it reproduced in every sanctuary throughout the world. Eater any happy and united home

should you, and what do you find there? Devoted parents, happy child-ren, a table laden with wholesome 'ood, walls hung with pleasing pictures and portraits of dear triends or relat ives: there are instruments of music, books to instruct and obser the mind. books to instruct and cheer the mind. flowers to perfume the air, kindly acts performed; and a daily intercourse of kindred minds and hearts brightens all the day. Now, in God's house, our sculs' true

Now, in God's house, our sculs' true home, it is the same, only to a higher and more wonderful degree. Every Catholic church, whether great or small, magnificent or lowly, is God's house, His children's home. On the altar, in the tabernacle, is Jesus Christ in the Biessed Eucharist, our Lover, our Friend, our God. We feed upon His sacred Body and Blood, we are made one with Him; what marvel that we are at home with Him, in the high-est and truest sense ! Hore the people est and truest sense ! Here the people come and go; here they find the friends of Jesus, close to His altar—Mary and Nazareth for Jesus twenty conturies ago. The crucifix above the altar leads

on thoughts to Calvary, as the four teen stations, or Way of the Cross, on the side walls help us to trace our Bleased Redeemer's Passion along its various stages, and to pour out to Him the tribute of our intense gratitude and our fervent love. That is what the Catholic people are doing as they go "from station to station;" they are walking in the steps of their Savionr, through Jerusalem's streets and up Calvary's hill; they are sharing His mother's sorrows; they are kneeling beside the cross ; they are watching beside the tomb.

At Christmas we kneel beside the crib; and it is not for little children only, but for the grown up children of Holy Mother Church, that the pretty representatives of Bethlehem's stable are erected in our sanctuaries. The white-haired and the heavy hearted love to kneel with the gay, bright faced boys and girls beside our Christ mas cribs. It is all so realistic, so simple, so homelike. Oh, blessed are the homesick, for they shall see home ! The everygreen decks the walls, and flowers are on the altars, and incense mingles with their perfume at solemn High Mass and Benediction, and music

thrills the air. Then other great days come round — Holy Week and Easter, Pentecost and Corpus Christi, the Forty Hours' Davotion; there are processions, ban-ners, gorgeous vestments, crosses high bells are pealing; and in God's house, that house most beautiful, the rich and the poor meet together, and the Lord

The saint's days come, and we keep them here, these feast days of our elder brothers and sisters in our hoped for home in heaven; we know them by name, and we invoke them. St. Peter keeps the keys of our heavenly home ; St Vincent de Paul is the father of the poor; St. Lucy cares for the blind; St. Benedict teaches us how to medi tate; St. Anthony is like an elder

THE CATHOLIC CHURCH OUR But the Church does not believe that education is complete and sufficient preparation for the burdens, duties and responsibilities of citizenship, unless it embraces moral as well as secular in-

> What is this moral instruction on which we Catholics insist? It em-braces the same moral law which all Christian sects acknowledge, but in addition it teaches that obedience to law is encouraged by the the moral transcendent merit of sacraments pecially two, penance and the Holy Eucharist, ordained and established by our Lord Himself, the priests of the Church being His agents to administer them

hem. How must acceptance of these mys teries by a citizen of this republic affect the quality of his citizenship?

Whatever view a sensible man may hold concerning penance as a sacra-ment, no one can doubt that every word of advice which drops from lips of a confessor, and every resolve reached by the penitent who kneels before him must operate to strengthen love of justice, hatred of vice and obedience to law. That is to say that the man who leaves the confessional must be better fitted to discharge every duty of citizenship than he was before entering it. Bat the strongest influence for morality and good citizen ship is the Holy Eucharist. Every Catholic Church, whether it

be a stately cathedral or a hamble chapel by the wayside, is erected to enclose a sanctuary; that sanctuary surrounds a tabernacle; that taber-nacle contains a Sacred Host, and that Host is Jesus Christ : not a re-

presentation or a symbol of Him, but Jesus Christ Himself, Creator of you and of me, of the ground under our feet and the skies over our heads, of the land and the sea, of the fields and the rivers that fertilize the soil as they pass, of the surging tides beating upon the shore, and the mountains, cloud capped and solemn, of this earth and all the planets in her solar system, of the sun and all the constellations that sweep their silent course through the Heavens. The Maker and Lord of all these dwells in that tabernacle, but not permanently. It is but His rest ing place on the journey from heaven to His ultimate destination, and that destination is the breast of a human being. The Catholic man or woman is the living permanent tabernacle of the living God; the tabernacle of marble

bat His temporary abiding place. How must this living tabernacle be prepared for its Divine Guest? By making the living temple as like Jesus allow. Now, my friends, how must that preparation affect the quality of a man's sitizership?

Suppose for a moment that we are victims of a delusion. Suppose that Sacred Host which we Catholics receive is in fact but the wafer which it seems to be. The mental preparation for the Holy Eucharist remains the same, and the man leaving the communion rail believing himself to be the living temple of the living God, must be the best and fittest pillar to support the system of government built on the word of God. What thought inconsistent with the

loftiest citizenship can the Catholic harbor in his bosom while approaching What act incon the communion-rail? sistent with the loftiest public in could he consider terests while mental attitude remains that in which he receives the Sacred Host? What influence so powerful to maintain obedience to its laws and the peace which they are intended to preserve, as this preparation of the Cathelies for the highest exercise of their faith? And the whole purpose of the Church

for manhood and citizenship. It is said that the existing system is

on-sectarian, and that we who would verthrow it aim at sectarian education. I deny it. Were the actual system truly non sectarian we would be its chief supporters. It is not non-sectarian. It is agnostic. I defy any any one seeking to establish au agnostic system of education to change in one particular the system maintained by the State now. We are the non-sectarian. We ask for ourselves no-thing that we would not extend to all others. We believe that Oatholics should be left free to select Catholic instructors for their children, and the Jew to select Jewish instructors, and the Benefitterion to releat Derebuter. the Presbyterian to select Presbyter-ian instructors, and the Methodist to elect Methodist instructors, and the Episcopalian to select Episcopalian instructors. Agnostics should have

the same right as others if the existing system were not sufficiently godless to satisfy them. We are willing that the agnostic shall share the school fund, at we are not willing to give him ex clusive right to the whole of it. While hold that the existing s sectarian, inequitable and equate, yet until the sense of justice

among the American people relieves us from this injustice we bear it cheerfully. The Church here discharges the role that she has always filled since the establishment of modern civilization.

When there was no refuge for weak-ness against reckless power, she opened her sanctuary, where neither the power of the baron, nor the writ of the king dared pursue the fugitive. During the rude ages when society recognized no quality but strength, those unable to bear arms were turned out on the highway to die, the Church received the sick and the infirm in her nonasteries, not with the condescen sion of munificence but with the wel come of tender love. And so she will continue to furnish from her own resources the complete education which the State fails to supply, confident that the sense of justice in the American people will finally take this oppressive burden from the shoulders of Catholics, realizing that the scope of instruction upon which they insist is not a ques-tionable element to be penalized, but a valuable contribution to be accepted ladly, as it is offered, freely, and

gratuitously. And this time is coming. More imposing than the monuments of piety which Catholics have erected, is the conquest of public opinion which they have effected. Even twenty years ago,

many Americans, probably the major ity of them, looked upon the Church as an institution essentially alien, if not a institution essentially aften, if not hostile to our institutions. To-day she is recognized as a bulwark of order, a rampart of liberty, and a light of progress. An expression of opinion by one of her prelates on matters of public interest no longer provokes in stinctive distrust, but compels respectful attention. Twenty years ago to mention the attitude of the Church on education was not to raise discussion but to provoke profanity. It was not a subject of argument but an occasion for screams. Now, men are beginning to examine it candidly, and this mean justice will soon be done. For truth

inevitably to whomsoever seeks her honestly.-New World. CATHOLIC MISSIONARY UNION.

is so excellent that she reveals herself

Father Doyle, the Rector of the Apos-

support a system of education which he considers inadequate, and by his conscience to support another which he considers essential to prepare his child Southern dioceses who are affiliated Southern dioceses who are affiliated with the Missionary Union and who receive each one of them an annual subvention of \$500.00 was reported to the Directors. It appears from the report that since last November 59 missions have been given with an aggregate at-tendance of 58 935 people and of this number 23,625 were non Catholic. Phere were received into the Church 76 converts and 98 were left under instruction to be received later. The Directors commended the showing very highly and warmly praised the work of The missionarie these missionaries who have been particularly successful in their work are Rev. J. F. Mahoney in South Caroline, Rev. J. Bresnahan in Florida. Rev. Osmund Weisneth, O. S. B. in Alabane and Rev. W. Huffer in Oklahoma. It was also officially announced that

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the next Missionary Conference will be held at the Apostolic Mission House in Jane 1909 and it is expected that a number of delegates from Europe will be at this Conference.

CATHOLIC NOTES.

It is not generally known, says the Dublin Freeman, that Daniel O'Con-nell's piano is still in excellent preservation, and is actually in daily use for teaching and practising in the Presen-tation Convent, Cahirciveen.

Bishop Hendricks of Cebu, Philippine Islands, as an illustration of the religious character of the Filipinos, gives the fact that one of the large tobaccofactories in Manila has a chapel where Mass is said every morning for the employees.

Four new churches opened in the diocese of Brooklyn last month accen-tuate the growth of that fertile vine-yard of the Lord under the beneficent leadership of Bishop McDonnell. In addition to the churches is a new paro-chial school, costing \$120,000, which was blessed Sunday, April 26th.

At the conclusion of the New York entenary celebration President Roosevelt wrote to Archbishop Farley congratulating him personally on its great success and congratulating "all our people on the impulse to higher patriotism given by the way in which the cele-bration was conducted."

On May 24 and 25 the Catholic Order of Foresters, which is one of the largest fraternal insurance societies in the world and the oldest of the Catholic insurance societies, will celebrate the twenty-fifth anniversary of its or-ganization throughout the United States and Canada.

Fire swept through Mercy Hospital, Bg Raoids, Mich., Tuesday of last week, causing a loss of \$70,000. Pa-tients and Sisters were removed safely, to adjuing buildings and heroic efforts were made to save the buildings, but inadequate water supply retarded the work of the firemen.

In the presence of the largest gathering of prelates ever witnessed in this country, Rt. Rev. Denis J. O'Connell, rector of the Catholic University at Washington, was consecrated titular Bishop of Sebaste, by Cardinal Gibbons. The ceremony took place in the Baltinore Cathedral on Sunday May 3.

The Ray. Dr. William McGarvey, of St. Elizabeth's Church (High Episcopal,) Pulladelp da, has resigned his rector-hip. He preached his last sermon there Sunday, May IO. With him will go fron the Church three of his assistants. It is intimated by the Philadelphia press that Dr. Mo.

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SION PLIES

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they have to reckon with the men an women who regard the traffic as a dangerous enemy that must in some measure are be brought within legitimate

We are also of the opinion that bounds, and are resolved not to brook some Catholic publishers have archaic the machinations of a business that is methods in the matter of placing their associated with shame and degradation. wares before the public. While their The Legislature will not flout a powercompetitors advertise and "boom ' ful public opinion -the voters, many their publications in reviews and the of whom would, if they could, inaugur daily prints, they confine themselves ate a strike that would drive the liquor to catalogues that few other than traffic from the face of the earth. If clerics ever see, and to perfunctory the dealers force a fight they will disnotices in a Catholic journal. Little cover that they are living in a fool's wonder, then, that their sales are not paradise, and have reason to regret a large. They should neither rely al very noticeable diminution of divitogether on the priests, who have been dends. We know that the temperance and are their chief supporters and movement is in the interests of the mainstays, nor expect the Catholic child, the family, the State. But what paper to give them lengthy notices for does the saloon stand for? Anything nothing. They should spend more that can enhance the respectability of money for advertisements so as to ata citizen? Must we stand idle because tract the people who, at this writing, the saloon man must have his bank know not that they are on the planet account, a fine residence, his wife and

WHINING UNDULY.

traffic is a deadly menace to the material, moral and intellectual welfare of We have no patience with the plaint that some public librarians are averse to buying the works of Catholic writ ers. We have had some experience with librarians, and we have ever found them gentlemen of approved courtesy, In a letter to this paper a subscriber and efficient public servants ever ready agrees with the RECORD that the family book shelf is, in the way of book adorn to cater to the intellectual needs of the ment, but meagrely provided for in taxpayer. But there is no need to wax many households. We may add that lequacious on this matter save to say that whining ill befits those who sppaccording to one pastor the young men of his parish read but the " sporting " port the libraries, and can have, when they so desire, the granting of all paper. Parents have never a scruple about allowing the turbid stream of di reasonable demands. When men have a grievance they act : they leave childvorce court news and of sin to flow in and around the hearth. It is heart. ish repining to the young and the backsickening to see how lightly these boneless adult.

brother making good our losses ; and so on with numberless others. Why not? Is this not God's household? Have OUR OPINION.

we not our own great share in the inheritance of the saints ? And in our home, God's household,

we have our mother; we give the month of May in her honor, and the month of Ostober is for her Rosary, we mean especially for her Rosary, for we say it also daily all the year, as our ordinary token of flial love to her. Over and over again, we repeat the angelic salutation: "Hail, full of grace! Hail, full of grace! The Lord s with thee !' This is our note of joy, is with theel" This is our note of joy, as Catholics, all the time, in our Father's house: "the Lord is with ns." And, one day, heaven's eternal day, we shall be forever with the Lord .- Sacred Heart Review.

THE STATE AND CATHOLIC

EDUCATION.

EXTRACTS FROM ADDRESS DELIVERED AT NEW YORK CENTENARY BY HON. BOURKE COCKRAN.

Because the Church believes that the system of education now furnished by the State is not adequate for youth to discharge the daties of citizenship efficiently, to bear its burdens loyally, and enjoy its fruits moderately, she has been accused of hostility to education. Had she been indeed the foe of learning he need not have raised a hand against it, she need but have remained passive. indifferent, and all education would have disappeared. There would have schools, no learning, been no literatu:e. It was in her monasteries the lamp of learning was kept alight, while the barbarian hosts that wrecked the Roman empire trampled under foot the monuments of ancient civilization.

The very men who to-day charge her with hostility to education owe the knowledge and instruction which make their criticism effective to the Church

is to make this exalted moral excellence the babitual condition of the men who shall exercise the duties of citizenship, and of the women who shall bear the

future citizens of the republic. While we insist that no education in complete that does not embrace re-ligious instruction, we are quite free to admit that the State by its own agents cannot furnish this moral teach ing without establishing some State religion, and this Catholics would re gard as the greatest calamity that could overtake the country, to be re s sted by all the weapons of citizen ship. We believe it is of vital impor tance for the preservation of the State that the citizens who rule it shall be educated. We believe that education

sbould be compulsory on the fich as well as on the poor. This State should well as on the poor. This State should prescribe the limits of instruction which it considers essential to its own

safety, but parents should always have the right to select the agency by which the instruction should be imparted. The State should have the right to inspect the schools selected by the parents and ascertain for itself that its parents and ascertain for itself that its requirements are fully observed. With that power of inspection is linked the obligation of support by the State. Every school should be made an agency of the State, the particular

of the State to enfore its policy Wherever instruction is afforded boys and girls in those branches which the State prescribes as necessary to its citizenship, the State should pay for it. If, in addition to this curriculum which the State prescribes, instruction is afforded in other branches, in music, in fencing, in dancing or in religion, that is something with which the State should not concern itself. It should not pay for them. Neither should it hot pay for them. Notitner should to penalize an educational establishment by excluding it from the scope of its inspection and the benefit of its con-tribution. No one will deny that the religious

their criticism effective to the Church they denounce. The Church has always been the friend of learning, and she is now the advocate of education.

sioned by the Directors of the Catholic Missionary Union to visit some of the Seminaries of Ireland, England and the Continent and explain the special methods and policies of the Mission Movement for non-Catholics that have

secared such notable results within the United States. This action was taken at the recent

meeting of the directors. There has been a very deep interest

aroused across the water by the emin ent success that has been attended the efforts of the missionaries to non-Catholics in this country and lengthy articles have been published in the English and French reviews concerning the non-controversial methods of this novement and in them all has been stated by implication at least the possi bility of instituting jast such methods over there. The writers seem to see in the inauguration of such a movement

some hopes of reconverting to the Church many who have fallen away. It is very strange and yet it is true that in Earope the Church leaders know nothing of the irenic methods that make so many converts in the United States. The line of clearage between the Catholic and the non-Catholic is sharply drawn over there and very little is done by the Church to reconvince the non-Catholic that in the Church may be found the fulness of the trath. And yet this must be done some day if the Church is going to regain her former kingdom

in the hearts of the people. And the somer the first steps are taken to bring back non-Catholics the somer the ultimate day of Church supremacy will come again. The leading men across the water are studying and are beginning to comprehend the non-con-troversial methods that are followed in the United States: They are realizing that an organized system of exposition of Catholic doctrine that eliminates

entirely the element of rancor and attack would be very fertile in results for the Church in France, Italy and the British Isles. It may be that in the providence of God the methods that have been so successful in this Western World will be

Harvey takes this step for the purpo of entering the Catholic Church. It is well known that he has long been dissatisfied with the trend of things in the Protestant Episcopal communion

The Right Rev. Ignating F. Horts. non, Catholic Bishop of Cleveland, died at Canton, Ohio, on May 13th, in the parish house of St. John's Church. He was stricten in the morning after celebrating Mass. He was unconscious Catholic Bishop of for so ne time, but revived. There was a second and a fatal stroke. Bishop Hortsmann was born in Philadelphia in 1840 and ordained in Rome in 1865. In 1885 he became chancellor of the Philadelphia diocese, serving as such until Feb. 25, 1832, when he was consecrated Bishop of Cleveland.

It is not often we hear a staunch Protestant beseeching Rome to canonize one of her children. This is what Frederick V. Holman does in his life of D. John McLaughlin, whom he would make the patron saint of Oregon. Dr. McLaughlin who is called the "Father of Oregon" was a devout Catholic, and though it treated him ill while he lived and caused him to die of a broken heart, and caused him to die of a broken heart, the great State he made now reverences his memory and showers honors upon his name. " He was God-like in his great fatherhood; he was Christ like in his genetleness," writes Mr. Hollman of him in his book, " Dr. John McLangh-lin, the Father of Oregon."

Mrs. Bloomingdale, of Elizabeth, N. J., gave the church at Lawton, Okla., a bell weighing four thousand pounds. She is not a Catholic; another non-Catholic lady, Mrs. Mackey, of Daven-port, Ia., gave the tower for it. Bishop Meerschaert blessed it. Mrs. Bloomher stay at the hospital in that city, noticed the frequent visits of Father Lamb to the hospital and his kindness to a poor old man who was a county to a poor old man who was a county patient suffering from a cancer that was gnawing his life away, who was also a non-Catholic, and one day she called Father Lamb to her room and toid him she wanted to make him or the Church a present and he suggested the ball which she promotive says. the bell, which she promptly gave.



THE CATHOLIC RECORD.

ordinary vivacity of his eyes testified of the fire which still glowed within his breast. For some moments he remained lost in thought, gazing fixedly upon the ruins; then a bitter smile passed over his lips, his beed sank upon his breast, and he seemed intent upon a something

his lips, his bead sank upon his breast, and he seemed intent upon something at his feet; at last a tear fell from either eye, as he thus spoke: "O my brave brothers in arms! these stones have been wetted with your noble blood, and here beneath my feet you sleep the long sleep of death! But happy you who have left this troublous life in your country's cause, and without having seen our beloved troublous life in your country's cause, and without having seen our belowed Find.rs in bondage. The blood oi him to whom you gave the proud name of the Lion bedewed this ground along with yours; but, less forturate than you, he still survives—an outcast, left to sigh over your silent graves, like a helpless woman, impotent for aught but

Suddenly the knight rose from his seat, and hastily closing his visor, turned towards the road, as if anxiously turned towards the road, as if anxiously giving his ear to some distant sound. A noise as of the tramp of horses was now audible in the distance. As soon as he had convinced himwelf that his first impression had not deceived him, first impression had not deceived him, the knight seized his spear, and hastily mounting his charger, took up his station behind a portion of the wall, so as effectually to conceal himself from view. He had not long occupied this post, however, when other sounds fell upon his ear along with those which it had already caught; through the clank of armor and the rank term of the of armor and the rapid tramp of the horses, he could now distinctly hear the ruins of Nieuwenhove. Having laid norses, he could now distinctly hear the lamentations of a female voice. At this his checks grew pale under his hel-met, not with fear-for that was a thing his heart knew not-but his honor as a knight, his feeling as a man, urged him to succor the helpless, and above all to protect a woman, while at the same time a high mission and a solemn yow forbade him to expose himself to recognition. The mental struggle which he had thus to undergo showed

itself plainly in his countenance. But soon the party drew nearer, and he could distinctly hear the maiden's words, as with an agonising voice she cried; "Father! oh, my father!" a voice, too, which, though he recognised it not, had yet something in its sound that speke irresistibly to his heart. In an instant all hesitation was at an end; giving the spur to his horse, he histily nade his way over the heaps of rubbish came forth upon the open road a little in advance of a body of six horsemen, who were preceeding along it at a rapid pace, and who, by their accoutrements, appeared to be French. They were without lances, though otherwise armed at all points, and one carried before wild and terrified air, irrespective of the exclamations of distress which occasionally burst from her lips, sufficiently indicated that she was an unwilling captive in their hands. With levelled spear the black knight awaited them. The Frenchmen no sooner beheld this unlooked for oppon ent, than they reined in their and regarded the stranger with locks of wonder not unmixed with fear; while he that seemed to have the command of the escort advanced to the front, and called out in a loud voice : Oat of the way, sir knight, or we ride over you !" "Stand, false and dishonorable

knight !" was the answer, "stand and let go this lady, or you will have me to deal with I'

"Forward! down with him !" cried the leader to his men.

But the black knight gave them no time to make their onect; stooping upon his charger's neck, he dashed in full career upon the astonished Frenchmen, and in an instant one of them fell mortally wounded from his saddle. The rest meanwhile had fallen upon The rest meanwhile has taken upon him from all sides with their drawn swords, and St. Pol, the leader of the band, had already with a tramendous blow cut away one of the sable champwith his charge. He entered ; she was sitting up upon her couch, surveying er-plates. Seeing himself thus beset, the knight dropped his spear and drew his giant sword, and wielding it with both hands, speedily cleared a space around him; fo r, after a short experience of his prowess, no one of his opponents dared to venture within its sweep. St. Pol, whose horse, irritated by a wound, was no longer fully at his command, perceiving now that the issue of the conflict was less certain, at all events less immediate, and when he essayed to speak, he could only atter incoherent ejaculations then, as suddenly, he rushed forward, and clasped the maiden in his arms, ex that he had anticipated, made a sign to claimed in tones of mingled love an the soldier on whose horse the prisoper anguish : rode to make his escape with his charge " My own child ! my poor Matilda But the black knight was as vigilant as he was valiant. By a sudden movement he barred the way, and, dexterously parrying the blows which raised upon him, "For your life, set her down !" he cried in a voice of thunder; and, Have I then left my prison only to find you thus in the arms of death ? Bat the maiden pushed him back from er with a look and gesture of passion ate aversion. The figure of a man was seated amidst " Traitor !" she exclaimed, " how as the soldier turned of on the road. dare you deal thus incolently with a daughter of the House of Flatders An, you think that I am helpless now and sought to slip by him on one side, the mighty sword descended quickly upon his head, and cleft him to the Neither tear nor shame restrain you. teeth. In two red streams the blood teeth. In two red streams the blood gushed from the unhappy man, en orimsoning the white drapery of the young girl, and bedabbling her fair locks. For a moment the arms of the dying man convulsively retained their hold, and then both sank together to But I have still a protector-God, who watches over me. There is lightning yet in store for you ;-yes, your pun-ishment is at hand ! Hark, wretch ! hear you how the thunder growls ?" In an agony of grief and terror, Robert de Bethure tore the heimet the ground. The consciousness of the young maiden had failed her under the trom his brow. "O my own Matilda!" he cried, " you do not know me : I am alternate agitations of hope and terror, and she lay beside the corpse of the your father, whom you love so much, and for whose sorrows you have wept soldier motionless and sens Meanwhile the black knight had so many bitter tears. Heavens! she already laid prostrate another of his foes, of whom now only three remained. But these seemed rather exasperated thrusts me from her !' A smile of triumph curled Matilda's lip as she exclaimed : ... Now you tremble, now fear se zes than intimidated by the fall of their upon your base and coward heart 1 But there is no mercy for you. The Lion, my father, will avenge me; and not with impunity shall you have put companions, and the fight continued with increased fury. The horses tore up the ground, and seemed themselves to tak part in the conflict; wonder, front upon the blood of the Counts of it was that the unconscious maiden wa not crushed and trampled upon as she lay beneath their iron shod hoofs. The Flanders I hear his tread ; my father ! To me he brings his dear emroar ; comes !

an instant after he rode at them at full speed; and so well had he calculated his blow, that, even as he reached the nearest of them, helmet and head went flying across the road. This dexterous teat completed the disconfiture of the congue of the Queen is not tor signers; for, astonished and terrified, St. Pol and his one remaining compan ion instantly turned rein and fied, in the full conviction that it was no I am your father—I am the Lion—whom you love, whom you call to help you." "You the Lion !" she replied in ao-cents of contempt; "You the Lion —say rather, liar! Is it not the tongue of the Queen Joanna, that I hear you speak with — the tongue that flatters to betray? The Lion, too, went with them. They said, "Come;' and what found he? A dun. geon 1 and soon, perhaps, poison ad a the full conviction that it was no geon 1 and soon, perhaps, poison and a TAVO I"

grave !" grave !" grave !" grave !" grave in his arms. "But do you not hear, my child," he cried, "that it is the speech of our fathers that is upon my lips? What unheard of suffer-ings have thus unhinged your mind? Do you not remember that our friend Sir Adolf of Nieuwland has procured my liberty? Oh, talk not thus; your words wring my very heart !" words wring my very heart !' At the name of Adolf, the convulsive strain of the features somewhat relaxed, and a soft smile replaced their painful expression, while the answered more gently, and this time without repulsing

gently, and this time without repulsing her deliverer: "Adolf, say you? Adolf is gone to fetch the Lion. Have you seen him? He told you of the poor Matilda, did he not? Oh, yes! he is my brother! He has composed a new song for me. Listen ! I hear the tones of his harp. How sweet are those sounds! But what How sweet are those sounds ! But what How sweet are those sounds I But what is that? Ah, my father comes! I see a ray of light-a blessed beam of hope! Begone, caltiff !" Her words died away into inarticu-

MAY 23, 1908.

ate sounds, while her countenance was overshadowed with an expression of the leepest melancholy. Half distracted with alarm and grief.

the knight felt his heart sink within the singlet let in not what to do. bim, and he knew not what to do. Silently he took the maiden's hand within his own, and bathed it with his tears ; but almost instantly she snatched back, exclaiming :

" No ; this ha d is not for a French. man! A false knight may not touch it. Go, your tears defile it; but the Lion will wash out the stain with some tattered remnants of tapestry blood. Look ! there is blood upon my garment tcc-French blood 1 She how black it is !"

> Again the knight endeavored to make his wandering child comprehend who he was; again he took her in his arms, and would have pressed her to his bosom; but she violently pushed him from ber, while in piercing tones she exclaimed:

" Begone ! away with those arms! They coil around me like envenomed serpents ; their very touch is dishonor. Relcase me, villain ! Help ! help !"

With a sudden and desperate effort liverer, and sprang sbricking from the couch, the knight hastily pursuing her to prevent her egress from the chamber. A neart rending scene here ensued. Beside himself with grief and alarm, he caught the unhappy mailen in his arms and strove to carry her back to the couch; while she, nerved by all the energy of delirium and despair, resisted his utmost endeavors. Great as was the strength of the knight, she seemed for a while almost a match for him ; but at last, making a gigantic effort, he succeeded in bearing her back to the couch. She now ceased from all further resistance; her mood appeared suddenly to change. She sat still; and looking reproach-fully on the knight, said with bitter tears :

"It well beseems you to set your strength against that of a maiden, false knight. But God has placed death be-tween us; a yawning grave divides us. Taerefore do you weep, because-

The unhappy father was too much overcome by his grief to each the last words of the maiden. Full of de-spair, he had seated himself upon a stone, and was gazing upon her with eyes moist with tears, un-

conscious of anght but a sensation of unutterable angnish. Presently Matilda's eyes closed, and she appeared to sleep. As he per-ceived this, a beam of hope lighted up the heart of the M ated father.

might restore her ; and finding in this

thought support and consolation, he sat

with

Masters and journeymen alike pressed eagerly around their Dean. Never before had they seen him so violently excited; all eyes were ac cordingly fixed upon him as he con-tinued . tinned "You, like myself, are true born "You, like mysell, are true born citizens of Bruges; you, like myself, have too long been suffering under the disgrace and burden of bordage; but all that is nothing to what I have had to endure to day. By heaven ! I hardly know how to tell it for very

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THE LION OF FLANDERS.

BY HENDRIK CONSCIENCE.

CHAPTER XII. CONTINUED.

A knight, whose dress sufficiently be-tokened his rank, now approached; and after ordering his men to keep a secure hold upon the prisoner. "So, scoundrel!" said he, "we

know one another of old: you are the rufian that, in the forest near Wynan-dael, killed one of Messire de Chatillon's

dael, killed one of Messire de Chatillon's men at-arms, and even wont so far in your insolence as to threaten us hights with your knife; and now I find you murdering one of my best sol-diers on my own ground. Bat you shall have your reward; this very day shall you be gibbeted upon the castle wall, that your friends in Bruges may even your dangling, and know what

only give me fair play, and I will show you the same over again." "You dared to insult the royal ban-

"I spoke up for our own Black Lion, and so I will do while breath is left me.

But come, either lift me up, or finish me at once ; don't let me lie here like a slaughtered ox."

At a word from St. Pol, the soldiers raised their prisoner from the ground,

but without, for a moment, losing their hold, and cautionsly led him to the door, Breydel walked slowly and quietly along, two of the strongest of his captors holding him by the arms,

and as many closely preceding and following him, so as to render resist

the ravens from you siterwards."

Breydel; "that is ever your way-to insuit your enemy when he is in your power, base hirelings of a despicable

next him was the reply. Breydel ceased to speak, and bowed his head upon his

to speak, and sowed its head upon his chest, as though utterly cast down; but in truth his spirit burned within him all, like the fire which smoulders deep in the bosom of a slumbering vol-cano. The soldiers, however, misin terpreted his silence, and jeered him all the more bitterly now that he

In the more bitterly now that he answered them not a word. Just at the moment, however, that they were about to step upon the drawbridge, their laughter suddenly ceased, and their faces became pile

with terror. Breydel had suddenly collected all his strength, and extrica

collected all his strength, and extrica ted his arms from their grasp. Like a panther, he sprang upon the two sol diers who had been the most forward

in j.ering him, and like the wild beast's jaws his iron fingers clutched their throats.

"For you Lion of Flanders, will I die !" he cried ; " but not on a gal-lows, and not un evenged."

And as he spoke, so fercely did he grasp the throats of his two foes, that

in a moment they hung senseless in his hands; then dashing their heads to

gether with such violence that the blow re-echced from the castle walls, with one tremendous throw he cast

them from him helpless upon the earth. This feat of strength and energy was the work of less time than it has

the surprise so paralyzed the whole party, that Breydel gained time for

flight, and was already at some distance from his enemies before they had fully

taken to describe it : and for a mo

red them not a won

ow on the cheek from the soldier

see you dangling, and know comes of rebellion." "You belie me foully," exclaimed Breydel; "I have killed my opponent in fair fight and in self-defence; and

ner of France

hardly know how to tell it for very shame." The bronzed cheeks of the butchers already glowed with wrath, though as yet they knew not the cause of offence; every fist was clenched, and muttered curses rose to the lips of all. "Listen, my brothers," pursued Breydel, "and bear the shame as you best can; listen attentively, for you will scarcely believe your ears: a French dog has smitten your dean upon the face-yes, on this very cheek !"

If the butchers had been wroth be

If the butchers had been wroth be-fore, they were furious beyond all measure on hearing these words. Cries of rage re-echoed from the vaulted roof, and fearful oaths of vengeance burst out on every side. "How," continued Breydel "can such a blot be washed away ?" "With bloed!" was the unanimous

esponse. "I see you understand me, brothers," said the Dean; "yes, that is the only way. Now, you must know that it is by the soldiers of the garrison at Male by the soldiers of the garrison at Male that I have thus been handled. Will you not say, with me, that when to-morrow's sun rises upon Male, he shall find no castle there?"

A unanimous cry of assent followed this appeal.

ance useless and escape impossible; and many a taunt had he to listen to the while from the soldiers who "Come, then," pursued Breydel, "let us go! Every one to his home. guarded him. "Be easy, my fine fellow ! cried Let each take his keenest axe, and any other arms he can provide ; we shall want, too, what may serve for scalingone; show us a brisk dance upon nothing to-morrow, and we will keep ladders. At eleven o'clock to night we assemble in the alder-ticket behind St. Cross,"

Breydel answered only by a look of withering scoril. "If you dare to look at me so, you accursed Claward," cried the soldier, "I will give it you across the face." "Coward Frenchman !" retorted After a few special instructions to

After a few special instructions to the Ancients, the assembly broke up. That night, a little before the ap-pointed hour, might be seen in the meonlight, upon the divers paths in the neighborhood of St. Cross, a multitude of figures, all wending their way in one direction, and finally disappearing in the adae thicket. Some of them the alder thicket. Some of them carried crossbows, others clubs; the most of them, however, were without any visible weapons. Already in the thickest of the little wood stood Jan Breydel, taking counsel with his fellow-leaders as to the side on which they should attack the castle. At last it was unanimously deter mined to make the attempt from the

side of the drawbridge, first filling in a portion of the ditch, and then en-deavoring to scale the walls. A number of the young journeymen had been busily at work cutting brushwood and small trees, and binding fascines ; and everything needfull for the escalade being in readiness, the Dean gave the order to set forward.

The chronicles tell us, that the me forming this expedicion were seven hun-dred in number; nevertheless, so intent were they on effecting their purpose, that the most perfect silence prevailed amongst them; not a sound was beard but the wary tread of their forts eps, the dragging of the baraches along the the dragging of the branches along the earth, and the baying of the dogs, dis turbed by the unwonted noise. At a bowshot from the castle they made halt, and Breydel, with a small party, advanced to reconnoitre. The sentinel. meanwhile, from his station above the gate, had caught the sound of their approach, though yet uncertain of its import, and now came forward upon the wall the better to pursue his observa-

tions. "Wait a moment," cried one of the

tot fallen under the terrible axes of the butchers had made their escape by he postern. Breydel's wounded honour was now

avenged; but his end was only half-attained, for the Lady Matilda had not yet been found. After a long and fruit less search in every corner and crevice of the castle, from its loftiest turrets to of the castle, from its lottiest currets to its deepest dungeons, under the guid-acce of one who knew it well, he was obliged to conclude that she had been carried off. And now, to make his yea

carried on. And now, to make his year geance complete, he set fire to the four corners of the building. Soon the flames mounted bigh into the heavens. The walls cracked and fell, the infur iated assailants hewed down the gates, the bridge, the posts, and hurled them into the burning pile. Long before morning nothing was left of the magni ficent castle of Male that the fury of

the butchers and the devouring fire could isy waste. Round about the fire bell resounded from village to village, and the peas-ants, as in duty bound, hurried up to help at the call; but they arrived only to be spectators of the scene of destrue tion, which, to say the truth, did no

greatly displease them. "There!" shouted Breydel, with a sun look down upon the place where

the castle of Male once was!" And the butchers marched off in a body to Bruges, singing in choras as they went the song of the Lion.

CHAPTER XIII.

At the time of the conquest of West Flanders by the French, in the year 1296, the castle of Nieuwenhove had 1296, the castle of Nieuwenhove had offered them an especially obstinate resistance. A great number of Flemish knights had shut themselves up within it under Robert de Bethune, fully re-solved to listen to no proposals of sur-render so long as a single man remained in a condition to defend himself. But their value man in minimum in the set their valor was in valo against the overpowering force of their assailants ;

overpowering force of their assailants; most of them perished, fighting desper-ately on the ramparts. The French, on entering through the breach effected by their engines, found not a living soul within the walls; and for want of living beings upon whom to wreak their vengeance, they fired the castle, and aftarward, deliberately batterned down afterwards deliberately battered down what the flames had spared, and filled up the most with the rubbish

The ruins of the castle of Nieuwen hove lay some few miles from Bruges in the direction of Courcrai, surrounded by a thick wood. At a considerable distance from sny human habitatl.n, it was but seldom that the place re-sounded with the foot of man; the

hore so, as the increasant screeching of he night birds, which harbored there in great numbers, had possessed the country people with the idea that the spot was haunted by the unquiet spirits of the Flemings who had fallen in the combat, and who now wandered upon earth crying for vengeance, or wailing stor reports Bat shough wind for

after repose. Bat, though ruined for all purposes of defence or habitation, the castle was yet not so utterly de-stroyed but that its ground-plan could be distinctly traced. Even consider able remnants of the walls were still itanding, then here but here still standing, thou h cracked in every direction; large pieces of the rooing lay on the ground beside the stone-work which had formerly supported them; and windows might here and there be seen, of which the stone mul-lions were not undertroad. For a start lions were yet undestroyed. Every thing betokened a devastation effected in haste; for while some portions of the building had been deliberately and effectually demolished, others again had been left comparatively uninjured. The castle yard still formed an enclos-

ure, though but a broken one, and en cumbered in every direction with heap of rubbish and scattered stones. Dar-ing six years, moreover, which had now butchers; "I will quickly rid you of this listening dog." And as he spoke a bolt from his as he spoke a bolt from his tion, time and nature had done elapsed since the assault and conflagra-

crossbow rapidly winged its way to wards the sentinel. The sim, indeed, scene; a vegetation, rank and luxuri-

the full conviction that it was no mortal adversary they had encountered. These events, which have taken so many words to describe, were crowded into a few rapid moments. The sun had not yet risen above the horizon, the fields still lay in dim twilight; but the veil of mist was already lifting it self from of the woods, and the tops of trees were beginning to show a brighter green.

green. The black knight, now finding himself master of the field, with no more enemies in view, made haste to dis-mount, bound his horse to a tree, and proceeded to bestow his care upon the lady he had rescued, and who still lay senseless, under the corpse of the soldier which had fallen upon her, and to which, probably, she in a great measure owed her escape from the hoofs of the horses. Her face covered with mire and blood, her long hair trampled mire and blood, her long hair trampled in the mud, her features were totally in-distinguishable; nor, indeed, did her deliverer for the present seek to ex-amine them more closely, his first care being to convey her to some place of greater security. With this object he raised her carefully from the ground, and carried her in his arms within the rains of Nienwenhove. Having laid

her gently down upon the herbage in the court-yard, he proceeded to investigate the yet remaining portions of the building, if perchance some place of shelter should be found. At last he discovered one chamber of which the vaulting had not fallen in, and which might, in default of better, serve for a place of temporary refuge. The windowpanes were gone, but otherwise the shelter was complete; there were even

hanging from the walls, and pieces of broken furniture scattered about the floor, from portions of which he succedded in putting together a kind of souch, which rude as it was, was at least better than the cold and damp ground.

Well pleased at the result of his search he returned to his in-sensible charge, and carried her to the temporary bed he had prepared for her. Here, with apxions care he laid her down, pillowing her head with a bundle of the tapestry rolled together. bundle of the tapestry rolled together. This done, he first cautionally satisfied inimself that she was still alive and uninjured, and that the blood with which she was covered was not her own; then, returning to the scene of corbst, he filled one of the helmets with water at a neighbouring spring, and led his horse back with the ruins.

His next care was to cleanse the lady s hair, tace, and hands, from mad and gore, as completely as the means at his disposal and the gloom of the vanited chamber would allow, -- a gloom, indeed (notwithstanding that the sun was by this time peeping above the horizon), which still rendered her features wholly indistinct, even though the hideons mask which had concealed them was removed. Having now done all for he that the circumstances in which they were placed rendered possible, he left her for a while, in the hopes that rest

and nature might gradually restore her. The knight's attention was next be stowed on his horse and armour; a con-siderable time was spent in collecting a heap of forage for the one, and in cleaning the other from the marks of the combat. When this occupation was completed, and the sun stood high in the heavens, and the face of nature showed in all its varied colors, the sun beams fell upon the window which lighted the chamber where the maiden av : and thither the knight now re surned, to avail himself of the increased light for making further acquaintance



recovered their senses. The soldiers were soon in pursuit of him, however, with shouts and curses ; and the chase was vigorously kept up, till at last he succeeded, by a tremendous leap, in put-ting a wide ditch between himself and his pursuers, of whom only two were bold enough to follow him. On reaching the ditch, and attempting to cross, both fell into the wa er, and the purwas thereupon at an end. Without further molestation, the courageou Butcher returned to the city, and ar rived safely at his own home.

On entering the house, Breydel found, to his as tonis! ment, that no on', was within except a young journeyman, who was himself just in the act of going forth. "What is this? Where are my

men ?" he cried impa iently. "Well, master," answered the

"Well, master," answered the "Well, master," answered the youth, "they are all gone to our hall; a hasty message came to tell us that

"What is going on then ?" "I don't rightly know, master ; but this morning the city crier read a pro clamation of the magistrates, enjoining all citizens who live by work or trade to pay every Saturday so much of their week's earnings to the taxgatherers ; and we suppose that this is the reason why the Dean of the Cloth workers has ordered all the trades to assemble at their halls."

"Stay you and shut up the shop," said Breydel, "and tell my mother not to be alarmed if I should not come home to-night ; most probably I shall

He took his axe from where it hung. hid it under his gown, and was soon at the hall of his guild, where his entrance was immediately greeted by general murmur of satisfaction.

Here is Breydel! here is the Dean ;" was echoed by all present, while the provisional president immedi-Dean :" ately made place for him in the chair of honor. Breydel, howaver, instead of occupying it as usual, seated himself upon a stool, and looking round with a grim smile upon his comrades, he ex claimed :

"Brothers, lend me your ears; for I have need of you. To-day a dishonor has been put upon me, and, in me, upon our whole guild, such as we have never before had to endure."

good, but the missile shivered ant, in part, concealed, in part set off itself upon the tempered steel of the sentinel's breast-plate, and at the same with its rich green the cold grey of the shat:ered walls, and was itself relieved instant the alarm was given. in turn by the varied tints of the " France! France! an attack! to arms! flowers which grew profusely amongst to arms!

"Forward, comrades!" should Breydel. "Forward! Here with the It was 4 in the morning ; a faint glimmeding, forerunner of the rising fascines !" sun, was just appearing upon the east

No sooner was it said than ern verge of the horizon, the ruins of Nieuwenhove lay reposing in their dim The ditch was bridged, the ladders shadow, and the face of the still slamplanted, and a scaling-party stood upon bering earth showed itself only under the walls before any effectual resist uncertain tint -- they could not yet be ance could be opposed to them. With cailed colors-while the heavens had in, meanwhile, the garrison was burrying to arms, and in a few moments more already begun to don their mantle of than fifty of them were in readiness to blue. Here and there a night bird was oppose the assailants. For an instant Jau Breydel and his followers had the still on the wing, screeching as it sought its hiding place before the comworst of the fray; there were hardly more than thirty of them yet within ing light.

the castle, and without helm or mail as the ruine, upon one of the hesps of rubbish. A plumeless helmet covered they were, the French arrows rained his head, and the rest of his person was clothed in complete armor. His steel gauntlet rest.d upon a shield, of which the cognisance would have been fearfully upon them. But this did not last long; in a short time all the Flem ings has made good their entrance.

Now, comrades, to work!" cried ydel, "Follow me!" Breydel.

sought in vain, so completely was it obliterated by a broad transverse stripe of some non-heraldic color. All his armor was black ; even the shaft of the And, like a ploughshare through the earth, he opened a way through the enemy's ranks. Every stroke of his enemy's ranks. Every stroke of his axe cost a foeman's life, and his garlong spear which lay on the ground be side bim was stained of the same fun-ereal hue, as if to betoken the deep ments were speedily drenched with the blood of the slain. His comrades advanced with no less fury, and drowned and hopeless sadness of the wearer's heart. At a little distance stood a the death cries of their victims with their shouts of triumph. torse as black as his rider, so complete

While the conflict was thus raging ly barded with steel plates that it was upon the ramparts and in the court yard, the castellan, Messire de St. Pol, with difficulty the animal could bow its head so as to crop the tops of the tall herbage. The sword that hung at the saddle bow was of extraordinary seeing that there was no longer any hope of defending the fortress, ordered some of his men at arms to got to horse size, and seemed as if suited only for the hand of a giant. The silence which reigned in the

with all possible speed. A few mo ments after, a female figure was led, weeping and trembling, from an inner chamber, and placed before one of the mounted soldiers. The sally port was ruins was broken by the knight's deepdrawn sighs; and ever and anon ne motioned with his hands, as though en. then opened, the little body gaged in an animated discourse. At last, after many anxious and suspicious men issued from the walls, and swimming the ditch, soon disappeared amid glances around him in every direction, the surrounding wood. Surprised and outnumbered as they he ventured to raise the visor of his

helmet, so far as to make his features Surprised and outnumbered as they were, the garrison defended themselves with courage and obstinacy. All re-sistance, however, was vain, and an hour later not a Frenchman remained alive within the castle. All that had

combatants, though panting with fa-tigue, weak with loss of blood or severe contusions, seemed to have no idea of anything but fighting to the death. And now the black knight suddenly

blackened wails of her apartment ; but there was a wildness and fixedness in her gaze, which spoke of deeper disturthan mere astonishment. No ooner had the knight looked upon her than suddenly he turned ashy pale, a cold shudder ran over all his limbs, his blood seemed to turn to ice in his vein

brace, and death to you."

Not one of these words but pierced

oiselessly by her side watching tenderness and anxiety every breath she drew. TO BE CONTINUED.

None feared to approach our Lord ; all found Him leisured, considerate, gen-tle, helpful. And yet a slight headache or annoyance, a little press of work, is enough to make me preoccupied, incon-siderate and churlish to all around me. Lord make my heart like unto Thine !

We must study our Lord's faithfuiness to His friends. His patience, His lovableness. Not for us only, but for all our brethren, for all our fellow servants, for every soul on the wide earth, Christ died.

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Seven Out of Ten Cases by Avoiding Constipation with an Occasional Dose of Dr. Chase's **Kidney-Liver Pills.**

Appendicitis is the direct result of constipation, or a cold settling in the abdomen, starting inflamation of the appindix. Of these 75 per cent, are the rsult of constipaion. Besides abdominal soreness, and the solicky pains which finally centralize in a bersistent localized pain in the right abdo-nen, the patient may be subject to vomiting. persiste stomach upset, and occasionally chilly sen

sation. Operations are dangerous and expensive, so, naturally, it is important to avoid these

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HIS BASTER COLLECTION.

E BY SEUMUS MACMANUS. I sat with him in the parlor of his orse in the backwoods. He was grown grey-headed now, was Father McMahon. He had had long and var-McMahon. He has had forg and the led, and mighty interesting experience of men in the out of the way parts of America, keeping pace, as he always had done, with the new colonists' con-quest of the forest, and a delightful treat it was to me to sit, and listen, while he told rich tale after tale, every one of which could end with " Et pars quorum fui." It was a night in February of which

I would now speak. We had come home from a remote part of his parish a twelve mile drive through cold, cold, bracing, frosty air that made the blood race in one's veins. We had partaken of a very comfortable dinner fre, our pipes going like steam en-gines. Our conversation was running

apon the subject of generosity. "Ah !" I said, for I was feeling in that cynical mood in which a selfah comfortable man loves to feel-"Ah !" I said, "be generous for twelve months and all your life after be a beggar-I said. despised

Father MacMahon put up a puff from his pipe before he said in reply, rous for twelve months, and then he affluent ever more I laughed a scornful laugh.

Father MacMahon did not speak again for some time. I saw that the remark had thrown him into reflective mood, and I waited.

"I think," he said, at length, "that it is just thirty-nine years this very month, and this very week of the month too, since I went to Pocomo to act for old Father Lawrence - God be merciful to him! He was a lovable old soul. The poor old man had killed msell breaking in, and working up, at parish, the bounds of which lay that parish, the forty miles apart in one direction, and sixty miles apart in the other. He killed himself. There's no second word about that. He was working it nine

boilday to him, since his woo would in-temerity to take the matter into our crease with the distance that he put between himself and his parishioners But the poor old man, as anticipated, broke down at length, and toen he had to go. He was ordered off to Europy for at least twelve months.

'I was just two years from college then, and those two years I had spent relieving priests here and there, I was asked to take charge of the parish of Pocomo whilst Father Lawrence was gone. I went to it a couple of weeks before Father Lawrence left in order to get in on the working of it. The very first week I was there I discovered, by the merest accident, that if Father Lawrence spent twelve months abroad he must either beg or starve, half the time. He had not saved £50 in all his years ; and, without his suspecting it. I learned that he was going to dispose in the East of some prized trea-sures, in order to get him the where-with for his holiday. I had seen enough of the old man to know that he would be extremely pained if he became aware "I spent a happy year, if a hard that I knew this; so I said nothing to him, but quickly I went to see some of the men of most influence in the parish, the men of most influence in the parish, and told them the state of things, They were grieved to learn it, and they said, 'What will you suggest? I dates from the and learned to love go around without delay amongst all those people for whom fabber link they too were grieved to learn it, and they said, 'Three or four of you should go around without delay amongst all those people for mon from their doors those people for the sorry at parting from me. They are somewhat sorry at parting from me.

Lawrence's departure a committee o

ishioners bore him. The committee went away unthanked in words. But

Father Lawrence's heart had spoken

turn

o theirs.

a collection for him, and make him a presentation before he leaves the par-ish." They agreed to this with alacrity; for they, as well as everyone in the parish, quite irrespective of class or creed, loved the old man very dearly. "Immediately they called a quiet meeting, made all arrangements, and "Remember my Easter collection 1" without further loss of time, collected the parish. It was a genuine pleasure to everyone in the parish to give his

"The announcement of the Easter collection was always made on the Easter collection was always made on the sec ond S.nday before Easter. I neither made it on the second Sanday before Easter, nor on the first Sanday before Easter. After Mass, then, on Palm Sanday, I was surprised to have a depu-tation of five or six of the parishioners wait on me. They had come to inform wait on me. They had come to inform me, they said, that it was impossible to have a good Easter collection, if the

priest neglected to announce it. They knew, they said, that it was an over knew, they said, that it was an over-sight on my part, and that they wished I could find some way of remedying it. 'I am not going to have an Easter col-lection,' I said to them. They were one and all surprised 'And why?' they asked. 'Well,'I said, 'You have been so very generous to poor old Father Lawrence, that not only would it be unfair to ask you to open your purse for the support of the Church so soon again; but besides in doing to that was steaming, waiting for us on our arrival, and we were now sunk in bave done me as much real good as if armchairs in front of a fine roaring fire, our pipes going like steam en-collection.' I thanked them cordially for their good intentions, and dismissed

"I felt proud of myself that I had been, for once in my life, able to con quer my self.inness, and that I had foregone the possible two hundred and fifty dollars that an Easter collection models and fifty dollars that an Easter collection usually commanded. This I felt for that night. Next day I was about my work, forgetting all about it, and I had a busy time till Esster. I had a great congregation on Easter Sanday, preached to them a well prepared ser

mon of which to tell the truth, I was not a little vain myself. I consider, to be candid, that my congregation was with me in thinking it a good one. I felt sure of this when I found a depu

tation come to me after Mass-to thank me, and congratulate me I knew. I re-ceived them urbanely. As I rightly anticipated they took me by the hand, each in turn congratulating me hearti-ly on my sermon which they were pleased to name touching and beauti-ful.' I was feeling prouder than if a fashionable throng were congratulating me on a sermon delivered in St Patrick's Cathedral, New York.

" But, Father Thomas,' one of them about that. He was working it nine teen years day and night, without ever taking a holiday, and this despite the protests and entreaties of his friends— and of the Bishop, too, who, knowing how he was over-worked, besought him again and again to go away upon a holiday and recruit. As he wisely pointed out, though, such would be no tailed to be may and the proceeds of the over, "we have come to see you to day, to give you' and he placed a bag upon the table—'the proceeds of the faster collection,' I started. He went on very calmly. 'Seeing that you were determined not to aid and abet in the collection yourself, we had the the temerity to take the matter into our tied. 'The sun,' he said, is not a startling one in itself, but as Easter collections go on in this part of the world, we congratulate ourselves or

having done fairly well. There are five hundred and fifty dollars in it. 'Five hundred and fifty !' I had got my speech. 'Isn't that more than twice the usual amount of the Easter Collections ?' ' Bit.' he said, ' when the people heard that you did not want to take anything from them at Easter, they said that man is too simple minded ever to get along on the usual amount, so we must put up double for him or he'll disgrace us. We wish you a hundred happy Easters, he said. And every man in the depu-tation had wrung my hand and gone before I fully realized what had trans-

working one, a: Pocomo-perhaps I should say, because a hard working one. Old Father Liwrence came back,

THE CATHOLIC RECORD.

priest's h spitality, and a treatment of simple remedies, the patient was, in many cases delighted to find that his health had already begun to improve. From spring until autumn every fine day as many as twenty patients called at the parochial house at Bartibogue. Every one was received with kindness; rich and poor were treated alike, and no one was allowed to depart without first partaking of dinner or lunch. To offer Father Morrissey money was to meet with refusal, to persist in his accepting it was to wound him deeply Paere is a story told of a prominent gentleman who was so delighted with the benefit he had received from the priest's treatment and who, through gnorance of the latter's sensitiven on the subject of recompense, insisted on giving a generous sum in payment for the services rendered. Father Morrissey replied that there was no charge, but after the gentleman had departed found that he had left a twenty-dollar gold piece in a conspicu-ous place on the parlor table. The priest's horse was hastily harnessed, the gentleman was soon overtaken and he money returned to him. Catholics were not the only patients

received by Father Morrissey. The Protestant people held him in great reverence, and had as much faith in bis ability to care their bodily ills as had their Catholic neighbors. To them he ministered with the same kindness and atience that characterized every ac tion of his noble, useful life.

EVOLUTION THEORY IS BRUTAL.

ARCHBISHOP GLENNON OF ST. LOUIS GIVES KNOCKOUT BLOW TO SYSTEM ADOPTED BY NUMEROUS MODERN LEADERS OF SOCIALISM.

The fact is incontestable that modern socialists very greatly favor the theory of evolution. Hyndman, Bebel, Robert Blatchford and William Boelsche each have urged the followers of Marx to adopt the holding of Darwin. In brief. this means "the survival of the fi, test." Acceptance of this means the destruction of the socialistic system it self, since it is clear that according to the Darwinian system, the great oppressors of humanity are doing just as they should in crushing out the weak. Socialists therefore are wrong in attempting to preserve the weak from the capacity of the strong, and their system is not only a contradiction of other demands of theirs, but one held in de-fiance of an alleged law of nature. The theory of evolution in so far as it proclaims the doctrine of the strug

gie for existence and the survival of the fittest was assailed and philanthropy was contrasted with charity by the Most Rev. John J. Glennon, Arch bishop of St. Louis, in an address at Chicago, last week, for the benefit of

the House of the Good Shepherd. The Archbishop contrasted the "charity" of the Middle Ages, which he said was essentially Christian, with much of the "philanthropy" of to day, which he declared is the product of a "brutal philosophy." "In the history of the Middle Ages," he said, "the ages that are called by

some dark, there is not a chapter de-voted to pauperism. And for a simple reason. There was none. That has been left for our more prosperous days In those days wherever the cross of Christ arose there was help and welsome for the poor or the sick. Then it was the monastery ; now it is the poor house. Then it was free gift with benediction : now it is taxes. Then it was the self-sacrificing, consecrated service; now it is paid employe. In those days the rich and the noble dured not turn away the poor from their doors for they believed that if they did the spirit of Christ would go with them.

go around without delay amongst all those people for whom Father Live. rence has given his time, and his a collection for him, and make him a presentation before he leaves the par-h." If you covet this world's wealth, and the leaves the par-h." If you covet this world's wealth, and the blood saturated M state - If you covet this world's wealth, and R besenters and the blood saturated M state and R besenters and the blood saturated M state and R besenters and the blood saturated M state and R besenters and the blood saturated M state and R besenters and the blood saturated M state and R besenters and the blood saturated M state and R besenters and the blood saturated M state and R besenters and the blood saturated M state and R besenters and the blood saturated M state and R besenters and the blood saturated M state and R besenters and the blood saturated M state and R besenters and the blood saturated M state and R besenters and the blood saturated M state and R besenters and the blood saturated M state and R besenters and the blood saturated M state and R besenters and state saturated M state and state saturated M and R bespierre and their ideals set up Philosophy became th idol of a large class of the people and

When that orisis comes the philanthrop-ist and his philosophy will collapse and Caristian charity and Christianity will eet the situation." Archbishop Glennon was introduced

y Judge Richard S. Tuthill, who made a short address enlogizing the work of the Sisters of the Good Shepherd.

CHARGING FOR MASSES.

they say for the repose of the souls of the dead ? 1. Way do priests charge for Masses Is the practice of charging a fee

urch? Why are priests permitted to harge a fee of one dollar for each lass they say for the repose of a soul then no fee is allowed for the remis-tion of the sins of the living? 4. When on November 2, each year

e priest secures from a number of e members of the congregation a list deceased members of the family and one dollar with each list, are the Masses which he afterward says for the dead offered only for the repose of the souls of the persons whose names re on his lists?

5. Why are Masses sometimes said r the repose of the soul of some par icular person, instead of having each Mass said for the repose of every soul n Purgatory?

6. If a Mass is said for the repose of the soul of John Jones, and his spirit has already gone to heaven or to hell, is the benefit of the Mass lost so far as the souls in Pargatory are concerned ?

Answer 1. It is scarcely proper to say, and Catholies do not say it, that priests' 'charge' for Masses. An offer-ing is made to the priest by the party who wishes to engage his services in saying Masses for the departed. That offering puts upon him the Onus and bligation in justice of setting apart one or more of his morning Masses for that intention and offering up to God the Mass or Masses so intended. The Mass is offered up to God for the dead as well as for the living. It is of faith to be believed by all Catholics that the souls in Purgatory are helped by our brayers, and especially by the Holy Sacrifice of the Mass. The offering hus received by the priest goes to him elf for his material service and time and trouble, and helps to feed and clothe him.

Answer 2 The practice of offering and accepting a fee for such service is anctioned, and has always been sanc-ioned and regulated, by the Church. t is a very laudable custom, which the Dhurch encourages in various ways, to have Masses said for departed ones. This is a part of the priestly duty, and then one wishes his services in that ine he is expected to receive some thing for his time and special ministerial work. The universal custom of the Church is proof enough of its sanc-The off-ring is not an alms, -it is something given for some-

his medical talent. You pay for your Amen.

social unrest which we feel in the air. meal at the cafe, but if you want When that orisis comes the philanthrop-ist and his philosophy will collapse and must tip the waiter also. Protestants when they require their ministers to do special work for them, at baptisms, Commercial course - latest business college marriages and deaths, etc., contribute something generously, sanctioned by legal custom. With Catholics these offerings are freely made as glfts for love of their religion to provide for the proper maintenance of the men who have dedicated themselves and their

whole services to God and religion and souls, and because the people wish to participate in the Mass by having their intention specialized and by asking God to have its merits applied to themselves or their friends, alive or dead. such service sanctioned by the

Answer 3. No special offering is made accepted for the remission of sins of the living. But an offering is made and accepted for Mass said for a soul departed. And the reason is that Mass and some other offices or ministra-tions are the customary occasion of special offerings, while others are not such an occasion. We have only to go back in history for the reason of this. In early days the offering of the Mass, the articles necessary for its celebra-tion, such as wine, bread, wax, oil, and also those things not necessarily connected with the sacrifice, such as corn, honey, wool, clothing, fruit, milk, fowl etc., were brought by the people, and those who furnished them participated in a certain special manner in the Mass and obtained of its fruits in greater abundance. This custom is still main-tained in some corners of the earth.

But the practically universal custom now good in all countries taking the place of the old custom, since the twelfth century is the offering of a cer the tain stipulated sum of money.

This sum in the United States is regu lated by Church law at \$1. A priest must take no less, though he may not accept anything and say the Mass for charity. He may receive more, though he cannot demand it but from the generosity of the offerers. The regulated stipend, as this offering is called, varies various countries according to the

Answer 4. As regards question 4, the custom is not common to the Church, and is practiced in only a very limited number of parishes, and each, I believe, varies in methods from others. Hence you will have to refer to some priest whom you know to have this cus tom and find out his method and his eason for doing so.

Answer 5. Mass is sometimes said for the purpose of the soul of some particu lar person for just about the same reason that Christmas presents are now being given to some particular persons, and not scattered promiscuously on all. That is, because some friend wishes to have it thus offered and as some friend wishes to bestow a present.

Bat if Mass is sometimes said for a particular soul, there is a beautiful prayer in every Mass said, whether for the living or for the dead, for the re pose of all the souls in purgatory. It is found in the canon of the Mass, and thing done, for labor, special attention, time and talent. It is not a price paid for the Mass; that is spiritual, and always be said. It is as follows: "To The of the discrete the same transformed and the set of the set Thee, O Lord, and to all who rest in Cannot be exchanged for money. The pill the doctor gives you is not worth the two dollars you give him for his professional 'call,' his labor and the same Christ our Lord.

Educational.

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There is a Mass in the missal called the daily Mass for all souls, and priosts say it very often. About one fourth of all the Masses I or any other visat says and for the source of the priest says are for 'the poor souls,' 'for the souls in purgatory ' as per in-tention of the offerers. And often his intention is made so as to include the ' most abandoned and who have no one to pray for them.' So, just as various individuals who are charitable and have the means, and various societies provide Christmas presents and Christmas dinners for the poor and the waifs and the abandoned, so Masses are said not only for particular souls in purgatory, but for all; and as the State officials over prisons and reform-atories (and they are good types of Pargatory) provide good things for their wards, so does holy Church and her officials provide for the general alleviation of all her children mprisoned and being purified in purgatory.

Answer 6. The benefit of a Mass said for the repose of the soul of John Jones, whose spirit has already gone to heaven or hell, is no more lost than a check sent to the same John Jones on earth. The check is returned to the sender if possible; if not, it is sent to the common treasury and used for purposes specially designed by the Government. So if his soul is either saved and gone to heaven, he does not need the benefit; or is gone to hell, it is of no use to him. it goes to the treasury of the Church, and is passed out to those whom it will benefit. God is the superintendent of this treasury and He knows how to disperse its treasury. The Pope as his vice president, sometimes calls on it for indulgences for those who have done a service with the intention of gaining indulgences.

It is true of all Masses that they are offered first to Almighty God, but par-ticularly of Masses said for the departed which are offered by way of suffrage to God to apply them to this or these souls mentioned, or as He sees fit.

These questions came not through the mission question box, as usually, but, by letter and we are pleased because they give us a chance to bring out interesting things on this subject. -The Apostolate.

20 For love of us, one by one, Christ taught, and suffered, and died. Each one of us, however lowly and unworthy can say with the Apostle: "He loved me and gave Himself for me.'

We shall find our Lord to be a true and faithful friend, a friend Who will sever tire of us, Who will pat up with our shortcomings and our selfishness, and be always ready to listen to us and help us.



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PRIEST AND PHYSICIAN.

mite towards insuring a happy holiday for their beloved pastor. It was a joy-ous surprise to myself when I learned DEATH OF FATHER MORRISSEY, WHO WAS FAMED FOR HIS MEDICAL SKILL that within four days the sum of \$900

had been raised. On the eve of Father Death recently removed a figure unique in the ecclesiastical circles in Canada, that of Rev. William Morrissey his parishioners called to see him, and say good bye. When these men put down on the table a bag of \$900, the for thirty years parish priest of Barti bogue, D ocese of Chatham, N. B. Born sixty eight years ago in Halifax, Father old priest, who had never had a hint that a collection was being made, was Morrissey originally intended to adopt the medical profession, but, after spend-ing some time in study, discovered that dumb founded. He could not even return thanks to the committee. It touched me to the heart, and it brought he had been called to a higher field of labor, the priesthood, His theological studies were completed in Rome. tears to the eyes of the committee, when they saw the old man lay his head upon his hands and weep-weep gratitude for this testimony of the love his par-

With the passage of time the priest became widely known as a physician of the body as well as of the soul, his fame extending over the whole contipent, and many people came to him from as far as Vancouver, in Canada, and Minnesota and Wisconsin, in the United Science

"Father Lawrence sailed for Earope. I, very unworthy as I was, and incap United States, to consult him and able of filling the shoes of such an ex receive the benefit of his medical United States, to consult him and ceptional man, took up my work with a knowledge. His oures were marvelous will, anyhow, and made my very best endeavor to do what should be done for the spiritual welfare of Pocomo. of God and the benefit of humanity. Easter overtook me two months after I His first patients were among the poor had come to the parish. It was then, of his own parishes, who were aware of course, the usual thing for the priest to announce an Easter collection which to him for relief. He compounded his to him for relief. He compounded his to announce an Easter collection which aided him to eke out a living around the year—a living that the ordinary dues hardly provided. Remembering, however, that the people had so re-cently strained themselves in giving to father Lawrence even more than many of them were able to give, I properly enough considered that it would be unfair to them to order a second col lection to be taken up after such

bection to be taken up after such a short interval. So, like a man of com-mon sense, I resolved to forego the to begin to show myself in my worst light. the modiful profession for the sense is a terribute. It was to show myself in my worst to be the sense is a terribute of the sense is a terribute in the sense is a terribute. It was to show myself in my worst to be the sense is a terribute. The sense is a terribute in the sense is a terribute is a t

taught in our schools, our colleges, and our universities to day that is just a brutal as it is popular. It is the phil brutal as it is popular. It is the phile osophy of Darwin, of Huxley, Tyndall and Spencer. It is a philosophy that tells us that all life-plant and animal and human-had a common origin i the coze of prehistoric river beds. tells us that one great law Loverns a life-the law of the struggle for exist ence and the survival of the fittest This bratal philosophy tells us that is an inexorable, universal law, that each must fight for his own existence

and rise on the sufferings and defeats of others. And they tell us that this contemptible, transitory triumph is all. " Where is there room for charity in this system ? Where is there room for the House of the Good Shepherd there are three thousand people in this ity whose names are not known to you r to the world, but who form a mighty, r to the work, but who form a migury, ilent forse working among the poor, the weak, and the friendless. Their lives and hearts are consecrated to others. Where in their lives is the law of evolution, the struggle for exist ence ? There is a straggle, but not such as our philosophers contemplate The Sister is consecrated to humanity and by herself offered up. Her strug gle is not for herself. It is not for pay It is not for advancement, it is not for experience, not to be abandoned a pleasure—it is the consecration of a life

" This is the highest form of charity as we have to day. I do not say that the schools, the libraries, the settle ment houses, and the various institu-tions that philanthrophy, that conpromise between Christian charity and the brutality of the doctrines of evolu tion, has raised up are bad. They are doing much good, but they are based npon sand. The people engaged in this philanthropic work are good, self sacri-

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THE CATHOLIC RECORD.

THE PRESBYTERIAN SYNOD. the wheel turning round brings the

The report of the Presbyterian Synod of Toronto and Kingston as presented by the Globe of the 14,h inst. is not without interest to us all. Two of the points are the only ones to which we call attention. It is perhaps worth while noticing the Scotch economy showing itself in the matter of railway tickets. It seems that the railway companies require the tickets of delegates to be vised or countersigned at an expense to each delegate of twenty five cents. A motion was made by one of the brethren to accept the report o the clerk of Synod or that the railway companies do the countersigning work at their own expense. Quite right and

dignified ! Why should these railway companies give reduced sates and then take twenty five cents for the delegate's signature? Is looks very much as i these soulless companies were suspic ious. The points, however, to which we Sooner or later the time arrives, refer are other than economical. One referring to books, leads us to think

that the Synod will soon establish an Index Expurgatorius. This it will surely do if it has the courage of its convictions. "There are a great many books in our Sabbath School libraries that should be burned." The Inquisi tion could not be more definite. Yet that was the language of one of the delegates and no doubt the sentiment of all the others if they had allowed their lips to speak their souls' best judgment. Why did they admit these books at all? And if they are not, to use the delegate's own expression, if they are not helpful why are they kept on the shelves? If nothing comes of it, as nothing will, it is gratifying for Catholics that these Presbyterians

think with us upon the subject of dangerous literature. Our superiors carry out the principle, thereby pro tecting the young and unstable. Our neighbors, not having authority, admit the doctrine, but are prevented from practical execution by their primary principle of private judgment. Tae other point is the falling off in the number of students for the ministry. One of the delegates recommended that publicly and privately "the claims of the ministry and the missionary ser tered the ordinance of believers' bap vice be set before young men and that tism to a distinguished priest, Rev. V. the General Assembly formulate a plan G. Bigajski, D. D." That was over for the recruiting the ranks of the six months ago, yet nothing has been ministry." This scarcity is not unlike heard of the new Baptist. Nor are the field nearer our own home. What man's antecedents known. Enquiries preference young men might give the were made all over Canada and the world over any sectarian ministry we United States as to who he was, readily understand. How our youth whether he really was a priest. Nothare tending more and more in the ing is known of him. His name does direction of the world, how vocations not appear in the Ecclesiastical direcdecrease and the fields extend and tory, so that there is every reason to need more reapers we fail to apprecidoubt the man altogether. "The ate. It becomes our people to pray Baptist" says he was born at Krako earnestly that the Lord of the harvest via. Poland, that he graduated with send laborers, zealous and learned, into the degree of Divina Divinitis at the His field to gather the ripening grain. University of Victoria. There is no

FRANCE AND QUEBEC.

university. D D. always stands for As the time approaches for the tar Doctor of Divinity. Nor are we ac centenary celebration our anxiety in quainted with any Catholic University creases regarding its Catholic charac Victoria, where a Catholic ecclesiaster, and most of all as to the represent tie or young priest would graduate. tation of France. More depends upon The only University of this name is this than looks at first sight. It is adsituated in Toronto. It is a Methodist visible, and indeed argent, that the institution and is properly termed

honor the celebration commemorates. And if Quebec sends a message back it will be the stern rebuke of righteous indignation at the sufferings inflicted by an atheistic republic upon devoted and patriotic Religious. We want none of this brood out here-Combes, Briand, Clemenceau or any others of that stripe. They will not be welcome-and they will be told so. There are men in France who represent more faithfully the ancestral and parent country of Quebec. Let one of them come-s hearty welcome to him. The others had better stay home to expel a few more priests or secularize communities. War upon religious Sisters is more in keeping with their taste than the Que-

Written for the CATHOLIC RECORD

bec celebration.

FIRST IMPRESSIONS OF A CONVERT CONTINUED FROM LAST WEEK.

when the convert receives the sacra ment of confirmation. He has, of course, already been taught, and has ccepted, the tenet that confirmation bestows, among other things, a special power and strength for our struggle against vice, and for the bold profes-sion of our faith. Bat as he well knows that he has already been called upon to display no little boldness in abjuring a popular for a much maligned re-ligion, it is difficult for him to realize that he is after all, somewhat deficient in that necessary courage which only confirmation can impart ; and that at first really severe impact of battle (and he may be sure the imps of Satan will soon put him to the test and force an issue) he would be in danger of repeating the denial of Peter. And how sure of his strength the as yet uncon-Grmed Apostle was when he de clared to Josus "Although all shall be scandalized in thee, yet not I !" The occasion having at last arrived, and the impressive sacrament duly administered, the convert is apt to say: Why did the Bishop give me, during the rite, a slight blow upon me, during the rite, a slight blow upon me, check saving : "Peace be to you "? my check, saying: "Peace be to you "? The blow signifies that you will suffer pain and humiliation. Your Lord and Master suffered that, and so must you. "If "I have a state of the second seco 'If," He said, " they have persecuted Me, so also will they persecute yon." But all revenge is forbidden, and the suffering must be in silence. This sacrament will enable you to do it, and the Bishop's slight blow and words of peace are to remind you of what you ave. A little investigation of the re have. cord of the so-called Catholic who re sorts to his fists in defence of his relig. ion will disclose the fact that he is an thing but an obedient son of the Church Not that defence is forbidden-far from it—but it must be accompanied by meekness and charity, by persuasion and kindness. How should I demean myself, asks our convert, if I come into personal contact with the Bishop? My general impression of Bishops has been that they are very austere and unapproachable individ-What am I expected to say and uals.

do? My dear convert, you may dismiss all nervous apprehensions. S:. Paul in his epistle to Titus tells us that, among other attributes, a Bishop must be "not proud" and "a lover of hospit ality" and Catholics have no reason ality to complain of the accessibility, gentle simplicity and fatherly solicitade of their Bishops. Instead of avoiding contact with them, they are far more apt to seek it, to crowd about him upon his approach, to kiss the hands which anointed to bless; to beg his were anointed to bless; to beg his benediction as a thing of value to their spiritual and temporal welfare, and not as a mere acknowledgment of his office and dignity; as something to be re-ceived and not imparted, even as the people of Judea crowded about our Lord hoping for an opportunity to kiss the hem of His garments. It will be only necessary if, upon presentation to a Bishop you observe the etiquette of genuflecting and kissing the episcopal ring upon his right hand, then waiting a moment for him to bless you by waking over you the sign of the cross, leaving it to him to direct the course of the conversation. Bat there is a propriety of time and place for such a demonstration. For instance it is not suitable, nor would it be expected at a railway station, or on the street, or any other public place in mixed com munities. I remember reading of the surprise and annoyance felt by the late Cardinal Newman when, upon the occa sion of some great assemblage of not ables, a certain nobleman who was a recent convert to the Church, rushed up to His Eminence, dropped on one knee, and besought a blessing ! Who can blame the Cardinal for the silent rebuke he administered by gently turn ing his back upon his too-demonstrative admirer ? Why, asks a convert, do Catholio visit shrines such as that of Ste. Anne de Beaupre? Will not God answer be beautre i will not could an and other i No, it is not so. True, God does not oblige us to pray in any particular locality in order to save our souls, but St. Augustine tells us that it out on that question. is perfectly certain, and experience demonstrated it even in the very earl-iest ages, that God is more pleased to be worshipped in certain particular spots than in others, and that He wills to attach special graces and favors to some places rather than to othersplaces that are unspeakably holy, and upon which He for His own reasons, and without consulting us or placing Hims If under the dictate of human reason, has bestowed special grace. Under the New Law (as under the Old) the temple is more holy than street, the sanctuary more holy than the the body of the temple. In the case of shrines such as those of Beaupre in send back to their friends at home? The republic of France (eserves no compliment, for it is a disgrace to Christendom and it has wiged out the glory and history of the event whose

MAY 23, 1908.

that God chooses to reward the devothat God chooses to reward the devo-tion and exertions of thousands who visit them. Naaman of old took the ground that one place was as good as another for God to heal his leprosy and flew into a rage with the prophet Eliceus about it, but had to admit his fault. (4 kings 5-12.15) (Prot. ver. 2 kings). And one Lord the ver. 2 kings). And our Lord Hidson, as a condition of curing a blind man, required him to make a pilgrimage to a celebrated pond or pool called Siloam. Hence the Catholic practice is quite scriptural. Quite a number of my non Catholic

triends greet me with "So you've gone over to Rome, I hear! Teil me, what led you to do that?" but my replies seem to fall mostly on deaf ears! is this, for they seemed curious to know? Curious, they are, no doubt, but as a but as a rule they merely wish to hear how you reply, not what you reply, reminding one somewhat of Pilate who asked of Jesus "What is truth ?" and im ately went away without waiting for an answer! (St. John 18 38) Some others of your old friends will no doubt take the position of the Indifferentist and say condescendingly "Oh well, Catho. say ics are a religious people, and no don't one religion is as good as another Now, you cannot be always stopping to argue with these-they're illogical to reason with, anyway-but you are bound in conscience not even to appear to coincide, and you can at least say "That is the doctrine of Indifferentism which forces one to hold that, in religious matters, God, Who is the very embodiment of Truth is indifferent to truth and falsehood which is untenable." No need of further argument. It's the Catholic case in a argument, it's the canonic case in a nutshell and no amount of special pleading can make headway against it. But they urge that Catholics and Protestants ought to be able to pray protestants for the pray for the property of the property for the property of the property and sing God's praises together, they they believe in the same and have the moral law in same mon, and they see no reason why I should not accompany them to church To this you might well ask why they refuse to worship with Jews. and we We worship a common Father and have the same moral law. Or why do we re-fuse to worship with the Mohammen-dans? We worship a common Father. The answer is perfectly clear and logical and reasonable. It we joined worship with the Jews we would thereby deny Jesus Christ. If we joined with the Mohammedans we would be denying the Holy Triaity. If we took part in Protestant worship we would at once, and unmistakably deny the Unity and inerrancy of the Catholic Church founded by Jesus Christ nine teen hundred years ago ! It is not bigotry, it is simple logic. As a recent writer puts it, when it comes to pray ing we join with those only who make the sign of the cross.

POLYCARPUS. TO BE CONTINUED.

SECRET SOCIETIES.

WHY CATHOLICS OBJECT TO THEM. From the Sacred Heart Review.

Kinaaird St. Cambridge, April 14, 1908. Editor Review-You will confer a great favor, if you will kindly let me know through the columns of the Review (this week,) if the ban of the Charch is on the Knights of Pythias, and if it was ever lifted from that order; also, what orders are now under the ban.

Has any order ever escaped the ban or had it lifted, because of the fact, that large numbers of Catholic members threatened to withdraw from the Church rather than from order ; and would such action be likely to prevent the Church from placing the ban on any order ? These questions have arisen through

controversy, and I will be pleased have you settle them. If I am not asking too much, I would also like to know what you know this so-called ex priest Slattery.

matrimonial legislation went into force, the marriage of any Catholic would, in same point to the same position so doe the everlasting Being bring the world. order to be valid, have to be celebrated mankind, everything to Himself once by a priest. No priest could celebrate such a marriage. Nor does his proposed more to begin His endless round of apostacy help him : for he still remains evolution. This theory excludes pera subject of the law. When society sonality in the Deity, and identifies the Deity with the created world. Here sets at nanght Christ's law and the is the double radical difference between administration thereof by the Church. when men of rank try to evade the law Christian religion and hegelian philosby blindfolding their own conscience. ophy. Christianity teaches as a fundsand when the sects lend themselves to mental principle that while God is One the fraud there is little hope of purify-He is three in Person-and that whilst ing the herculean stables of the upper He created the world He is beneath it supporting it, above it ruling it, and classes. It makes very little difference to the Church whether Prince Helie d nore intimate to it than the world is to Sagan is true to his faith and family itself, yet perfectly distinct from it. traditions, or whether he goes the way From Christianity spring union with of so many; but we are more shocked and scandalized that Protestant sects and ministers are so ready to yield in this most important matter. Where they should refuse they boastfully consent; and those whom they should discourage and prohibit, they welcome as brands snatched from the burning.

GERMAN ATHEISM.

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John. M. Rey

The Catholic Record

Price of Subscription-\$2 00 per annum. THOS. COFFEY, LL.D., Editor and Publishe

Advertisement for teachers situations want-de, etc., 50 cents each insertion. Remittance to accompany the order. Approved and recommended by the Arch biologe of Toronto, Kingston, Ottawa and St., Poinfrace, the Bishors of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Domision. Buberlhers changing residence will please ive old as well as new addres. Obituary and marriage notices cannot be inserted except in the usual condensed form.

ach insertion 50 cents, Mesers. Luke King, FJ. Neven, E. J. Brod-rick and Miss Bara Hanley are fully author ed to receive subscriptions and transact all ther business for The CATHOLIC RECORD, gent for Newfoundland, Mr. James Power of t. John. Agent for district of Nipissing, irs. M. Reynolds, New Liskeard.

LETTERS OF RECOMMENDATION.

nas Coffey :

Mr. Thomas Coffey :

Ottawa, June 18th, 1995. W. Thomas Coffey: My Dear Sir,-Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelli-pence and ability, and, above all, that it is im-mud with a strong Catholic principles and rights, and stands firmly by the teachings and author-ity of the Church, at the same time promoting the best interests of the country. Filowing these lines it has done a great deal of good for the welfare of religion and country, and its will do more and more, as its wholesome influence reaches more Catholic humes. I inforefore, earnesity recommend it to Catho-te families. With my bleesing on your work, and best wishes for its continued success. Yours very sincericly in Christ. Donarus, Archhishop of Sphenus. Apostolic Delegate.

Apostolic Delegation. Ottawa, June 13th, 1905.

UNIVERSITY OF OTTAWA

Ottawa, Canada, March 7th, 1900.

Dear Sir : For some time past I have read four estimable paper, THE CATHOLC 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 pleas-are, I can recommend it to the falthful. Bessing you and wishing you success believe me to remain.

LONDON, SATURDAY, MAY 23, 1908.

BAD LITERATURE.

A case in Avlmer brings to the sur

face what we fear is only too common.

Information was laid, in Hull, charging

a confectioner of Aylmer with selling

indecent post cards. They were first

found on one boy, a second lad was sent

to the store in order that he might be

a witness. It was bad enough to sell

them at all. What was worse was to

sell them to the young. The worst

feature still is that it is alleged that in

farious goods the man suggested to send

them to certain girls in the neighbor-

hood. As this case is before court we

have only to commend the Methodist

minister, the Rev. I. Norman, for lay-

ing information which may lead to far

reaching results. A man who makes

a business of corrupting the young by

tesching evil needs the severe atten-

tion of the law. We fear that for the

one caught ninety-nine escape. How

such poison gets into the retail stores,

or into the country at all, is matter

also for investigation. It is clearly

against the law. To cure the evil is

beyond any civil power. Not only is it

widespread and deep rooted, it has

branches and creepers all over, ensnar

ing the young with suggestive pictures

and alluring literature. When the

pictures will serve for a moment, the

reading will endure for hours. The

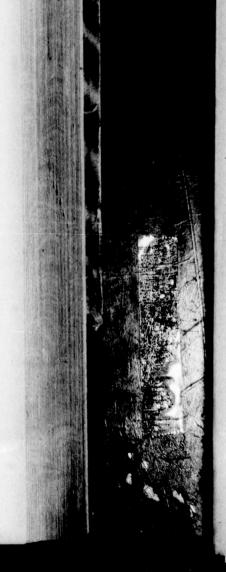
imagination is inflamed, the mind dis-

order to encourage the sale of his ne

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

He who soweth the storm shall reap the whirlwind. Germany is feeling the force of this proverb-for over the land sweeps a wave of atheism which threatens to destroy all the marks of the Christian religion and to uproot the principles of Christian morals. This is the whirlwind and harvest. The sowing of the storm was in the false philosophy which they have so persistently maintained and whose authors they have so exultantly lauded. The movement is desolating the primary schools, driving the children to despair and suicide. It has penetrated the halls of higher learning where leaders of thought are teaching, and where succeeding gener ations of disciples are being formed for the wider dissemination of doubt and unbelief. Nor is it limited to schools. The propaganda of atheism is prosecuted systematically and enthuslastically. Atheistic literature i scattered broadcast amongst large reading circles, and a monthly period ical entitled " The New Theory of the World" is circulated largely in every university town. So bold has this magazine become that it claims er pressly that the time has come to bandon the past, and formulate "a new and firm basis of morals by means of a theory of the universe which is at once simple and in harmony with our age." This theory is known by the name of monism. Religion, as we our selves know it, is dead and gone. It does not satisfy educated people or conform to the demands made by the principles of science. Whatever ser vice religion may have rendered man kind either in the worship of God and the conduct of life-all is over. Nor is the word of gratitude heard for the work of nineteen centuries of Chris tianity. Faith has closed its history Monism is writing its first chapter. Monism is another name for pantheism and is so called because it teaches that all which exists is one and the same thing in nature, substance and essence. All distinction is limited to manifesta tions, and in no way reaches down to sipated, and the heart corrupted. Val- the essence of things. There are

God, freedom of sonship and immortal consciousness of individual exaltation and conservation. From monism spring atheism, fatalism and the ultimate un conscious absorption by the impersonal absolute Being. The problem of morals Christianity solved through the principles and example of its di ine Founder. Society found in Christ its Saviour and Legislator-just as the individual finds in Him grace and newness of life. Is the world weary with the burthen? In stead of turning away from the Living Truth, let the world heed once more His standing invitation : "Come to Me ye who are burthened and heavy laden, will refresh you." The world, it may be, is weary. Its renewed vigor lies not in abandonment of Christianity. but in fidelity to its immortal truth and its sanctifying power. As we look forth from the security of St. Peter's ship, what a consolation that we are not floundering in the stormy waters of doubt-what gratitude that the voice of the Supreme Pontiff is heard warning us against the very dangers which threaten Germany. ARE THEY THE SAME? A way back in last October, or perhaps a little earlier, the French Baptist Church of Montreal witnessed what the Baptist organ calls an interesting and impressive ceremony. "In the presence of a large and attentive audience," says the report, "amongst whom were many Roman Catholics, the pastor adminis



the place of not two things in the and coarse jokes dress in the plumage universe, there is only one. Taings of wit. It is not post cards, lewd and which seem so different are but the indecent as some are, which are doing manifestations of the one thing. the most harm amongst the young. It Spirit and matter, living beings is the abominable literature served as well as inanimate, individual to the public for Sunday reading, men are not different so far as Many of these papers stoop to the low- their being and essence is concerned. est tastes and tendencies of undiscip-They are one in being; they are more lined passions, befouling everything ly different manifestations or evolutions they touch and desecrating the day whose name they bear. If the Lord's Day Alliance would, instead of wasting their guns upon a few slot machines. turn them upon the Sunday papers they would confer a real benefit upon the community. Purity in literature and the machine art of every class is woefully needed; for the laxity of morals, free libraries and the evils of co educa tion hasten to desolate and ruin homes where virtue should reign and which reverence should sanctify.

WILL TURN PROTESTANT.

It was announced by the papers the Material attributes give evidence of a other day that the Prince Helie de material substance, as immaterial Sagan has decided to become Protestthought points to an immaterial soul. ant. He had determined to marry It all things in the world were mere Madam Anna Gould, formerly Countess manifestations of one single Being, it de Castellane. The Church, not recogwould follow that the same substance nizing this or any other divorce, would would at the same time and in the not allow the marriage of the Prince same respect be free and not free, in with the Countess. " If he remained a telligent and non-intelligent, spiritual Catholic there could be no religious and non-spiritual. Creation must be marriage," says the despatch, "and in this hypothesis denied, and emanaconsequently his wife would not be tion substituted for it. Freedom accepted by society." To avoid all vanishes and yields to fatalism. Indithis the Prince takes a short cut by vidualism is nothing, monism is every giving up his Church. That is certainthing. All being and all activity are ly one way of getting over the stile; explained by the one Being who is but we hardly think it is a princely the first principle whose manifestations way. Nor can he reconcile it with begin from Himself and eventually return to Himself in the unconscious his conscience, unless his conscience is atterly distorted. Since the new fulfilment of His own nature. Just as color.

Victoria University. It is most improbable that a Catholic ecclesiastic. more especially a foreigner, ever studied there. No such name is on their list. The whole thing looks fishy. We should be very thankful if any of our readers could give us any information about this new ex.

such place as Krakovia mentioned in

our atlas. The degree, as quoted, is

meaningless and was never used by any

Whilst we were searching for this of the one Absolute Being, Who deone another appeared upon the stage. clares and evolves Himself in countless with his photograph and record ways. The world is not, according to in The Catholic Universe of Cleve Monism, really distinct from the divine land. He played the other part. substance. They are no more distinct it is the case of an alleged than the individual is distinct from his ex . minister who tried to study of France and the French Canadians of own spirit-no more different than the for the priesthood. He calls himself man from the sots of his consciousness. Edwin Metsieder. He had first acted as Lutheran minister in Philadelphia, And because the things of this visible world are simple evolutions and mani was received into the Catholic Church festations of an eternal, necessary and and eventually started to study theo infinite Being these things must partake logy in Cleveland. He told a rather romantic story which, but for a re-

of the same character. They must be eternal, necessary and infinite. It porter, might never have been probed follows, as night follows day, that every or contradicted. He had, it was true, nature is revealed in its manifestations, served in a Lutheran Church, but only every substance in its attributes

whole

for four Sundays, when he was inglori tenberg, in Germany, to whom he had re He had stated that his father, Frederic German gymnasium of Helibroun. No one of the name ever taught there. The game was up. But before he could Our Montreal Baptist appeared on the scene last October. Now it may be possible that these two are identical, one and the same individual. Any chameleon is able to change his

Government will see eye to eye with us upon the subject. It would really be far better if France declined, even at this hour, to send any one than that it should send one who represents her spirit and policy of to day. We hope that Catholic public opinion will not be mute. If ever an object lesson should be given, and fraternal correction administered by members of a family to blood relations who have fallen from their high estate and who have forgot ten their traditions, the coming event affords the opportunity. What is there in common between the third republic Qiebec? Not religion, for that repub lic is based upon revolution and boasts of its suicidal anti Catholic spirit and policy. All that Quebec holds dear republican France despises ; all that republican France plunders Quebec sup ports and encourages. Is it republican notion ? We want no seed of that kind imported from Paris. That weed might soon over run the land. The number of those who dream of a French repubously dismissed. The Bishop of Rot- lie is not so small that we can afford to smile or sneer at them. Still less can ferred, knew him not, never heard of him. Catholic Quebec welcome any of the descendants of Voltaire or Rousseau who Metsieder, was a professor in the may come with another prospective social contract in his pocket. France -- republican France -- can take no pride in the celebration. Quebec stands be confronted with the evidence he as a monumental protest against its had left the Seminary. This last doing so. Religion more than politics gentleman disappeared from Baltimore or commerce founded Quebec, saved it Seminary Feb. 28 of the current year. for England in historical crises, and is its His reception into the Catholic Church strength and glory to day. What conhad taken place about a month before. pliment at a banquet could Quebec pay to its mother-country, or what message

Trusting that you will find it con-venient to answer these questions and thanking you in advance. I am. Very truly yours, REMACHUS

Our correspondent's letter gives us an opportunity to say that secret socie-ties are a danger to civil no less than to ecclesiastical society, and that the condemnation by the Church of these societies has been due to these facts. It is the duty of the Church to safe-guard the lundamental moral principles on which Christian States have been founded. It is unfortunate that many non-Catnolics will always criticize occlesiastical legislation regardiess of its merits; but it is still more deplor able that even some Catholics especi-ally so-called intelligent Catholics, blindly take sides in these, as in other matters, against the Church. Many non Catholics, however, men who have een really patriots, and able to rise above sectarian prejudices, wishing to protect the interests of society, have been at one with the Church on this subject. Let us confine ourselves to our own country. The issue of one of our presidential elections, that of 1828, turned mainly on condemning secret societies. At that time also, and subequently, State elections were fought

JOHN QUINCY ADAMS AND THE FREE MASONS

We have been reading recently with great interest a volume of letters addresses by John Quincy Adams en-titled "Letters on the Masonic Institu-tion." From these letters it is clea that both John Quincy Adams and his father, John Adams, the second presi-dent of the United States, looked with great di favor on the Masons and all their branches, including the Knights Templar. It appears that in 1831 during a fierce controversy on the merits and demerits of these organizations it and demerits of these organizations it was said that both father and son had belonged to the order. John Quincy Adams, speaking for himself and his illustrious father, wrote a letter to the Boston Press dated Aug. 22, 1831 in which he denied in very emphatic language that he or his father ever belonged to the craft. MAY 23, 1908.

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In this same letter he says : "The use of the name of Washington, o give an cdcr of sanctity to the instito give sh turn is, in my opinion, as prwarisntable as that of my father's

This information regarding Washing This information regarding Washing top, in view of the claim made to day that he was a member, is very interest-ing as it comes from a man who had ing as it comes from a man who had leg as to training of knowing the facts. He gives a peculiar and rather striking instance of the length to which Masons aill go to claim illustrious men as memwill go to claim illustrious men as mem-bers. He calls attention to "an affi-davit aworn to before a Masonic magis-trate by a Master Mason, that he sat with me (Adams) twice at meetings of s lodge at Pittsfield, Mass." Mr. Adams avers that this onth is false

a lodge at rittsneid, Mass." Mr. Adams avers that this oath is false, and that he never entered a house in Pitts field in his life. Again, writing to a friend under the date Sept. 22, 1831, " My dear Sir, go to the records of

"My dear Sir, go to the records of the courts. You will find witnesses re-fusing to testify upon the express ground of Masonic obligations, avowing that they consider those obligations parameters to the laws of the land. You will see them contumacious to the de-cisions of the court, fined and impris clisions of the court, need and imprise oned for contempt, suffer the punish ment rather than bear the testimony. You will find much more. You will find Masonic grand and petile juries, summened by Masonic sheriffs, eager to it more the trials, perverting that summerical by Matchie theorem, age to sit upon the trials, perverting truth and justice when admitted on the array, and often excluded upon challenge to the favor; and last of all you will find the favor; and last of all you will find one of the men, most deeply implicated in murder, screened from conviction by one Mason upon his jury." A PRESENT DAY CASE.

That the Masons of our own day vio late their oaths and subordinate the interests of the State, to the interests of individual Masons, even when these are criminals, has been proved recently in the city of Hartford, Conn. A prominent Mason, Dr. Griswold

A prominent mason, Dr. Grawond min. The poor mac, blinded by some by name, wes, not many years ago, tried for and convicted of arson and is laboring for years in virtual agreement with the Rationalists of Germany to subvert the very foundation of Chris-tianity, namely, the Divinity of our has just been expelled from his logge, "and from all rights and privi-leges of Freemasonry," the principal charges against him being that he di-vulged the secrets of a brother. It seems that Dr. Griswold, the incen-diary Magon confessed to Dr. Jack-son, the expelled one, that he and from all rights and privithe expelled one, that he was guilty of the crime of arson, and when latter physician was called to the testify in court, he stated that fact. For this he is now expelled from his lodge, while the convicted incendiary retains his fellowship and good standing in the order. The Hartford Courant, speaking of

this matter, says: "Is it possible that there are reputable citizens of

threatens the whole community to save a man from the punishment that the

Obviously it is impossible to go into

this phase of the case at greater length

"Secret societies prevent the impar-

the necessary and wholesome action of

political parties. The judges on the bench, the juryman in the box, and all

republic, can, with any self-respect,

member of a secret society. . .

Christian body. . . . Every good citizen should make war on all secret

ocieties, and gave himself no rest uptil

law prescribes for such an offense?'

Philips. He says:

LYCARPUS. ED.

LES. TO THEM.

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teview. ridge, 14, 1908. ill confer a indly let me of the Reban of the Inights lifted from

escaped the of Catholic thdraw from a from the ion be likely n placing the

lers are now

isen through te pleased to nch. I would

know about find it conaestions and COMMUNITIES. Hutton Webster, Ph. D., standing or the Doctorate in Political Science l am, ly yours, REMACHUS. for Harvard University, wrote a thesis on "Primitive Secret Societies" which the MacMillan Company published last year. The character of this work tter gives us secret socieno less than is indicated by the high estimate which the Athenneum in its April issue gives. According to Professor and that the arch of these) these facts. Webster, secret societies originated among savage tribes, and are found arch to safe ral principles among all uncivilized people-among the North and South American In a have been te that many ava criticize dians, the Negroes of Africa, the wild inhabitants of the Fill Islands, the Australian and Now Guines tribes, the regardiess of more deplor. holics especi-it Catholics, Chinese, the Melanesian Islanders and the New Zealanders. There we have the whole thing ---initiation ceremonies, the whole thing ---initiation ceremonies, "degrees," "lodges." etc., etc., ; and the high-sounding titles those savages wear will cause our "Knights of the Brazen Serpent," "Grand Elect." B, as in other urch. Many ien who have able to rise es, wishing to "Most Excellent Master," "Frind Elect, "Most Excellent Master," "Perfect and Sublime Mason," and "Sovereign In-spector General" to turn green with envy. Professor Webster also shows society, have hurch on this ourselves to sue of one of that, as these savages come under the influence of Christian civilization, "the that of 1828 mning secret initiations," the "degrees," "lodges," etc., etc., disappear. It must be a source of pride to our civilized and Christian "Grand Knights" at d "Ex alted Hierophants" to learn from the professor that they owe their silly titles and oblight the source of t also, and sub s were fought ND THE FREE and childish trappings to the savages of Borneo and other lands. This fact sugrecently with of letters and gests a subject for debate at the next cy Adams en-sonic Institumeeting of the lodge : meeting of the lodge : What does re-version toward ancestral type indicate? rs it is clea dams and his second presi-s, looked with It has been shown again and again that " the fraternal charity " cry of these organizations is a fraud, and their charity is a counterfeit of the genuine article which Christianity inasons and all g the Knights troduced. Bahold genuine charity which thousands and hundre is of thoust in 1831 duron the merits sands of men and women devoting their ganizations it lives, without compensation, to help the poor, to nurse the sick, to bury the and son had John Quincy mself and his Aug. 22, 1831 rery emphatic father ever

brown, yellow or white. This is char-ity, the charity of Christ, the charity that is vitalized and finds its expresthat is vitalized and finds its expres-sion in the Church of Christ. The charity of secret societies may be mntual aid, it may be giving of a quid pro quo, the result of a bargain, but it is a mistake to call this bargain a charity.

charity. IMPORTANT FACTS. Before going forther into this subject of secret societies, we wish to say : 1. That it belongs to the Bishop of the

diocese to take cognizance of such questions. 2. In this country at pres ent, the question whether a society in for is not a secret society must be re-ferred to a commission consisting of the Archbishops of the country or, finally, to the Holy See itself, not to any priest or layman.

Certain societies have been forbid

den by name and later we shall men-tion some of these. But, before doing so, we wish to call attention to cer-tain important facts which appear not to be multiplication of the source to be well enough known Lately we hear nothing from a certain section of the Protestant press but criticisms of the Holy See. The reader gets the impression that Rome is too ready to condemn, that it is unreasonable and uncharitable in its prohibitions and condemnations. The truth is there is no tribunal in the world which can compare in tolerance, patience and charity with that of the Hely See. This patience, this slowness to con-demn, have been frequently commented on and even critized. That Rome in slow and sure has become a proverb. In our day this characteristic has been

well illustrated, for instance, in the case of the Abbe Loisy. It is now several years since this unfortunate priest was first warned by his own immediate superiors; it is more than two years since Rome cantioned him, and finally our Holy Father, forced by the magnitude of the scandal given, has been compelled to excommunicate him. The poor may, blinded by some subvert the very foundation of Chris-tianity, namely, the Divinity of our Lord and Saviour Jesus Christ. The Good Shepherd, therefore, whose divinely conferred office it is to lead his flock into wholesome pastures, has come to the assistance of this flock

none too soon.

ROME NEVER HASTY. Remember, Rome never acts hastily. The world at large has no idea of the pain it gives the Holy Father to dis-cipline one of his children, nor to what lengths he will go and the patience be will exercise to correct the erring, or recover the straying sheep. But when this patience will have been exhausted in vain, our Holy Father will then be obliged to follow the example of St. Paul and "with the power of our Lord Jesus Christ to deliver such a one to Hartford who believe that any lawful organization can compel a man to con-ceal his knowledge of a crime that Satan . . . that the spirit may be saved in the day of our Lord Jesus Christ." May Plus X. experience the joy St. Paul enjoyed in pardoning the excommunicated but repentant Corinthian. This repentance was granted, we may be sure, to the pray-ers and perances of the pions Corin thians, a fact that tells us plainly that the recovery of the lost sheep in the Providence of God depends in no small but we must give the opinion of a man so well known and so highly respected in this community as the late Wendell measure on the prayers and good works of Catholics. Our correspondent's tial execution of the laws and obstruct letter brings to our mind this great important fact, namely, that lying the disciplinary and penal legis the machinery of politics feel the tyranny of secret societies. No Judge and no executive officer, especially in lation of the Holy See is the loving Christian heart of Pius X. who directs and controls all.

SECRET SOCIETIES WHICH HAVE CHAP Every fair man sees their bypocrisy LAINS. Masons) in pretending to be a

There is a second important truth worthy of our consideration, it seems to us, before we attempt to answer in detail our correspondent's questions they are forbidden by law and rooted out of existence." RECRET SOCIETIES HAD THEIR ORIGIN AMONG BAVAGE AND BARBAROUS COMMUNITIES IN BARBAROUS

THE CATHOLIC RECORD.

A post To

who,

formation he needs.

A DRAMATIC EPISODE

United States. There had been no re-

markable increase in the Catholic popu-

vice of the Elks is allowed to be used in "DEATH OF JOHN T. SCULLY." "The body was taken to St. Paul's Cemetery, Arlington, for burial, and at

Conceptery, Arington, for buriat, and at the grave the service of the Elks was held. It was conducted by C. F. J. McCue, E. R., E. E. Clark, E. L K., Samuel H. Grover, E. L. K., atd Peter Noonan, Chaplain. A male quartette under the direction of Mr. Varney sang appropriate selections " appropriate selections ' One year ago last September we re-

ceived a letter asking a similar question. The best answer we can make to our present correspondent will be to republish from the Review of Ostober 1906, the let'er we then received and the reply we made as follows : "BITUAL OF THE ELKS IN & CATHOLIC

CEMETERY. "Boston, Mass., Sept. 26, '06.

Editor Review : "In one of the Boston papers I read Ist week an account of the funeral of John H. Griffin of Quincy. Having told of the Solemn High Mass at the oburch, the paper said: 'At the grave may and the service of the Elks was read in this city for the first time by Daniel J. Deasy, exalted ruler, and a quartet somposed of Miss Angela McCarthy, Miss Josephine McCarty, James Lee and Dr. Daniel B. Reardon, sang "Neaver My God to Thee," and "An Absent Brother."' "Does the Church allow the burial

service of the Elks or any other secu-lar society to be used at the grave in her cometeries? "Respectfully, "S."

"[Certainly not. Our correspond-ent may rest assured that the Church would not, indeed it would be more correct to say, that the Church could correct to say, that the Church could not, tolerate any other burial service than her own. This ritual of the Elks was used, of course, without the know-ledge or approval of the clergy who have charge of the cemetery.

"This incident illustrates very well the danger Catholics, who live in Pro-testant communities, are in, of innocently adopting ideas and practices, foreign to Catholic principles. Unforeign to questionably, Mr. Deasy would be the last man to substitute the burial ser-vice of the Elks for that of the Church, had he known it to be unlawful. " It would be just as reasonable for

the Elks to use their ritual in the charch as to use it in the cemetery. The cemetery, as well as the Church, has been solemply consecrated and blessed and forever dedicated to the service of God and His people. In the mind of the Church, and according to the law and teaching of the Church, the cemetery is sacred ground, enjoy. ing in many ways, the honors and privilages of a church. Indeed, in a very true sense the cometery, the resting place for a while of her de parted children, is a church. This is why it was blessed and solemnly con secrated by Holy Church so that it may be a fitting place to lay the sac red b dies which have been the temples of the Holy Ghost and which one day will be the companions of the angels in Heaven. That is the reason also, why our Mother, the Church, will allow nothing profane to enter. Naither husiness nor pleasure nor showing the second Neither business, nor pleasure, nor profane rites are allowed here any wore than they are allowed in a church. Holy Church ordains her ministers, clothing them with a nor-tion of her own powers, putting into their hands her own liturgy and ritual to be used for God's people both in life and death. The Church can toler ite nothing foreign to this teaching, to this practice. She can brook no rival ritual in her churches, or in the con-

secrated fields she has prepared for the sacred bodies of her departed children. Nothing profane must ever obtrude itself into the consecrated ground of the Churches cemetery.-Ed. Review]

The mistake is sometimes made of imagining that we are free to do as we please on matters of this kind un-less the Bishop or Archbishop speaks, whereas it may easily happen that he does not how or more likely he may

" PIETY NOT A GOWN."

he joined the order in good faith and before it had been condemned ; 2, he must show that there is no danger of scandal, and declare that his sole An interesting lecture before the Christ Child Society of New York Cathmotive for retaining his connection with the order is to save his financial interests, and that he will discontinue edral parish, Rev. Dr. C. F. Thomas pastor of St. Ann's church, criticised the Catholic society women who he said, "lay aside their religion after each Sunday and attempt to gain dis-tinction in the social world through the for any other purpose further inter-course with the order ; 3, he must also show that he can not leave the

show that he can not leave the order without serious financial loss to himself and his family; 4, there must be no danger to himself or family of losing their faith and, in case loss press." Dr. Thomas spoke on " The Catholic Woman in Society," and said that no matter what social prominence a woman of death there must be no danger of an might attain she could still remember an Catholic funeral. Even when all and practice her religion even in the midst of the social whirl. "What definition shall we give for these four conditions concur, no priest

these four conditions concur, no priest or even Bishop has power to absolve. The party must have recourse to the Apostolle Delegate. In a letter dated November 10, 1896 the Apostolic Delegate wrote: "Whenever such a person is in danger of death any priest may absolve him if the positiont prowoman? You can answer that better than I can. I speak of the educated and refined woman, and even include the mannish woman, one who can drink a cocktail and still retain her composure. may absolve him if the peritent prom ises to apply on his recovery to the Apostolic Delegate." A Catholic woman is one who is in flu-enced by Catholic ideas and principles. "The Catholic woman should not

the last question of our correspon consider her religion a gown to be put on on Sundays and during Lent. This is dent we reply : every one in Boston, we may say in the United States, E gland what some believe and profess. That belief which many are promulgating is somewhat kindred to modernism, which land, ought to know by this time that this poor man Slattery is a priest fter repeated warnings, was finalis the tendency of certain people in high clerical and professional places to minimize the teachings of the Catholic ly suspended by the present Archbishop of Dablin, Ireland, the Most Reverend Ductor Walsh, for confirmed and scan-Church and make them accord with the dalous habits of drunkenness. This punishment opened his eyes to "the errors of Rome." His history, like all up to-date religion-with art or literature or society. "The Church makes her children toe

such histories, is one to excite our pity the mark-yes, and has her own views, and our compassion. What we know besides of this poor man would fill several pages of this paper, but our correspondent probably has now the inwhich have been proved by time, but it does it for the sake of your immortal acces it for the sake of your immortal soul. The gates of heaven will recog-nize no calling card but righteousness and no dress but virtue and piety. "A Catholic woman in society should

always show pride in her religion and its practice—at the Belvedere and Leh-man's Hall and at the seaside. If you CIRCUMSTANCE OF DELIVERY OF PAPAL BRIEFS IN THE UNITED PAPAL BRIEFS IN THE UNITED STATES ONE HUNDRED YEARS AGO. man's Hall and at the seaside. If you would make the sign of the cross and give thanks for a meal in the privacy of your home, should you not be as thankful when at some social function where you are getting pleasure? Re-member, God gave you the fcod and the pleasure, too. Society teaches politeness. Why not be consistent and thank God for the good things of life 2 The establishment of the four Dioceses of [Philadelphia, New York, Boston and Bardstown (Ky.) one hundred years ago was a dramatic episode of American history. It was partly brought about and in a way entirely the pleasure, too. Society teaches politeness. Why not be consistent and thank God for the good things of life ? "The Church does not condemn society, with pleasure and a certain amount of freedom, but it does condemn license and excess. You should follow the example of Judith and be couragegoverned in its carrying out by the turmoil created by Napoleon in Italy. The Pope of the time was virtually a prisoner and feared actual imprisonment in a short time. By 1808 the Napoleonic regime had reached Italy and threatened the very home of the Church. The ecclesiasti-cal exigencies of the times prompted immediate extension of the Church's ous. It has been said that a woman before thirty is beautiful and after that she is clever. I prefer the clever ones. Immediate extension of the Church's machinery to provide against what was feared would be a prolonged lapse in its freedom of action. Until that time one Bishop, the Right Rev. John Car-roll, of Baltimore had sufficed for the They are usually more reliable."

" CHURCH SUICIDE."

EADING PROTESTANT PAPER FORE CASTS S ANTISM SUBMERGING OF PROTEST

lation suggesting the need of a great extension of the hierarchy, but on April 8, 1808, the Pope made Bishop From Literary Digest. Church suicide is viewed as one o the special cases of race suicide by The Harald and Presbyter (Dincinnsti). If, Carroll an Archbishop and created four new Bishops for the United States. Herald and Presbyter (Dincinnati). Father Luke Concanen, named as first B shop of New York, was in Rome at the time and in fact, had never seen as has been urged by a high authority is politics, what are called the superior races abstain from the rearing of chil-dren, "the fact becomes noticeable not only in the commonwealth, but in the churches as well." Consequently "if the United States. He was an Irish Dominican who was, however, deeply interested in the American missions and Interfected in the American missions and had done much to help them. He was consecrated at once, April 24, at Rome, and intrusted with the pallium for Archbishop Carroll and the bulls of inany church expects to hold its own in any city or community, it will not do to depend simply upon the training of its own children. Too often the children are lacking to continue the church in its old life and strength, and unless estiture for the three other new Amercan Bishops. Affsirs were becoming warm politically, General Miollis, the Napoleonic military officer in command other elements are steadily evangelized there will be soon a real shrinking in the church enrollment." An instance the R man district, becoming daily the caurch enrollment." An instance illustrating the foregoing is cited in the case of the Brick Presbyterian Church of New York. We read: "The Year Book shows 1,003 com municants, and offerings for the year of nore and more exigent in his dealings with the Vatican. Care was needed in

etting out of Rome even, to say noth-ng of securing passage to America. .eghorn was tried first by Bishop Concaten, but the American ship expected had been "chooed" away by the watchful British cruisers. Hearing there was a better chance at Naples, \$155 736, making a scrong, influential and beneficent organization. The Sab-bath school statistics show that of the 487 families of the church only 87 have children under age, and these 87 fami-

the new prelate made his way there and his real troubles began. THE POPE'S MESSENGER HELD UP There was an American ship avail-able, but the French authorities got wind of the arrival in the city and the angle of the wandering churchman, and a compared to the serven years of substances of the serven years of the serven years of the server yearv

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5

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tives," Limited, Ottawa. "Such figures emphasize the reason

for the comparatively slow growth of our leading Protestant churches in many places, or rather their steady decline in proportion to the growth of the population as in many great cities. They also emphasize the reason for the growth of the Roman Catholic Church in the same places. One year may not see a great change, nor ten, nor even twenty. But the change is coming. In thirty, forty, or fifty years the changed conditions become apparent to all, and unless there comes a rever-sal, a century will see a catastrophe submerging our Protestantism in our great cities and the handing over of our institutions to those who, faulty in many ways, are true enough to God and His laws to suffer the little children to come to their homes."

CARDINAL GIBBONS ON THE MODERN WOMAN.

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

contronted by her great mother. Mary's portrait gazes down npon her from he wall. Her name is repeated the pages of the book before her. Her eulogy is pronounced from the pulin her honor. Festivals are celebrated in her honor. Festivals are celebrated in her praise. In a word, the Vieta Mother is indelibly stamped on the intellect, the heart, the memory and the imagination of the Christian daughter. "The influence of Mary, therefore, in the moral elevation of women can hardly be over-estimated. She is the perfect combination of all that is great and good and noble in womanhood, with no alloy or degradation. Hers is exquis ite beauty, but a beauty more of the scul than of the body ; it delights without n'oxicating. The contemplation of her excites no inward rebelilon, as too often happens with Greeian models. She is the mother of fair love, devoid of sickly sentimentality or sensuality. In her we find force of will, without her moral strength and heroism, without the sacrifice of female grace and honor-a heroism of silent suffering rather than of noisy action."-The Assembly Minutes of last year that this church of 1 000 members had a total Casket.

Council of Britimore concerning such matters. It says: "If any society arrogates to itself the right to appoint a priest or any minister of worship (chaplains, prelates) and uses a ritual and religious services according to its own will, the members of such a so ciety incur the censures against schismatics and heretics." Here is a new question altogether. Forbidding so cieties because they are secret is one thing, but forbidding them because they are schismatic and heretical is of course an entirely different question Yet strange to say, certain societie insist on electing their own chaplains and elaborating a ritual. The Catholic members who do all this would of course recoil with horror from such a position if they suspected that they were adopting Protestant principles and following Protestant practice. What is the underlying and distinctive principle that separates, not only Pro-testantism but the hereates of all ages, from the Church? This: the substitu-ting of the authority of the individual or some number of individuals for the authority of the Church. Revelation has been committed to the Caurab. has been committed to the Courch ; she is its only authorized teacher, she alone has power to legislate in this wide do main; she alone may appoint rituals, and these official rituals alone may be used in her churches and burying grounds. She alone has the right to ordain and authorize priests to exer-cise their functions. Protestantism teaches that the people select the min ister and empower him and may dis-charge him at their sweet will. Selec-ting or electing a chaplain, therefore, is in principle Protestant. Preparing or using a ritual for religious service is Protestant. Therefore the Council of Baltimore echoing the teaching of the Church says that societies which select a chapel and appoint a ritual are schismatics and heretics.

Trees, without compensation, to help the poor, to nurse the sick, to bury the dead, or teach the ignorant or clothe the naked—not to the members of Jesus Christ, whether their skins may be black,

does not know, or more likely, he may be averse to noticing such matters, preferring to leave us free to follow that Catholic instinct which seldom errs.

We now turn to our correspondent's questions: 1. "What orders are now under the ban of the Church?" Our answey, restricted to the orders exist ing in this country, is: The Free masons, the Odd Fellows, Sons of Tem perance, and Knights of Pythias. 2. "Has any order ever escaped the ban or had it lifted because of the fact that large numbers of Catholic members threaten to withdraw from the Church rather than from the order ?" Answer, never, The Catholic who maintains the affi mative of this question could never have read much of the history of the world. One case of such shuffing, or double dealing, or diplomatic methods, would discredit forever the laim of the Church to be the teacher of truth and the witness to Jesus Christ and His Gospel. Could Clement VII. tergiversate in the case of Henry VIII, England would be Catholic t day. Of course, our correspondent must understand that the Church is laws to accommodate them to the new needs of the people. The Church has this power to change her own laws, but when it is a question of changing the laws of nature or certain positive laws of God, the Church is powerless. The illustration of this principle will appear in the reply of the ecclesias tical authorities to certain Catholic members of the condemned Knights of Pythias. These members, who had in good faith paid a good deal of money to the Knights, brought every possible influence to bear upon the authorities to save their insurance for themselves and their families. Rome replied There is involved in your membership a violation of the natural law and we

ncanen was arrested on the ground being a British subject. He was for-

being a British subject. He was for-idden to leave the country, and the hipping masters were warned not to ske him away. The Bishop was blaced under surveillance, but does tot sppear to have been actually im-prisoned. He could not get away from this church, is said to have had but two aples, however. Meanwhile, the ope himself had been placed in custody this church, is said to have had but two children in its whole row of brown d could not help him. The head of stone-front houses. e Church was hurried from place to ace, finally bringing up in Savona, here he was detained virtually

isoner until 1813 Bishop Concanen lived all the while a monastery of his order in Naples, and it may be presumed, planned, how ever fruitlessly, some way of getting to America with the pallium for Archshop Carroll and the buils of investiare for the American Bishops. Church sage prescribes that insignia and docents of such importance go by special assenger only, whose powers may not e delegated except under extreme be observed. The time came in 1810 when he Bishop's health failed, and in June e died in Naples.

Just what happened to the ecclesiasal material entrusted to him has t been cleared up, but it reached isbon shortly after the Bishop's eath, and in September, 1810, reached altimore, where preparations were at nce instituted to invest the new pre-stes. Early in Ostober Archbishop Carroll received his pallium. On O :to ver as consecrated. On November 1 Bishop Cheverus, of Boston, and on November 4 Bishop Flaget, of Bards-orm of the consecration string wn-all the ceremonies taking place Baltimore. New York's second shop, and the first to actually take ossession of the See, Right Rev. John Connolly, O. P. D. D., was not conse-rated untill three years later.

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THE CATHOLIC RECORD.

6

FIVE-MINUTE SERMON. Fifth Sunday after Easter

THE THREE STEPS TO HEAVEN.

"Blessed is the man whose help is from es; in his heart he hath disposed to ascend steps." (Psalm ixxxviii, 6)

Next Thursday the Church will cele brate the feast of the Ascension of our Lord ; the day on which His sojourn in this vale of tears came to an end, when this vale of tears came to an end, when He entered upon the possession of that glory which He had won by His obedi-ence in this world. In the Collect which is said at Mass on this feast we ask " that we who believe that Thy only Son, our R deemer, a cended this day into heaven, may also have our hearts fixed on heavenly things." In order that we may be better able to order that we may be better able to onter into the spirit of the ap proaching feast and even in this life raise ourselves up above life raise ourselves up above its transitory interests, I propose to point out how our religion necessari ly elevates the minds and thoughts of those who practise it, how it places them even now in the enjoyment of heavenly treasures, and how, therefore, our minds should even now learn to rest upon things which are above.

We hear a great deal of talk now-a-days about the dignity of man, and there are some few people who main-tain that we ought to make humanity the supreme object of our care and wor-shin. And newspaper scribes someship. And newspaper scribes some times assert that the doctrines and dis cipline of the Catholic Church unduly cipline of the Catholic Church unduly depress mankind, and turn his care and attention into less deserving channels. Now, no one, I am sure, will find fault with those for striving to assist and help their fellow-man by every means in their power; on the contrary, the Church has always fostered and encour-aged all such efforts. But when it comes to the worship of humanity, we are unable to acknowledge the right fulness of such a claim; and if such are unable to acknowledge the right fulness of such a claim; and if such refusal makes us the enemies of pro gress and enlightenment, we must plead guilty. []But so far from depressing and lower

ing man and his dignity. I venture to say that the doctrines and teaching of the Church raise him to a higher level, and place before him a higher motive and a loftier end than it has even entered into the mind of the most ad vanced thinkers of this or any other time to conceive. This, I say, has been done by the Christian religion and by its distinctive teaching, as distin guished from natural religion and what it tells us. Natural religion tells us, and tells us truly, that there is one Maker and Lord of this world, that we are His creatures, that we must be sub] ect to Him, and that punish ment awa't. us if we are not so subject. Catholic teaching takes all this for granted, con firms it, builds upon it, and raises us above it. And how ? The first step in the Christian life is

Faith. And what is faith? What does faith do for us? Faith is that virtue by which we accept as true those things which God has revealed. Faith, then, brings us face to face with God Himself and His divine veracity. For the truths of faith we have God Himself as the voucher Is not this an ele-vation of the mind of man far greater than that to which the loftiest philosophies can lay claim? They can at best give us opinions and guesses; faith places us at once in the possession of eternal and immutable truth.

The second distinctively Christian wirtue is hope. And what is hope ? To what does it raise us ? The light of reason teaches us, as I said before, that we are God's creatures and must be subject to Him, and if so subject will receive from Him a fitting recompense. But Caristian hope makes us look upon God not as our Maker, but as our Father; not as a Master, lut as a Friend and makes us look forward to the possession not merely of His gifts and rewards, but of Himself for all etern

ity. With reference to the third great Christian virtue-Charity-I have time only to mention that it makes the rul-ing motive of our lives the love of God SECRECY OF THE CONFESSIONAL. for Humself because He is what He is. before concluding, I wish to out the greatest elevation to which we are raised. Take a man who is in the grace of God; what is his position? What does the possession of God's grace make him? I should not have grace make him? I should not nave dared to answer had it not been re realed by God and sanctioned by the Church. It would not have entered into the mind of man to guess; for Writes Mr. Onaban : There is scarcely occasion or neces that which man in the grace of God possesses is nothing less than a partici postion of the divine nature ; to use the words of grave theologians, man's very being is placed in a divine state. Confessional." Substartially he is in concurrence with it on the essential If these things are so, and they are elementary Christian truths, have we point-the justice and necessity for exempting priests from disclosing the not reason enough to have our hearts fixed, even in this life, on heavenly things ?

case the real meaning of the word, it is indispensable to pay attention to the circumstances as well as to the nature of the power, the exercise of which is to be prevented or limited." Certainly no reasonable man will claim that he has the liberty to think and act as he pleases. Reason, unless and act as he pleases. Reason, unless it would lose itself in the labyrinths of it would lose itself in the labyrinths of error and confusion, must conform to the laws of thought, and man must harmonize bis acts with the laws of morality. An infringement of either the laws of thought or those of moral-ity is not liberty but license. Mr. Mallock thus elucidates the freedom of thought anjured by Cith-

freedom of thought enjoyed by C th-olics in religious matters: "It (in-fallibility) is not a fetter only; it is a support also; and those who cling to it can venture fearlessly, as ex to it can venture learnessly, as ex-plorers, into currents of speculation that would sweep away altogether men who did but trust to their own powers of swimming. * * ilt is said that the Pope might any day make a dogma of any absurdities that might happen to converte him, and that the Cath. to occur to him; and that the Cath-olic would be bound to accept these, however strongly his reason might re pudiate them. It is quite true that the Pope might do this, in the sense

that there is no external power to pre vent it. Bul he who has assented to the central doctrine of Catholicism knows that he never will."

knows that he never will." Just as the scientist, when he has conquered and made his own the truths of physical knowledge has nar rowed the field of his speculation to the extent of the truths ascertained, so does divine authority, acting through its duly commissioned teach extern pressuring of the field of ers, take possession of the field of divine truth, and thus the dogmas of

revealed religion support, strengthen and elevate human reason, place it upon a reliable basis, and by illumina-tion, enable it to plerce more safely into the realms of undefined and speculative truth.

Permit us to quote another passage from the author already mentioned : "The Catholic Church is the only dogmatic religion that has seen what dog matism really implies, and what will in the long run, be demanded of it, and she contains in herself all appliances for meeting these demands. She alone has seen that, if there is to be an infallible voice in the world, this voice must be a living one, as capable of speaking now, as it ever was in the past; and that as the world's capabilipass, and that as the world's capabili-ties for knowledge grow, the teacher must be always able to unfold to it a fuller teaching. The Catholic Church is the orly historical religion that can conceivably adapt itself to the wants of the present day, without vir tually ceasing to be itself. It is the only religion that can keep its life without losing its identity; that can enlarge its teachings without changing them: that can be always the same, and

yet be always developing. As this is an important point, we should like to make its explanation very should like to make to explanation very clear, and therefore, may be pardoned from presenting another quotation. The celebrated D. Brownson says: The Protestant is fond of calling us slaves because we recognize the Papal Supremacy, and forgets that, unless he is fibbing, he is, to say the least, as great a slave as we. He is no more at liberty to believe or to do anything contrary to the teachings and precepts of the Bible than we are to believe or to do anything contrary to the defi-itions and rescripts of the Holy Father

* * * How then are we less free than he? The only difference between us in respect to authority is that he places it in the record of what God said by men in ancient times, and we in what He teaches and commands through he voice of a living Pontiff * If he holds that in believing and obey ng the Bible he is believing and obey ing God's word, so we hold that in be lieving and obeying the living Pontifi we are believing and obeying God. He asserts an apostolic authority that was,

and we an apostolic authority that was, and is."

onfession of a penitent.

mmon justice. Mr. David seeks to place the pro

on the subject of the sacrament of penance it is declared :

"As all are anxious that their sins should be buried in eternal secrecy, the faithful are to be admonished that there is no reason whatever to appre hend that what is made known in con-fession will ever be revealed by any priest, or that, by it, the penitent can at any time be brought into danger or difficulty of any sort.

difficulty of any sort. "All laws, human and divine, guard the inviolability of the seal of confes-sion, and against its sacrilegious in-fraction the Church denounces the

Traction the Church denoduces the heaviest chastisements." The great Council of Lateran ad-monished priests in the most solemn manner to "take especial care, neither by a word nor sign nor by any other means whatever, to betray in the least degree the secret trust confided to him by the sinner."

It is a striking and significant testimony to the inviolability of confession —to the sanctity staching to this scrament of penance—that scarcely an instance has ever been known of the violation by a priest of the obligation of secrecy.

In the period of the atrocious penal laws, when Catholics had, I may say, no rights and their religion and their priests were under ban, attempts were sometimes made to enforce the priests to disclose the confidences given to them in confession. The prison, the most barbarous torture, every diabol-ical device to inflict pain that inhuman ingenuity could devise, were employed without avail. The scaffold did not daunt, and death, with its attendant horrors peculiar to that evil period, never once found a priest weak enough to betray his sacerdotal obligations.

More remarkable still, in the case of priests who have abandoned the faith nd who, in instances have fallen into evil ways otherwise, no example is known, as far as I am a ware, that any of the class proved unfaithful in this regard.

My purpose in taking up this subject was suggested by the publicity given to the case lately before a local court, in which it was sought to obtain from the priest information which appeared to have been acquired in confession. The New York case, which I cited, similar in character, appeared to be little known-even to the profession-hence I thought it would serve a useful purpose to present a summary of it, which I accordingly did. The suthority of a name as well known in American history as that of Governor De Witt Clinton, who presided over the court, seemed to me to give special weight to the decision, which was unanimous, there being four sitting magistrates.

Still more I was impressed by the lucid and luminous reasons given by the court in the judgment exonerating Father Kohlmann, and upholding the sacredness and inviolability of confes-

sion to a priest. The court found justification for this action in the principles of the common law, and even higher and more b nding force in the constitution of the State, which assured religious freedom to all. and guarded the rights of conscience with scrupulous jealousy.

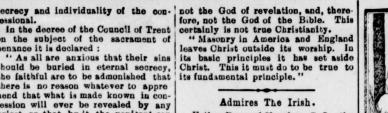
To maintain the contrary, as that court declared, would be 'to render court declared, would be 'to render the liberty of conscience a mere illu sion, to subvert all the principles of sound reasoning and overthrow all the convictions of common sense.

MASONRY LEAVES CHRIST OUT. SIDE ITS WORSHIP.

WHY THE CHURCH'S CONDEMNATION OF THE CRAFT IS WORLD-WIDE

"Freemasonry" was the subject of a lecture delivered by Rev. Joseph M. Woods, S. J., of Woodstock College, in onzaga Hall last Sunday night, says the Washington Catholic.

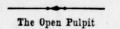
"The principles of Freemasonry are anti-Catholic and anti Christian," said "It is not so hard to Father Woods. understand why the Catholic Church should be opposed to Freemasonry in tries like France and Italy.



Father Bernard Vaughan, S. J., the eminent preacher, although a thorough Eaglishman, is a great admirer of the

Englishman, is a great admirer of the Irish people. Speaking in the East End on the Feast of St. Patrick, Father Vaughan eulogised the Irish as a race o' brave men and pure women whose Faith, to borrow the language of St. Pail, 'was spoken of throughout the world.'' He was glad to read that Mr. Redmond, the Irish leader had told them how the Irish party were going to fight for the rights of Catholic parents. The Educa-tion Bill had overlooked the legitimate claims of Catholics. Instead of being penalised for their religion, Catholics ought to be subsidised for it. In the not distant future, if the birth-rate con-tinued growing horribly less, the coun tinued growing horibly less, the country would have to rely on Catholics for school - going children. Father Vaughan exclaimed: No words of mine

Valghan exclaimed: No words of mine can express my admiration for that race of men and women who, recog nizing God's claims upon them and the sacred trust committed to their care, continue in spite-of bad example and of sin in the face of poverty, to uphold the laws of God and to transmit to the children lent them by the Almighty a physique untainted, a nature unsoiled and a Faith "unspotted from world."-True Voice.



Rev. J. B. Haslam was a member of an order known in the Presbyterian Episcopal Church as the Companions of the Holy Saviour. He was born in Eigland and had been in charge of parishes in St. Paul and Chicago. He was received into the Church in Phila delphia, and has taken up his residence with the Paulist Fathers in New York. In a short time he will enter the Paulist House of Studies at the Catholic university, to prepare for the priesthood. In an interview he was asked : D d the adoption of Canon No. 19, on the open pulpit, by the last general conven-tion of the Episcopal Church, influence

you ? "No, but the adoption of that canon exists among the High Church party by throwing open the pulpits and handing over the Episcopal Church to Protestant revivalists during Lent. In connection with the open pulpit, too, the increasing domination of the laity is a growing and alarming feature. It was the laymen who really compassed the passage of Canon No. 19."



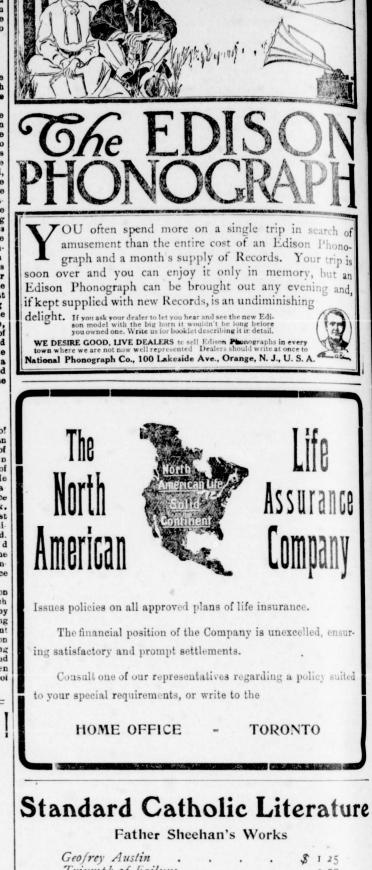


Stevenles Danche. Copyright 1907 by Dr Heren

one is now incurable in any form o lisease until the prime conditions of life are lost by irreparable injury to some vital

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MAY 23, 1908.

MAY CHATS

If Yo

Most of t who are do people who have lost that mean It mean adence in fidence in his grip un The grip people fool courage is grip is fur get a little of the "11 and are so Now, the little attes show them that he do a good dan s good da not happ When he the morni-to do a s best; an while, i with him them a f master of mind fal tion. People never an are never never kn orning a day's like it,' both the their wo People are weal the line writer W morning he can knows v may con then h life unt This confess master, myster comes which Moo

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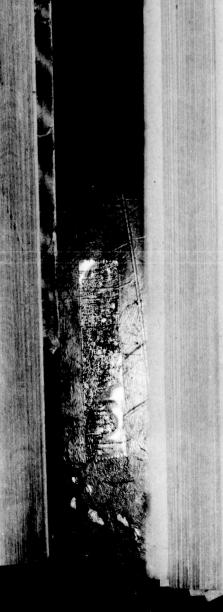
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LIRERTY OF THOUGHT.

By Rt. Rev. Bishop McFaul.

That Catholics do not enjoy liberty requirement so repugnant to every consideration of religion, of honor or of of thought because their religion is dogmatic is an accusation that is ofton made against them. The argu brought forward are specious. fessional privilege of the attorney and the physician -and also the pressand therefore calculated to deceive minds of ordinary education. Liberty and freedom! These two words are the same plane as that of the priest. The position of the priest in Lis relafrequently employed without a proper conception of their meaning. They appear at first sight very simple, and tion to the penitent is of a different character, involving a solemnly higher responsibility, and far deeper and easily grasped on account of their wide application to various subjects. They express, it is true, certain fixed ideas, but they extend to such a large field that, without close thought, we do not always see clearly their strict signifi cation. For example: We give the prisoner his liberty; we speak of the liberty of the press; of freedom of conliberty of the press; of freedom of con-science, civil liberty and political free dom. The colebrated Balmes maintains fast: "Whatevar may be the accent

chat : Whatever may be the acceptment. ation in which the word liberty is

The force of this point needs no taken, it is apparent that it always im-plies the absence of a cause restrain-ing the exercise of a power. Hence, it follows, that, in order to fix in each

INTERESTING DISCUSSION BY THE " In those countries the lodge have HON. WILLIAM J. ONAHAN.

shown by their deeds, by their perse rejoinder to his luminous article of cuting treatment and by their open rejection of religion that they are emthe Secrecy of the Confessional, re pub lished in last week's Telegraph from the Chicago Record Herald, has called phatically not only anti Catholic, bat o anti Christian. forth another interesting communica-tion to the same paper on this subject 'But in America and England it is

and health returns. and health returns. Mother Agitha, Home of Our Blessed Lody of Vierory, West Sensea, N. Y., writes: April 22 1907. Tannot tell you how much good Oxvoo-Nor has done us. We have five in constant use in this Institution and in every case it has the different. Here Freemasonry es to be a staunch upholder of Di s and human law. In all its proceed-of God is recognized with an out d show of honor and respect. The quite different. Here Freemasonry poses as the friend of religion and pro fesses to be a staunch upholder of Di from the Hon. William J. Onahan. vine and human law. In all its proceedsity that I should make any reininder ings to the courteous notice by Mr. David of my article on 'The Secrecy of the ward show of honor and respect. The lodges boast of their benevolence and

"It is not because of these things that the Catholic Cnurch condemns the craft. It has not a word to say against

the good it does or may do. Bat these good things, like the benevolence of the sect, are only the accidental and secondary element of Freemasonry, Men's lives are happily often better I need not say that, law or no law, a priest would under no circumstances yield to such a demand. Indeed, it is bardly conceivable that any court or indge in this country, or indeed, any other country would seek to enforce a deed, with many Masons.

"What the Catholic Church does con demn in Freemasonry are its principles, and these principles are the same in all Freemasonry. In America, in England, on the continent of Europe, everywhere the principles of Freema-sonry are anti Catholic and anti-Christian, and here the Catholic Church has placed the organization under the ban.

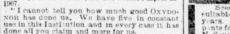
To prove his statement that the prin

graver consequences The confidence intrusted to the ciples of Freemasonry of America and England, though not carried to their but is far, very far, from carrying with it, 'or imposing the degree and con ditions of sanctity and solemnity which as founded in England, and changed by the Masonic architects and authors, had ado ted the universal creed, based on the Fatherhood of God and the Christian creed, and all it implies was replaced by a universal creed that any

man of any religion might accept. This is not Christianity as under-stood by orthodox Christians, " he add-

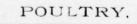
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Catholic Record, London, Canada and health returns.



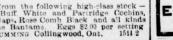
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TORONTO. ONT.



MAY 23, 1908.

CHATS WITH YOUNG MEN

If You Have Lost Your Grip. If You Have Lost Your Grip. Most of the people whom I have met who are down in the world, or talented people who are doing mediore work, have lost their grip. And what does that mean? It means that they have lost con-It means that they have lost con-I

It means that they neve loss con-dence in themselves. No man loses his grip until he loses faith in himself. The grip and confidence of most people follow their moods. If their "Well, then, my father, your grand. was a boy." "Oh, that'll do all right," said the

¹¹ Well, then, my father, your grand-fourage is up, if they feel well, their grip is firmer; but the moment they get a little discouraged, or have a fit of the "blues," they lose their grip, and are soon 'way down.
Now, the well trained man pays very little attention to his mode, except to how them that he intends to be master, that he does not propose to throw away good day's work just because he does
"Well, then, my father, your grand-father, was a merchant in Cork, and when I was a boy of thirteen he sent me to Barcelona to learn Spanish, to get acquainted with whom he dealt, and to have a change of air for health's sake, as I was then quit delicate.
"I enjoyed the voyage from Ireland to Spain, although I was homesick all the way over.
"Never before had I been out on the ocean, and the sight of the humd.

s good day's work just because he does not happen to be in the right mood. When he goes to his office or store in the morning, he goes there determined to do a solid day's work, to give his best; and the result is that, after while, moods have very little to do ; the ocean, and the sight of the bound-less sea filled me with awe. "A Spanish gentleman who had been on a visit to Cork, went with me. "Arrived in Barcelona I was placed in college. I felt like a fish on dry land for quite a while among the boys whose speech I could not understand, but soon I picked up words enough to join in their games and then I felt at while, moods have very little to do with him. After he has conquered them a few times, and shown himself master of his mental conditions, his mind falls into line with his resolu-

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je

People who are victims of their moods never amount to much, because they are never masters of themselves. They never know when they start out in the never know when they start out the never know when they start out the nev noring whether they are going to do a day's work or not. If they "feel like it," they will; if they do not, both the quantity and the quality of their work will be lowered. People who are victims of their moods they are victime of their moods protable stand all through the grounds of the institution. Then they elected a student who was to be called Our Lady's Boy all during that month, and he was to be chosen for his modesty, his

People who are victures of their modes are weaklings. They simply go along the line of least resistance. I know a writer who says he never knows in the morning whether he is going to do any the line of the more than a state of the state of the state of the more state of the state of the state of the state of the state state of the state of the state of the state of the state state of the state of the state of the state of the state state of the state state of the state state of the fective work that day or not, because he can do good work only when the Muse says the word, and he never good looking. His mother had excel-lent taste and dressed him so quietly, knows when it will come to him. It may come in the dead of the night, and

may come in the dead of the night, and then he gets up and rushes for dear life nutil the spell is gone.
This is a confession of weakness, a confession that a man is not his own master, but that he is subject to some mysterious force or passion which comes and goes without any regularity, which is governed by no principle. Moody people ought to be very careful about their living habits. They should be regular about everything—
a flash of color at his collar that he looked like a prince. "Sebastian was a manly fellow, with a strong will and a high sense of honor. "When some bad boys of the town learned that to Sebastian had been awarded the high honor of being named. Our Lady's Boy, they resolved to corrupt him or hurt him. Five of them, all older than he wes, handed together. They caught him unawares one dark evening, stified his outcry, dragged

their meals, their sleep, their exercise him to a wagon and drove out into the and their work. The condition of the country to a deserced ruin of a mill. health has everything to do with moods, and there is no other thing that will contribute so much to robust health as absolute regularity. The mental attitude has a great deal

some indecent action, and when he to do with the moods. If you approach your work with the spirit of a master, finally refushed, they beat him with a whip, giving him thirty lashes. "You may kill me," he said 'but I would not shane my Mother, our blessed If you go to it as a conqueror, with a determination to accomplish what you undertake at all hazards, and keep at your work no matter how you feel, you will be surprised to see how quickly lady.' "At the end of the third day, finding him still determined, they let him go. you will master your mental condition.

Who Holds You Down,

What object is more pitiable than What object is more pitiable than that of a healthy, strong, well-educated young man whiching about the hard times, or the lack of opportunity in this land which is so packed with chances? In what other country, or at what other time in the history of the world, were the times better or the onportunities creater? the opportunities greater ?

shame he Virgin Mary. "It was the end of May before he was fairly well again. Then the stu-dents held another procession in h n-or of the close of the Madonna's month, Tens of thousands of young people a this country try to excuse themand they used it, in a secondary way, to honor the brave and pure boy who selves for their failure to do something had suffered in her service. worth while by saying that it is the fault of society, that it is due to econ-"Sebastian's mother when she heard of his virtue, was delighted, came from omic conditions, to the fact that a few god-for-nothing idlers get all the money and all the good things, while the many do all the work and bear all home to pay him a special visit, and, with the consent of his teacher's took him on a ten days' delightful prilgrim-

burdens. Young men idle away their lives, to turn up, Spain. "The fame of Sebastian's fortitude Young men idle away their lives, waiting for something to turn up, for somebudy to boost them; while other boys with half their chance, educate and lift themselves out of poverty. The veriest nonsense that ever entered a youth's head is that the good chances are in the part that compand must halp him remains to this day as one of the treas ured traditions of that Barcelons school.

THE CATHOLIG RECORD STALE LIES. OUR BOYS AND GIRLS.

Our Lady's Boy.

ease. "They were fond of feast days and

"There they kept him tied, a pris-

oner, without food for three days, ex cept a slice of bread and a cup of water.

Every morning and night they tempted him to utter some foul words or to do

"The poor boy, weak and nervous, found his way back to college that night. But the next day he was in bed with brain forer. All through his delirium he would call out. "Never, never, never, I will never, chame be Virzin Mary"

age to a shrine of Our Lady in southern

Fault Finding Girls.

A "Children's Encyclorædia" pres-ently being published in England gives characteristic British Protestant his-tory on "The Story of Our Bible," of

which the following are samples: "John Wyclif, who was born in York shire, when the priests tried to keep the Bible from the people, sent out poor men to preach the story of Jesus. Wyclif was the first man to turn the eyes of the people from the Pope to the beautiful figure of Jeaus Christ, and "In those days the nobles were wicked, and the Church cared for noth-

wicked, and the Chirch carea for hour ing but to take money from the poor people. The Pope was living in France, and he filled England with Italian priests, who lived wicked lives and made the people pay heavy taxes to the Church in order that the priests

themselves might be rich." "Long ago, when the priests tried to keep the Bible from the people, and when the Bible was only printed in a foreign language, brave William Tyn foreign language, brave William Tyn dale wrote the Bible in English so that all might read it." "But the enemies of religion (the

Catholic Bishops) could not keep back the Word of God from the people." Commenting on the performance thus

exemplified, Father Vincent Naish, S. J., in a letter to the press observes that : All the old Low Church bigotry, the perverted view of Catholic action with regard to reading of the Scriptures, the lies about the Popes, reappear as fresh and vigorous as in the days of Protestant ascendancy-Wycliffe, Tyndale, the Reformers, and Wycliffe, Tyndale, the Reformers, and all their train are once more introduced as the liberators of mankind and the first genuine "Bible Christians." The Inquisition, the fires of Smithfield, Papal craft and Papal tortures-all the old bogeys are revived that used to harrow the feeling of devout Protestants filty

pils elected a boy of fourteen, named Sebastian. He was swarthy, but very years ago. It was high time for such an out-burst, continues Father Naish. The wonder is that it did not come sooner. yet so elegantly, in dark garments with a fish of color at his collar that he looked like a prince. "Sebastian was a manly fellow, with We have heard very little of late of the Scarlet Woman. But the pity of it is that a serious attempt is now being made to poison the minds of the young, and impose on the ignorance of the masses under pretence of imparting useful knowledge on the largest and cheapest scale possible. It is comical that the attempt should be made just at They caught him unawares one dark evening, stifled his outery, dragged

the moment when Protestant scholars and professors are trying to make mince meat of the Scriptures, and as the Saturday Review recently remarked, the stoutest defender of the old views of the Bible is the Pope of There is no use in reasoning Rome ! with such people. Every threadbare and outworn calumny is esgerly welcomed by them simply as mud in the hands of street urchins. They want to befoul and be patter the Roman Church

and the Catholic Faith. As to what should be done in the atter Father Naish gives the right advice in plain words. The duty of Catholics, he says, is clear and simple. They must make lying (xpensive to their enemies. They should absolutely refuse to buy the "Children's Energe or which are the should absolutely log selia," and discourage the sale of it as far as they can till the offensive article is omitted. When it is brought home to the editors and proprietors of the work in question that they are losing money by pandering to bigotry and reissuing stale lies about the Catholic Church, it is probable that they will reconsider their position. Unless we are greatly mistaken the time for dressing up Protestant fables as genuine history has gone by. No d ubt a few obscure bigots will feel a glow of satis disused puppets of their old "Panch and Judy" show. But most same Pro-testants will "skip" the reading of such trash, and Catholics will refuse to

buy. That's the thing to do. Boycott should be the word and the deed until the Protestant fables are stricken out of the book—N. Y. Freeman's Journal.

Have you ever heard a group of ing a newcol

A GODSEND TO ME

Writes an Eczema Patient, Mrs. Henry Harvey of Black Lake. Que., cured after ten years' suffering.

"I had been a sufferer from facial Eczema for about ten years. I was treated unavailing-ity by several doctors and remedies. About two years ago I saw D. D. D. advertiaed. I ab once decided to give fit a trial and sent for a sample bottle, which cured me in a couple of weeks, and I have not had it since. D. D. bas been a godsend to me as well as many others."

Why dose the stomach to cure Eczema, Scab-Head, Sait Rheum, Pimples, Blotches Barber's Itch, or any other skin disease ? Barber's 10ch, or any other skin disease f It's the skin that's sick I Treat it with D. D. and get to the seat of the troubles a once. Eczems and other kindred skin troubles are caused by germs in the skin. D. D. J. kills these germs and cures the disease. The first few drops will bashsh the awful burning sensation at once, and soothe sau cool the skin. Soon the eruption disappears and the skin becomes white and clear again.

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The vastness of the structure takes hold of a man as he issues from the street by which he came from St. Angelo. In the open space, in the square, and in the ellipse between the colonnades, and on the steps two hun dred thousand men could be drawn up in rank and file, horse and foot and guns. Excepting it be on some special occasion, there are rarely more than two or three hundred persons in sight. The paved emptiness makes one draw a breath of surprise, and human eyes seem too small to take in all the flatness below, all the breadth before and all the height above. Taken together, the

the The impression itself moves unwieldy in the cramped brain. A building almost five hundred feet high produces a monstrous effect upon the mind. Set down in words, a description of it con veys no clear conception; seen for the first time, the impression produced

by it cannot be put into language. It is something like a shock to the intelli gence, perhaps, and not altogether a pleasant one. Carried beyond the limits of a mere mistake, exaggeration becomes caricature. But when it is magnified beyond humanity's common measures, it may acquire an element approaching to terror. The awe strik-ing saints of mythology were but mag-nified men. The first sight of St. Peter's effects one as though in the everyday streets, walking among one's fellows, one should meet with a man forty feet high.

It is all very big. The longest ship that crosses the ocean could lie in the nave between the door and the apse, and her mast, from deck to track, would scarcely top the canopy of the high altar, which looks so small under and the super-possible vastness of the im mense dome.

To feel one's smallress and realize it one need only go and stand beside the holy marble cherubs that support the pillar. They look small, if not grace-ful; they are of heroic size and the boxls are as big as baths. Everything in the place is vast; all the statues are colossal, all the pictures enormous; the smallest details of the ornamentation would dwarf any other building In the world, and anywhere else, even the chapels would be churches. The eye strains at everything, and at first the mind is shocked out of its power of omparison.

But the strangest, most extravagant, most incomprehensible, most disturb-ing sight of all is to be seen from the upper gallery in the cupola looking down to the church below. Hangirg in mid-air, with nothing under one's leet, one sees the church projected on perspective within a buge circle. It is as though one saw it upside down and

could bear to nt. Few neu ST. PETER'S AND THE VATICAN. stand there without that bit of iron railing between them and the hideous MARION CRAWFORDS LESCRIPTION OF THE WORLD'S GREATEST BUILD. ness which the strongest head feels may make one doubt for a moment whether what is really the floor below may not in reality be a ceiling above, and whether one's sense of gravitation be not inverted in an extraordinary dream. At that distance human beings look no bigger than flies, and the can opy of the high altar might be an or opy of the hig dinary table.

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DOOLEY ON THE FEAR OF DEATH.

Th' most per'lous iv human occypations are usually th' lowest paid. An' wby is this so? It is because we're not afraid iv death? Faith, no, but because we don't know annything ab it. We don't appreciate it. If our simple minds cud grasp th' subjick th bravest man in th' wurruld was be found undher th' bed sobbing. It's there but it isn't there. It happens to iv'rybody, but ye can't see it happens to ye'ersilf. Ye walk bristly up to it or maybe ye even ran. Ye niver see it maybe ye even ran. Ye niver see it till it's to late an' thin 'tis too late to recognize it. 'Tis no good runnin' away fr'm it. Manny a man dodgin' a trolley car has been run over by an autymobil. Ye hide fr'm th' lightning an' a mickrake lands ye. Ye avoid railroad trains an' boats an' scratch ye'er thumb with a carnet tack an' 'tis ye'er thumb with a carpet tack an' 'tis all over. Ye expect it fr'm wan si e iv th' sthreet an' it comes fr'm th' other. Ye think that must be it in th' block a head an' ye make up ye'er mind to walk slow whin it steps up behind

ye, slaps ye on th' back an' says: Ye'er wanted at head quarters. Ye'd etther come along peaceable.' To which, havin' no further inthrest, ye make no reply. 'Tis thin f'r th' first fime ye'd have an undherstandin' an' a ear iv desth---if ye were alive. But ye are dead.---'' Mr. Dooley'' in the May American.

If we want to love our Lord fervent ly, to make Him some return for all His love to us, we must try to know Him by making ourselves familiar with His life. We must notice His ways-His gentle ness and compassion; His tenderness with sinners, with the sick, the sorrowing, the little children .- Mother Loy-

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it keep good time. Its mainspring is inside. The power which will carry you to your goal is not in somebody

A Gentleman. Moderation, decorum, neatness, dis-tinguish the gentleman. He is at all times affable and studious to please. Intelligent and polite, his behavior to

The habit of fault fault of the places.

bend to etiquette, but not to stoop to adulation; correct principles make him avoid the gaming-table, inebriety and every other foible or vice that would make him lose his self respect or give him the least self-reproach.

At all times and under all circumances he considers the rights and the feelings of others.

Convert Archbishop.

Rev. Albert Knapp, a distinguished member of the Dominican Order, who has been nominated to the Arch-bishop of Trinidad, in succession to the late Archbishop Flood, O. P., is an Englishman, and was formerly a mem-ber of the Church of England, for the ministry of which he at first thought to study. Lates he dended to extern agreeables. Der of the Church of England, for the ministry of which he at first thought to study. Later he decided to enter the medical profession, and went to France to prosecute his studies. While assisting in the hospitals he was im pressed by the devotion and charity of the Sisters, and this led him to investigate the claims of the Catholic Church. The result was his conversion, and he then, deciding to become a priest joined the Dominican Order.

the past, that somebody must help him office or shop? The chances are they The mainspring of your watch is not looks and manner. It would have been just as easy, and far better for the future outside of its cases. No power or in-fluence outside of the watch can make characters of the critics, to have t on the lookout for good points. Most people have more virtues than faults if only we weren't most of us so blinded by old critical habits that we can't

half as long again.

sible, the difference between their rank in life. Ever ready to assist those around him, he is not unkind, haughty or overbearing. In the mansions of the great the cor-rectness of his mind induces him to bend to e tiquette, but not to stoop to everywhere. What if things aren't just to your liking? You won't make them a particle better by calling at tention to them, and you will make others uncomfortable by doing so. Train yourself to see the bright side

Train yourself to see the bright side and to make the best of things. If you can't get a rosy view keep quiet. And don't always have a "but" in your pless-ures. Get all the small joys you can as you go along. Don't go sidestepping after the disagreeables. Some of them will come of course, but you needn't go to most them. By learning to keep your to meet them. By learning to keep your eyes on the good and pleasant in people and situations, you will make it easier to grapple with the inevitable dis

ING.

The Basilica of St. Peter's and the Vatican Palace together form by far the greatest continuous mass of buildings in the world.

The Colesseum is 295 yards long by 156 broad, including the thickness of the walls. St. Peter's church alone is 205 yards long and 156 broad, so that the whole Colesseum would easily stand upon the ground plan of the church, while the Vatican Palace is more than

The central cathedral of Christendom is so * * * far beyond any familiar proportion that at first sight all details proportion that at arst signt all details are lost upon its broad front. The mind and judgment are dazed and staggered. The earth should not be able to bear such weight upon its crust without cracking and bending like an over-loaded table. On each side the colonades run curving like giant arms, almost open to receive the nations that go up there to worship. The dome broods over all, like a giant's head motionless in meditation.

COWAN'S Maple Buds **Cream Bars Chocolate Wafers**

OF INTEREST TO FREETHINKERS.

One of the pretexts invoked by free thinkers to sustain the idea that faith is opposed to reason and science is, maintain, the great number of un believing savants whom they meet. But, observes the Abté Wéter é in the Journal de Colmar, facts prove that the number of believing savants for 400 years is much greater than that of the freethinkers. A German, Dr. Dennert, has drawn up

a curious and illuminating body of stat-istics in this regard ; he has gathered to gether the religious opinions of 300 of the most illustrious students of the natural sciences in the last four centur

For the sixteenth and seventeenth centuries he cites eighty-two savants, of whom seventy nine were believers and three unbelievers ; for the eighteenth century he cites fifty five savants of whom thirty nine were televers and five unbelievers, and eleven unknown; or the nineteenth century, Dr. Dennert cites 163 savants, 124 being believers, twelve unbelievers, and twenty seven having no well known philosophis or religious opinions. So, of these 300 scholars, 242 were

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- in handsome mahogany case with mirror rail top and attractive marg design in the panels. Has 12 stops, including couplers, Vox Hurmana, 8 complete sets of reeds, knee swells, mouseproof pedals &c. A slightly \$87

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al 2 couplers, 2 knee swells. Used less than a year Special Sale Price \$105 Gourlay, Winter & Leeming

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" PRIEST AND PARSON."

AN INTERESTING AND INSTRUCTIVE PUBLICATION BY REV. J. H FOGARTY, Fall River Daily Globe, May 12.

* Priest and Parson, or Let Us Be One." By Rev. James H. Fogarty, New York ; Christian Press Association Publication Company, 1908. Such is the title of a neat volume just issued from the above press and written by the well-known pastor of St. Louis church, this city. It is a book of three hundred and forty one pases written by the writehown pastor of St. Lonis church, this city. It is a book of three hundred and forty one pages well printed on good paper, set in good type, and bearing the Imprimatures of Archbishop Farley of New York and Bishop Feehan of Fall River. The reverend author's friends and the read-ing public in general will read this work with interest and instruction. It is eminently fair in the treatment of its subject matter, and while charitably Ohristian, it is unflinchingly Catholic and intensely American. The "dual citizenship" of the American Catholic and the Catholic American, and muny analogous features in the foundation, constitution and government of the Great "Spiritual Republic" (The Cath olic Church) and the great American great "Spiritual Republic" (The Cath olic Church) and the great American Republic, are pointed out in a manner that appeals to the reason of the reader in a most convincing way. The book is a book of to day, treating of the religious feelings, opinions and aspects of the times as indicated by the unrest and change and grouping uncertainty of doctrine outside the Church, and the strong voice within and without the Church earnestly crying out for a re-turn to Christian unity. The reverend author does not take assumption for proof, nor abuse for argument, nor does author does not take assumption for proof, nor abuse for argument, nor does he deplore the religious evils of the day without pointing out the remedy for them. Not only are the fathers and councils of the Church from the first to the present century cited in proof of the volume's statements, but eminent Protestants, clerics and lay-men, are quoted as evidence of the re-

eminent Protestants, clerics and lay-men, are quoted as evidence of the re-ligious nervousness and paralysis of the day among our separated brethren. "Priest and Parson" shows deep re-search into the past as well as a com-prehensive grasp of present day con-ditions in the religious world. The author's style is clear and logical, and while warmly eloquent it is character ized throughout by cool and calm reasoning. The volume will be read with profit by Catholics and Protest-ants alike, and the author's treatment is such that both the scholar and the unlettored may easily grasp the mean unlettered may easily grasp the mean ing of the text. Its price is \$1 35 postpaid, and may be procured at the CATHOLIC RECORD Office, London, Ont. Father Fogarty is to be congratulated on the publication of "Priest and Par-son,' and the work will do much towards a better understanding and a closer union among all Christian de nominations.

THE MANCHESTER ELECTIONS.

The Tablet, May 2nd 1908.

All Catholic England must unite to congratulate the Catholics of North-West Manchester on the decisive part they played in the most fiercely con-tested election of modern times. They have struck a staggering blow to the Government of Perscention. Some-thing like eight hundred Catholic voters congratulate the Catholics of Northwent to the polls under the banner of the Catholic Federation to vote for Mr. Joynson-Hicks; and these were the men who flang Mr. Churchill to Dan dee. The Catholic electors of North-West Manchester have set a magnificent example of faithfulness to the sacred cause of the schools. Priests and people stood beside the Bishop, and that unbroken phalanx won the day for

the Catholic cause. more adstate than the issue of that par-ticular election. The fate of the Cath-olic Federation, and not only in a single diocere, was in the balance. For, after all, what is the object of a Catholic Federation a Oatholic Federation? Such organiza-tions are needed and intended to fit the Catholics of England to defend their menaced interests. In Salford, the work had been done admirably. the weapon had been forged and finely tempered, and was clean for instant use. For months past the word had gone out that the Catholics of Lancashire were ready to try out this quarrel with the Government of Persecution at the very earliest oppor tunity. The opportunity arrived, and it only remained to see whether or not the Catholics of Manchester were as good as their word. The Federation exists only to safeguard Oatholic in-terests, and now the most sacred of them all was in peril. The Bishop, their own chosen leaders, and every priest in the division were unanimous in dealering that is most the period. in declaring that it was the plain duty of the Federation to strain every nerve to throw out the man who represented the Government which has done its best to destroy or to starve the Cath olio schools. The manifesto sent out by the Federation and signed by every priest in the division was a masterly document, which drove the truth home and let every man in Manchester know what was the cause of the quarrel. And if, under the circumstances, in And if, under the circumstances, in the face of the known truth, the Feder-ation had hesitated, or its members, at the bidding of politicians, had run after other issues, with what face oculd anyone ever again have asked people to interest themselves in such an organi-zation? What possible use could there be in spending time and money over a weapon which so failed in the hour of trial? But, happily, the high hopes formed for the Catholic Federation were justified to the fullest extent, and its members were true to themselves and to the Catholic cause. Of the eight hundred who went to the poll to

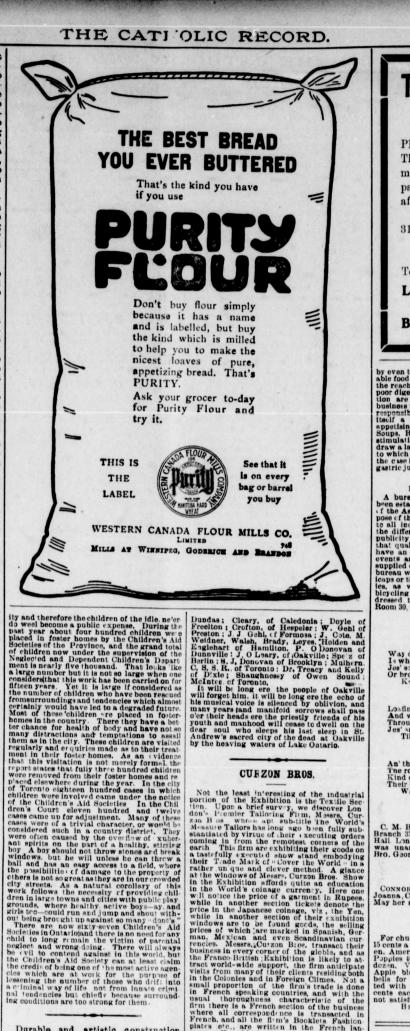
kill out Mr. McKenna's Bill, the great majority were home-rulers and free-traders, and they voted for a man who was neither. And because they so sub-ordinated everything else to the cause of the children and the schools, and so to the future of the Oatholicism of Eng-land, they are entitled to the tribute of our homage and the ungrudgirg gratitude of all Oatholies throughout the kingdom. To have struck down a powerful Cabinet Minister was much, but it was more to have vindicated the usefulness of organized Catholie action in political life. A comis touch was added to the else-tion by the nervous zeal with which the Radical papers hastened to assure each other that education had nothing to do with the great disaster. They are beginning to be heartily ashared of the results of their policy of persecu-tion. The Parliamentary correspond ent of The Dally News managed to devote a whole column to the Liberal defeat without even a reference to Mr. McKenna's Bill. Happily Mr. Ohurchill knows better, and with char acteristic courage has said so. In his fareweil to Manchester he expli-Mr. McKenna's Bill. Happily Mr. Churchill knows better, and with char acteristic courage has said so. In his farewell to Manchester he expli-citly admits that it was the faithful vote of the outraged Catholics that threw him. He hopes that another time those same Catholics will once more support a Liberal candidate. Likely enough - if, as Mr. Churchill predicts, meanwhile the estranged Catholic electors " have be n conclinated and their apprehen sions allayed by some fair and practical concordat in educational matters." Quite so, If the Government drop their policy of persecution Catholic voters will think about other things than their schools. Meanwhile, Mr. McKenna's "sword" has done nothing except drive Mr. Churchill from Man chester. Cannot the Government per except drive Mr. Churchill from Man chester. Cannot the Government per suade Mr. McKenna to sheathe a weapon which seems to be so much more dangerous to his friends than to his foes? Happily there is every rea son to believe that the lesson which the Catholics of North-West Manchester have taught the Government has been taken to heart. taken to heart.

It is owing to the high musical ideals It is owing to the high musical ideals of the men back of the Gourlay piano that it has attained such a high state of proficiency. The conscientious care entering into every part of its construc-tion has produced what is acknowledged to be a piano of the highest merit.

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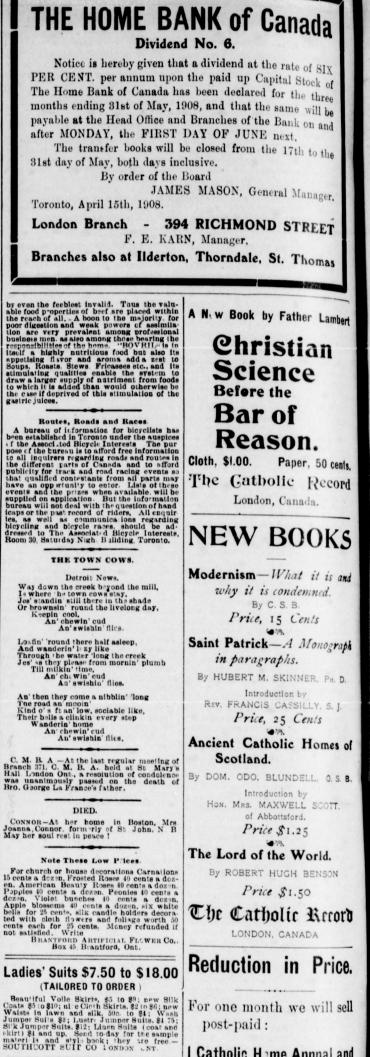


Dundas: Cleary, of Caledonis: Doyle of Freeiton: Crofton, of Hespeler: W. Gehl of Preston: J. J. Gehl, of Formosa: J. Cote, M. Weidner, Walah, Brady, Leyre, 'Holden and Englehart of Hamilton, P. O. Donovan of Dunnville: J. O. Leary, of Oakville; Spr z of Berlin: B. J. Donovan of Broklyn; Mulhern, C. S. S. K. of Toronto: Dr. Treacy and Kelly of D'xle; Shaughnesey of Owen Sound: Molatee. of Toronto. It will be long ere the people of Oakville will forget him. it will be long ere the echo of his musical voice is silenced by oblivion, and many years fand manifold sorrows shall pass o'er their heads ere the presely friends of his youth and manhood will cease to dwell on the dear soul who sleeps his last sleep in St. Andrew's sacred city of the dead at Oakville by the heaving waters of Lake Oatario.

CUEZON BROS.

CURZON BROS. Not the least interesting of the industrial borion of the Exhibition is the Texille Sec-tion. Upon a brief survey, we discover Lon-don's fremier Tailoring Flim, Masser, Cur-tra B works and sub-tille the World's stantistication and the second second second stantistication and the second second second stantistication and second second second second stantistication second second second second in the Krishition afford second second second second in the World's colarge currency. Here one will solice the price of a grament in Rupees, while in another section tickets denote the prices in the Japanese colarge, viz, the Yan, whild was are to be found goods, the selling prices of which are marked in Spanish, Ger-man, Maxican and even Scandinavian cur-rencies. Messes, Curzon Bros, transact their business in every corner of the globle, and as the Franco British, Exhibition is likely to at-tract world-wide support, the firm anticipate visits from many of their clients residing both in the Colonies and in Foreign Climes. Not a man there is a French section of the business here hand all the firm's trade is done in French specific countries, and with the stant thoroughness characteristic of the procent and all the firm's trade is done in French specific countries, and with the stant theore is a french section of the business here all correspond nee is transacted in prench and all the firm's trade is done in French specific countries, and with the struct world wide stiter reason shore. Messers, Curo Bros, rightly represent The Tailoring world at the Exhibit in since by which means Durable and artistic construction gives permanence to the clear singing tone and the perfect action of the Gourlay piano. It is an instrument that retains its musical qualities throughout long years of constant use.

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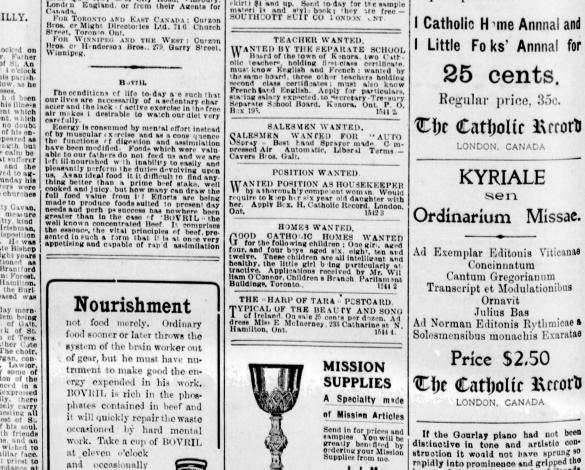
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conditions should be weilingh fueld. Halled, were talking of the rev. genilement's hurdest in kindergatten werk, which, he assue does three thirgs for children, namely gives does three thirgs for children, namely gives does the ear to music, and prepares the minds of the little ones for the more serious matters of education. When the new school is floidad the little ones of St. Michai's will have excep-tional advantages for kindergatten work. It is expected that, including the kindergatten the new school will accommodate five hun-dred pupils. It will be heated and venilated by the most modern methods. The building will be 10% s0 fast and will have three dcors; one for the boys facing Victora avenne; the girl's entrance will face north, and the large central entrance will face Mither dats that the new school when completed, will be one of which Belleville Intelligencer.

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DEATH OF FATHER O'REILLY.

Oakville Record, April 30.



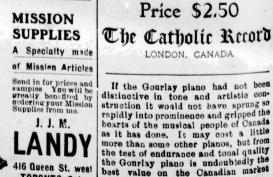
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