

A PATCHWORK QUILT.

It was on a March evening, an evening of feeling, sunshine and purple shadows, that Betty Darragh lay dead in her little cabin among the lonely hills. How beautiful the same hills looked as I took the little track that led across them to the house that had been Betty's. The tender mountain grasses were putting on a brighter hue; the strongly-smelling gorse was blooming; and here and there on the blacking and white where the buds were breaking into flower. On the crest of one of the little hills was a grove of larch and fir, and the deeper and lighter tints of green contrasted pleasantly. A blackbird chirruped and whistled among the trees, and a robin with its head set wisely on one side, and now and then broke into song. All around the dead woman's home the yellow daffodils were dancing merrily in the passing breeze. It was said that when Betty came to the place a bride not out of her teens, she was lonely and heart sick for the home she had left in another part of the country; and when, after the regulation period of a month had passed, she visited her father's place, she brought back with her a cart load of bulbs for planting. It was she, the lady who had coaxed a few roses of the hardier kinds to grow against the south wall of the cottage. The tiny brown bulbs were just breaking into leaf as I passed into the low kitchen where a "neighbor woman" was placing a few sods of turf on the fire. She looked up and gave me welcome.

"Poor Betty's gone at last," she said, "God rest her!" Then, as temporary hostess, she led the way to the room "before the fire," and with both kneeling in prayer by the white-draped bed. Mrs. McCarthy placed a chair for me.

"I didn't like to leave the creature alone," she said, "but sure the children will be ready for their supper and bed. If you don't mind staying by yourself a bit, I'll run home and get them settled for the night. Himself has gone to the town for the evening's come."

Mrs. McCarthy took her shawl from a pin on the wall, and turned to the door. She came back apologetic, and pointed to the bed.

"Betty said to lay the quilt, the patchwork one, over her when she was dead. It doesn't seem right to be a gay-colored bed for her about the bed; but I didn't like to go against her wishes altogether, so I folded it and left it across her feet. Wasn't she the handy body with her fingers?"

"Sure the patching and knitting, and crocheting, and the picking up of new patterns kept her from feeling lonesome." And Mrs. McCarthy hastened away. A deep silence fell on the little room. The clock—a wag of the wall—as was customary, had been stopped, and the occasional sharp note of a cricket but intensified the silence. My eyes wandered round the room; the ridiculously small fireplace could hardly have contained two sods of turf. It was partly hidden by a screen, fashioned out of bits of gaily-colored tissue paper. Above it were two or three religious prints, and two faded photographs of far-away transatlantic continents of Betty's. On the damp earthen floor of the room a couple of rag mats made spots of color, and the one small window was shaded by returned curtains. Above the bed was a rush cross and a bit of blessed palm in a glass, though what its botanical name is I don't know. The patchwork quilt lay across poor old Betty's feet. I had often seen her at work on its squares, hexagons and octagons; and its completion after years and years of labor had been a great triumph for Betty. She had stitched it industriously in the still summer evenings and the long, long winter nights; and the occupation had kept the old woman from feeling the lonesome "sapped sorrow," and in musing over her troubles and listening to the cricket's song, my eyes closed. All at once I became conscious that the various pieces in the patchwork quilt were conversing together.

"It was a bit of her wedding gown," said a six-cornered piece of blue cashmere. "And Betty was a pretty bride, a little too pale and quiet perhaps. Everyone said Pat Darragh was the lucky man to get such a handy well-doing wife. I didn't care over much for Pat. He was on in years at the time of his marriage; and I thought I heard Father Daly sign as he married the pair. Maybe that was only a notion."

"It wasn't then," spoke up a triangular scrap of lilac sprigged muslin. "Father Daly knew about it."

all," said a bit of shepherd plaid, "and well Betty knew that later, when her boys did. I was a silk bow she fastened for Micky about the time Micky was confirmed just before the father's death; and well, indeed, he answered the questions put him. Sure Betty was proud of him. Ten years after he was killed in England at the iron works."

"There was a chorus of 'Oh! Oh!'" "Then I passed on to Patrick," she said. Patrick got a cold on him that he could not shake off; and he died of decline before he was twenty. Betty had Owen left. Poor Owen, the creature, he wasn't very steady, and he listed; and, faith, he soon tired of the job! Betty sold a bit of land to buy him off the soldiers. He kept steady for a while; but the next thing he sold the crushed Betty entirely, though for long and many a day she watched for Owen to come back. He never did. The poor woman used to put the lamp in the window at night, thinking it might maybe light him home; but the years went on and there never came a word from the boy. Poor Betty! It was a relief to her when at last a letter came from the priest who had attended Owen at his death in Chicago. He died a good Catholic; and Betty could pray for him. It was after this she took to doing patchwork at nights. She could earn a trifle by knitting and crocheting, and she never was forced to get parish relief.

"And she was cheerful and uncomplaining to the end," said the sprigged muslin. "She had her shroud ready. Death was welcome to her. She went round the beads in her hand often enough."

"She was going to meet her three children," said the shepherd plaid. "Death meant that for her."

"And her husband," remarked the blue cashmere. "Oh, yes," spoke up a gaudy delaine square, "her husband." "She was a good wife," said the blue cashmere. "Probably it never had modern materials."

"She was a good woman altogether," all the scraps cried at once—and I woke to see with a slight shiver, that the peat fire was a heap of white ashes, and that the purple dust was falling. "Did I keep you too long?" Mrs. McCarthy asked, coming in. "The children were contrary."

"I haven't been lonesome," I said, truthfully enough, and made my adieu. Next day Betty was buried.

"And what in the world brought Ted Egan to the funeral, and he with one foot in the grave?" Mrs. McCarthy asked generally. "Sure I give him over and above a good life of it. He daren't make a remark, and he reared them, too."

"Oh, well," said I, "it won't be long till—" "Yes?" Mrs. McCarthy queried. "Till he's beneath the sod, too," I said.—Magdalen Rock, in the Irish Monthly.

WHAT HAS RUINED RELIGION IN FRANCE. (Written for the True Voice.) V. FIFTH REASON—PARTY SPIRIT. In the United States and in England the leading parties are divided on political lines, Republicans and Democrats here, Tories and Liberals there; but in France unfortunately they have been, most of the time at least, and they are to day, divided from each other on religious lines. Whatever names they may have assumed at various times, the main contest, for over a hundred years back, has been between the Catholic Church and the infidel revolution. To-day the contest is evidently between the Catholics and the anti-Catholics.

The anti-Catholics are now in power. They call their party Republican; but unjustly so. For many of the Catholics, if not at present the majority, are also in favor of a republican government, while a very large proportion of their opponents are not Republicans at all, but Socialists, who aim at the overthrow of the Republic to substitute for it a Socialist community. Those of the anti-Catholics who are not Socialists are chiefly Freemasons, or at least the tools of the lodges, and are carrying out the line of campaign against Christianity that has been for many years laid down and promoted in their secret meetings; but of late years it has been openly avowed to be the Masonic policy.

The union of the Masons with the Socialists is called the bloc; as long as it lasts the party is all powerful, and there is no telling how far they will go in their tyranny. But it cannot last very long. For the Socialists are not in it for the sake of crushing out the Church, but for the booty held out to them as a bait, and for the accomplishment of the Socialist plan of the perfect equality of all individuals. When they get through with the clergy and their possessions, they will demand the goods of the rich, and the socialist control of all productive capital. This is not the Freemasons' platform at all, but of the Socialists, who aim at the overthrow of the Republic to substitute for it a Socialist community. Those of the anti-Catholics who are not Socialists are chiefly Freemasons, or at least the tools of the lodges, and are carrying out the line of campaign against Christianity that has been for many years laid down and promoted in their secret meetings; but of late years it has been openly avowed to be the Masonic policy.

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GROPINGS TOWARDS CATHOLICITY—AN EXPERIENCE.

By David St. George.

Most converts as soon as they enter the Church, long to let the world know the reasons of their change. Newman wrote his "Apologia," James Kent Stone his "Invitation Heeded," and so of others. While I do not intend to emulate their example, I am anxious to put on paper some of the longings, undefined desires, and somewhat unique experiences, unexpected and altogether unsuspected, that led me at last, after thirty years of groping in the dark of secularism, to the light of Catholicity.

My first experience of this kind was when a freshman in college. I had a friend, who, like myself, was looking forward to the sacred ministry. We often held sweet converse together about the high and holy life we expected to enter. We thought, not from those who only intended to become doctors or lawyers. Among other things, I proposed that it would have a tendency to keep us from sin and from common faults if every Saturday night we told each other all the failures of the week. He thought it a good plan, but proposed a better one. As we had no awe or fear of one another, and knew each other pretty well, I readily thought it better to go to some "grave and revered senior" older in the spiritual life and better able to advise how to conquer our selves. We had no difficulty in finding the men willing to hear us, although they assured us they would not do so if there was a clergyman in college who would hear confessions. And so for months we two groping souls went to confession regularly every Saturday night, and received counsel and advice, yes, and penance, too, and what absolute there was in the words, "And may the Lord have mercy on you, and forgive." I remember one penance in particular. I had told one of my doubts—that I did not believe there was any God. I was told to go out at midnight, and say the Nicene Creed. I did so, and I shall remember to my dying day the creepy feeling that went up and down my spinal column and stood my hair on end. And this was confession. Confession, after all, is more than any other one thing keeps thousands away from the Catholic Church—a natural and instinctive repugnance to the confession of one's sins, and to own up. As David said, "I acknowledge my transgressions," and St. James, "Confess your faults one to another."

My next groping was after celibacy, a longing to do some great thing, (to deny myself), to imitate not only our Lord, but also the angels in heaven, "who neither marry nor are given in marriage," and take up a real cross, and to follow the advice of St. Paul, "The man that is unmarried careth for the things that please the Lord." It manifested itself in a poem three hundred lines in length, entitled "The Pleasure of Pain," about Philip and Mary soon to marry, but of which I heartily struggle to become a Sister of Charity and be a missionary, and "soon they learned the pleasure pain could bring."

A love for fair play and the truth was my next experience toward Catholicity. I heard no end of talk about the "Dark Ages," their ignorance, superstition and effete medievalism. By reading I found that not only our forefathers, but the light of learning, colleges and universities everywhere, especially in Ireland, supposed to be the home of superstition, and later the renaissance of Greek language and literature. When I was graduated from college my commencement oration was "The Light of the Dark Ages," and its motto, "In honor to whom honor is due." While in the theological seminary my favorite authorities were of the High Church Anglican stamp—Pusey, Newman (before and after his conversion), Keble, Libbott, Forbes and Faber. I was also especially fond of Cardinal Wiseman on the Eucharist, as an antidote to one professor who was a Zwinglian and another who was a Calvinist. When I was up for examination for deacon's orders I was quite well prepared for the trial, not to say combat. One of my papers was on the Eucharist, and among other things I wrote that "Christ was re-presented on every Christian altar as on Mt. Calvary." My examiners took me aside and most solemnly asked me to omit the hyphen and say "re-presented."

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doctrine of the primitive Church. Seeing they could not persuade me to change it, I stuck to my hyphen as firmly as St. Athanasius opposed the iota of Arius, they said that the Bishop probably would not ordain me. I could only say, "Then I'll not be ordained." That was the last I ever heard of it, and I was ordained deacon on the following Sunday.

I must not forget to mention my fondness, with two or three others out of a hundred and twenty, for the "Little Hours of the Church of England," with its lauds and prime up to comply, which we read with cassock and biretta (the latter manufactured by myself), walking about in the seminary grounds, heartily hoping that I might be mistaken for a Catholic! I will not tell how I used to fast on Ash Wednesday and Good Friday till 6 p. m., with no morsel of food nor drop of water allowed to pass my lips, and at the same time preaching the "Three Hours' Agony service" consisting of nine sermons. It might savor of Phariseism, but it did savor of the right of private judgment.

One more Catholic leaning I will mention. Somewhere I had read a Latin prayer for the faithful dead that struck me as very beautiful. When the "divider of my sorrows and the doubler of my joys" was laid to rest in Boxwood cemetery, beneath the marble wood casket, my favorite prayer: "Domine memento ejus que nos processit eum signo fidei et dormit in somno pacis." What was my surprise and joy to find later in the canon of the Mass those beautiful words, and to say daily with millions more till my life shall end that commemoration of the dead. I trust that on my tombstone and in the hearts of those I love the concluding words of the same prayer may be inscribed: "Domine, deprecatur ut indulgas ipsi, et omnibus in Christo quiescentibus locum refrigerii, lucis et pacis." The end is peace.—Buffalo Union and Times.

A SAINT AT HOME.

FEAST, MARCH 9.

The brief sketch of a Catholic saint is penned by Dr. Farrar, Protestant Dean of Canterbury: St. Frances of Rome was a Roman lady of noble birth. She was married in 1396 to a Roman nobleman, Lawrence Ponzani. Her obedience and condescension to her husband was imitable, says Alban Butler, "which engaged such a return of affection, that for the forty years which they had lived together, there never happened the least disagreement; and their whole life was a constant strife and emulation to anticipate each other in mutual complaisance and respect." "A married woman," she used to say, "must, when called upon, quit her devotions at the altar to find them in her household affairs."

One beautiful story which is told of her is meant to illustrate the fact that a woman's religious pursuits must never be suffered to interfere with her obligations to provide for the welfare and comfort of her husband and her children. It was the daily custom of this lady to spend one of the early hours of the morning in prayer and the study of the Holy Scripture. On one occasion she had sat down at her desk for this purpose, when some domestic servant or one of her children, depending on her, came in and demanded her attention. Mindful of the true rule, "Do the next thing," and ready to sacrifice at once her personal desires to the claim of duty, she arose, did what was necessary, and returned to her reading. But no sooner had she sat down than a second interruption occurred. Again she rose with quiet dignity, attended to the needs of her household, and went back to her Bible. But before she had begun to read she was again called, and again times in succession, yet she never delayed, nor uttered one murmur, nor showed the smallest fretfulness. When for the seventh time she came back to the Psalm which lay open before her, she found that angel hands, in high approval of her cheerfulness, had inscribed the verse for her in letters of shining gold.

The object of all virtues is to bring us into union with God, in which alone is laid up all the happiness that can be enjoyed in this world. Now, in what does this union properly consist? In doing nothing save a perfect conformity and resemblance between our will and the will of God, so that these two wills are absolutely alike—there is nothing in one repugnant to the other; all that one wishes and loves the other wishes and loves; whatever pleases or displeases one, pleases or displeases the other.—St. John of the Cross.

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Messrs. Luke King, P. J. Neven, E. G. Broderick and Miss Sarah Hanley are fully authorized to receive subscriptions and transmit all other business for THE CATHOLIC RECORD.

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When subscribers change their residence it is important that the old as well as the new address be sent us.

LETTERS OF RECOMMENDATION.

Apostolic Delegation, Ottawa, June 13th, 1906.

To the Editor of THE CATHOLIC RECORD, London, Ont.

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 intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit.

It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as the wholesome influence reaches more Catholic homes.

I, therefore, earnestly recommend it to Catholic families.

With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1907.

To the Editor of THE CATHOLIC RECORD, London, Ont.

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

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

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you and wishing you success. Believe me to remain, Yours faithfully in Jesus Christ, J. D. FALCONIO, Arch. of Larissa, Apost. Delegate.

LONDON, SATURDAY, MAR. 2, 1907.

CHURCH UNION.

In the address of Bishop Carmichael, the Anglican Bishop of Montreal, to his synod, we have a pronouncement which touches Church Union. The importance lies in the question of the apostolicity of the episcopate, one of the bases upon which His Lordship regarded organic union alone possible. Whether this is an ultimatum beyond which the English Church cannot go, so that Presbyterian or other non-Conformist hopes must rise to that mark or ebb away with no prospect of uniting, might be easily dismissed as unessential to the proposal and difficult of solution. It is hard, when listening to Bishop Carmichael, to know whether he is speaking for the whole English Church, or whether he simply represents his own diocese. In either case he has placed himself on the horns of a dilemma. If an apostolic and historic episcopate be an essential of Church organization, then the Church of Rome and not the Church of England is the centre of union.

Bishop Carmichael, in making the historic episcopate a necessary condition, practically gives up the case to Rome. In so many words he tells the non-Episcopalian believers: "You must seek an unbroken line of Bishops. Wherever you can find that golden chain whose links reach down from St. Peter, there attach yourselves. Without the episcopate there can be no Church, no organization. And without the apostolicity there can be no episcopate." Apostolicity and perpetuity are attributes upon which he rightly insists with polished diction and cultured phrases. But the minor premise of the syllogism is entirely omitted or lost in the noise of rhetoric, which, more than logic or theology, ran through his long preamble. We take it that the minor premise is that these marks or properties belong to the English Church, at least as a branch. This we deny—and not we only, but all outside the pale of the English Church. Who ever looked for apostolicity and perpetuity in the English Church? We cannot gather grapes of thorns or figs of thistles. And as for the branch theory, that is equally unreasonable. Why seek union at all if the branch theory is correct? If the Bishop in his missionary zeal wishes to increase his particular branch then he should candidly say so. But if he makes the proposal as a condition of engraving others upon the olive tree, then they will reasonably retort that they will seek apostolicity and perpetuity where all men are to be found. Let us listen to the argument. The principle of succession, associated as it is with family, tribe and nation, becomes in the field of divine revelation all the more important; for it then becomes a divinely-ordered institution. And our Lord having founded His Church, "nothing

is historically clearer than the fact that out of the body of his followers twelve men were named by Him apostles, that He invested them as his envoys with graces suited to their work, breathing on them, and saying: 'Receive ye the Holy Ghost.' The Bishop should not have stopped here. There is nothing clearer in the gospel constitution of the Church than the primacy of St. Peter. 'Thou art Peter and upon this rock I will build my Church.' Again: 'Satan hath tried to sift thee as wheat, but I have prayed for thee that thy faith fail not.' If apostolicity and perpetuity were the plain will of Christ so was the primacy. In summing up his case the Bishop admits its weakness: 'Imperfection,' he says, 'there might be in what I call the historic routine of such succession, as with royalty in England from 1649 to 1660, but in both cases the succession remained.' Not so fast, Lord Bishop, if you please. Succession to the crown is one thing, but perpetual apostolic succession in the episcopate is altogether different. If the latter is broken the chain is broken. Its reality depends upon the validity of the sacrament of Orders. Cranmer, whom the Bishop justly accuses of Erastianism, changed the matter and form, and thereby invalidated Anglican Orders. There are other reasons also for holding against the validity of Anglican Orders. Nowhere are they acknowledged. Not even are they in many of their own churches regarded as proper, sacerdotal orders, still less as sacraments. There is an expression which rather mystifies us—historic routine. Perpetuity requires unbroken history, and apostolicity implies divine institution. To admit imperfection in the "historic routine" is the acknowledgment of a broken link. How therefore can Bishop Carmichael candidly insist upon a perpetual episcopate, and at the same time invite his Presbyterian brethren to seek it in the so-called branch where he admits one of the links to be broken? Finally when the Bishop says that in the Church of England "no one shall be accounted or taken to be a lawful bishop, priest or deacon, except he be called, tried, examined, and admitted thereto according to the form hereafter following, or hath had formerly episcopal consecration or ordination," the Church of England perverted history and destroyed the episcopate. She had no right to interfere with the form. If the institution is divine, apostolic, perpetual, it must not be interfered with. It must, if it is to be valid, be handed down with matter and form intact and unchanged. With the Bishop we admit the great attributes of that divine historical institution, the episcopate of the Catholic Church. We deny his minor premise that this is to be found in the Anglican Church. We would wish to see both himself and all others seek it where alone it can be found—where Peter's primacy is upheld and where Peter's faith has not failed, and where sacramental matter and form have been so carefully conserved.

MR. CAMPBELL AGAIN.

We have from the Literary Digest a more definite account of the teachings of the Pastor of the City Temple, to which we made some allusion in a former issue. Mr. Campbell explains his faith. His starting point is the immanence of God and the essential oneness of God and man. It is not clear that he believes in a Personal Deity; for he says: "The word 'God' stands for the infinite reality whence all things proceed." He believes that there is no real distinction between humanity and the Deity. "Our being is the same as God's," claims the new theologian, "although our consciousness of it is limited." We quote in full the last two paragraphs in regard to sin and the incarnation: "The doctrine of sin which holds that we are blameworthy for deeds that we cannot help, we believe to be a false view. Sin is simply selfishness. It is an offence against the God within, a violation of the law of love. We reject wholly the common interpretation of atonement that another is beaten for our fault. We believe not in a final judgment, but in a judgment that is ever proceeding. Every sin involves suffering, suffering which cannot be remitted by any work of another. When a deed is done the consequences are eternal. We believe Jesus is and was divine, but so are we. His mission was to make us realize our divinity and oneness with God, and we are called to live the life which he lived."

Such utterances might well be expected to rouse general comment even amongst those whose indefinite theological views are not easily shocked. This is too much. Many regard it as less rational than the old theology, and much more dangerous to society. The idea of sin and crime is not consistent with a creature in whom God is immanent, and whose activities are the mere self-expression of God. The fundamental pantheistic error lies in the identification of humanity with the

deity. To lower the Creator to the creature is not to exalt the latter, but to degrade and falsify the former. Virtue lies in the mean. And the truth of Christianity lies between pantheism on the one hand and atheism on the other. These are opposites in the sense that pantheism is an excess and atheism a defect. Both are equally repulsive and erroneous. Both lead to the most illogical consequences. And what is their worst feature: they both reject the supernatural, without which Christianity is a mere system of philosophy. Let us briefly examine this question about God's nearness, not oneness, to His creatures. It is true that to be a creature is to rest in the arms of the Omnipotent, or seek the rays of His light in the uttermost parts of the morn. God fills heaven and earth. And if He fills them there is no room for any other being. God, in knowledge, power and essence, is everywhere; because he is immense. He is infinite: He is. Besides God and without God, and what God has made, there is nothing. God and His works: these are all. God, says St. Gregory, abides in all things. He is outside of all things, He is above all things, He is beneath all things. He is above them by His power, He is beneath them by His support. He is above them ruling them. He is beneath them conserving them in the hollow of His hand. He penetrates all, yet is penetrated by none. He comprehends all, yet He remains incomprehensible. He is more intimate to us than we are to ourselves, yet when we reach out our hand to clutch him he eludes our grasp. All things are naked and open to His eye. He is in all nature, and in every part thereof, yet He is infinitely away from it. Most closely united to every creature, He fashioned even the least as well as the greatest—the anemba just as the seraph. He is infinitely separated from them. Whatever in-living he may assume, in the natural order or the supernatural order, He must be forever immense, unmeasured and unmeasurable, absolutely simple—infinite. The creature, on the other hand, must be ever and always finite. Let the creature's nature be what it may, the fact that it is a created nature renders and keeps it finite, and distinguishes it from God—the one and only Infinite. The finite cannot be a part of the Infinite. And the Infinite is distinct from the finite universe with a real, physical distinction. God is infinite, not as being identified with the universe either visible or invisible, corporeal or spiritual, but as being infinitely superior to it, better than it, so much better than it that when compared to His being it is as if it had no being and as if it were nothing. Yet the universe is. God made it and He conserves it. It shows forth His power and declares His glory. Yet the sons of men have not always read aright the story of creation. And no error can be more misleading and more fatal than to identify this half-wrecked world with the Deity Whom our intelligence must acknowledge to be perfect, absolute, infinite. Before touching upon any other point of Mr. Campbell's errors we can see how diametrically opposed his pantheistic basis was to Christian truth. Nor does he approach Buddhism so closely in this article as when he holds that pain is the effort of the spirit to break through the limitations which it feels to be evil. The only way, according to Dr. Campbell, in which the nature of good may be manifested by God or man, is by a struggle against the limitation; and, therefore, it is not appalled by the long story of cosmic suffering. The fundamental concept of Buddhist morals is to put a term to the transmigration of souls by putting an end to their sufferings and that evil which is inseparable from existence. This is attained by diminishing and annihilating the manifestations of individual activity. To arrive at absolute impassibility, this is the Nirvana, the final destiny of man. Buddhism is atheistic. Its moral precepts have a relative dignity when compared to other philosophical systems. But neither in essence, in means, in rational principle do they compare with Christian morals. The very fact that the love of God is eliminated, and no word spoken of worship shows an atheistic basis. This age has several admirers of such systems as Buddhism, even in western schools of thought. It may be that Mr. Campbell is somewhat imbued with some of these notions. His theories, however, bear more the character of Hegel's thought. Hegel maintained that the world was one particular evolution of the great Idea. By a series of evolutions the world will return again to the infinite Idea who by Himself manifested Himself to Himself. How dreamy, how far removed from the wisdom and power of the Cross all this is—how meteoric and wandering—can only be made evident by the humble acceptance of faith. Sometimes men stand appalled at the amount of evil they see around them. Sometimes the yearning desire for truth makes them

break away from the confusion of tongues. They see as in the air some shadowy form. They think it truth, and call it. It is gone. Truth dwells where Christ's voice is heard, and where simple souls are bowed in worship of the God Who is ever above them but Who is ever calling them nearer to Him, to share His life, to enjoy and praise Him forever. We cannot part with this new Theologian without a word concerning his rejection of the Atonement of Christ. It is more or less fashionable amongst certain schools of philosophy to falsify or entirely deny that our Lord by His sacrifice gave satisfaction to His eternal Father for sinful guilty man. Those who, in the Cross of Christ see not the condign atonement and superabundant satisfaction for sin, pervert history and lose the deepest mystery of our Lord's mysterious life. Not only did our Saviour come as Teacher of truth and Fount of grace, He came as combatant with sin and Satan, "consecrated through suffering." He was, as His prophet had depicted Him, "red in His apparel." He was clothed with a vesture dipped in blood. He who had grown up as a tender plant hath surely borne our infirmities and carried our sorrows. He was wounded for our iniquities, He was bruised for our sins, and the Lord hath laid upon Him the iniquity of us all. With His body dislocated, His flesh torn, His blood poured out, His soul separated from His body in death, He died for us—the Lamb of God Who taketh away the sins of the world. He alone was our atonement: no one shared in the work. He trod the wine-press alone, and of the people there was none with Him. This atonement was the master-act of the Master's love. His whole life, His transcendent example, His tenderness and humility, His sacred lessons of holy truth, are the testimonies of His divine Sonship and His love of man. But the crimson light of His atoning Blood in which the Son of Justice set in death, was truth and justice, mercy and peace and reconciliation. Without it the world would still be sick with sin and death. The coming of Jesus would have been a mockery: for His sacred teachings had raised our hopes only to break them against the sense of our own guilt and despair.

DEATH OF SIR WM. HINGSTON.

The sad news comes to us of the death of Sir Wm. Hingston, one of Canada's best and noblest citizens. He died suddenly, in Montreal, on the 19th Feb. As a surgeon he enjoyed an international reputation, but it was not for this alone that his name was held in such high honor. He was recognized throughout the Dominion, but more particularly in Montreal, where his name is a household word, as one of the most estimable, courteous and sterling characters of our day. In all matters pertaining to the public weal the name of Sir Wm. Hingston stood well to the front, while in private life his example followed more generally would lend a charm to life that would bring us back to the ages when faith and morals and honor were deemed the charm of manhood and womanhood and brought untold blessings to the world. As a Senator of Canada Sir Wm. Hingston was held in greatest esteem. His advice was often sought by leaders of parties and whenever his voice was heard in the Senate chamber his fellow members appreciated at its full worth the outpouring of a warm heart and a beautiful mind, added to which was a culture and a beauty of expression that left for long pleasant memories. May the divine light shine upon him and may the example he has left us be an added glory to his pure soul in that kingdom to reach which he had striven so faithfully in this world of time. Sir William Hingston was the son of the late Lieut-Colonel Hingston, formerly in her Majesty's 100th Regiment. He was born near Huntingdon, January 29th, 1829, and was educated at the Montreal College, entering McGill University and taking courses in arts and medicine. He completed his university career at Edinburgh, where he received his diploma as surgeon. He returned to Montreal, and in 1853 began the practice of his profession, a practice which extended so rapidly that in a few years the name of Dr. Hingston was very well known throughout the city. In March, 1875, he married a daughter of the late Hon. D. A. McDonald, formerly Postmaster-General and Lieut.-Governor of Ontario. Sir William Hingston is survived by his wife, Lady Hingston, one daughter, Miss Eileen, and four sons. The eldest son is at present studying for the priesthood; the second is Dr. Donald Hingston of the Hotel Dieu, while the third, Mr. Basil, is with the firm of W. P. O'Brien & Company, stock brokers. The youngest is a student at Laval.

THE LATEST FROM FRANCE.

Although a peaceful settlement of the French difficulty is apparent at times there still remains the undercurrent of infidel striving to protract Christianity. For the concessions already made with a view to promote an amicable settlement with the Vatican no thanks are due to the members of the Government individually or collectively. Their course has been dictated not by a love of justice—not by a desire to promote the honor and glory and strength of the French Republic—but by the force of public opinion in the other Christian nations of the world. A despatch from Paris, dated Feb. 22nd, states that the Croix, a Catholic paper, defines the attitude of the episcopacy with reference to the negotiations between the condjator Archbishops of Paris, Mgr. Amette, and the prefect of the Seine, M. de Selves, as follows: "The Bishops did not accept the contracts which make parish priests responsible for the important structural repairs of the churches or the contracts containing a clause excluding secularized members of the dissolved orders from acting as parish priests, claiming that to do so would be a recognition of the law of associations. The Rev. Peter Rouan, of Dorchester, urged on all parents last Sunday the present obligation of keeping the daily papers out of their homes; and the Rev. Joseph H. Rockwell, S. J., said at the Church of the Immaculate Conception, Boston: "What spiritual good, in the name of God, I ask you, can result from the reading of such moral filth and corruption? If you go down into a sewer, you cannot come up clean." Freedom of the press is one thing, but filthy license is quite another; and the alleged "enterprise" which panders to the worst of human appetites here is not justified because a certain class in London and Paris are making of this bestial record their daily nutriment. All honor to the Boston Post for its readiness to put decency above money profit; to the Canadian law-makers who are shutting out offending American journals; and to President Roosevelt for his manly and Christian denunciation of the scattering of printed filth and for his resolute effort to find law to stop it. When the harvest of this evil planting is reaped in desolated homes, in prisons and morgues, what shall we hear from men, official counsellors to their fellows, who proclaim their willingness to put the testimony of the star witness of the Thaw trial into the hands of their daughters?—Boston Pilot.

A HUMBUG EXPOSED.

Bishop Codman (Protestant Episcopal), of Maine, has been recently in France, and he testifies honestly to what he saw there. The priests, he says, are for the most part sincere, earnest and devoted men; as a rule, quite as intelligent as the Protestant clergy of America. The churches are well attended. If religious indifference and agnosticism exist, they are no more in evidence and apparently not so generally effective as in Protestant countries. The present faith of France is not likely to be supplanted by Protestantism, to which, as the Bishop realizes, the French people are wholly antipathetic by taste, tradition and conviction. Bishop Codman, however, sides neither with the Papacy nor the State, but sympathizes with the Church in France, and prays and asks prayers for her. Evidently, he is not praying as non-Catholics profess to pray, for her spiritual ruin. He seems to find her in a very healthy condition. Is he praying for her triumph over the forces of evil, for greater union and public spirit among her children? Then his prayers are quite in accord with those of the Pope, and offered for the only triumph which the Papacy desires.—Boston Pilot.

Death of Count Creighton.

Count John A. Creighton of Omaha died early Thursday morning after several weeks' illness. Count Creighton was over seventy years of age and was perhaps the most magnificent individual benefactor of the Church in this country. With his brother, the late Edward Creighton, he founded Creighton University, Creighton Hospital and a number of other Catholic institutions in Omaha. He leaves an estate valued at \$8,000,000. He was knighted by the Pope and was one of the recipients of the Lactare medal.

No man ever revolted against the Catholic Church except from the basest motives.

Dollinger is supposed to be a splendid type of the ex-priest. But Dollinger's disease was disappointed ambition. Jealousy, Judy, passion and avarice are the motives that inspire the outlaws. Turn, however, to converts from Protestantism to the Catholic Church! Consider the sacrifices they make! Newman could reasonably hope to become Archbishop of Canterbury with \$50,000 per year, the salary of the President of the United States. Dr. Ward belonged to one of the most aristocratic families in England, and for a time he was ostracised because he abjured Protestantism.—New World.

Since the Sacred Heart has no more cherished love than meekness, humility and charity, we must cling to these dear virtues.

olle, and so are my three children. I have come to thank you." I could not help throwing my arms about his neck and exclaiming: "How wonderful are the works of God!" This little incident taught me never to lose the opportunity to cast a bit of seed in the heart of the passing acquaintance: in God's own time it bears fruit. KEEP CLEAR OF THE SEWER GAS. Sewer gas is among the deadliest and quickest of bodily poisons, and men flee from the risk of it as they would from the bubonic plague or yellow fever. Yet, at the present hour, the air is rank with moral sewer gas, and it is being inhaled by a large part of the people as if it were the fragrance of spring flowers. The newspaper cartoon, representing men and women of every age, sex, and small boys and girls, each with the most detailed and sensational presentation of the Thaw murder trial in hand, greedily absorbing it as they crowd into the Boston Elevated, is no exaggeration. This unspeakable case, the reports of which should have been circumscribed within the strictest professional limits, will be responsible before its close for incalculable moral evil. "Thaw killed one," said a distinguished Boston lawyer, "but the reports of this trial will kill thousands." The reading of its details cannot be useful even to the strongest and sanest adult, and is soul murder to all others. The Rev. Peter Rouan, of Dorchester, urged on all parents last Sunday the present obligation of keeping the daily papers out of their homes; and the Rev. Joseph H. Rockwell, S. J., said at the Church of the Immaculate Conception, Boston: "What spiritual good, in the name of God, I ask you, can result from the reading of such moral filth and corruption? If you go down into a sewer, you cannot come up clean." Freedom of the press is one thing, but filthy license is quite another; and the alleged "enterprise" which panders to the worst of human appetites here is not justified because a certain class in London and Paris are making of this bestial record their daily nutriment. All honor to the Boston Post for its readiness to put decency above money profit; to the Canadian law-makers who are shutting out offending American journals; and to President Roosevelt for his manly and Christian denunciation of the scattering of printed filth and for his resolute effort to find law to stop it. When the harvest of this evil planting is reaped in desolated homes, in prisons and morgues, what shall we hear from men, official counsellors to their fellows, who proclaim their willingness to put the testimony of the star witness of the Thaw trial into the hands of their daughters?—Boston Pilot.

HOW ONE CONVERT WAS MADE.

The following story as given in the Missionary belt illustrates the good that may be done by a word or two in season: It is not very difficult to persuade oneself that in dealing with the soul God has his special moments and, moreover, He utilizes the most unlooked for means to bring about conversions. Speaking of His way, the other day, a priest who was moreover a Benedictine monk, related this incident from his own personal experience. I was traveling some years ago in the train from Chicago to Pittsburg. The time hung heavy on my hands, and to break the monotony, I entered into conversation with a gentleman in an adjoining seat. He seemed like a prosperous merchant, and I learned from his statements that he was on his way to Europe for a year of travel. After means had pretty well exhausted the commonplace topics of conversation, he proposed a game of cards. "I am sorry," said I, "I do not play cards. In fact I never learned." "That's unusual," he answered. "Well, suppose you watch me do some little tricks with the cards. I will interest you some, and it will pass the time pleasantly." The tricks were well done, much to the interest of quite a little crowd who had gathered about us. In the interval between the various tricks the gentleman kept up a running fire of comment on many topics of public interest, and finally touched on the topic of religion. Said he: "There is one thing in a religious way that I could never stomach, and that is the Roman Catholic Church with its superstitions, and its idolatry, and—"

THE CATHOLIC RECORD.

"Excuse me, Sir," said I, "I am a Roman Catholic." "Ah! I really beg your pardon. No one would believe it from your appearance. You do not look like one of these priest-ridden unfortunates," he said. "But I am and what is more, I am a priest." "A priest! How strange! One would never know. You are really the first priest I ever met. But how different you appear to be from the miserable monks I've read of in Europe, who seem to have sunk all intellectual and spiritual aspiration in the growth of the flesh and its hungers." "But, Sir, I am also a monk and if you ever come to our home you may see others who are far from the notion of monks that you have." "I beg a thousand pardons, my dear Sir, I am truly astonished. You are a Catholic, a priest and a monk, and—besides, a gentleman!" "I hope so, my friend, and will you believe me when I tell you that your reading has been all one sided. You are too intelligent, too upright, not to do the correct thing. Let me ask you as a favor to read something of the other side, and see if you have not judged us wrong. We won't forget each other"—and we exchanged cards. We parted and it was long before we met again. Several years went by, and the incident almost totally passed out of my memory. One day a stranger rang the doorbell at our monastery. The porter informed me that a gentleman wished to see me. I went to the parlor and at first I did not recognize the gentleman. He held out his hand to me in a friendly way, saying, "Do you remember me, Father? I traveled with you from Chicago to Pittsburg seven years ago. I went to Europe, and I made it a point to visit churches—Catholic churches, monasteries, and convents—to convince myself that my reading was not one-sided, but I found that it was. You were right! The remark you made so quietly and emphatically when I had abused your faith, your priesthood, and your vocation, sank deeply into my heart. I could not forget you. I am now a Catholic, my wife is Cath-

Canadian Messenger. "That the Catholic become a little piece to the power of modern world of cite our indignation. Unfortunate things to sadden Who has not lamented cramps all our charitable institution endeavors, our schools and colleges, with donations to Bible called foreign missions, universities, are millions? Every tolls of new men directed against materialism, socialism, the very foundation of our civilization, are disseminated by newspapers, and France, nation," "the el Church," has a turgid lition! The Catholic of not too robust fact these facts which given way to a f it is not surpr worthy; but he have greater th one sided, and l of some other tr vious and less p his notice. The first of Christ had predi His Church. lambs awell, w is not greater th have persecuted secute you." The called the Churo sent's God's side fare against the the devil. Why Church should downcast when happen which t blessings? " they shall revile and speak all th untruly, for My juice." The second hearted Cathol that, for nin Church has trit quite as grave a front her, say greater than th ought she not thren in the pre Ah, but it was past! Whatever have had to no was ever supre Catholic. Then was an arm mon of the baron, trembled before over them ar terrors of excu dict; baserba word unmake the glories of triumphs of ou And yet the view of the pation, but it the world as it should like it as it really w during the A world-to-day, a warfare, a battle. It is aids joy; igno world's eyes l Forgetfulne is but the ex teaching, is stincts and m results. Th that in the formerly gloriou cessful again gress through march of J around Jeric trumpets broo crashing to other hand, seeing that battle hard very dogm a at mag onies char such a Catho faith that H He has his faith. His all this can swer. How the Church world had c cannot thi me? "I tween reli the Church not the wor a Church f childhood o witnessing away of a vigorous a which has n ness? The faith are from morn basis of ai his faith. graphic ro which the other imp What is mind of the Church weakened, tically to out of dask ing force less ready weaker be respect. done are ways the Now t on a fals say that on the w suffers b Catholics

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FIVE-MINUTE SERMONS.

Third Sunday in Lent.

THE SPIRITUAL COMBAT.

"Walk as children of light." (Eph. v. 8) It often happens, my dear brethren, that the devil chooses for his worst attacks upon us the very time when we are trying to draw nearer to God, when we have performed some good work for His honor and glory, or immediately after our conversion. And so, for our encouragement under such circumstances, our Lord permitted the devil to tempt Him immediately after His forty days' fasting in the desert. The methods employed by the tempter are the same that he has used from the beginning, and that he still uses against children of men: to do so from our Lord's example we can meet and overcome the enemy of our souls.

As the devil began by appealing to our Lord's sense of hunger, so with us he appeals to our bodily appetites; for he knows that his strongest ally is our perverted passions, the flesh, that ever lusteth against the spirit. But mark the answer of our Lord: "Man doth not live by bread alone, but by every word that proceedeth from the mouth of God." And so when the devil assails us with evil thoughts or desires, we can give a like answer: "It is not for such things, as these that God created me; man was not created simply to eat and drink and gratify his passions. I am something better than a brute. I am made for something higher and nobler, to do the will of God and thus attain to eternal union with Him."

Filled in the attack, the enemy will perhaps have recourse to a subtler temptation—an appeal to our pride. When he has asked our Lord to cast Himself down from the pinnacle of the temple, so he will say to us: "Be not afraid to cast yourself into the occasions of sin; you are strong in virtue, and God's angels will protect you from harm." That immoral, intoxicating drink cannot hurt you, whatever its effects might be on those who are weak." Answer him in the words of our Lord: "Thou shalt not tempt the Lord thy God." Who am I that I should presume on God's mercy, that I should expect His protection and the assistance of His grace, if I expose myself to the danger of sinning? I will not tempt God by trifling with His grace, foolishly trusting to my own strength."

Lastly, the devil puts before us the advantages of serving him rather than God: "What does God propose to you?" he says: "mortification, penance, humiliation, poverty, suffering, the Cross. If any man will come after Me," says Christ, "let him take up his cross and follow Me." But I will give you pleasure, the gratification of all your desires, the fulfillment of worldly ambition, riches, honor and power. All these things I will give you, if you will but fall down and worship me."

Believe him not, O Christian soul, for he was a liar from the beginning; his promises are but vain and illusory; he will not, he cannot keep them. The Lord thy God shall thou adore, and Him only shalt thou serve; for His service you were put into the world, and in that service alone can you find true peace and joy—either here or hereafter.

TALKS ON RELIGION.

MATRIMONY—CONTINUED.

In our opening article on matrimony we saw that it was instituted by God Himself in the Garden of Paradise, and that then having God for its Author, it differs from all mere human contracts and institutions. Hence its properties, binding force and sanction are found in the natural law itself, as impressed on the conscience, reason and heart of man by the Creator, as distinguished from any civil or human law. We must not confound natural laws, or laws of nature, with this "Natural Law." Natural laws are physical causes, which, by the provision and sustaining power of the Creator, execute as second causes themselves. But all such laws are distinguishable from what is called by moralists and theologians, "The Law of Nature," which applies only to persons or creatures endowed with reason and free will and capable of moral action. It is a tran script, as it were, of the eternal law; that is, the eternal will or reason of God, applied to creatures existing in space and time. Many are prone to forget or ignore those fundamental principles in their actions and daily lives; in forming judgments and conclusions, in trying to square their individual opinions and prejudices with the consciousness of God's law and will which natural reason asserts. This accounts in a measure for the false views of many concerning matrimony. To correct all errors regarding matrimony, to restore it to even more than its pristine honor and dignity, Jesus Christ elevated it to the sacramental height. This is of faith. Whatever dispensations and exceptions were, in the course of ages, permitted or tolerated, in order to avoid greater evils, Christ swept away in the most positive, absolute manner.

The Pharisees asked Christ: "Is it lawful for a man to put away his wife?" Christ replied: "Have ye not read, that He who made man from the beginning made them male and female? For this cause shall a man leave father and mother and shall cleave to his wife." * * * "Moses by reason of the hardness of your hearts permitted you to put away your wives; but from

the beginning it was not so." "What God hath joined together let no man put asunder." (Matt. xix: 6) In accordance with this teaching of Christ the Council of Trent solemnly taught and promulgated: "The first parent of the human race, under the instinct of the Holy Ghost, pronounced the bond of marriage to be perpetual and indissoluble, when he said, 'This now is bone of my bone, and flesh of my flesh.' Now, that two only are united and joined together by this bond, Christ our Lord taught more plainly when, rehearsing those last words, as though uttered of God. He said: 'Wherefore they are now no more two, but one flesh' (Matt. xix: 6), and He straight way confirmed the firmness of that tie—which Adam so long before proclaimed—in these words: 'What therefore God hath joined together, let no man put asunder.' But that grace and confirm the indissoluble union, and sanctify the married, Christ Himself, the Ordainer and Perfecter of the venerable sacrament, merited for us by His passion, as the Apostle Paul intimates, saying, 'Husbands love your wives, as Christ also loved the Church, and delivered Himself up for it,' immediately adding: 'This is a great sacrament, but I say in Christ, and the Church' (Ephes. v. 32). Therefore, as matrimony, in the evangelical law, exercises, through Christ, the ancient rations, justly have councils and the traditions of the universal Church over taught that matrimony is deservedly to be mentioned amongst the sacraments of the New Law." (Sess. xxiv.)

The fathers of the Church, Tertullian, St. Ambrose, St. Chrysostom, St. Augustine, St. Cyril and the fathers of the fourth Council of Carthage regard marriage not only as a holy and religious act, but also formally teach that Christ sanctified marriage and destined for it a particular grace. The various sects of the East, some dating from the earliest times, although cutting themselves off from the Church, still adhere to the Church's doctrine respecting the sacramental character of matrimony.

The matter of this sacrament is the natural contract entered into between the parties, and the form is the expression of their consent to the mutual union. The ministers of the sacrament are the contracting parties, over whom the priest pronounces in the name of the Church a solemn blessing. The subjects of this sacrament are two baptized persons, differing in sex, who are not prevented from entering into a matrimonial contract. The effect of the sacrament of matrimony, according to the Council of Trent, is divine grace, which perfects the natural love of the parties, renders their union indissoluble, and gives them the grace necessary for their state.

The unity and indissolubility of the sacrament of matrimony have ever been taught and upheld by the Church. This unity and indissolubility are the two great properties of this holy sacrament. Unity is opposed to polygamy, and indissolubility to divorce; both of these most pernicious and destructive errors are condemned by the Council of Trent. The Church has ever, persistently and unwaveringly, held and taught that the bond of matrimony once legitimately contracted and perfected can only be broken by the death of one of the parties, and that recourse to a second marriage cannot be had whilst both parties are living. Any civil law to the contrary is against the divine law, as taught by Christ and expounded by His Church—the pillar and the ground of truth.

Our Redeemer gave the custody and administration of His sacraments to the Church, not to the State or civil powers. In the words of the great Pontiff, the late Pope Leo XIII: "It is impossible for the Church to sanction any withdrawal of the management and direction of sacramental marriages from the ecclesiastical jurisdiction, since Christ has placed the sacraments under her exclusive care and direction."

When Catholics thoroughly realize that matrimony is "a great sacrament" they will look to the Church for all information concerning it. Marriages which are merely marriages in the eyes of the civil law will be looked upon by them with horror. They will not endure, when it can be helped, any interference on the part of the State with an institution which Christ has raised to the dignity of a sacrament.—Catholic Universe.

PROTESTANT WORKINGMAN'S VIEW.

Frank K. Foster of Boston, chairman of the Massachusetts branch of the American Federation of Labor, and one of the most intellectual men connected with the labor movement in this country, speaking at the Seabury conference at Northampton, Mass., on the "Church and the Man Who Works with His Hands" before an audience made up of lay workers in the Protestant Episcopal Church, paid tribute to the Catholic Church as best maintaining among Christian denominations its influence over the laboring man.

A PHYSICIAN'S QUERY.

RESPONSIBILITY OF THE PRACTITIONER UPON WHOSE ADVICE A PATIENT IS DEPRIVED OF HOLY COMMUNION—THE BENEFIT OF EXTREME UNCTION.

From the Ecological Review. Question. Will you kindly answer the following difficulty that has confronted me in my own professional career. A patient who had been suffering from diabetes for some time and whom I was attending was suddenly taken with pneumonia, which developed coma. He had been to this confession about two months before this. The priest was called and found the patient in a semi-conscious condition, making some attempt, as I thought, to bless himself. Extreme unction was administered by the priest, who expressed also the desire to give him Holy Communion. This, in view of the profuse expectoration from which the patient suffered, seemed to me somewhat dangerous, as he might not be able to retain the sacred particle. A relative who attended him concurred with me in this fear, and accordingly the priest desisted.

Was this patient absolved from his sins sacramentally as though he had actually confessed them with full mental capacity? And did the privation of the Blessed Sacrament affect the condition of the patient's salvation?

I ask this for my own guidance in cases similar to this where the responsibility of such privation largely rests upon the decision of the physician, by which the ministering priest is disposed to abide. MERRICK SOLITARY. Answer. When a priest gives extreme unction without previous confession, because the patient is morally or physically unable to confess either by words or intelligent signs, the ritual obliges him to elicit from the patient some sign of sorrow for sin. Such a sign would be the attempt to make the cross with the right hand, as Catholics are accustomed to do. Indeed, any movement that would even remotely indicate either that the patient is a Catholic, or that he feels sorrow for sin, would induce the requisite condition for giving him sacramental absolution such as he receives in confession; for it may be safely assumed that a professed Catholic desires to do what God through His Church requires of him at the hour and in danger of death. If there be a doubt about the patient's realizing his condition, as when he is in a more stupor, the priest, after attempting to elicit sorrow for sin, will give him conditional absolution, so that if the patient is disposed he will get the benefit of the sacrament. However, as we never fully know whether a patient who happens to fall into apparent complete coma may, nevertheless, be conscious of approaching death and of his sins and grove over them, because the priest is to let him have the benefit of the doubt, and hence always to give sacramental (conditional) absolution before administering extreme unction. The sins of the patient, if he be penitent, are thus absolutely forgiven in the virtue of the power of Christ committed to the apostles and their successors, although he has not actually confessed them.

WHAT EXTREME UNCTION DOES. If the patient is thus absolved from his sins by reason of his inward sorrow for the same, what further need is there of extreme unction or of Holy Communion, assuming that the latter can be given without risk of irreverence or inconvenience? Is it not true that a soul freed from sin is in a right condition to enter Paradise? Not necessarily. A father may forgive a debt committed by his son, because the latter is sorry for the act. But if there is in the youth a tendency to speculate and to deceive, his sorrow will not be a sufficient reason for the father to admit him to his business confidence or to share in his financial responsibilities, until he has tried him by a method of sustained correction calculated to eliminate the vicious inclination. Similarly, the forgiveness of sins as an explicit result of a penitent disposition, does not take away the habit of evil inclination to sin for which man may be directly responsible on account of his former acts or neglects. Whilst this inclination to evil, which life and religion were given him that he might root out by penance and prayer, still clings to his soul, it unfit him for heaven.

Now the sacrament of extreme unction supplies a special grace of strength to the soul by which this tendency is weakened or eliminated. It acts in virtue of the merits of Christ, or, as theologians say, *ex opere operato*. But it is rendered additionally efficacious according to the disposition of the one who receives it with devout consciousness or with a longing to be entirely free from all that can separate the soul from God's love.

In this way we see that extreme unction blots out the remnant of sin which remains after sacramental absolution; that is to say, those sins which have not been sufficiently and explicitly recognized or confessed, and also those habits and inclinations to sin which, whilst not actualized, are yet virtually committed by the acquiescence of the soul's inclination. The patient, then, who is unconscious and who, therefore, may or may not be able to profit by the conditional absolution which the priest gives him before administering extreme unction, receives in the latter sacrament a secret grace which, through the merits of Christ and by His institution, supplies the soul with a secret strength enabling it either inwardly or outwardly to elicit both sorrow for actual sin and a sustained aversion to sin as the primary obstacle to the true happiness in God for which the soul was created. The frequently noticed re-

And Yet He Wonders. He was a Catholic (in name). He didn't subscribe for a Catholic newspaper (said he didn't need it). After a while he married, and still he didn't subscribe for a Catholic journal. His children grew up without reading or over seeing a Catholic newspaper, and now he wonders why he has to spend twenty-four hours a day trying to keep his sons out of the clutches of the law.—Catholic Home Companion.

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divival of vital strength and consciousness on the part of the patient which accompanies the administration of this sacrament is more easily understood if we remember this principal object of the institution of extreme unction. The patient gets a new respite during which he may render more efficacious the hidden grace conveyed to him in the sacred unction, and make use of the virtue instilled so that he may deliberately renounce all tendency to sin and attest his preference for things eternal to those that satisfied his sinful inclinations before. It is easily understood how the reception of Holy Communion must add to this revival in the soul of the life-giving principle at a time when the physical and moral faculties are weakened by disease, and claim for their better exercise all the sustenance that can be obtained from the spiritual support and physical contact with the Bread of Life, the Real Presence, Christ Jesus in the Blessed Sacrament.

LIFE'S THREE MYSTERIES.

To every door there come three mysteries. One is life, a strange, bright beautiful form, with gifts of gold, frankincense and myrrh, which jewels from every clime and the balms of an eternal country about him. It is a strange, profound face, sweet and fair with a blending of the serenity of heaven and the convulsions of earth; in one hand he holds blessings untold, in the other there are disappointments, pains and griefs. He knocks at our door and from either hand he makes a selection of his treasures, leaves them upon our threshold and while we are revelling in his benign and beautiful gifts the second mystery sets his foot on the doorstep. His countenance is dark and we all shrink from his presence. His features are forbidding, his touch is cold. We would forbid his entrance if we could, but we cannot. He too, has some unseen treasures in his hand but only one member of the home is permitted to see what they are. He takes from the family circle his choice of the home, wraps it in his dark mantle, slips out of the door and is gone, and the mystery of death follows close on the footsteps of Life. Then comes mystery the third—Eternal Life. It is of beautiful form, like the angels who came to the saints of old, and there is the odor of the gardens of God about him. His face is one that no man can look upon without seeing something of God. Every room in the old home he fills with the treasures which he has brought with him. The little cot from which the second mystery took the little child, he fills with sunshine and makes the parents' hearts sing like a brook in the meadow. He tells them that the three mysteries are relatives. They are joint laborers, working the same field, cultivating the same flowers, looking to the same eternal ingathering and joy. The first mystery supplies the seed and trains it. The second bears the bud or the full blown rose, to the gardens of God, where the third sees to its transplanting and everlasting nurturing. They work into each other's hands, and where the first knocks, we may expect the second and even hope for third.—B. C. Orphan Friend.

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CHATS WITH Y. What is a gentleman? CARDINAL NEWMAN. "It is almost the gentleman," says the Cardinal, "to say he gives pain." He carefully avoids a jar of a job, those with whom I differ in opinion or collision, I try to make every home. He has his eyes fixed on the other side of the street to whom he recoils to whom he guards against unrecalled topics that may lead to a quarrel. He never wears a hat, never takes an umbrella, never makes an appointment, never defends himself for arguments, or in his dare not say out much sense to be He is too busy to and too wise to be engaged in conversation his disciplined intellect through less education like blunt weapons instead of cutting edge. He may be right, but he is not just. He is forcible, and as he says, "PRESIDENT F. A gentleman not bluster, or holler. He is another of his quality to see the superior rather than the inferior, rather than with this is an excellent to select your inferiors in me your superiors. The generosity of a gentleman of the finer kind and the welcome necessity for him, be superiors. "A gentleman though he be poor if he have a general very reserved own pocket or treasure his to his remaining about them. speak for themselves form of generosity; by this form you about you. A always be considered employs, towards those who are, in there is no surer man than that—gentleman will might hurt a weak creature weaker. It is with no comparison that Newman's definition the main with Harvard. The Sweetness We laugh at that that the grass in though it is a p so much sweeter. Yet we find the prompts the low just as strongly animal—man. C out restraint. Our toys, their think it funny, belongs to their happier they a baby will drop with to seize the child has. We men are A tendency to have and to m seems to be our. Most of us look our own condition through telescope. The compared with which we look end of the glass joining pasture so luscious and and tender to we look over discontented eyes. If we are disatisfied with they would be get somewhat occupation. In their own others; the c with her mistress. The doctor, a makes his h change his l career of the cleric. The pwhandle a with hungry free from the thinks, wear a yardstick a Happiness, of thing—lies y soul, poverty city youth, b on a high of confining hi walls and the disc—buying up acco to sea a tries, becom skipper or o Life would But why— How much fruitless ter

CHATS WITH YOUNG MEN.

What is a Gentleman? CARDINAL NEWMAN'S DEFINITION.

"It is almost the definition of a gentleman," says the great English Cardinal, "to say he is one who never gives pain."

"He carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast, all clashing of opinion or collision of feeling, all distrust or suspicion, or gloom. He tries to make everyone at ease and at home. He has his eyes on all the company. He is tender towards the bashful, gentle towards the absurd; he can recollect to whom he is speaking; he guards against unreasonable allusions or topics that may irritate; he is seldom prominent in conversation and never wearisome."

"He makes light of favors while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by mere retort. He never cares for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and he interprets everything for the best. He is never mean or little in his disputes, never takes an unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out. He has too much sense to be affronted at insult. He is too wise to bear malice. . . . If he engages in conversation of any kind, his disciplined intellect preserves him from the blundering discourtesy of better though less educated minds, which, like blunt weapons, tear and hack instead of cutting clean."

"He may be right or wrong in his opinion, but he is too clear-headed to be unjust. He is as simple as he is forcible, and as brief as he is decisive."

PRESIDENT ELIOT'S IDEA.

"A gentleman is quiet. He does not bluster, or hustle, or hurry, or vociferate. He is a serene person. Another of his qualities is a disposition to see the superiorities in persons, rather than their inferiorities, and to wish to associate with his superiors rather than with his inferiors. Now this is an excellent rule by which to select your friends. Observe the superiorities in men, and associate with your superiors. This is a part of the generosity of a gentleman—the discerning of the finer qualities in other people and the welcoming of it. No loneliness for him, because he seeks his superiors."

"A gentleman may be generous, though he be poor in money; that is, if he have a generous spirit; that is, if he be very reserved as to the state of his own pocket or treasury. He may outperform his resources and say nothing about them. He will let facts speak for themselves. There is another form of generosity in a gentleman, and by this form you may test the persons about you. A real gentleman will always be considerate toward those he employs, towards those who might be considered his inferiors, and towards those who are, in any way, in his power. There is no surer test of the gentleman than that—except possibly that a gentleman will never do anything that might hurt a woman, or a child or any creature weaker than himself."

"It is with no intention to make a comparison that we present Cardinal Newman's definition, which agrees in the main with that of the President of Harvard."

The Sweetness of the Other Fellow's Grass.

We laugh at the mule which imagines that the grass in his neighbor's pasture though it is a part of the same field, is so much sweeter than that in his own. Yet we find the same trait, which prompts the lower animal to trespass, just as strongly marked in the higher animal—man. Children exhibit it without restraint. They get tired of their own toys, their own surroundings, and think if they could only have what belongs to their companions how much happier they would be. How quickly a baby will drop whatever he is playing with to seize that which he sees another child has."

We men are only grown up children. A tendency to magnify what others have and to magnify what others have seems to be an element of our nature. Most of us look at our own possessions, our own surroundings, and our own condition through the big end of the telescope. They look small and mean compared with those of our neighbors, which we look at through the other end of the glass. The grass in the neighbor's pasture is better than the grass in our own; the cook would change places with her mistress; the butcher with his master. The lawyer would be a doctor; the doctor, a lawyer. The farmer beams his hard lot, and longs to exchange his life of drudgery for the career of the merchant or the manufacturer. The country boy leans on his plowhandle and looks toward the city with hungry eyes. If he could only be free from the slavery of the farm, he thinks, wear good clothes, get hold of a yardstick and stand behind a counter! Happiness, opportunity, fortune—every thing—lies yonder. Around him misery, toil, poverty—nothing desirable. The city youth, behind a counter, or sitting on a high office stool, ralls at fate for confining him to the limits of brick walls and the dreary details of merchandise—buying and selling—or of figuring up accounts. Oh, if he could only go to sea and travel to distant countries, become a captain in the navy, or skipper or owner of a merchant vessel! Life would be worth something then. But now—

How much energy has been lost; how many lives have been spoiled by this fruitless longing for other fields, other

OUR BOYS AND GIRLS.

Talks to Boys.

Many boys do not realize the importance of giving a good example. To give a good example means to set in such a manner as to edify others, to induce them by your actions to do right and practice virtue. What great amount of good can a boy not do by giving a good example? While, on the contrary, how much can he not spoil by a bad example?

Dear boys, wherever you may be and whatever you may do, be sure always and everywhere to give a good example. Remember, others are watching you. They will take good notice of you. Their actions will depend on yours. If your actions are good, their will be so, too; if yours are wicked, so will their actions be wicked.

You have little brothers and sisters at home. Are you always careful to give them a good example? They will, as a rule, be as you are. They will imitate you. Your actions are watching you. They will take good notice of you. Their actions will depend on yours. If your actions are good, their will be so, too; if yours are wicked, so will their actions be wicked.

And again you are Catholic boys. Do you always act, speak as such? Do you not know others are looking up to you as their models? Do you not know that non-Catholics are watching you to see how you conduct yourselves? They surely expect only good from you, you who ought to know the law of God and His Church most perfectly, and keep it most conscientiously. Are you giving a good example? If not, what will they think? What comparisons will they make? On whom will they cast the blame?

What a wonderful influence you can exert in a company of boys by giving a good example! A few good boys in a school who give a good example can make the entire school better. A few such in a society of boys can wield such a power over the rest that all will be anxious to imitate them, to do good and practice virtue. . . . It is quite true, indeed, they influence others most wonderfully; they induce others to imitate; they almost force others to follow.

What great apostles of good you can be, boys, by giving a good example everywhere! Our Lord admonishes us to let our light shine before men, so that they may see our good works, and glorify our Father who is in heaven. (Matt. 5, 16) It is quite true, indeed, they influence others most wonderfully; they induce others to imitate; they almost force others to follow.

Everybody is interesting.

It is said that there was no object in nature so repulsive and odious as Prof. Agassiz could find beauties and interest enough in it to entrance an angel. He had an eye which, like the microscope, revealed marvels which an undeviated eye could not see, and all of this because of the soul, the mind back of the eye.

In cultivating the power of observation, it is very helpful to think of your eyes as great magnifying glasses capable of bringing out very wonderful things which a careless observer never sees. In this way, we learn to see things which before were not visible to us. We learn, after a while, to see with the brain. The eye merely suggests what the mind takes up and expands.

We ought to be so skilled in reading human nature, so trained in studying people, that they would be as open books to us, and we could read the motives and influences which have made them what they are. We ought to be able to see what is blind to be able to see what is blind to their ambition or devoted their lives, if they are all of them, or what has contributed to their enlargement of life, to their growth, if they are successful.

We ought to be able to see marvelous things, to extract very valuable knowledge and experience from the most ordinary human beings. There is no one so ignorant or so low that he can not teach us a great deal that is of value.

STANDPOINT, OUR LIVES WOULD NOT BE SO BARRON AND UNCHARITABLE.

It is just a question of finding the divinity in people.—Success.

The Woman of Serenity. Serenity is the one thing in life that most people never acquire and yet it is of all things the most desirable. It is especially so for women. Her price is indeed far above rubies who has an equable, serene disposition, and a temper proof against trifles. It is not necessary, either that she be like the woman of whom some one, remarking on her sweet disposition, said that she never allowed trifles to upset her, that she never lost her temper except for something really worth while. "Yes," remarked a small but observant person present, "but doesn't she get whooping mad at the big things though?" This holding the temper in for some special occasion is not good training on the road to that serenity which all should cultivate. Call to your mind all the people that you know, and you will see that the serene ones are usually the ones with the strongest characters, for it takes character to look at life with that large philosophy which places things in their proper proportion. It is no use to boast of a clear-eyed vision, if you cannot see that the world is a passing show, and men and women are but the creatures of a day. When you do see this, comes the serenity that nothing can take away.

What a wonderful influence you can exert in a company of boys by giving a good example! A few good boys in a school who give a good example can make the entire school better. A few such in a society of boys can wield such a power over the rest that all will be anxious to imitate them, to do good and practice virtue. . . . It is quite true, indeed, they influence others most wonderfully; they induce others to imitate; they almost force others to follow.

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The founder of this sect claims to have "discovered" new principles for us. But every clerical student sees them in his course of studies. They were followed and practiced by pagans from time immemorial. Christian Science errors were the ground-work of paganism. Let us give a rapid glance at the great religious errors which afflicted mankind before we pass to this pagan revival.

From far beyond history, in Asia, Egypt and in all the world of old, came down teachings that the world we see is not real; that matter, movement and life are God showing Himself. All there is God showing Himself. That there is the pantheism of all pagan religions. That was the reason they worshipped the gods, the souls of dead heroes, the heavenly bodies, earth, air, sea and sky. To-day you find Brahmanism, Buddhism, Shintoism and Asiatic religions founded on the idea that all there is God. That was why the Egyptians worshipped animals and embalmed beasts after they died. That was why in Greece and Rome they worshipped the gods, for they thought all that lives is God.

feel disgusted at her pride and presumption or be amazed at the whole thing. Physicians and druggists come in for a lot of abuse, yet it is evident from her book that she never saw Gray's "Anatomy," which every medical student must read, or Flinn's Physiology, Materia Medica, or Pharmacopoeia, or any work on the art of healing, or science coming down from the Greeks which has been perfected by some of the greatest men of our race. We could fill many pages of your paper with quotations showing her utter ignorance. A child of our common schools could write more correctly on the sciences. But when we look into the religious teachings of this founder of a new sect we can hardly believe it possible she saw in her right mind would hold such views. We ask is she crazy? How can people in their right minds follow her? All through the book runs the principle that the world we see is not real—it is only an appearance and deception. Earth, air, plant and animal, sun and stars are God. All that is God, eternal Mind. All life is God living in beings. Sin and evil, pain and suffering do not exist; they are only imaginary. Adam did not sin; man cannot sin, for he is God, and the Eternal, who is one life, cannot do wrong. As man was not born in original sin, no Redeemer came. Christ was the first Christian Scientist. He healed by that cult and taught mankind how to unite with God. His Apostles call His "students." His atonement did not take away sin. "In the atonement with God," as she says (page 19), Christ did not die, but was buried alive, and came forth from the tomb to show that all souls are one and identical with God. "Thou shalt have no other gods before me," which may be rendered, "Thou shalt have no belief of life as mortal, thou shalt not know evil, for there is one life, even God, good."

The work is filled with texts of the Bible, but twisted into her meanings. Not a single reference is given so far as the reader could find them to see if her quotations are correct. God's revelations are distorted to prove Christian Science, and the reader must use a concordance to find them, and then he is horrified at the corruption of meanings and the tricks played on the simple people. Every Bible text is given with her meaning read into it; not one is as in the original Bible.

Never before did human or demonic mind propose such a system. Pantheism and paganism are left far behind in this religion "discovered" by this ignorant woman in the bible and proved by thousands of texts of Scriptures which she makes them land on the American shores, where their children became the Indian tribes. After his death, in 1823, Joseph Smith, a worthless farmer's son, got hold of the manuscript, found many religious teachings in it, and began to preach that the angel Moroni told him where to find copper plates buried on a hill having the story of the lost Hebrews engraved on them. It was, he found, easy to induce ignorant people to believe. He claimed they were written in an unknown language which he alone could read with a lens found with them. A farmer he converted mortgaged his land and raised the money to get out the novel they called the "Book of Mormon." We have mentioned these religions to show that Mrs. Eddy did not "discover" new religious principles, to prove how easy it is to deceive the ignorant and how all followers of a literary religion become fanatics. But in depth of evil and far-reaching consequences these religions cannot be compared to Christian Science. Let the reader might think we exaggerate, we lay before him the following, taken from her book, "Science and Health with a Key to the Scriptures" of 700 pages, of which 375,000 copies have been disposed of within a few years. This work written by Mrs. Eddy, gives the theory and practice, the faith and morals of the new religion. As a literary work it is about worthless and shows a crude, ignorant mind, filled with one idea, but with a cunning which misleads the simple, uneducated people. Truth and error are so woefully mixed that the learned only can unravel them. To make people believe she is a learned person she manufactures words found in no language ever spoken by man.

Early in her life Mrs. Mary Baker G. Eddy, a farmer's daughter, began to make a study of the Bible, and about 1826 she started out as a "quack" doctor, telling the sick and suffering that they were not sick; that pain and disease were not real, but imaginary. As people often think they are much sicker than we are, as when they let the mind dwell on sufferings they feel more acutely the pain, it was easy to convince the ignorant.

Soon her system became a mania with her. She mixed religion with healing. In 1837 she opened her first "School of Christian Science Mind Healing" in Lynn, Mass., with one student. In 1851 she founded a "Metaphysical School" in Boston, which the State incorporated. She says: "During seven years over four thousand students were taught by the author in this college." Mrs. Eddy still lives, has followers all over the country, who are building churches in almost every city and town of importance. She has become a multi-millionaire; her voracious love on her as a will never die.

As early as 1852 she says in her book she began to write down and give to friends the results of her Scriptural study, for the Bible was her sole teacher, but these compositions were crude—"the first steps of a child in the newly discovered world of spirit." But let us see this book in detail.

Every page shows the most absolute ignorance of the natural sciences. She never mentions the twelve powers of man's soul, but continually harps on the "mind." Treating in every page of a medical book. Her education added in a country school, yet she treats questions of soul and science which the most learned men of our race never claimed to fathom. We do not know whether to laugh at her credulous

an operation was performed at consideration to the patient, but all for nothing.

Night and morning, before he started his day's labors and after the arduous work of the fields was over, Fitz went to the village calvary. There in such a spot outside every Hungarian village—a bit of rising ground surrounded by a huge crucifix and well smoothed by the knees of praying villagers. Thither they go with their woe and heartaches and there they find consolation and hope and new faith.

Fitz stood alone on the roadside a mile away from the most outlying outgo. Night and morning he prayed that Marie might get well. That was twenty years ago, and he prays there still. Praying has become with him a habit out of which he will never grow, but Marie gets no better. "I shall come here every night and morning until my death," he said to a recent visitor from Budapest. "The Virgin has performed many miracles before now and who knows even I may be singled out for a blessing from heaven."

A THOUGHT FOR LENT.

We are nearly all so fond of our ease and comfort that the idea of fasting and abstinence is very repugnant to our minds. Here and there may be found a few persons so scrupulous as to do themselves harm by abstaining from needed food and nourishment, but the vast majority of people are not troubled with any over zeal in that direction. On the contrary they are very careful that they deprive themselves of none of the pleasures of the table. No matter how strong and robust they may be they are very loath to give up one meal, or even part of a meal, for the good of their souls. The healthiest Catholics grow very weak and puny when it comes to foregoing some article of food to which their palates have been accustomed all the year round. Yet medical men almost without exception declare that one great source of physical ailments is eating too much. A quotation from Dr. V. A. Butterfield, district surgeon, Underberg, Poleta, Natal, is apropos. He writes in the Medical Journal: "I have had two years' close experience and connection with the Trappists, both as medical attendant and as being a Catholic in creed myself. I have studied them and investigated their life, habits and diet, and though I should be very backward in adopting their life, as not suited to me individually, the great bulk of them are in absolutely ideal health and strength, seldom ailing, capable of vast work, mental and physical. Their life is simple and regular. A healthier body of men and women, with perfect equanimity of temper—it would be difficult to find. Health beams in their eyes and countenances and actions. Only in sickness or prolonged journeys are they allowed any strong foods—meat, eggs, etc.—or any alcohol.

Here is a hint for those Catholics who are afraid that if they fast or abstain during Lent they may suffer in bodily health. The Church does not require any person to injure his health. Indeed the exemptions from fasting and abstinence are so many, and the rules so modified that the requirements are but a shadow of what they were in former days. But even the little that the Church requires to-day, some Catholics are unwilling to do. They are so afraid their health will suffer! But they subject their bodily powers to far greater and more exhausting tasks in pursuit of pleasure and think nothing of it. They should remember the Trappists.—Sacred Heart Review.

THE CREDO.

Oh, since in every nation, Our symbol of faith sublime Alone of all creeds is true To scoff at the hand of time. In every city and hamlet, Where the Southern breeze sighs Or the wintry sun at midnight, Gleaned cold in the northern sky.

Twas sung in the darkness cavern Where heroes gave their life For the freedom of their land, Till the sound of combat and strife. Then sang it in cloister and chapel, In vast cathedral and nave Till the Creed of faith and battle In heaven at length shall reign.

"LIBERTE, EGALITE, FRATERNITE!" (Finance Minister Calvaux, of France, has directed the authorities of the mint to substitute on all coins the words "Liberty, Equality and Fraternity" for the old device, "Gloria Protet France."—Press Dispatch.)

"We have hushed Christ out of the army, the courts, the asylums and schools; The hospital know Him no longer—we have crushed Him where Liberty rules. We must root from the mind of the children a faith that is long out of date— We have driven Him out of the Bureaux—we must hurry Him out of the State!"

"We have Liberty—that is excellent (but you dare not worship your God) Equally—down on our level or taste of the Fraternity—all men are brothers, but never by any chance. We have driven Him out of the Bureaux—we cannot allow Him in France!"

"O wretch in the hospital dying—do you feel no great pain in this loss, That the law of our Righteous Republic forbids you to look on a cross? It would help you to die! Oh, you bigot! Put hope in your bosom! For shame! Go—go to eternally helpless and hopeless, in Liberty's name!"

"And now we'll erase the old mottoes—parbleu! Twere a mockery, sure, To call on a God for protection Whose worship Our new coin shall jingle more gayly, when stamped, for the nation's new. With the boss, We, who jilt you for praying, are Brothers and Equal and Free!"

America, freest of nations! Rejoice that thy freedom is true, That denies not the God to the Christian, or Jew, or Mohammedan, or Jew; And "God protect France" and her freedom; when leaders deny she has need Of His aid, then her need is the greatest—may God now protect her indeed! —E. M. ROBINSON, in Cleveland Leader.

Every violation of the truth is a stab at the health of human society.—E. M. ROBINSON.

The Irish in Canada.—The oldest postmaster in Canada is M. J. Phelan, St. Colman, Quebec; the youngest postmaster is John J. Holland, St. Columban, Ontario.

MARRIED.—MULVEY CORRIGAN—At the Church of Our Lady, Guelph, on Feb. 11, 1907, Mr. Thom. Mulvey of the C. P. R., to Miss Jessie Corrigan, daughter of Mrs. James Corrigan, Queen street, Guelph.

DIED.—McDONALD—On Feb. 18, 1907, at her late residence, 6-b concession of Lancaster, county of Gloucester, Ont., Mrs. Angus B. McDonald, nee Jane MacPherson, aged seventy five years. May her soul rest in peace!

GLEASON—Word has reached us of the death of Miss Nora Gleason, niece of the late Rev. Dr. Finlay, of St. Thomas, Ont., at Ballybrack, Dublin, Ireland, on January 30, 1907. May her soul rest in peace!

DEVEREX—At Osgoodes, Ont., on Monday, Feb. 18, 1907, Mr. Thomas Deverex. May his soul rest in peace!

NEW BOOKS.—"Laws of the Spiritual Life," by B. W. Maurin, formerly of Cowley St. John, Oxford. This book consists of spiritual instructions in the Beatitudes considered as a way to a happy life. The object is to show that as all creation is under law and all forms of organic life grow and develop by obedience to law, so it is with the spiritual life. It does not consist of violent asceticism, but of good and kind actions with the passions and the lower nature but of obedience to law. The growth and development of the spiritual life is as orderly and systematic as that of the physical world. He who places himself under these laws will attain to perfection, and will receive the blessings of character which is essentially Christian, and the outcome of the example of our Lord and the grace of the sacraments. Price \$1.50.

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TEACHERS WANTED.—WANTED FOR THE PEMBROKE SEPARATE school, Pembroke, Ontario, holding a second class certificate, to fill position of principal. Duties to commence 1st February next or shortly after. Applicants to state salary and experience. A. J. Fortier, S. C. 1173-2.

ENGLISH TEACHER WANTED MALE OR FEMALE, for Catholic Indian school of Goulais Bay, twenty miles from Sault Ste Marie. Salary \$200. Apply to Rev. J. R. Richard, S. J., Sault Ste Marie, Ont. 1479-3.

CATHOLIC TEACHER MALE OR FEMALE as principal for the R. C. Separate school, Chestnut, Ont. Holding a 1st or 2nd class certificate, capable of teaching English and German preferred. Duties to commence Apr. 8th 1907. State salary for term references and address in reply. Applications will be received up to March 6, 1907. Address Michael M. Schurter, Sec., R. C. S. Board, Chestnut Ont. 1478-3.

HOUSEKEEPER WANTED.—PRIESTS' HOUSEKEEPER WANTED IMMEDIATELY. Must be first class cook. State age and qualifications. Address "A" CATHOLIC RECORD office, London, Ont. 1480-2

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Catholic Order of Foresters

Ald. Chas. S. O. Boudreaux, Chief Ranger of St. Jean Baptiste Court, Ottawa, and Benjamin J. Asselin, Recording Secretary of St. Basil's Court, Brantford, have been appointed Organizers for the Ontario Jurisdiction, and are at work at present, in the interest of Catholic Forestry. If Recording Secretaries in the Province think they deserve the attention of a Provincial Court Organizer, their wishes will be considered, when application is made to the Provincial Secretary or to the Provincial Chief Ranger.

V. WEBB, DR. B. G. CONNOLLY, Prov. Sec., OTTAWA. RENFREW, ONT.

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VOLUME XXIX

The Catholic Record

LONDON, SATURDAY, MARCH 2, 1907.

THE PRICE OF "OBEDIENCE"

The Rev. W. T. Halpenny

"There is surely striking evidence in the fact that French Protestants have Mr. Halpenny's comment on the fact that Protestants have not abandoned their traditional agnervency in spiritual matters. The Reformation was about by the aid of princes, a belief of prices it modified its tenets. It accepted in the absence of liberty. The faith was kept in harmony with their masters, viz., the Geneva, the Grand Council canton in Switzerland, by parliament in other countries. Mr. Halpenny comments it seems to us, on the French Protestants to the effect their admission that the supreme in spiritual matters have no king but Caesar." The watchword of a minister of the Church, however, will render the sovereignty of atheists who boast that "statched the human conscience belief in a beyond and have in heaven the lights that shined."

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THE CATHOLIC RECORD London, Canada

VERY TIRESOME The editor has another effect that Rome was "accept a free church is a Free Church in Suffice it to say that he believed the Holy Father that he was ready to submit on the State such the United States, Gr Holland. However misrepresentations of viewed the matter at approve now the Pope able to religious liberty the pagan principle State the dictator of