

Card Drawing

By GERALD GRIFFIN

"Is this my welcome home?" Southern. "I declare, then," said Dorgan in soliloquy, as he mingled another "tumbler o' punch"...

He interrupted himself, on hearing a voice in the kitchen outside. The speaker approached the door of the room where he was seated...

After the usual commendations on the quality of the materials which went to the composition of their popular beverage, the young men talked freely of the changes which had taken place in the affairs of the neighbourhood...

On this subject, Dorgan, a little stimulated by the awakened recollection of the slights cast upon him by the old farmer, was not a little perturbed by the influence of the Irish whiskey, to which he had become almost a stranger during his exile...

"I have been listening to you," said he, "for the last few minutes." "Have you?" interrupted Duke, "then you have made more free than welcome, I can tell you."

friend of his. I have often heard him mention with deep regret, the hard language he used towards you in his younger and more passionate days—and yet this is the man whom you denounce by an epithet, which it does not become me to repeat, even for the purpose of reprehending it.

"Well," said Dorgan, "you will not think the worse of me for speaking my mind freely, at a l'event."

"Ay, young man, there would be a merit in that frankness if it implied a purpose of amendment, as well as a consciousness of error. But it is the misfortune of your countrymen and mine, to imagine that open-heartedness is a virtue, even when it only consists in making a boast of guilty propensities, which other men deem it prudent to conceal."

Dorgan remained for some time after in an attitude of stupid abstraction and amazement, not altogether occasioned so much by the reproach which he had undergone, as by this strange coincidence between the clergyman's last words and the warning given by the Card-drawer on that very morning.

A little relieved by the fervor with which he thus unburdened his spirit, Dorgan prepared for his night's rest in the inn, and was shown by the landlord into a double bedded room, after bidding good-night to Kinchela, who was to return to Loup Head early in the morning.

Whatever his astonishment might have been at missing his clothes during the night, it certainly did not exceed that which he felt on opening his eyes next day and perceiving them exactly in the place where he had laid them the evening before.

It was rather early when Dorgan left the inn where he passed the night, so that he was a little surprised to see a considerable number of persons col-

lected round the door. They passed rapidly in and out of the house, and few hastened across the fields in the direction of the village, while others passed them after a hasty greeting, and seeming to convey the tidings of some important event.

"You infernal hag!" said Duke, turning fiercely upon her. "Are you mad? Let go my dress! You are all mad together. What watch?—Who?—What do you mean?"

"You do well to be ignorant of it, to be sure. There was murder done in that house last night."

"Hold!" said Dorgan, turning pale as death, and staggering forward, until he supported himself by grasping the extended arm of the Card-drawer. The woman paused and looked amazedly on him, while his head drooped upon his breast; a dreadful sickness labored at his heart, his brain felt as though it reeled within his head.

"Oh, allin! Penny, is it? Oh, indeed I would have sworn as well as her, an' 'twould save her a sigh o' grief, an' 'twould save her a sigh o' grief, an' 'twould save her a sigh o' grief."

"What do you say?" "They're all on the look-out for the murderers, and expect to see 'em all right hand, an' left hand, an' every where."

"Pooh—pooh!" Dorgan exclaimed, shaking his arm from her grasp, and hurrying toward the house.

"Pooh, is it?" said the indignant foreteller of the Destinies—"Shastone pool! Gondoutha wisha pool! That's my thanks. May be 'twould be a new story with you before you'd leave that roof, then; an' I'd be sorry to show 'em out o' the parish last Advent."

A dreary scene awaited our young hero in the interior of the house. He passed in without attracting any notice from the crowds of persons who were too busy, in hearing or telling the circumstances of the fearful occurrence which had taken place, to suffer their attention to be divided by the appearance of a stranger.

Two or three of the sincere friends of the dead man, standing near his body, perused in heavy silence, and with grief-struck features, that face which even enemy could not contemplate, dis-

"I will, ser," said the little girl. "This was the way of it. Uncle was sitting there abroad a-near the kitchen fire on the sultan chair, an' Penny was reading a chapter out o' the Bible to him, an' Tom Dooly, our boy, was out looken at the bounds, to see would any o' the Key's cows be trespassin, an' meself was just out o' my first sleep above upon the loft, over right the fireplace, when I heard a tunderen rap coon to the back door."

"Very well, my girl, very good child," the Coroner said, while he continued making his memoranda. "Well, you heard a knock?"

"I did, ser. Penny dropt the book in a fright, an' coom an' thrum her arms about uncle's neck. 'O murther, father! what's that, I wonder?' says Penny. 'It's the boys, (the familiar name for Insurgent.)' says she."

"You do enough now," says one of the party that was with him, "the never'll be a daylight again—hasn't a kick in him. I owed that much to him a long while, then, says the man as they were gone out the door. Uncle was stretched a'most the first blow he gave him, an' very justly, for it was a great stroke surely."

"Here the girl began to cry and tremble, as if labouring under great anxiety. 'I'll be killt now, entirely,' she said, 'for there's one o' the men that murdered uncle lies'n to me. An' a general exclamation of astonishment and alarm broke from the circle at this naive declaration. The doors were closed by the Coroner's desire, and the girl was asked to point out the person whom she recognised."

"Do not fear it," said the Coroner, taking her into his lap, and patting her head; "we are too strong and too many for him. Where is he, pet?" "There he is, standen a-nigh the table, in the sailor's clothes."

"This is a serious charge that is brought against you, young man," said the Coroner. "What is your name?" "Dorgan," was the reply. "I have served in his Majesty's navy, and have only arrived in Ireland the day before yesterday."

A murmuring of recognition passed among the people who crowded the room, and one of them whispered to the Coroner, who nodded as if in token of assent. "You knew the deceased?" he said, again addressing Dorgan. "I did, many years since."

was likely to give to the mistaken testimony of the child—but I spoke then under unusual irritation, I had been indulging a little too freely in the strong liquor that was placed before me, and I might have said, perhaps, more than I ought."

"Ay, and done more than you ought, sir, perhaps from the same cause. Doctor Mahony's evidence is important, however," the Coroner continued, writing.

"It would be," said Dorgan, with a sudden confidence brightening in his manner, "but that I have one witness in my favor, who stands the test of innocence at once. There stands the landlord of the inn; he knows that I passed the night under his roof."

"I declare, gentleman sailor," said the landlord, affecting the euphony of the greater number of his class—"I'd prefer you didn't appale to my evijence—I don't know who may be the perpetrator of this horrid fact—but it must give my judgment in the case, I must say that I set in a room, the Coroner of that you hired, I heard you rise in the obscurity of the night an' walk most surprising about the room, an' my wife testified to me that she had been audience of the doore outside open an' a shuteen while before. It was a contrary thing for you to direct application to me, for I profess without maning to be litigious or factious, I have nothen commendable to vouchsafe for your favor. And so saying, with the aid of a Dogberry, the eloquent host retired from the gaze of the crowd into his former place, satisfied that he had impressed the company with the highest respect for the perspicuity and elegance of phroeseology which he displayed."

"There was no other witness to his alibi, who might not have been imposed upon by the same appearances, and Dorgan felt as if a net were weaving around him, from which he should in vain seek to disentangle himself."

"All these circumstances become more important as they corroborate each other," said the Coroner. "I am afraid, young sir, that it will take your ingenuity hard to bear you safely through them all."

"I hope you will prove it tenable," said the Coroner. "If it be undermined by others, in malice, or in wanton negligence," said our hero, "may the rain fall on the heads of the contrivers!"

The throng at the doorway here separated, and Dorgan's attention was riveted by an object of new and engrossing interest. The priest entered, supporting on his arm the slight and drooping figure of a young woman of an exceeding beauty both of face and person, although the effect of the terrible shock which she had undergone, considerably abated the fresh and healthy bloom that was the legitimate property of the former. She was dressed in a plain dark cotton gown, with a blue silk ribbon tied simply round her well-formed head, while her light and polished curls shaded her pale features, and her deep blue eyes were fixed on the ground with a strong effort at the calmness of resignation, as the clergyman whispered some words of encouragement and comfort in her ear.

"The poor girl had not, from the time of the murder up to the present moment, indulged in any of those salutary bursts of grief, in which the loaded heart finds safety from the breaking when it is oppressed with sorrow too mighty for its narrow limits to contain. The more violent, therefore, was the rush of passion when a channel was at length afforded, by which the long pent-up and accumulating agony was enabled to discharge itself. When she recognized her lover, uttering a shrill and piercing shriek, which darted like an electric shock through the nerves of the hearers, she flung herself upon his neck, and hung in a convulsion of mingled tears and sobs around him. Dorgan supported and endeavored to soothe her, while his own tears flowed in abundance, and the eyes of many of the company showed that their hearts were not proof against the suddenness of the appeal made to them."

"Oh, Dorgan, my own true friend, are you come indeed?" she exclaimed, gazing in his face, as if to be assured that she was not giving to a stranger the welcome that was his right—"Oh, Dorgan, I hoped that I should have the happiness to see you both friends once more—for he often and often spoke of you, and longed for your return, to tell you that his heart was changed;—but you have come to see a greater change than that. Cold enough his heart is now, Dorgan, towards you and all. He will not press your hand if you take it now. Oh, do not blame me, Father, she exclaimed, as she caught the clergyman's eye fixed on her with an expression of reproach. "I am wrong—I know I am—but my heart will break if I do not give it words."

and good parent—but you are not yet an orphan. I will be a father, and friend, and brother to you, while I live. Try, and be composed like a sweet girl."

Few exhortations are attended with more influence than those which proceed from the lips of those who love. The interests of two hearts, united like those of our hero and his mistress, are so closely blended, so perfect and harmonious an understanding exists between them, that an admission, addressed from one to the other, is received with as ready a deference as a suggestion of its own will. The effect, which all the remonstrances of her graver and more venerable friends failed to produce, was brought to pass in an instant by the few words which Dorgan addressed to her; and Pennie prepared herself to give evidence in some composure, while Dorgan, once more leaving her side, resumed his place near the table.

Pennie detailed the circumstances of the murder in nearly the same words as her little cousin, until she came to that part of the transaction at which she was said to have flung herself between her father and the assassin.

"You must have had an opportunity then," said the Coroner, "of observing the goodness to look round the room, and see whether you can recognise him among those people?" "I do not think I could know his face again," she said; "it was blackened at the time."

"How was he dressed?" inquired his Worship. "I think in a sailor's dress—like Dorgan's," she said carelessly. "You do not think it was I then?" said Dorgan, smiling.

"My memory had almost deserted me, if it to comprehend his question, I should sooner say that it was his own act—or as soon." "If we have wronged you by an unworthy suspicion," said the Coroner to Dorgan, "you must blame the circumstances, and not us—for they are more than sufficient to warrant us in looking well to the case. Are you quite certain, Miss M'Loughlen, that this was not the man whom you withheld from the deceased?"

"Certain that Dorgan did not murder my father! Am I certain at my existence? I would stake a thousand lives if I had them, that Dorgan would not have stirred one of his grey hairs upon his head, in enmity, if it were to make him master of the universe."

"My own sterling girl!" exclaimed Dorgan, delighted far more by her ready confidence than by the safety which it procured him—"when all are turned against me, I have, at least, one friend in you—for you of all the world have ever known my heart."

"The coincidence is still very strange," said the Coroner. "Pray, Miss M'Loughlen, was there no mark—no peculiarity of appearance about this sailor, by which you might recognise him again if you should meet him?" "My memory had almost deserted me," replied the young woman. "When he flung me from him, I grasped something which was hanging to his coat, and brought it away with me in the struggle. It is this," she added, holding in the Coroner a piece of silver with a blue ribbon attached to it.

"This, indeed, is a most providential and important circumstance," said the latter, "and will do more to further the ends of justice, perhaps, than many living evidences." The condemned wretch, who, after having his ears greeted with the gladdening tidings of a reprieve, is informed that the news was communicated under a mistake, and that he must still tread the road to the fatal tree, may imagine what Dorgan felt when on swiftly lifting his hand to the breast of his coat, he found that his Trafalgar medal was missing—and that in fact the piece of silver which he had taken in some time, in utter ignorance and anxiety as to what his best mode of procedure would be on the occasion. He saw, in one rapid glance, all the fearful consequences of asserting his claim to the medal, but he felt that anything like an attempt at concealment, would even though it might afford him time to secure it, be a living evidence against the objects of his suspicion. "It is a sad meeting, with the consequence branding his name with ignominy for ever in his native land, and Dorgan preferred his chance of hanging, to that."

which you tore from me, to be his own." "An!" exclaimed the girl, "I saw it with my own eyes, as he was going to the gallows." "It is all a dream, a girl, impossible story, and tell them they believe." "The circumstances told you, she hung on Pennie, while she hung on to her mother, and the mother, who she felt the best of colling with an expression of innocent horror from an uncertain of this."

"I cannot be," said she, "I cannot be. Say—oh, say again that this it not Pennie!" "I love your happiness, girl," said Dorgan, looking much greater pity than her own fate, "and I love your character also; but I and the truth I have now forsake me now. I am all alone," he added, "she struggled to free herself from his grasp. "Don't hold my Drag—pluck me from this man, a beaconding tinsman, and speak another trifled accents, what am I, poor creature, say? Let go my hand!" "I will not, till you are off! Look in my face, call me your father's name. I will not be to you, you cursed my memory, name. I will hear your name. I will hear your name!" "Oh, Dorgan!"

in a tone of cruel and "what a question you his murderer! We pressed mine so to same that sent the brain? Were those ported me so often same that hung me the hard floor? It's praying, night many years, for you would the Almighty merciful Father of a at last only to wet on father's blood? He is inscrutable, but He tries His children still, Dorgan, then the murderer wore your, and you can you are innocent, enough from you. Dorgan, if I wrong but I would be wrong your feet, if I justice done to my am I to think or do me, that loves you innocent, and my you are guilty; and think, that betwe heart will be broken She fell back, we grief, as she spoke arms of a female desire of the Coron state of insensibili crowd, and into the Dorgan continued with an expression tion, pity, and aggr look, until her fe concealed in her the press after he "If you have an respecting those seem to implicac young man," said Dorgan started all the indignant capable of assumin gathering within h last time, and v time suddenly encl "Have I any thi claimed; "if y blinded, would no unnecessary fo sell even to a den I ask you, gentle standing erect a wide as he looked pany with that eye, and with great instructio stand infuse on a clement and emi situations of his itself has ever "I ask you is it night of my arri after a long a accused me happi remainder of my of such a creatu for all my suffer with the knowle repented of his me, and longed again—I ask you would so cause the blood of tha my own hopes Is it possible? is that the char traitor? That was given to r charging my du is it likely I y blood of a secr decks of the Vi deck that was w with a coward, white hairs of when he lay glory—is it li how the hoary fellow creature Trafalgar and light from an likely that I w the dark?" The indign energy of m spoke his det moments a if not of adm possession of he had thus s

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something like this: "Mademoiselle asks the indications on the thermometer this August evening? I learn the mercury stands at ready at 45 degrees Fahrenheit, and the boundary line of Italy is but five minutes distant. Here, Brother Jean, please provide the beds of all our guests with warming pans."

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A NIGHT AT THE HOSPICE. FRANCIS E. WILLIAMS' VISIT TO THE "HOSPITAL FATHER" OF ST. BERNARD.

On we climbed, while Mr. Smith impelled our flagging footsteps by an explosive recitation of Longfellow's "Excelsior," the scene of which is here.

THE STRANGE REASONING OF BISHOP DOANE. In the June number of the Catholic World Dr. John T. Creagh, of the Catholic University, gives a lengthy and detailed answer to Bishop Doane's notorious attack on the Catholic Church.

Hump Back. SCOTT'S EMULSION won't make a hump back straight, neither will it make a short leg long, but it feeds soft bone and heals diseased bone and is among the few genuine means of recovery in rickets and bone consumption.

the minds of his common auditors. "If words could outweigh facts," the Coroner at length said, "it would, I believe, become our duty to liberate you at once, but these yet remain unchanged by any thing you have advanced."

THE WONDER-WORKER. A MOTHER'S FAITH AND THE SAINT'S RESPONSE. The good St. Anthony, whose feast we celebrate on June 13, is the subject of many folk-tales in Italy; the one we are about to relate is told by a Franciscan of a Neapolitan monastery, and is quoted by Rev. John Price in his "Confessions."

The circumstantial evidences were too strong against the young fisherman. The trial was soon ended. He was condemned to death. The police had heard the cry, the body was still warm, no one was near him. The testimony of the mother was of no value in this case, and thus the declarations of the young man's innocence were considered only as those of a stubborn criminal.

ble," said he to the voice, of all the in-ut to make-but I trust that medal can have M'Loughlin's posses- badge of distinction which did their duty "Trafalgar," said the Coroner, "of astonishment and occasioned by this ad-ided-"I hope you are affords too frightful a the circumstances at-against you."

exclaimed Pennie, death, rushing between the bride and groom? Why would you or our best friend?"

which you tore from the murderer's dress, to be his own." "No," he exclaimed the inn keeper, "for I could not see my own eyes dangle at his breast as he was going to bed."

you are not yet a father, and you are not yet a mother, while I composed like a are attended with those which pro- of those we love, hearts, united like his mistresses, are so perfect and standing exists be- the other, is as a will. The effect of this was a de- ference as to the circumstances of her venerable friends as brought to pass a few words which to her; and Pennie to give evidence in while Dorgan, once side, resumed his

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Matter intended for publication should be sent in time to reach London not later than Monday morning.

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.

D. FALCONIO, Arch. of Larissa, Apost. Delegate.

LONDON, SATURDAY, JUNE 24, 1905.

AN APPRECIATED LETTER.

The editor and proprietor of a Catholic newspaper has, like other men, his ups and downs, his trials and difficulties, in endeavoring to do his duty in the newspaper world.

His Excellency the Most Rev. Donatus Sbarretti, D. D., Archbishop of Ephesus, and Apostolic Delegate to Canada, sent us a beautiful letter of recommendation, which we appreciate very much.

His Excellency generously recognizes our endeavors to uphold Catholic principles and rights—and to stand firmly by the teachings and authority of the Church—and at the same time promote the best interests of the country.

He earnestly recommends the CATHOLIC RECORD to Catholic families, and gives us his blessing and best wishes for the future.

To say we are grateful expresses very mildly our warm appreciation of His Excellency's kind recommendation.

Such generous words will cheer us on to make even greater efforts in the future—to continue to promote peace and good-will among all classes of citizens in this country—and in a word to make the CATHOLIC RECORD a power for good in every Catholic household—upholding Church and State, God and country.

We have much pleasure, and we are sure all our friends and subscribers will also have much pleasure, in reading His Excellency's letter, which is as follows:

Apostolic Delegation, Ottawa, June 13, 1905.

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 its 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.

America Act, or an expression of the people's will at a general election. No such mandate had come from the people to the present Government for the educational clauses of the Autonomy Bill; and, according to some of the ablest lawyers in the country, there is no such direction in the British North America Act.

At any rate, it is quite an open question whether there is or not. But while this is admitted, the Government proposed by this bill to close the subject, and prejudice the case in favor of the Roman Catholics. That he considered a raid upon the Constitution, and against that we must protest with all the energy we possess.

"As it appeared to him, the question now is, 'Were we compelled to adopt the school clauses by the terms of the Constitution?' If not, then, why in the name of common sense should we deliberately fasten upon the Western Provinces a school system that would inevitably be a nursery of bitterness and sectionalism? Surely the wisest course would be to let the objectionable clauses of the Bill lie over and be referred to the Privy Council?"

With all due respect to the Right Rev. Dr. Williams we must say that it has seldom been our lot to find in a solemn appeal to common sense less common sense than can be extracted from the above citation. Let us examine it in detail.

He declares that the Autonomy Bill is "a raid upon the Constitution," yet admits that "it is quite an open question whether the Constitution required the clauses under debate to be inserted or not."

Some able lawyers, he says, believe that the Constitution is violated, or that, at least, it does not require that these clauses should be passed. Therefore, the raid on the Constitution is but a doubtful matter; for we know that able lawyers have told us that the Constitution requires them to be inserted.

But let us reason the matter. Before ever there was a school law in the North-West Territories, both Catholic and Protestant schools existed. Very justly, Alexander Mackenzie, who was the Premier of Canada in 1875, accepted the suggestion of Sir John Macdonald, which was backed up by Edward Blake, that the people of these territories were entitled to have these rights of establishing Separate schools perpetuated, and the Parliament of Canada unanimously agreed to this, and inserted in the Territorial Constitution a clause to this effect.

Since that time the Territorial Legislatures approved of these provisions.

If it was advisable, according to the opinion of these eminent statesmen, to have Separate schools secured to local minorities then it is equally advisable now, and with the same object in view, that there might be no room for future discord and dissensions.

It is admitted by the lawyers on both sides of the question that the Dominion has the power to secure the vested rights of the minorities; and as the British North America Act makes the Dominion Parliament the arbiter of what is best to be done in order to secure to the Provinces immunity from future discord, Parliament acted wisely in passing the educational clauses which will prevent the rights of minorities from being tampered with.

Did not Sir A. T. Galt assure the Parliament of Canada that the Protestant minority of Quebec so valued their power to keep up the Protestant Separate school system of their Province that they would refuse to enter into the Canadian Confederation if it were not made part of the immutable Constitution of the Dominion? And why, in the name of common sense, as Bishop Williams states the matter, should not the Catholic and Protestant minorities of Alberta and Saskatchewan be equally secured now?

We all know how the Catholic schools of Manitoba have been crippled by hostile legislation, and the Dominion Parliament has acted wisely in laying down the law so that the same story may not be repeated in the new Provinces.

We deny that the Separate school system of the North-West will "inevitably be a nursery of bitterness and sectionalism." The teaching of religion in the Catholic Schools of Ontario does not beget bitterness, and why should similar teaching beget discord in Alberta and Saskatchewan?

But Bishop Williams has left out the secret of his opposition to the Separate schools of the North-West. We know that at synods of his own Church held but a few years ago he has strongly advocated "voluntary schools," which have the same meaning as Separate schools. He has been an advocate of such schools for the Church of England, and we recently referred in our columns to his advocacy of such schools. But from the above extract it will be seen that the reason for his recent discovery that Separate schools would be an injury to the North-West is that Catholics will derive the chief benefit from such schools in the new Provinces:

that the case "is prejudiced in favor of the Roman Catholics." This is why it is a raid upon the constitution, and he "protests with all the energy we possess." Separate schools would be all right if granted to the Church of England; but they are all wrong if Catholics derive any benefit from them!

The particular occasion to which we have referred, when the Right Rev. Dr. Williams declared himself in favor of religious instruction in the schools, was at the Canadian Provincial Synod held in 1898 by the whole of that Church throughout the Dominion.

The Rev. Canon Burke said: "They owed a debt to a gentleman who was tolerably well known, namely, the Pope of Rome, for the help he had given to religious instruction in the Public Schools of Quebec. It was the insistence by that (Catholic) Church upon religious training going hand in hand with secular knowledge which had awakened the people, and now they have in the schools under the Protestant Committee of the Council of Public Instruction (for Quebec) a regular course of public instruction which meets the need as far as Quebec is concerned. It seems almost a pity that the Pope did not do for Ontario what he had done for Quebec. He had a proper objection to the character of the instruction which our Roman Catholic friends insist into their children, but the candor with which it is done and the insistence upon the training of the moral and religious side of the youth commanded his admiration. They might not see it, but no doubt the day will come when we shall have our own schools. In the meantime, let the Church itself be united upon the question."

The Rev. D. Williams (now Bishop of Huron) favored the appointment of delegations consisting of the Bishop and some lay and clerical members of each diocese who should wait upon the civic governments of the Provinces asking for "the desired advance and improvement in the matter of religious education. There is now no difference of opinion as to the need of religious instruction in the schools. A few years ago there was a great diversity of opinion in regard to it. Now there is a general recognition of the need of the case. They had passed resolutions and made speeches in the several dioceses but nothing had been done. Now he proposed something practical, and he hoped the Synod would carry it."

Later on the Synod passed a formal resolution somewhat more detailed in favor of approaching the provincial governments of Canada on the matter in question.

We commend to the London Free Press, the Toronto Mail and Empire, World and News and other journals that have heaped so much abuse on Mgr. Sbarretti, this action of the Canadian Church of England, which is perfectly parallel with that for which the Pope's delegate has been so grossly misrepresented and even caricatured. These journals never made any derogatory remarks against the Anglican Bishops and clergy for their action. But we can inform them that the Catholics can make it known to all that they are fully determined to exercise their rights as freely as their Protestant fellow-citizens.

LONDON'S POSITION.

London has not changed its tailor. It prefers the garb of toleration and justice to that of fanaticism and hatred. It elects to walk on the high-road of honor, rather than on the way frequented by the bigot. It refuses to be classed with that section of the country which is dominated by prejudice and gives approval to every charge, however absurd and lying, against the Church. It refuses to give its fame into the keeping of men who have proved unequivocally their unfitness to be teachers of Canadians, who seem to have no regard for social amenities or truth, and who still cling to their "foul and vile and soul murdering mind-Gods." London has given them its answer. It refuses to be identified with sectarian bitterness. It turns aside from politicians with their muttering about revolutions and from preachers who are haunted by clerical influence. It steps into line with the cities which have no liking for frenetic bigotry and childish attacks against citizens, and which prefer amity to hatred, concord to disorder—to speak, in a word, the language of civilization. It has kept its place despite the agitators. It has endured much during these weeks past, but has been patient. It has wondered why men who profess a love for truth should resort to slander, and with their outcry against "coercion" should attempt to throttle other Canadians. The agitators now wonder why no harvest of victory came from their sowing of dissension. They worked hard and late, but no blossom of triumph was vouchsafed their efforts. And why? Why did the predictions of an abundant return come to naught and the labors of the politician prove of no avail? One reason is that the soil of London is somewhat different from that of Toronto. Another is that we cannot be hoodwinked by rant and clap-trap.

Still another is that our citizens, irrespective of creed, judged that men who looked with favor upon such tactics as we have witnessed, and insulted their intelligence by brainless drivel, were not to be entrusted with their political fortunes. And every impartial Canadian has no doubt as to the sanity of that judgment.

A DISAPPOINTED JOURNALIST.

Mr. J. S. Willison, editor of The News, Toronto, must be dejected over the outcome of the election. He is surprised, doubtless, that we did not follow his advice. He has such an idea of his wisdom and influence that he must be puzzled as to why we looked elsewhere for guidance. But we do not take the gentleman at his own valuation. And more, we regard him as an exponent of "dirty" journalism, and an exploiter of stale chronicles. The trenchant pen has lost its edge and the gallant fighter has degenerated into a bravo. The gentleman has deserted the ranks of reputable journalists, to ally himself with the quill-drivers who have no honor to lose and who are despised by those who employ them.

And what did Mr. Willison receive for his campaign—for the stupid cartoons and stuff that are kept constantly on hand for the use of Toronto? Let us see. Conservatives say he did their cause no good. Opposed they are, many of them, to the school policy, but they are content to fight it in fair fashion. So strong is the feeling in some quarters against him that we venture to predict that at the next election he will be advised to curb the zeal of the cartoonist of the News and to use argument. The Liberals value his services since they serve to show the people that the cause which requires them must be destitute of merit. He gets, of course, the plaudits of the Toronto bigots, but anything that could do a no-Popery dance would fare as well at their hands. And for that—the praise that dishonors the man who merits it he gave us a "few of the unpleasant words that ever blotted paper." We are sorry to see a gentleman who edited us a short time ago by a preachment on the responsibility of the journalist among the pariahs of the press. It is his own fault, however, and he seems to enjoy their company.

THE BATTING BIGOTS.

What a difference between the array that swept into battle and that which was swept out of it! With "Wellington" Bennet in command of the right, the Orange drum in the centre, the valorous Hughes with his musket, the Toronto editors who had emerged from their cess-pools for the occasion, they rushed forward to do or die in 12th July style. They were sure of victory. But somehow the Colonel's blunderbuss did not do any damage. "Wellington" Bennet's artillery had not arrived in time from the West, the saffron hued benches of Dr. Sproule forgot some of the pieces they had to say—and the day was lost. It seems to us that their strategy was at fault, and their intelligence department woefully out of date. With efficient scouts they might have gleaned the information that the citizens of London are not bigotry fodder.

Our readers may wonder why we did not mention Hon. G. E. Foster, of the variegated past, and who has such a wonderful future behind him. He would, we suppose, have had a place of honor, but as Mr. E. E. Sheppard informs us that G. E. Foster is a man deformed in every bone by his attitude in 1896, he was probably in a sanitarium meditating on these words: "Heat not a furnace for your foe so hot that it do singe yourself."

AFTER THE BATTLE.

Our friends the worsted are trying to account for their condition. Beaten in their own battle-ground—beaten though they had the most accomplished orators to aid them (not to say anything of Toronto)—they need some potent remedy. Sad indeed they should have sacrificed the things that the most of men prize, to gain unenviable notoriety and a sound thrashing from Canadians. And what embitters them and makes them realize the ignominy of it, is that defeat cannot be ascribed to the Hierarchy.

A MONUMENT OF PEACE.

A highly interesting event has taken place at the pinnacle of the Andes which is on the boundary line between Argentina and Chili, South America, in the erection of a noble monument of peace which has been made under oath between these two countries. It is hoped that under the agreement arrived at the peace shall be permanent, and a colossal statue of Christ the Redeemer and Prince of Peace has been erected on the pinnacle with the significant inscription:

"Sooner shall these mountains crumble to dust than Argentines and Chileans break the peace which at the feet of

Christ the Redeemer they have sworn to maintain." These two countries have had frequent hostilities arising out of boundary disputes. One of the last wars threatened between them was in 1898, when by the intervention of Great Britain hostilities were averted; but in 1900 the situation was again menacing. On this occasion the Argentine Bishop of Cupo, Mgr. Benevente, was the arbiter of peace, and it was at his suggestion that the statue of Christ was made to be placed in the position which it now occupies. This statue is 26 feet high, and though it is on a cliff 14,000 feet high it is visible to all the country about.

A TIME FOR REFLECTION.

Perhaps the most exciting election contests ever held in this province were those of London and North Oxford, which took place on the 13th. In both ridings the Liberal candidates—Hon. Mr. Hyman in London and Mr. Smith in North Oxford—were successful. Handsome majorities in their favor proved that most of the people of this province cannot be influenced to such an extent as was to be expected by sectarian appeals. Now that the battle has been fought and won by the sober-minded and fair dealing citizens of this Western district, it would be meet were many persons, some of whom we regret to say, are ministers of the Gospel, to give calm consideration to their reprehensible conduct. Two clergymen of this city were conspicuous to a degree on the side of fanaticism. Their influence in the contest, however, availed but little; and now that it is over, they will, we believe, be called to account by many of their Church members. Indeed the continual interference of certain Protestant clergymen in matters political will doubtless, ere many years have passed, induce the people of the province to consider seriously the advisability of finding some means of forcing these persons to attend more particularly to their own business, and allow the affairs of the country to be managed by those in whom the people, by their votes, have placed confidence. True, clergymen have the rights of citizens, and they should enjoy them to the fullest; but they have no right to indulge in inflammatory appeals to prejudice, and they should not try to stampede their people into a course of action dictated by a narrowness and bigotry unbecoming men of education. While the fierce heat of the electoral contest to which we refer was at its height, we noticed with pleasure that many Protestant clergymen preserved a dignified silence; a few others raised their voices in behalf of fair play towards their Catholic fellow-citizens, and expressed sentiments of regret that some of their cloth so far forgot the dignity of their calling as to enact the role of the ward politicians.

There was a cry abroad against the Pope and the Catholic Church: that was enough to cause them to go with the unthinking crowd. The Conservative organ of this city and some of the Conservative canvassers raised cries which we trust for the good of our fair country will never again be heard in Canada. "The Pope, Laurier, Sbarretti, and Hyman on one side and Wm. Gray on the other," was the dominating note of that paper, and "Are you going to vote for the Pope or King Billy?" was the watchword of some of the Conservative canvassers, many of whom, without knowing to whom they were speaking, put this question to Catholics.

The battle has been won. Bigotry has been given its death blow. And we trust it will never again raise its hideous head in this fair province.

FRENCH EVANGELIZATION.

At the meeting of the General Assembly of the Presbyterian Church held last week in Kingston, several matters of general interest were discussed beside others which concern chiefly the Presbyterian body. There were present two delegates from the Established Kirk of Scotland, the Rev. Dr. Milford Mitchell and Rev. Dr. Norman McLeod, both of whom congratulated the Canadian Presbyterian Church on the union which had been effected between nearly all the Presbyterian bodies of this country. But Dr. Norman McLeod, by stating that the Church of Scotland will "always hold to its endowment and establishment," showed how hopeless is any similar union between the branches of Presbyterianism in Scotland, where the differences between them may be

summed up in the one point, the submission of the Church to the State, especially in matters of administration. French Evangelization, which is a theme at every General Assembly, was reported on, the report consisting of addresses by Rev. John McKay of Montreal, Principal Kelly of Montreal High School, and Principal Brandt of the Pointe Aux Trembles Mission Schools.

This report admitted the continuous growth of the Catholic Church in Quebec, whereas Protestantism is being gradually wiped out in the Province, notwithstanding all efforts at evangelization; yet confidence was expressed that "the system employed by the Presbyterians to promote French evangelization is better calculated to meet the encroachments of the Catholic Church than politics or newspapers."

On examination of the figures of the successive censuses of 1891 and 1901 it does really appear that Protestantism of all kinds is not holding its own in the Province. The total population in 1901 was 1,648,898, which is an increase of 10.77 per cent. over that of 1891. The Catholic population shows a small decrease on these figures of percentage, the ratio of increase being 10.65. The Protestant or non-Catholic (Christian) increase of population during the same period was only 9.28 per cent. But how are these figures to be accounted for in view of the fact that both these ratios fall below the increase of the total population? It arises from the fact of the very large increase of the Jewish population which, being only 2,703 in 1891, became 7,498 in 1901, the ratio of increase being 177.39 per cent.

Previous census reports tell the same story of the gradual gain in the Catholic proportion to the entire population; but as there is still actually a Protestant gain in numbers, it cannot be said, as the report of the French evangelization Committee states, that the Protestants are being wiped out.

The reasons on account of which the Protestants are losing ground in Quebec it is difficult to state accurately; but some assert that it is because many of the Protestants of that Province dislike their Catholic surroundings, and therefore emigrate to other lands, or perhaps rather to the more Protestant Provinces, and especially to the North-Western parts of the Dominion.

In former years, the Toronto Mail, which had not then its present double appellation, gave two causes which it maintained were at work to produce this result. One was that the Catholic priesthood endeavored to make the stay of Protestants in their parishes disagreeable, and the other, that the French Canadians have larger families than the English Protestants.

That the first reason here adduced was a calumny is evident from the many testimonies given by Protestant residents of Quebec to the effect that Protestants have been invariably well treated by their French Canadian neighbors. These witnesses to French Canadian liberality include many Protestant gentlemen from the very localities where the relative decrease in the number of Protestants has been greatest.

Among the Protestants who have given such testimony from time to time we may mention Mr. Robert Brickerdike, M. P. of St. Lawrence, Montreal, and Mr. Monk, both of whom expressed themselves strongly to this effect during the debate on the Autonomy Bill. Testimony to the same effect has been given by the Montreal Witness, and Protestant clergymen who are the Protestant School Commissioners, and in the past the testimonies of Hon. Messrs. Pope, Young, Galt, and others without number have been constantly given to the same effect.

How different is this language from that of Messrs. Stapleton Caldecott, J. S. Willison, Dr. Goggin and those who spoke at the so-called meetings of the Toronto Citizens' Association, and of Dr. Sproule, W. A. McLean, Col. Samuel Hughes and others who endeavored to stir up strife by representing the Catholic Church as endeavoring to bind the New Western provinces with chains of injustice.

We can tell the writer of the French Evangelization report that the aggressiveness of which he speaks was not and is not the act of the Catholics of either Quebec or Ontario, and their call upon the Presbytery to meet the encroachments of the Catholic Church is calumnious and wanton.

It has not been the case that the Catholic priests of Quebec endeavored to drive away the Protestants of the province that they have diminished relatively at a slow but sure rate. We must therefore look to other causes for the facts. If the true cause be what the Toronto Mail suggested in the past, the cause is of the making of the Protestants themselves. It is scarcely to be expected that the Catholics of Quebec will kill their infant children to please the French Evangelization

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A REBUFF TO

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A REBUFF TO MEDDLING BIGOTS.

When the electors of London were in the thick of the battle choosing a candidate to represent them in the Dominion house certain persons residing in Toronto took it into their heads that they were in duty bound to engage in the struggle against the Autonomy Bill. This very circumstance, we doubt not, served to increase Mr. Hyman's majority. The part played by quite a number of Toronto people, independent of those who paid us a visit, was most disgraceful. The editorial utterances of the Toronto Mail and Empire, the News, the World, the Telegram, the Christian Guardian and Saturday Night, gave strong evidence that the men behind the pens were bigots of the narrow type who were only too willing to disturb that good feeling which should prevail amongst all classes and creeds in this favored country, in order that they might give vent to their intense hatred of the Catholic Church. The cartoons of the World and the News were the work of men of coarse ideals, and we trust this country will never again witness such an exhibition of religious rancor. We should not, however, wholly blame the men who actually performed the work. They were given an unsavory task. They performed it and were paid for it. The proprietors of the papers we have named are chiefly responsible, and they have gained for themselves in the minds of all right-thinking men a notoriety which few people would covet.

We should not forget to refer also to the disgraceful part which the London Free Press played in the campaign. A manly, straightforward course was wanting in every regard on the part of our contemporary, and we were given an exhibition of "yellow" journalism the like of which we hope we shall never have repeated in London. In fact the Free Press seemed to be but the echo of the Toronto World. Its utterances were like unto those of a graduate of that office—unreliable in the extreme and in style closely akin to that of the mischievous demagogue. Throughout the campaign its motto seemed to be "the end justifies the means," a doctrine falsely attributed to the Jesuits.

We hope the time is not far distant when the people of Ontario will set their faces sternly against any journalist who endeavors to introduce into this country the sensational, and, in many respects, abominable "yellow" literature which seems to have such a strong hold upon the people in many places in the United States. Toronto—a city from which better things might be expected, taking into account its oft-repeated boast of advanced civilization and its educational advantages—seems to be in the lead in this respect. In fact we have been assured by persons in a position to know that in the Queen City a high class journal will not meet with the same favor amongst the mass of the people as one which indulges in sensationalism and vulgarity.

The manner in which the electoral campaign was carried on in London and North Oxford furnishes much food for reflection amongst thoughtful people in this province.

THE FEDERATION OF CATHOLIC SOCIETIES.

The movement looking to the federation of Catholic societies in the United States has met with most gratifying success. To our late Holy Father, Leo XIII., is due the first thought in this direction. The central idea of federation, which is but another name for the apostolate of the laity, is set forth in the famous encyclical defining the duties of Catholic citizens. "Catholic action," wrote the late illustrious Pontiff, "of whatever description it be, will work with greater effect if all the various associations, while preserving their individual autonomy, move together under one primary and directive force."

The first practical steps towards carrying into effect the suggestions of our late Holy Father in the matter of the unification of Catholic societies in the United States, were taken on Thanksgiving day, 1900, when delegates from societies representing the leading nationalities in the neighboring republic met at one of the hotels in New York city. After outlining a plan of federation, appointing committees and fixing a date for a future convention, the delegates adjourned to meet in Cincinnati, Ohio, in December, 1901.

At this convention a constitution was adopted, and the American Federation of Catholic Societies became a reality. Annual conventions have since been held at Chicago, Atlantic City and Detroit, respectively. At present the Federation represents a membership of one and a half million Catholics. The Federation received the blessing of our late Holy Father, Leo XIII., and of our present illustrious Pontiff, Pius X., as well as the approval of the Apostolic Delegate at Washington, Mgr. Falconio, two Cardinals, sixty-two Archbishops and Bishops and hundreds of priests. Its objects, as set forth in the constitution and by-laws are: "The cementing of the bonds of fraternal union among the Catholic laity and Catholic societies of the United States; the fostering and protecting of Catholic interests; works of religion, piety, education and charity; the study of conditions in our social life; the dissemination of truth; the encouragement and spread of Catholic literature and the circulation of the Catholic press.

In furthering these objects it is expressly provided "that the Federation shall in no way interfere with the government or disturb the autonomy of any organization or society connected with it." The Federation, as at present constituted in the United States, is constructed on the same lines as the civic organization of the country. In divisional societies in each county are united in a county federation; county federations are represented by delegates to state federations; and State federations send representatives to the National Federation. Thus is obtained an ideal Catholic organization made up of different societies composed of various nationalities with diverse aims, charitable, fraternal, social and literary, each left free to pursue the special objects for which it was founded and all meeting together on common ground, directly to advance their general interests as Catholic citizens and indirectly to promote the welfare of their common country. The question that presents itself to Catholic Canadians is: "Is not such a scheme of federation feasible with us?" Many prominent members of our different Catholic societies think that it is, and are of opinion that the time is now ripe for launching such a movement in Canada. In fact to the city of Halifax belongs the honor of taking the first practical steps in this direction by the organization of the Halifax Federation of Catholic Societies, composed of the different Catholic societies in the Archdiocese.

It would be difficult to predict the amount of good that such a unification of Catholic societies would accomplish in a country such as ours, with its future, illumined as it is, with prospects so brilliant, and of whose population we Catholics form so important a part. Unless all signs prove false we are entering upon an era of unprecedented national growth and material prosperity. The great North-West is rapidly filling up with a heterogeneous population from all quarters of the globe. Herefore Catholic principles of religion and morality have been very perceptibly impressed upon our Canadian institutions—notably Catholic educational ideals, the union of secular and religious training, as embedded in the constitution; and Catholic teaching in relation to the indissolubility of marriage, as is evidenced by the repugnance with which the vast majority of our people contemplate any attempt to facilitate, by legal enactment, the obtaining of divorce.

It is manifestly our duty as Catholic citizens to keep well in the forefront of the progress of our country, and to do our utmost to maintain in active operation those religious and moral principles upon which the well being of the state depends.

The most effective means to accomplish this result is the federation of our Catholic societies along lines similar to those set forth above. There can be no doubt as to the feasibility of such a scheme since from recent statistics we learn that there are in Canada over sixty different Catholic societies, comprising more than fifteen hundred branches and having a membership of over a quarter of a million.

Two Thousand Converts.

The same quiet force and effective simplicity which marked Father Kirk's charming little record of "Some Notable Conversions" pervade the pages of "Reminiscences of an Oblate of St. Charles," just completed by his pen. The theme, after all, is still one of conversions; for he himself and many of his brother Oblates are converts; and the chief of the churches of which he writes, St. Mary of the Angels, at Baywater, counts a convert roll of 2,000 names. H. A. Manning, C. J. Laprimaudaye, H. A. Rawes, H. M. Bayley, F. M. Wyndham, W. Humphreys, F. Bown, S. Andrews, J. J. Green, Douglas Hope, J. B. White, J. S. Brown, J. B. Eskrigge, Charles Dawson, A. W. Bennett, as well as Father Kirk himself, make up a goodly list of Oblates who were once clergymen of the Church of England.—From the Tablet.

LONDON AND NORTH OXFORD.

After a short but earnestly contested campaign the two election contests of London and North Oxford have been fought and won for the cause of freedom of education and religious toleration. The two Government candidates, Hon. C. S. Hyman and Mr. George Smith have been elected for the two seats by the decisive majorities of 329 for Mr. Hyman and 349 for Mr. Smith.

After a contest which rivalled in bigotry the days of the old no-Popery cry which swept Ontario from end to end, and the P. P. A. agitation of a more recent date, the cause of truth, liberty and liberality has come forth triumphant and strengthened to a degree which cannot easily be over-estimated.

We have explained in our columns week after week the true situation of the case, showing that the Separate School clauses of the Autonomy Bill are certainly nothing more, and are in fact considerably less than what justice and equity demand. We need not enter again upon the reasons which prove this. They have been thoroughly thrashed out and have been time and again placed before the public of the province.

But on behalf of the Opposition, which has throughout been almost entirely limited to Ontario, and to those parts of Ontario which are dominated from Toronto, the contest has been carried on with a bitterness, mendacity and intolerance which would be incredible to those who have not witnessed it.

It is well known that in past years Ontario has been peculiarly susceptible to the arts of the demagogue. There are many constituencies in which Orangeism is strong, and as an organization this society is unalterably opposed to all Catholic claims to justice and equality of treatment with our Protestant fellow-citizens.

There is also a section of the population which, though it has never joined the Orange association, has been brought up to hate and fear the Pope as the "Man of Sin" reprobated in the Bible, and to regard Catholics as continual plotters against the welfare of the Protestant community. These are the parties who are easily worked upon to join in any no-Popery crusade the aim of which is to injure and annoy Catholics in every possible way. It is by working upon these prejudices that Orangeism is still able to hold up its head in many localities and that a wave of intolerance from time to time sweeps over the Province.

The proposition of the Dominion government to grant autonomy to the North-West Provinces afforded an opportunity to the Opposition which might strengthen it in Ontario, the only province of weight which places the Government in a minority, and the opportunity was not to be lost. The Conservative majority in Ontario is small, but by means of a new no-Popery cry it might be increased, and circumstances arose which made such an increase not improbable.

The somewhat sudden death of the Hon. Jas. Sutherland of North Oxford made it necessary that the vacant portfolio in the Government should be filled, as well as the seat in the House of Commons which was vacated by his death.

It was universally conceded that the Hon. Chas. S. Hyman was the person within reach best qualified to fill the vacant place in the Government. But his appointment to the position would throw open another constituency, and one which has been susceptible to no-Popery influences; and it is well known that North Oxford has been similarly susceptible in the past. It would be a bold stroke for the Government to open these two constituencies at the same time, and would afford the agitators the opportunity they so much desired to increase the existing Conservative majority from Ontario in the House of Commons.

The Government did not hesitate long; the very opportunity desired by their adversaries was given them, and they at once began to put the situation to profit. All the newspapers of Toronto, with the honorable exceptions of the Globe and Star were induced to raise a hue and cry against the Pope, and the worst days of former anti-Catholic agitations were rivalled in the effort to win the two vacant seats to the Conservatives by the use of the meanest and most disreputable means which can be imagined. Sir Wilfrid Laurier was pointed at as a Frenchman and a Catholic, and therefore disloyal to the British flag. The first two charges could not be denied; but the French and Catholic population of the Dominion are not disloyal, and they are on the soil of Canada with the same rights as the most arrogant East Ender of London or scion of the House of York.

Sir Wilfrid Laurier is an honored son of Canadian soil, the descendant of at least four generations of loyal French

Canadians; and it is because of his loyalty and ability that he occupies the highest position in the land. May he live long to hold it!

During the short campaign, London and North Oxford were deluged with lying literature, and especially with the newspapers we have named, which were filled with misrepresentations and cartoons of the venerated representative of our Holy Father the Pope in Canada, and other members of the hierarchy, and the London Free Press declared in huge letters that "a vote for Hyman is a vote for Laurier, a vote for Sbarotti is a vote for the Pope," and similar tactics were made use of throughout North Oxford. Well, be it so. Then the Pope won the battle as decisively as Togo beat Rojestvensky, and there is nothing to be done now but to leave the London Free Press, the Toronto Mail and Empire, the World, the News, the Telegram and the Christian Guardian to grind their teeth in their despair.

There is not the least doubt that the two recent elections were used as a feeler by the Conservative party, and especially by the Orange wing thereof, to ascertain whether or not the no-Popery cry would raise a successful issue in future elections. If so, it would be tried again in other contests. We imagine that the attempt will not now be made.

Nowhere could two more favorable constituencies be chosen for the experiment, and those who made it have had their answer, which is somewhat more energetic than they had calculated on.

The lesson, as we read it, is that Ontario will never again be dominated by the Orange Lodges, nor by bigots, as it has been in the past. We had an example of the effects of the no-Popery cry but a few years ago. For nearly fifteen years it was kept up by one of our political parties, with the result that at the close of that period, after three general elections, the party which raised it was practically annihilated, and it was not until the cry was completely dropped, that the party—we shall say it plainly, the Conservative party in Ontario—commenced to show signs of returning life and vigor. For our part, if ever that cry is raised again in Canadian politics, whether Federal or Provincial, we are ready for the fray, and we shall do our best for the discomfiture of the party which will do battle under the flag which was raised during the recent campaign in London and North Oxford.

We heartily congratulate Messrs. Hyman and Smith on the splendid victory they have achieved. We hope that our fellow citizens of all races and creeds will now lay aside the bitter animosities which may have arisen during the contest, and will labor with a will for the prosperity of the country and for peace and concord amongst all our fellow-citizens of the Dominion. We must, nevertheless, be on the alert to crush in the bud any future efforts at creating dissension.

EXTREME UNCTION AND ANGLICANISM.

A new sensation has arisen in Canadian Anglicanism which, as it is in the direction of a return toward the Catholic faith on points which have been hitherto rejected by all Protestants, Anglicans included, has a peculiar interest in view of recent discussions on Ritualism in that Church.

A motion was introduced last week at the Diocesan Synod of Quebec by Rev. F. G. Scott, Rector of one of the Churches of that city, requesting the Synod to memorialize the General Synod of the Church at its meeting next September to restore the anointing of the sick which is prescribed in the first book of Common Prayer issued by Edward VI, together with the prayers accompanying the ceremony.

It appears that two years ago at the meeting of the Synod, the Rev. Mr. Scott attempted to have the same action taken which he now urges, but it created such a storm of opposition that he sooner had he read his motion than he was requested to withdraw it, which he did, though several of the delegates considered the motion as so strongly favoring of Catholicity that they wished it to be disposed of at once and forever. Since that time, it is said that the Rev. Mr. Scott has talked the matter up with his co-delegates, and has succeeded at least in convincing many of them that the practice of anointing the sick as prescribed by St. James in chap. v. 15 is a sound Protestant rite. His argument on the subject has been published in pamphlet form and circulated among the clergy and laity to such an extent that on its presentation before the Synod this year it was received respectfully, though not with any manifestation of enthusiasm. The clerical delegates, however, showed a disposition to let the matter be seriously discussed.

The Rev. Mr. Scott maintains that his motion is thoroughly Protestant, and

proves both from the passage of the Bible above referred to, and by texts from Fathers of the early Church, that anointing the sick with holy oils was a practice used by the Primitive Church of Christ, and that it tends greatly to promote piety, as well as producing the graces which are promised in Holy Scripture to its observance: "and the prayer of faith shall save him that is sick, and the Lord shall raise him up, and if he have committed sins, it shall be forgiven him."

The Sacrament of Extreme Unction or the anointing of the sick is certainly scriptural, and was always in use in the primitive Church as it is to-day. It is a sign of how greatly Protestantism is changing when we see that the ancient usages of the Church of Christ are being restored by some denominations or parts of denominations, while others are becoming merged in Deism or even Atheism.

FOR THE REUNION OF CHRISTEN DOM.

In the Church of St. Marcello, Rome, there has been canonically erected a "Pious Association of Prayer to Our Most Sorrowful Mother Mary for the Reunion of all Christian Churches." During the closing days of April a solemn triduum was held in St. Marcello under the auspices of the Association. The exercises consisted of prayers for schismatics and Protestants of different nationalities; numerous low Masses and a Missa Cantata every morning; the Rosary of the Seven Dolours; a sermon in some one of the modern languages; and a solemn Benediction of the Blessed Sacrament every evening. A similar triduum is to be observed annually in future; and, while the primary object thereof is prayer for our separated brethren all around the globe it is not forgotten that of the three hundred million Catholics now populating the world not all are exemplary observers of the Commandments of God and the Precepts of the Church. Petitions for the transference of the bad Catholics into good ones will, accordingly find a place in these yearly devotional exercises, and the Association deserves the fullest measure of encouragement and success.—Ave Maria.

TOTAL ABSTINENCE IN PENNSYLVANIA.

The Catholic Standard and Times says that Pennsylvania, always the stern centre of Catholic total abstinence enthusiasm, finds that condition intensified for several reasons. The coming national convention in Wilkes-Barre is keeping the anthracite region busy with preparations to entertain its guests; the western part of the State is kept stirred up by the national president, Bishop Canevin of Pittsburgh, and the presence of a diocesan branch of the Priest's Total Abstinence League; and Philadelphia by the fact that it has the largest aggregate membership, and because its Archbishop has succeeded the late Archbishop Elder as the honorary president of the Priest's Total Abstinence League of America. Still greater efforts to increase the membership in this State are caused by the rivalry between the dioceses in which a few thousand may change the leadership in numbers from Philadelphia to Scranton or Pittsburgh, which are pressing the archdiocese closely, notwithstanding a smaller population. Hence every effort is being made to establish new societies, have those not affiliated with the unions to join and to increase the membership of union societies. The Board of Government of the organization committee of the Philadelphia Union are planning to assist societies in increasing membership, and to aid pastors in forming new societies. In this way it is expected that Philadelphia will retain its pre-eminence in the movement.

A RECENT CONVERT.

A Paris contemporary publishes the text of an interesting letter written by Henry Schaeffer, a French Protestant publicist who some years ago distinguished himself as the founder of the "union of Christian churches," and later on wrote several violently bigoted articles against Catholic religious Orders. In his letter, which is dated from Rome, he says in part: "After much study and prayer, I have renounced Protestantism, with its sects and divisions that war incessantly against the Church One and Apostolic. I have here beheld the ineffaceable evidences of antiquity, the monuments to Catholic dogma, notably those furnished by the catacombs, and hasten to attach myself intimately to the Church founded by Christ. I regret that as a Protestant 'confederer' I have written much in defence of a bad cause, and as a conscientious journalist I retract formally all my articles in the Protestant and anti-clerical press, especially in my campaign against the religious associations." This is a manly acknowledgment of grievous mistakes, and an honest effort to repair whatever injury his articles inflicted.—The Missionary.

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DRUNKENNESS IS SERIOUS, NOT FUNNY.

The following remarks, by a writer in an exchange, deserve attention from members of temperance societies: "A large percentage of the jokes in the 'funny' columns of our newspapers, and in the pages of our humorous periodicals, are based upon the utterances and actions of drunken men, with the result that many people see little but humor in the fact of a man's making a beast of himself by drink. "Can this condition of affairs fail to result in harm to the rising generation? Can we not better speak of drunkenness more seriously, and with some regard for the places it legitimately occupies in our code of morals? Can we not serve the higher life better by frowning upon these so-called funny stories than by repeating and being amused by them? Why not put the drunken story on a par with the obscene story, where it belongs? Are there not plenty of good stories to be told without raking up the dregs of misery and unhappiness that lie beneath every maudlin utterance?"

One way to serve the temperance cause is to consider every drunken and ribald word a profanation, not to be willingly listened to nor repeated to others. I have taken pleasure in extracting from a friend of mine, who publishes a family paper, a solemn promise that his columns shall henceforth contain no story, however funny, that may be based on drunkenness. Can not some more of us do as much with other publishers? It is certainly worth thinking about.—Sacret Heart Review.

A STRIKING SIGN OF CHANGE IN NEW ENGLAND.

Maine is the state wherein, in Know-Nothing days, Father Baptist was tarred and feathered by bigots for the crime of being a Catholic priest. Now behold the contrast. Bishop O'Connell of Portland, the chief city of that State, returned from Rome the other day, and the grand welcome which he received was participated in not by Catholics only, but by hundreds of his Protestant fellow-citizens as well. Forty-four priests of the diocese were at the station to welcome him, accompanied by all the uniformed Catholic organizations in the city, several other organized bodies, and a battalion of infantry of the Maine National Guard. City, State, legislature, the Public Schools and numerous professions and business callings were represented in the reception and banquet tendered the Bishop, and Governor Cobb was an honored guest. Times are certainly changing in New England. There are signs of this constantly to be observed, but once in a while one more striking than the rest, such as this magnificent welcome to Bishop O'Connell, occurs to show that the reign of the anti-Catholic bigot in New England communities has passed, or is passing away, let us hope forever.—Catholic Columbian.

A JEWEL BEYOND PRICE.

There is no happier condition in life than that which is blessed with a good conscience. It is much better to be honest than knavish, to be clean and pure of heart than a lover of the obnoxious and vile; to practice sobriety and temperance in all things than to be gluttonous and intemperate. In the calm and sweetness of a good conscience the trials of life become light; for the virtue of patience renders their burden easy. The good Christian endures his labors, crosses, trials and sufferings because he sees and hears God, when His will chastens him. There is a joy and blessing in a good conscience, in obeying its dictates, which sanctifies our lot in life, which keeps us ever in communion with God and gives us strength and courage in the end, when the hour of our great trial comes. The lesson of our daily lives should be always to be faithful to conscience in all things, no matter how small and trivial they may be. Then peace and happiness will make their dwelling place within us, a boon which surpasses the possession of every other earthly good.—St. Xavier Calendar.

What more natural than that St. Joseph should be invoked by us as the patron of a happy death? For who of all the sons of men ever had death more happy and more peaceful than his own?

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCLXVII.

In our last paper we have considered seven out of the forty-five propositions condemned by the Council of Constance...

We will consider two more of Wycliffe. (8) "Augustine, Benedict and Bernard are damned, unless they repented of having had possessions, and of having instituted and entered into religious orders..."

Now strict history hardly allows that St. Augustine was the founder of an order, properly so called. Yet as he favored and introduced the canonical manner of living among his diocesan clergy...

Now what are Protestants to say to such a judgment upon Augustine? Bitter as was the original schism between Lutherans and Calvinists...

As to Benedict, we can not suppose that Wycliffe was ignorant of the incalculable benefits rendered by his order, in the conversion and civilization of the nations...

Let us suppose now that Wycliffe had been sent again on earth in the flesh, but keeping all his old odiousness of temper towards every Christian name ever concerned with monasticism...

He would find Protestant scholarship of every grade and shade, orthodox and heterodox, High Church, Low Church, Calvinistic, Arminian, Lutheran, Baptist, and Pledobaptist, settled in one consent against him...

Then if we are placed between Wycliffe's condemnations of the holy men and women of a thousand years, and the conciliar condemnation of Wycliffe himself, how can there be any doubt as to the side which we are bound to take as Christian men?

Wycliffe's cold virulence toward St. Bernard is doubly hateful, for two reasons. First the nearness of time. Bernard was only two hundred years earlier than he...

Learn of Him. Silent, mysterious, the teacher is the Holy Ghost: He gives to His pupils a noble simplicity, a directness, that surpasses mere intellect and natural talents...

However, for good or evil, Wycliffe's tenet, that "Dominion is founded in Grace," and that mortal sin in rulers extinguishes their authority, took no root in the Reformation...

Catholics, Lutherans, Calvinists, and Anglicans (although Dr. Griff assures me, in a much lesser measure than Catholics) agreed in drowning them, beheading them, or burning them.

The modern Baptists, certainly, are no more zealous for justice or brotherhood than Catholics or Episcopalians. The American Baptists seem to be becoming enslaved, rapidly and willingly, to the spirit of Mammon...

I do not see, therefore, that we are any more concerned to take the part of John Wycliffe against Constance and Rome than of the Albigenes against Innocent the third, or of the Manicheans against St. Augustine or St. Leo...

(9) "All religious orders, without exception have been brought in by the devil." This sums up the iniquity of all Wycliffe's previous denunciations...

CHARLES C. STARBUCK, Andover, Mass. MONTH OF THE SACRED HEART. In the seventeenth century there lived in a convent of the Visitation at Paray-le Monial in France...

Although young in years, she received from heaven the most signal favors, the choicest benedictions, and I need hardly say that she corresponded to these favors by a most constant fidelity...

During twenty years Margaret Mary was in frequent communication with our blessed Lord, and during those years God permitted that she should be exposed to the severest trials and contradictions...

IMITATION OF CHRIST. OF THE CORRUPTION OF NATURE, AND OF THE EFFICACY OF DIVINE GRACE. For she having fallen through the first man, Adam, and having been corrupted by the penalty of this stain...

For the little strength which remains is but like a spark hidden in the ashes. This is our natural reason, which is surrounded with a great mist, having yet the judgment of good and evil...

Hence it is, O my God, that according to the inward man I am delighted with Thy law, knowing Thy command to be good, just and holy...

Silent, mysterious, the teacher is the Holy Ghost: He gives to His pupils a noble simplicity, a directness, that surpasses mere intellect and natural talents...

However, for good or evil, Wycliffe's tenet, that "Dominion is founded in Grace," and that mortal sin in rulers extinguishes their authority...

FIVE-MINUTE SERMON. Second Sunday after Pentecost.

The month of June has, as you know, my brethren, been set apart by general consent for devotion to the Sacred Heart of Jesus, as that of May has in the same way been devoted to our Blessed Lady...

As the devotion to the Sacred Heart has of late spread so widely in the Church, and is so plainly pleasing to God and most salutary to us, it is well that we should understand it clearly...

Both food and drink are necessary. God gave them to man that he might use them. But He gave them to appease nature and to preserve health.

Such being the consequences of this sin, what is the remedy? Temperance in the use of both. But to attain this happy use of God's gifts we should school ourselves to fasting and mortification...

One tear of the heart over the Passion of Our Blessed Lord! How much fire of purgatory has it the power to quench.—Faber. The spiritual value of Catholicism is a point far from sufficiently dwelt upon in our books...

Holloway's Corn Cure is the medicine to remove all kinds of corns and warts, and only costs the small sum of twenty-five cents.

THE SACRED HEART. As red as the red of roses, As white as the white of snows, But the red is a red of a saint's blood, And the white is the white of a saint's soul...

Often, without knowing any particular cause, we feel special influences, such as the nearness of God and the holy angels.

Tobacco and Liquor Habits. Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally.

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SIN OF GLUTTONY.

The increasing appetites of the day for inordinate indulgence in eating and drinking make discussion of the sin of gluttony always opportune. In fact, it by no means receives the attention it deserves judged by its wide prevalence...

Both food and drink are necessary. God gave them to man that he might use them. But He gave them to appease nature and to preserve health.

Such being the consequences of this sin, what is the remedy? Temperance in the use of both. But to attain this happy use of God's gifts we should school ourselves to fasting and mortification...

One tear of the heart over the Passion of Our Blessed Lord! How much fire of purgatory has it the power to quench.—Faber.

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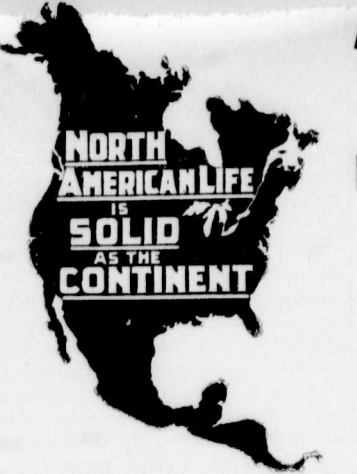
THE SACRED HEART. As red as the red of roses, As white as the white of snows, But the red is a red of a saint's blood, And the white is the white of a saint's soul...

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However, for good or evil, Wycliffe's tenet, that "Dominion is founded in Grace," and that mortal sin in rulers extinguishes their authority...



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What St. Augustine Says. One is apt to condemn the non-Catholic for his apparent inertia when the truth is presented to him in a most convincing way...

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CHATTS WITH YOUNG

Father Gasson on Reverence

The well-known Jesuit Father Gasson's remarks in Faneuil Hall recently in regard to the Christian Principle Authority for Civil Society...

This civil society is a fact admitted by thinkers. Take any part of where human beings are gathered, and there, no matter the race may be in civil society shall find some form of social elementary form of government...

Author of the race, who in implanted this yearning for order in the world, and our noblest traits are rooted in our nature. Nothing can stay its outward growth, not fairly conclude that it is something more than human something divine? Is it to assert that back of social order, the race, who in implanted this yearning for order in the world...

Now authority speaks of its own right through its acts. Hence respect and scrupulous observance of the law is the badge of the true patriot. I am not referring to abnormal conditions of despotism, which flourish in states inimical to the law or to the laws of God...

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CHATS WITH YOUNG MEN.

Father Gasson on Reverence for Authority.

The well-known Jesuit Father Gasson's remarks to the young men assembled recently in Faneuil Hall, Boston, on the Christian Principle of the Divine Authority for Civil Society, that is the basis of true patriotism and genuine loyalty, are so instructive, especially to young men about to be entrusted with the right to vote that we will give much pleasure in copying from the Columbian an authentic report of them for the benefit of readers of this department. Father Gasson spoke as follows:

That civil society is natural to man is a fact admitted by all sound thinkers. Take any part of the world where human beings are gathered together, and there, no matter how low the race may be in civilization, we shall find some form of society, some elementary form of government. There is, everywhere, when men are normal, a tendency to unite together, an irresistible impulse to form a moral union for the benefit of the entire number. Finding this impulse so deeply rooted in our nature that nothing can stay its outburst, may we not fairly conclude that civil society rests in its fundamental analysis, upon something more than human, upon something divine? Is it not true to assert that back of society is the Author of the race, who in His wisdom implanted this yearning for fellowship in order to bring out our highest powers and our noblest traits?

Now society cannot exist without some force to weld the separate units into a harmonious whole. This unifying force we call authority. Its mission is to unite the various members of the social structure into a compact whole, to direct them towards the common good, and to compel them whenever necessary, to desist from projects which menace the general well-being. Now, if society is of divine institution, and if society cannot exist without authority, it follows by logical necessity that we must recognize a divine sanction upon all lawfully established authority. Hence, the true citizen, the patriot, must always be marked by a deep and sincere reverence for authority. He who lacks this conscientious regard for the unifying power of society does not possess the shadow of genuine patriotism.

For real patriotism does not consist in the mere waving of flags, and colored banners; it does not consist in those ear-splitting noises which mark our Fourth of July celebrations, it does not consist in a Niagara outpouring of vapid rhetoric; it consists, if it is real and not counterfeited, in an inward motive, in the conviction that in being true to our country and in furthering her interests, we are carrying out the plan of God. Who placed empires and republics among men to lead them to their appointed end on earth. It is upon this lofty plane that patriotism must rest, if it is to be worthy of the name; and men must realize that the service of our country is not a matter of material aggrandizement or of family advancement, but an affair of bounden duty, an obligation holding in strict conscience. Hence the reverence for authority which we speak of must not be a mere superficial expression; it must spring from mind and heart, so that our esteem may be an inward principle urging us to those deeds which will insure the steady progress of the nation along the path of civic probity and of material prosperity.

Now authority speaks to the citizens of any realm through laws and enactments. Hence respect for law, scrupulous observance of state decrees must be the badge of the devoted citizen. I am not referring to any abnormal condition of affairs in which despotism may flourish and pass statutes inimical to the common weal or to the laws of God; I suppose a healthy condition of national life and a proper regard for the fundamental dictates of the natural law.

Has this scrupulous reverence for law and authority always made itself felt among us? Have there not been those who have wilfully trampled under foot regulations made to secure the best interests of all? Have we not known instances in which the law was flagrantly violated and the law-breakers openly boasted of their wrongdoing? Is this patriotism? Is this genuine citizenship? Sad, indeed, would be the day, didary would be the outlook should such transgressions find any toleration at the public count, or any support from popular applause.

If you saw a man pulling away the foundations of a stately edifice, would you not brand him as a villain? If you noticed a man sending on to the broad seas a mammoth vessel freighted with precious lives with a serious leak below the water line, would you not condemn him as a criminal? If you perceived a man applying the torch to a colossal hall crowded with men, women and children, would you not stamp his deed as that of a miscreant? Yet not less guilty, not less deserving our most vigorous condemnation are the men who make light of the laws of the commonwealth and who set at defiance the wise enactments of our legislators. They may strive to perjure their crime by claiming that the lawlessness was displayed in a trivial matter; but, gentlemen, there is nothing trivial when there is a question of honor or of principle. What would the venerable patriots who laid the broad and deep foundations of our country in justice and in loyalty, say could they have witnessed the scenes which thinking men will not soon forget?

To survey with equanimity the spirit of lawlessness, to lend countenance to evil conduct or to illegal deeds, to sanction even by a look a criminal act is to co-operate with those who are at heart the destroyers of the commonwealth, the slayers of their country. No land can endure where contempt for authority or disregard for law has found a firm foothold.

Gentlemen, I urge you, to guard well the spirit of true reverence; let me urge you to stamp your very thoughts with the mark of true loyalty;

let me entreat you at all times and under all circumstances to refuse favor to those who, either for fancied gain or influence, seek by misdeeds to violate those laws which alone can secure stability and abiding prosperity."

Some Helpful Thoughts. It is immoral to do clumsily that which we ought to do skillfully, to do carelessly that which ought to be done with commensurate patience, to be satisfied with ugliness when beauty is within reach.—Hamilton Wright Mabie.

Hail hearted work is useless. Unless we put ourselves with all the powers at our command into whatever we resolve to be, or do, it is not worth while to attempt it at all. Whatever task is put into our hands we are charged to do it with our might. The limp, the nerveless, the vacillating, advancing to day and retreating to-morrow, swinging like a pendulum between hope and despair—amount to nothing. It is the strong ones—strong to do or bear—who are needed.

Keep your heart pure. Only the clean of heart shall see God. Sensuality dims the eyes of the soul, and at last puts them out. Value too highly the purity of your mind to defile it with lascivious reading. Shun the impure tongue as would a scorpion. Pick your steps through life; keep out of the mire.—Most Rev. Dr. Keane.

Religion is for men. It cherishes the life of the soul. It shows the way to heavenly things. It trains in spirituality. It calls for the noblest manliness in resistance to the flesh. It makes of fortitude a virtue. It has no use for weakness or cowardice. It develops all the good traits. It makes for the highest type of character. Why, then, should not men aim to be devout?—Catholic Columbian.

In time of temptation struggle as hard as if it all depended on yourself; pray as hard as if it all depended on God. Such is the rule that we Christians must follow.

The man who starts out in the morning with a determination to do something during the day that will amount to something, that will be distinctive, that will have individuality, that will give him satisfaction at night, is a great deal more likely not to waste his day in frivolous, unproductive work than the man who starts out with no plan.

How Young Men Become Machines. A bookkeeper asks us for advice. He says he has been in the same position for twenty-five years with practically no raise of salary, that he is hopelessly in a rut because he has not had an opportunity to learn anything outside of what he has acquired in keeping books in the small establishment where he started as a boy.

This man is a type of tens of thousands of people who drift into ruts and never get out. But, why, my friend, did you get into this rut? It is true, you say you had a family depending upon you; that you had to work hard and had no chance to learn anything else, that your routine work absorbed all your time and energies. But, my friend, hundreds of young men in similar situations have managed to keep out of ruts. They have kept their minds growing by constant self-improvement until they have made what, to you, has been a rut, a stepping-stone for them to something higher.

There is not much hope for the man who is content to remain where he is, or who has not ambition enough in his life to long to better his condition.

You say that you are in a rut; but your mind got into rut first. If you had kept your eyes open, your mind open, your faculties alert, if you had formed the habit of an acquiring mind at the very outset of your career; if you had been determined to use your position only as a stepping stone to something higher, you would not have gotten into a rut. But when the mind reaches its limit and ceases to expand, when ambition does not prod a man until he exerts himself with all his might to get a little further on, a little higher up, there is not much hope for advancement.

I know some of these rutty bookkeepers who can hardly answer a question outside of their books. They look, but they do not see. They have formed the habit of the inquiring habit, the observing habit. They seem to think of anything that does not bear directly on bookkeeping is no concern of theirs. There is no hope of advancement for them because they have not prepared themselves for the next step above them. They have not foundation enough; they do not know enough about the business. During their rutty years, when they have been receiving practically the same salary, ceasing to cash boys, boys who have entered the establishment for three or four or five dollars a week, have climbed away above them. The boys who have advanced have kept out of ruts because they would not allow their minds to become rutty. They have kept growing, and up with the times, and have read everything they could get hold of that would make them more intelligent and more expert in their specialty.

These boys, who came into the firm years after you, did not complain that the firm kept the employees in the same position a lifetime without advancing them. They were not afraid of ruts, and they had no better chance than you—not so good, in fact, because you were in there long before them. But a streak cannot rise higher than its fountainhead. You can not get above your ambition and your determination to realize your ambition.

The men in this country who have become practically machines, without originality, individuality, or enterprise, could not have been persuaded in their youth that they would ever become mere cogs in wheels or mere parts of the machines they are attending, mere mechanical slaves of the things they are doing. The process of their evolution in deterioration has been so insidious, so gradual, that they have scarcely noticed it.

It does not seem possible that a bright, intelligent youth could be so changed in his environment that he

should lose his progressiveness and gradually become contented to be a mere machine.

There is something in the monotony of doing routine work year in and year out, of tending a machine which does the principal part of the work, that is death to ambition, strangling the progressive spirit. Any work that does not require the constant exercise of ingenuity, of judgment, of originality, the constant reaching out of the mind for newer and better ways of doing things, will gradually and insidiously tend to destroy these faculties and to make a man a mere automaton.

Facilities must be exercised or they will not grow. Nature is too good an economist to allow us to keep any faculty or function which we do not employ. We can have just what we use, and that will constantly increase; everything else will be gradually taken away from us. Man becomes strong and powerful and broad just in proportion to the extent and healthfulness of the activity of his faculties; and it must not be one-sided, not an exercise of one or two faculties, or one set of faculties, or the man will topple over. Balance in life comes from the healthful exercise of all the faculties. One reason why we have so many one-sided men in this country is because they pursue one idea, exercise one side of their nature, and, of course, they cannot retain their balance. This is one of the curses of specialities. They are a good thing for the race, but dear to the individual who pursues his specialty at the expense of the development of the all-around man.—Success.

OUR BOYS AND GIRLS. STORIES OF THE ROSARY. BY LOUISA EMILY DORRICK. THE ANNUNCIATION. DOROTHY. "Are you disappointed in Europe?" asked Bess, as she noted the little sigh that escaped her friend, who in some respects was so friendly, in others so reserved and distant to her. The latter puzzled Bess very much, who was generally liked by her girl friends.

"I don't think so. I don't have as good a time as you do, as I can't speak foreign languages as you do," said Dorothy.

"I cannot think how you manage to talk so smartly to all those foreigners."

Bess laughed. "Well, you see, when mother died I lived with my aunt in Chicago, who was German, and I had a French governess; so I learnt to chatter both languages, but I don't pass me in no timid in book learning, as I'd have to take a low seat where writing these languages is concerned."

"I can't imagine you doing that, anyway."

"Taking a low seat," said Dorothy, with a little laugh that effectually hid the bitterness of her feelings.

"Do you think me such a very pushing, bold girl, then?" asked Bess, who was amused.

"No, of course, I do not."

"Why you are far more clever than I am," said Bess. "You always were, even at school; you quite eclipsed me when we were in the same class. Where's Mr. Fuller this afternoon? Has he gone for a trip anywhere?"

"No. He gave up his plan of going on the lake, as he did not look the mountain called the Dent du Chat, which serves as a kind of barometer of the weather at Aix. And he said he'd be about here presently."

"There he is," said Bess, as she saw the tall, thin form of Mr. Fuller slowly approaching.

"We can go and meet him; I want to go round to the booth, a little olive-wood more of those, though mamma says we'll get them better in Italy."

"Then I think I'll leave you," said Bess, rising from the seat, "and go down to the church for a little."

Dorothy shrugged her shoulders. "Very well. I suppose you think me a heathen because I don't go with you. Indeed, it isn't in my line no way."

Bess, earnestly, a pained look coming into her beautiful face. "I am quite sure I don't do that. Only I love to go when I can. It sort of helps one on."

hopeless cripple; in another a newly married girl suffering from local rheumatism, the result of a drenching on her wedding tour in the Alps. Then there was the little frail boy, the one child of his widowed mother, who walked by the side of his wheel chair, her face tense with anxiety and nervous strain. All these had, as Dorothy knew, all the luxuries that wealth can give, and the alleviations of trial that it certainly can procure, but not efface.

When they came to the terrace of the hotel Mr. Fuller and his acquaintance went into the saloon, and Dorothy stopped to speak to a little grey-haired lady, with a pale face, who was just leaving the hall, and who certainly could not be classed amongst those who had money.

Dorothy knew her from having met her one day in the town when she had slipped and nearly fallen, and they had got into conversation. The little woman had told Dorothy her sad story. She was alone in the world, and had to earn her living, for she did not possess an income of her own, and hitherto she had given lessons. Then rheumatic gout had attacked and crippled her, and she had come to Aix in the hope of cure, and enabled to go by a lady who wanted her daughter chaperoned out to join her aunt. She was using all her little savings so as to try the treatment in the hope of getting well and being able to work; but as she told Dorothy, with tears in her eyes, there was very, very little hope about it.

TO BE CONTINUED.

THOUGHTS ON THE SACRED HEART.

Take care to stir up in yourselves deep veneration for the most kind Heart of Jesus, that heart so overflowing with love and mercy.

How pleasing are the meek of heart to the Heart of Jesus! Yes, He loves hearts full of sweetness, who know how to bear affronts and injuries without resentment.—St. Alphonsus Liguori.

Our dear Lord's blessed Heart is a very ocean of mercy. Peter and Thomas and Magdalen found it so. Then courage my soul! I too shall find it so.

True lovers of the Sacred Heart must be kind, but with the kindness of God. For as there are two sorts of Christians, so there are two sorts of kind nesses. One seeks a return, the other gives gratis. One is killed in a moment by any mortification, the other never shines so brightly as when, in order to be kind, we have to carry the Cross. Which of the two is the kindness of God?

It is the love of Christ for us, that love that made Him fulfil His mission of redemption, that He knew when we refer to His Sacred Heart. Of it, the Heart is only the symbol.

The Heart of Jesus is the most loving of hearts. And what a sacrifice that love cost Him! Behold Him hanging upon the cross; and what return is made to Him for this love? Think, too, that in addition, to all else, He has left us the Blessed Sacrament of His own Body and Blood to be our treasure, our comfort, and our support.

We who murmur and repine and chafe and fret all the day long if anything goes against us, call ourselves disciples of the Sacred Heart; and yet we have not so much as a will to bear the cross, much less to love it.

MARY IN SCOTLAND.

EARLY DEVOTION AND ITS PRESENT DAY INHERITANCE.

In the current number of the American Catholic Quarterly Review, Rev. Michael Barret, O. S. B., has an article on "Ancient Scotch Devotion to Mary," which shows how warmly the early Scotch loved Mary the Mother of God, and how devoted to her permeated their national life. Father Barret says this veneration was chiefly shown in the following ways: The dedication of churches, chapels and altars in the name of Mary; the traditional place-names of the country; pilgrimages to her shrines and wells; the veneration paid to her images; and the cherished hymns of the people.

Among all the religious orders, devotion to Mary manifested itself in the dedication of their churches in her name, and also among the secular clergy, three Catholics had Mary as their titular patron. To enumerate the churches and chapels which, through the length and breadth of Scotland rejoiced in having the Mother of God as their titular would be an impossibility," said Father Murphy, "not only on account of their number, but also because the title of so many has been altogether lost sight of."

Scotland is full of places named after Mary, and the title "Our Lady" is still more numerous, as Father Murphy shows. There were "Mary Fairs" in those days, and many generous bequests for "Lady Altars" and churches dedicated to the Mother of God. Among the holy wells which bore her name were not a few to which miraculous powers were attributed. "The number of such wells cannot now be accurately estimated," said the chronicler. "In a list compiled in 1883 by Mr. J. Russell Walker for the Society of Antiquaries, seventy-five Mary wells are mentioned, but it

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Drink is the Weight. The Rev. Luke J. Evers of New York has been making a special effort recently to reach the many homeless men who congregate in the cheap lodging houses in the Bowery district of New York. He has visited many such resorts in an endeavor to induce the men to attend church. "Ignorant men you might suppose them," said Father Evers, "but the average of intelligence and education is not low. I met graduates of Oxford and Cambridge and of Catholic institutions of learning, and who could quote lines from Latin and Greek verse, recite Shakespeare and argue politics. Drink is the weight that almost invariably has brought them to their present low level."—Sacred Heart Review.

Farm Laborers. Farmers desiring help for the coming season, should apply at once to the Government Free Farm Labor Bureau. WRITE FOR APPLICATION FORM TO THOS. SOUTHWORTH, Director of Colonization, TORONTO, Ont. The London Mutual Fire INSURANCE CO. OF CANADA ESTABLISHED 1859 HEAD OFFICE TORONTO, ONTARIO FULL GOVERNMENT DEPOSIT Losses Paid Since Organization. \$ 3,250,000.00 Business in Force. 60,000,000.00 Assets. 625,000.00 HOS. JOHN DRYDEN, President. GEO. GILLIES, Vice-President. H. WASHINGTON, Sec. and Managing Director. L. LEITCH, D. WISMILLER, Inspectors. SUPER. JOHN KILLER. THERE IS NOTHING LIKE K.D.C. FOR NERVOUS DYSPESIA HEADACHE DEPRESSION OF SPIRITS, ETC. PRICE 50 CENTS PER BOTTLE. WRITE FOR THEM. FREE SAMPLES TO ALL WHO WILL SEND FOR THEM.

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DIFFICULTIES OF ANGLICA

Antiochian Casket.

A controversy between Mr. Congreve Jackson and Lady Wimborne in the Nineteenth Century and After shows the wide differences of opinion which are tolerated within the Church of England to-day. Mr. Jackson declares that neither the Mass nor the confessional was abolished by the Reformers, and that they did not dream of parting from Rome.

much complacency towards the subjective impressions of German and Dutch professors and their English followers. Sir George Arthur quotes the theological student, as saying, after being wearied to death by lectures on the Higher Criticism: "The Bible has gone, the Creed and the Church have gone, and all we have left is the Royal gong, a 'no.'"

THE SPIRIT OF SIR GEORGE ARTHUR. A complaint is admirable, yet it must be remembered that another distinguished layman, the late Sir William Harcourt, was the stoutest champion of the right of his order to govern the clergy. The Church of England is the creature of the State, and it cannot escape from the conditions under which it began its existence.

THAT BRIGGS INTERVIEW. Some time ago a cable dispatch appeared in the principal American newspapers that told of an interview the Rev. Dr. Charles Briggs, well known in connection with the higher criticism, had with Pius X. One reading the cable dispatch in question would be led to believe that the Holy Father is in thorough sympathy with the Rev. doctor's destructive views of the Bible. This was bad enough, but it is not the only startling opinion that the Successor of St. Peter is represented as holding.

MARRY IN THE FAITH. On the occasion of his first Episcopal visitation to St. John's parish in his metropolitan city last Sunday, Most Rev. Archbishop Moeller took occasion to emphasize the Church's abhorrence of mixed marriages, and in the course of his remarks said: "I desire to emphasize that it will be much easier for a Catholic young lady to secure a dispensation to marry a non-Catholic young man than it will be for a Catholic young man to obtain permission to marry a non-Catholic young lady."

WERE THOSE MONKS LAZY AND IGNORANT? Mr. Ralph Adams Cram, the noted architect, has an article in the Churchman (Protestant Episcopal) of May 10, on the "Laziness of the Monks when England was a Catholic land, and mute witnesses to the progress of the so-called Reformation in England—which contains this passage: "The power of one of these great monasteries may be gained from the traces still existing of the centre of trade built up outside their gates. Heretofore, it was a great stone quay, with a great water-gate, in a most convenient spot, a great stone quay, with a great water-gate, in a most convenient spot, a great stone quay, with a great water-gate, in a most convenient spot."

SILVER JUBILEE. RECOGNITION OF SILVER JUBILEE OF REV. J. J. FEENEY, OF ACTON, ONT. BY THE CATHOLIC ORDER OF FORESTERS IN CONVENTION AT BRANTFORD, ONT., JUNE 15, 1906. For several years Father Feeny, of Acton, has been a member of the Provincial Council of the Catholic Order of Foresters, hence when it was decided that he was about to celebrate his silver jubilee, June 29th, 1906, the other members of the Order deemed it most appropriate to bestow upon him a testimonial which on all sides was testified to by the high esteem in which he was held by his fellow members.

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German language, holding first or second class certificate of qualification; also a lady teacher as assistant, holding second class certificate of qualification. State salary per year, experience and references if any. Duties to commence August 21st 1906. Applications will be received up to the 15th day of July, 1906. Address M. M. Schuster, Sec. Treas. R. C. S. S. Board, Chesham, Ont. 1201-2.

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