Catholic Record.

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

### VOLUME XXX.

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### LONDON. ONTARIO SATURDAY, FEBRUARY 8 1908

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The Catholic Record LONDON, SATURDAY, FEB. 8, 1908. SERING THINGS THAT AIN T SO

Some time ago we read an address on system." the glories of modern civilization. The speaker handled his theme with definess, and wove into it flowers of rhetoric and facts that looked unprosaic, so well did he overlay them with the gold of fancy. Under his spell we began to think we were no mean people. Enlightened, he called us, and forbearing, patient and gentle, and averse to the follies of past ages. We warmed ourselves at the fire of eulogy and then set to work. The first thing that claimed our attention, and incidentally put us on the level earth again was an article by one of those evangelists who wander among Catholics and write of things which they don't see. It boots little to protest against writers of this type. They seem to read neither their own nor our writers, and are, therefore, the prey of prejudice and terrible examples of what men can become if they live long with the hobgobbins of ignorance. In their desire to score against us they

hesitate not to bear false witness and to palm off as facts the most grotesque misconceptions of Catholic doctrine. We do not believe they have any influence with the average non-Catholic. But we are of the opinion that one of the causes of the lessening of the power of the Protestant pulpit is the preacher who deals in assumption, and is so far forgetful of his duties as a citizen and Christian as to perpetuate hate and prejudice. What we believe is not a mystery.

One may reject or combat it, but one should not seek it in letters written by men, who, when descanting on the Ohurch know neither truth nor justice. If the preacher must run a course against us he should be sure that the men before him are neither men of straw nor phantoms that flit out of bigotry's cave for the occasion.

A CHAPERON WANTED.

We are willing to admit that a preacher of this description is, when let loose, for instance, in a city in South America, bewildered, and for many reasons. He finds evidences of oivilization-great colleges, a splen didly equipped press, magnificent churches. At home he had had vislons of lazy Spaniards who smoked cigarettes to the accompaniment of castanets and were very poor waiting for his ministrations. The cruel bull fight shocked up : Mr. Jos. Hocking inspired him, and so one day he girded up his loins, pocketed a few tracts and a fountain pen and set out to beard Rome in her lair. If on his arrival he

of Rome.

the way of fairy tales.

and giving them "The Book" he

speaks his piece entitled : " The open

in the repertoire of the roving evangel

feature of Catholic doctrine, discipline and history to a malignant account and entire indifference, no matter how long may be their stay in these coun tries, to gaining even an elementary knowledge of the Roman Catholic

## SCIENCE HAS NO ANSWER.

The scribes who write reams to say that science is the religion of this gen eration are as ignorant of the definition of science as they are of religion. In all ages the questions which ring out in myriad tones concern our origin and destiny. Since human reason does not suffice, the answer which must be in reach must be heard from something beyond the compass of reason. Science has no solution for these problems. Mr. Tyndall tells us that the question dies without an enswer, without even an echo upon the infinite shores of the unknown. Religion, however, shows us the God Who said : "I am the Light of the world. He that followeth Me walketh not in darkness, but shall have the light of Life."

#### WHAT A REAL SCIENTIST SAYS.

Sir Oliver Lodge is in nowise chary of unstinted admiration for the character and achievements of the late Lord Kelvin who felt compelled by his scientific researches to acknowledge the existence of a beneficent creator. Among other things Sir Oliver Lodge says that an extract from a speech he delivered at his jubilee celebration is of more than ordinary interest. " One word," he said, "characterizes the most strenuous of the efforts that I have made for the advancement of Church. science during fifty-five years-that word is failure. I know no more of electric and magnetic force or of the relation between ether, electricity and ponderable matter or of chemical affinity than I knew and tried to teach my

THE UNIFICATION ORCHESTRA.

students of natural philosophy fifty

years ago in my first session as pro-

fessor.

A few moons since a contemporary pleaded for more concord among Canadians. An orchestra was formed, and distinguished journalists engaged as soloists. For a time the dulcet strains of the peace anthem agitated the atmos phere, and just when we thought we could have the pleasure of hearing the editor of The Christian Guardian tell the truth about the Church without damaging his maxillary muscles, there appeared with masket on shoulder, the doughty Col. who made some remarks on battling. We remember not all the warrior said, but he was for war, bloody, if necessary, but preferably unbloody, because he is more accustomed to it. Then, accompanied by M. were taken care of by sensible people, Emile Comber, came the editor of the he might be able to do better work, or at least he would be careful not to

long to this association, but these are The result is that the public opinion self opinionated snobs, whining for a of German Catholics is respected in self opinionated snobs, whining for a word of non-Catholic approval and whittling down the faith which they are afraid to profess before men. Our correspondent is, if we read him aright. of the opinion that a Catholic can, by membership in the Y. M. C. A., do something towards dissipating pre

judice against the Church. But omit ting comment on the obvious speciousness of this plea is it necessary to join this association to do this? The presumption is that the Catholic becomes a member of the Y. M. C. A., not to help the Church but to help himself. because he cherishes the delusion that the Protestant has ever a gladsome welcome for the back boneless biped.

OVERHEATED IMAGINATION.

Some of the temperance orators should allow the wind of reason to cool their over heated imaginations. We do not impugn their sincerity, but if they pruned their speeches of eraggeration and misstatements they would have more weight with the public. This subject can be spoken of with quiet reasonableness. Frothy declamation may please the hysterical, but not the average man. Temperance. we know, is a virtue, but it is not the only one, as the preacher who told us that but for liquor there would be no sin would have us believe. While hattling against the saloon it is well to remember that charity is also a virtue. Strangely enough some of the divines forget this so far as we are concerned. They tell us that righteousness exalt-

Bishop Spalding, is not the drankard, but the buyer of votes, whether at the polls or in the council chambers or in legislative halls : not the petty thief. but the capitalist whose insatiate greed urges him on to orush all competitors : not the selfsh man who cares not at all for the general good, but the politician who makes his patriotism a cloak to cover him, while he sneaks into public office which he prostitutes to private gain.

The saloon is bad : the worst evil. however, resulting from it is not drunkenness bat political corruption : for, if just laws were rightly administered the saloon would cease to be a source of degradation and ruin.

CHURCH.

present number (December 7) of The the Civilita Cattolica contains an article which may well be numbered among the most interesting and im portant of those that have appeared in the great Jesuit Review during the fifty eight years of its existence. It is to beware of clericalism. of the Civilta ; it is not a propages of the Civilta; it is not a pro-found article-any man or woman who can read a newspaper will be able to understand every word of it; it is not an article that reveals any truth that the sixteen pages of it hardly con-tains a fact that you did not already know: there is not (at least on the surface) any special brilliancy of style about it-in fact, it leaves on you the (mistaken) impression that you could write as good an article yourself. It is called "The Omnipotence of Journal ism " and it begins with the pregnant sentence: "The world is governed by public opinion, and this by journalism. Nine-tenths of those who read news-papers allow their editors to do their thinking for them, and, as the Civilta writer concisely puts it, "in public life to day there is no other criterion of truth, honesty, uprightness, justice, except that which is coined and administered by journalism." Catholics have used the press to such good purpose that they have been able good purpose that they have been able to form the great Centre Party, to put an end to the Kulturkampf, to send Bismarck to Canossa, to organise the people politically, socially, economi-cally. "German Catholics," said Dr. Barth at the Catholic Congress of Pasithon. "had with them a great site Ratisbon, "had with them a great gift from heaven as a harbinger of better days of firm and faithful unity, of unwearying constancy in the struggle, fifty years the number of news-papers resolutely Catholic has in-creased from 5 or 6 to mearly 330 330 and the subscribers who after 1860

Germany. In Belgium a Catholic Government has been in power for twenty-three years without a break. Why? In little Belgium, the most progressive country in the world and at the same time noted for its splendid Catho-lic spirit, the Catholic newspapers National and Patriote sell 17,000 Satural and Fatricte self 17,000 copies every day between them, the Nieuws van den Dag sells 76,000 on week-days and 80,000 on Sunday, the Gazet van Antwerpen 70,000, the Pays Vallon 35,000 and the weekly Vlaming .000.

France affords an example of the her side of the picture. France up to a couple of years ago was wonder-fully rich in Catholic institutions of all kinds-except one. The whole country was covered with churches, schools, hanages, hospitals, religious houses; French Catholics surpassed those of

any other country (not excepting Ger-many) in the field of science and literature-indeed even now nearly all the best French writers and the most dis tinguished men of science in France

are practising Catholics. And yet we have seen with our own eyes a long series of hideous outrages, perpetrated by law on the Catholic Church in France, we have seen an over whelming miprity of French Catholics going to polls to vote the destruction of religion, and we are puzzled to account for this deplorable state of things. It is easy enough to account for it. is easy enough to account of Throughout the length and breadth of France there is only one great Catholic newspaper worthy of the name : La Croix. Seventy years ago the great Montalembert b rrowed 25,000 francs to save L'Univers, the only Catholic newspaper on the continent of Europe, from death. He did more; he subscribed 1,000 trancs a month to the funds of the paper, he gave his splendid pen to its service, he got his friends They tell us that righteousness erait eth a nation and have no hesitancy in bearing false witness against the get a sou for the work-everybody was ready to give me advice, but nobody would give me money." Forty years later M. Baudon, President General of

WHAT BISHOP SPALDING SAYS. Inter M. Baudon, Freshence General of the Conferences of St. Vincent de Paul, on December 11, 1877, wrote the fol-The worst enemy of the country, says lowing letter, which contained a terri ble proph cy : "In my opinion the great importance

of the press is not sufficiently under stood by the faithful. We are think ing about building churches, founding congregations, multiplying asylums for the orphans and the poor - sll of them necessary ; but we forget that be sides all these needs there is one which by the force of things surpasses all the rest, that is the diffusion of the Catho lic press. If the Catholic press is not sufficiently supported, encouraged, raised to the position it ought to occapy, the churches, if they be not barned, will be deserted, the congre-gations will be multiplied only to be driven out, and the charitable institutions and the schools themselves will be taken away from the religion that founded them. . . If the Catholics put at the head of all their works that of the press, as is being done in Ger-many, if they devoted 2,000,000 frances THE DAILY PRESS AND THE or 3,000,000 france to it every year, it is safe to say that everything would change at once and that the faith would spring up again in hundreds of thous-ands of intelligences."

Alas ! Alas ! What has happened in France will most certainly happen in Italy unless something is done. The Corriere de Italia of Rome, the Momento of Tarin, he Avvenire d Ltalla Bologna, are the only important Catholic news papers in the whole of Italy. For every person that reads them there are fifty who are fed daily on the tra culent anti-clericalism of papers like the Messaggero or who breathes the more subtle poison of organs like the Giornale d' Italia. The whole Cathomore subtle lie world must have been shocked on learning a few weeks ago that Rome, the capital of the Christian universe, had failen into the hands of anti cleric als. Many explanations of this fact have been advanced-but there is one fact which of itself suffices to explain the ugly phenomenon. There is only one Catholio newspaper in Rome. while there are half a dozen organs that avow more or less openly their nostility to the Church and the Holy See. Treating of Italian journalism the writer in the in public Civilta concludes : "If Catholic jour-r criterion nalism is not developed, both in value and numbers, in such a way as to wrest from anti-clerical journalism the mon oply of public oplnion, history will have to tell our grandchildren that In Catholic countries where Catholics have been alive to this trath the Church and the cause of religion more than holds its own. The German Catholic have to the twentieth century Italy was pieze of Jacobin and decadent France. The article in the Civilta makes no reference to the influence of journalism upon Catholicism in English-speaking untries. The English press is almost unanimously anti-Catholic-of malice prepense ; the American press not un frequently shows a similar tendencymainly through ignorance, and because its Oatholic news from Europe comes to it mostly from tainted sources. In short, it may be affirmed that through-out the whole civilized world to-day ism : the daily press which makes public the daily press which makes public the people and of humanity. This opinion is useless, when it is not openly of actenes of the manity. This opinion is actually and grantity it has developed until it has to quality and quantity it has developed until it has become a power in public life which idle to deny that wealthy and inflaen-father wears the number of newssary, perhaps it is not even possible, to have great Catholic dailies in the United States or in England, but even short of this a great deal might be done to inform the tone of the press in a Catholis sense. Whenever possible there should be some Catholis share-

great news agencies. Catholic readers should make themselves felt whenever their favorite newspaper shows a tend-ency to go wrong ; Catholic advertisers should have nothing to do with journals that are ill disposed to the Church. A great many other things might be done. but first of all the importance of the subject should be brought home to those who are able to influence the situation. In past times everything that could

influence the human mind was employed in the service of the Church and of re ligion-painting, sculpture, architec ture, literature, poetry, philosophy even to-day we are making untold sacri fices to throw a religious influence around the education of the young. Is it not deplorable that we think so little of the perpetual, pervading, all embracing influence of the daily press. Louis Veuillot used to say : "If I knew that the world was to end to-morrow, I would think first of all of getting out my paper, with the certainty that this last effort would not be useless."-Rome.

#### THE HINDOO MIND.

We have been asked by a subscriber whether it is true as one of our daily papers states that the highest orde human intellect is that possessed by the Hindoo, Really, now, we are not sufficiently acquainted with the Hindoo intellect to decide the matter, and we have serious doubts whether the writer who made the statement knows much about its truth or falsity. During the last few years many supposedly learned Hindoos have come

to this country and elicited the wonder and admiration of the devotees of mystery and all that passes for "occult science," and "new thought." The "mshatmus" were fakirs pure and simple, but they were more clever than those they deceived. A great deal of the nonsense that enters into the new religions that are springing up around us is of Hindoo origin. Theosophy is of Hindoo origin, and Madam Blavatsky the eleverest fakir that lived in the last century learned much of her cleverness from Hindoo teachers. Eddyism and modern Spiritism have drawn upon the same sources for more or less of their religious ideas. This, however, is no proof of the superiority of the Hindoo intellect. It only shows that Hindoo fakirs are clever and American

lakirs are not above learning from them. There is, however, another side to the Hindco that Americans know little about. The fake "mahatma" no more represents Hindoo thought than do the silly ladies who take him up in this country and enthuse over his utterances-which neither he nor they understand-represent the highest type of American thought. Hindoo philosophy goes back for centuries beyond the Christian era. Bat it has undergone little change in all that time. Like the Hindoo religion it ceased to grow shortly after its birth and to day it prewho lived thirty centuries ago. The Hindoo ideal is 'Nirvana'' or annihila tion, a condition to be reached through absolute inactivity. Hence the true Hindoo is essentially a dreamer-one given to philosophic speculation, if you will, but it is philosophy hardly worthy of the name. The transmigration of souls and the consequent sacredness of

all animals-for they may be tenanted by human souls -are some of the absurdities that Hindoo dreamers fall into.

holders in great news papers, and in convinced that socialism and Christianity are mutually destructive.

"Of the above-mentioned names, Ernest Belfort Bax, who is the philosophic reasoner and exponent of social-ism, declares in 'The Ethics of Social-ism,' that 'the association of Christianism with any form of socialism is a nystery, rivaling the mysterious comination of ethical and other contradicions in the Christian divinity himself." could quote worse from the other ecognized authorities, but will agree that I have some real grounds for affirming that socialism is opposed essentially to Christianity.

"With many things you plead for I am in complete sympathy -- a living wage, better adjusting of the relations labor to capital, etter housing of the por, old age pensions, etc.; but he is indeed a singularly 'green' social-ist who foolishly imagines such things to be socialism.

"One word to conclude. The 'green' whose enthusiasm is greater than his knowledge foolishly believes that social-ism considers religion 'a private matter,' and that the ethics of socialism and Christianity are identical. The real socialist knows nothing of such a definition. I am aware that at the Socialist Congress at Erfurt in 1891, religion was declared to be a private affair. This is necessary tactics. An authoritative American socialist Journal, the Comrade (New York, May, 1903) stated : 'Socialism needs no religion to support it, and if it did it could not receive support from out-worn dogmatic Christianity. When we When we have the courage to take hold of it, socialism will become for each of us a religion immeasurably grander and truer than what we call religion today.

" Many are led to the door of socialism in the hope of finding that elixir to cure the sufferings of the race. It cannot succeed because it rests on materialistic basis and ignores God in His own creation."-New World.

#### CATHOLIC NOTES.

The convent of St. Anne and St. Remi, near Montreal, was completely destroyed by fire a few weeks ago. The loss is \$50,000.

Francois Marie Benjamin Richard, Cardinal Archbishop of Paris, died in that city on Jan. 28 of congestion of the lungs, after a short illness. Cardinal Richari was born at Nantes, March 1, 1819, and he was made Cardinal in 1889.

The venerable Archdeacon Jones, P. P., Fethard, Couaty Tipperary, died in Dublin the other day, after a long and painfal illness. The Archdeacon took an active and practical part in the work of the National organ-ization. His sympathies were strongly with the Gaelic League movement.

On January 29, the pallium will be conferred upon the Most Rev. Arch-bishop O'Connell. The ceremony will be performed by His Eminence Cardi-nal Gibbons, in the Boston Cathedral. Archbishop O'Connell was an altar boy and was present when the pallium was conferred on the late Archbishop Williams, about thirty-three years ago.

Another remarkable cure is reported from Lourdes, the fival'd being an American, Miss Daisy Grenet of New York. For nine years Miss Grenet has the highest religion. Contrast its teachings with those of Christianity, measure the results achieved under and in the visited the shrine of four de-traction of the state of the shrine of four de-teachings with those of the shrine of the shrine of four de-teachings with those of the shrine of

Benson. TH - Being a hound in solid stitle until butit 315 dieffinerteit. -A most amus-2ma bound in barit startint. Duily Wall" Futter Bop-TTUE TEST -- TOT-- TELTT inte the altar and of premimu weil untitier tover iff jone it in a figure. DOW CAWADA

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audience mistake idlocy for orthodoxy. But he Stand up for your firesides and your seems to happen upon either the Latin rights : if hard pressed borrow the who allows himself to be converted for Col.'s musket, claim everything in a modicum of coin, or the facetious one sight and ware clericalism. It was a who regales him with stories that fit in magnificent exhibition of an intellect with his preconceived ideas. The improperly exposed. Since then the stories are ancient fiction, but the Christian Guardian has been cheering good man accepts them at their face on Clemenceau and the French Christ. value and sends them to the Tabetha haters. Lately the editor of this Sewing Circle which has forthwith a series of convulsions over the iniquity He lives in a world of his making.

Me hodist publication, printed for the household, has been wearing a smile that is childlike and bland because a Jew and a Freemason has been elected Not a pleasant world, surely, or else Mayor of Rome. Are Methodists he would find something better to proud of a paper that seems to be in chronicle than Munchausen yarns. sympathy with the enemies of Chris-And he is so certain of the gullibility tianity ? Are they satisfied with a of his public as to balk at nothing in publication that refers to blustering blasphemy as not "very sensible re

marks," and has never a word against PROVING HIS ORTHODOXY. those who revile all that should be For instance, we know the missionary cherished by Christians. The editor's who visits the villagers who never had tactics are of the days when so called a Bible. He says things, then, anent ' religious " champions were the most his joy and the outpourings of the unscrapulously bitter and the most Spirit. After recovering from his conspicuously unfair. amazement at their pitiable condition

> THE FACTS. We cannot give space to a communi-

Bible "-a stock recitation, and always cation in regard to the Y. M. C. A. ist. He has a few lines on persecution, for the reasons, first, that it is too etc., and never fails to give an exhiblengthy, and secondly, it is not accurate in statement.

ition of rhetorical fireworks to the The Y. M. C. A. is a Protestant effect that the benighted Catholic is advancing towards the truth ; and to association. It excludes Catholles make the advance certain, more money from holding office, and in a piration and aim is not favorable to the Church. is needed. That he is a source of won This being so, we do not see how any der to all who have not lost their reason Catholic can approve an association aever seems to dawn apon him. With that is Protestant enough to deny him a few exceptions, Rev. Dr. Starbuck, the Protestant theologian, who writes a place among its officials. And the Catholie who subjects either himself or for the Sacred Heart Review, says that "Protestant missionaries from Mexico bis children to the stmosphere of the to Argentina almost universally display greedy desire to turn every fact and tion. Here and there Oatholies de be-

its sway with those wrought under Christian philosophy and ideals, and we can best arrive at their worth. We would not be surprised to find a Hindoo claiming superiority for his philosophy and his intellect. But we are surprised that one who is supposed to know something of Christianity should make the claim for him. But one may expect surprises in these days when the novelty of an assertion is considered of more importance than its truth .--True Voice.

#### SOCIALISM AND THE CHURCH.

We received a few days since a letter, the writer of which professed his in-ability to understand why socialism should be so repugnant to the Catholic Church. He advanced the time-worn platitude that socialism really deserved sympathy and support, inasmuch as its ission, like that of the Church, was amongst the poor and the lowly. A striking and a comprehensive answer to this question is quoted by one of our exchanges from the London Catholic Times It is in the form of a letter which an English priest wrote in answer to an invitation to attend a social-ist meeting on the occasion of an ad dress on "A Churchman's Brief for Socialism," delivered by a local Pro-testant minister. The following ex corpts will go far to show to cortain "liberal minded" Catholics the impassible breach that separates revealed religion from the principles of social-

Although I am altogether opposed to socialism, I shall never knowingly try to gain a point at the expense of ask s baker to make them ; and when I want to know what is socialism I look want to know what is socialism I look for it from recognized authorities. Marx, Aveling, Lasalle, Engels, Morrie, Hyndman, Bax, Herron, Wilhelm Leib-knecht, Ferri, and not your encemies. They are the recognized thinkers and authoritative expenents of socialism and from their works I am perfectly Worship bill in New York State.

her father states that she was com pletely cured.

Brother James of Mary (Peter Don. nelly), died at Utica last Thursday night. He was born in 1829 at Carnally, ireland, and became a Christian brother in 1863 at Montreal. Once he was director of St. Vincent Orphan Asylum in Baltimore and also director of the Catholic Protectory in New York. He founded St. Vincent Orphan Asylum in Utica in the early days of the Civil War.

One priest was injured and another overcome by smoke in a fire which caused \$10,000 damage to St. Mary's Church at Evanston, Ill., on Jan. 19. Rev. Thomas Egan s hand was severely burned when he tried to remove a chalice from the altar. Rev. Patrick Hennessy was twice overcome while endeavoring to carry to safety vest-ments and other valuables. The fire started near the altar, supposedly from a candle.

It is announced that Rev. Father Maria Bernado of the Capuchin order, who was sent by the Pope in July last to Addis Abeda with a decoration King Menelik, is returning here with an autograph letter from Menelik and two lions as a present for the Pontiff. Father Bernado will bring with him to Rome an Abyssinian Catholic priest who suffered persecutions and imprison-ment at the hands of the Coptic priests and whose liberation was secured through King Menelik.

Another of the missionary sons of St. Ignatius answered the last call, when the Rev. John B. Gaffney, S. J., deto socialism, I shall never knowingly the Rev. John D. Gauney, S. J., de-try to gain a point at the expense of truth, by uttering the garbled nonsense and platitudes of some of your enemies. When I want a pair of boots I do not ask s baker to make them; and when I was engaged in missionary work in Maryland, where he built several churches and rode thousands of miles in the saddle to reach his scattered people. He was the first Catholic chaplain appointed to Randall's Island,

#### NORA BRADY'S VOW. on of our ble

BY MRS. ANNA H. DORSEY. CHAPTER III.

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OHAF FIRE III. What ! Thundering to be heard. Old Leand ? Ho i bravely and holdly done : Now ! where are thy children gone ? Ay, there, support her, she's weak : See, see how her cold limbs shake. Let ber lean on that rusted brand They have treased thee ill old dame, And thou blushest with rage and sham ! Thou't a stir. - a farful token Thes the o'erstrung bow has broken. y

A gleam of sunshine that flickere through the dense foliage which shadowed the window, fell warm and golden over Mary Haltoran's face, and awoke her from her deep but uneasy slumbers. Surprised to find that she had passed the night or her couch in-stead of the bed, she could not at first, remember how it was. She pas sed her hand over her forehead, then glanced around the room with a wild and frightened look ; and, when she found it empty, she flew toward the found it empty, she bed and tore back the curtains. But she saw that it had been untouched, and a low cry of anguish escaped her and a low cry of anguish escaped her lips. She tottered toward the bellrope and pulled it, then tell heavily on from which she had risen, her face as white as the cambric pillows on which she leaned. " Did you ring, ma'am ?" said Nora,

coming in Where is Mr. Halloran, Nora, she

asked, as calmly as she could.

"It's altogether uncertain, ma'am, if he is not here Troth and I thought he was anng in his bed yet," replied Nora, en deavoring to conceal her own anxiety. "My husband is not here, Nora: he's gone. Something dreadful has happened. I know and feel it. I have happened. I know and feel it. I have felt it on me these many days," she said, folding her long white hands to gether, and rocking herself to and fro, while a torrent of tears rolled over her cheeks

Why, surely, now, it's nothing un-"Why, surely, now, it's nothing un-usual for a gintleman to be out airly at this season of the year. I've hard him say, God save him, that he'd ray-ther be out when the dew is on the fern-eaves and the birds whistling through the morning air, that to see the grandest show in the kingdom. He'll be in presently, and have to wait for his breakfast, if I don't be stirring.'

Nora, is Mr. Halloran's horse in

the stable ?" she asked. And how should he be, surely, and Mister Halloran out on the hillside, or forninst there at Holy Cross, on his back ?" replied Nora, cheeringly. "There is one thing will settle all this doubt. I dread the worst: and

yet-my God !-- it is necessary for me to know it. If they should be gone, how can I bear it? Help me, O my Father 1 thou whose ears are are never closed to the plaint of thy suffering ones; endow me with strength and fortitude to bear the storms which are gathering about my head.

Jesus lover of my soul Let me to thy refuge fly, While the nearer waters roll. While the tempest's wrath is nigh.'

And even then, while her troubled soul poured out its cry for aid, she fel calmer and stronger. An Almighty arm was about her, and would bea her up as the bitter floods rolled by now; and in the sorrowful days that were to come, He would be her solace and defense. She went to an old oak cabinet, and

She went to an old oak cabinet, and turning the key, opened the door. Oue glance sufficed to show her that the shelves were empty. "Yes, they are gone," she murmured; "gone," "And what is it, Mairo Bhan as-thore, said Nora, who had come close to her and placed her strong arm ten dark and caresingly around her slop.

derly and caressingly around her slon-der, drooping form-" what is it that's gone, my jewel ?"

Il gone ! Sword, spurs, the green uniform, epaulets, chapeau, and all. Gone with my darling to the wild hills of Tipperary, where the cruel hunters will snare and cage him-my eagle heart, whose first fault is that would be too near the sun. Oh! oh I

"And what is this, suillish machree? " stooping down to pick up a small twisted\_note which had fallen unper-

### THE CATHOLIC RECORD.

bda be Lady. We may suffer-oh, yes, that we must expect-but, in the end, peace and rest must come. Go down, dear Nora; and the moment anything hapdear that be not. Th Glandariff

Nora ; and the moment anything hap-pens, let me know." "Yes," said Nora, pausing in the old oak panelled passage to shake her fist toward a closed door, "and if you hadn't got what you did in good une you'd be on his track, cross bred mule that you are ; but, thanks to the scalding tay that lathered your shins, it'll be some time before you can do any mischlef, black informer that you are." Then, as if relieved, she walked quietly and swiftly down to the kitchen to begin her usual day's labor.

kitchen to begin her usual day's labor, a labor which her cheerfal and faithful heart and industrious hands made so light that she not infrequently had nore time to herself than any other iomestic at Glendariff.

domestic at Glendariff. No event of importance occurred that day. If a stranger had been pass ing through the country, he would have lingered on the road to gaze down on the tranguil beauty of Glendariff, and thought it must be the abode of hap-places and contentment. He would have known that plenty tranged for have known that plenty teem d from those rolling lands, covered with a verdure and luxuriance of vegetation which indicated the fertility of the

soil, and those sunny slopes, rich in waving grain, which, as the wind-tide ebbed and flowed over it, swayed and undulated with a motion as graceful and harmonious as the ocean-billow when no storm is on it. In the dis-tance, through a natural vista, his tance, through a naturel vista, his eye would have fallen on the gray ruins of Holy Cross, their desolate grandeur and beantilal decay gilded by the sunbeam, while here and there, through th  $\cdot$  moss gro  $\wedge$ n arches, the bright blue waters of the Suire might be seen plugling on through the suire might be seen ripping on toward the sea, uttering the same mysterious numbers that is sang of old, like Time, hymning the wrongs, the evils, and the sins of men as it rolls solemnly on toward

eternity. And then he would have turned away from the view of Gien dariff-beautiful in its antique style and picturesque site-from its abundance, from its productive fields-to go past the abodes of poverty, which the natural and rich resources of the land had no blessing for, and see men and women worn down with ineffectual labor, bowed and gloomy on the inade quate returns it would afford them, or

characterized by a levity and recklessness which, with the livery of want that they wore, preached bitter homi lies by its mockery. As evening wore on, Mrs. Halloran's

analeties increased. She could think of but one thing, and that was the approaching desperate struggle. The very indefinite knowledge she possessed neightened and augmented her terror. When ? where ? what ? were the ques tions that hausted her. The children shrunk back, rendered timid by her

silence and paleness, and Mrs. Shea re-tired angry and volable from her be cause she did not open her lips when she went in to report to her concerning the health of Donald More.

"An' it's in purgatory I've got be-ore my time," she complained to Nora, with that screeching, swearing pagan ap stairs, that was so crazy to get out this morn' that he swears a big oath and gives a lape, when down he comes flat to the floor, laving me the immortal honor, sure, of picking him up; an' troth if he does it agen, honey, I'll get

the pitchfork to toss him in. It was all through your bad doings, Nora Brady, and you ought to nurse him." "Thank you, dear Mistress Shea; I don't look up to any such grandeur as

to nurse such a great gentleman as Donald Dbu," said Nora, laughing, as Mrs. Shea flounced out with a bowl of chocolate for the invalid.

That night Nora sat silent and sad by the freside, her fingers busy shift-ing from one needle to the other the titches of a stocking, her eyes fixed thoughtfully on the glowing turf, he lips silent. No sound was heard but the chirping of a cricket in some warm

corner. Ere long the silence was broken by the echo of heavy, slow footsteps. She thought it mic

"She's poorly enough, sir." "And Mr. Halloran-where is he?

"Whist, Nors dear 1 it isn't safe to talk out," he replied, looking furtively about him, and speaking in a whisper. " is Mr. Halloran up yonder ?" an extortion and much injustice ; and the conscionences of it gave confidence and energy to his manhood, for he knew that he was his earthly p-ovidence, and "No ; and that's what I wanted to "No; and that what I wanted to spake to you about. Have you heard any news to day ?--but come in; it'll be safe altogether there," she said. "May be not," he replied; "may-be not. There's sogers lurking about

that he was his earthly povidence, and would never let harm, that money or influence could avert, blight his life. He thought of all this now, and the merry sports of "long ago,"---of the days" fishing in the Suire, their wild adven uses and long excursions to the Kerry Mountains, and the delicious informing among the old ruins of Holy Cr.ss. He could not but serve John Halloran, now that dark days threat ened him. He felt ashamed of his Glandariff They're watching for Mister Halloran." "They'll have their watching for their trouble, then. He s not here, nor won't be again in a hurry, accordin' to my judgment. But I ve got some-thing to say, Dannis, and I might as well say it first as last. It's a dark day when it come to my heart, and a sorrowful one when it comes out. But it's no use; may-be it'll bl.w over and may-be it won't : anyway, God's will be done. We was to be married in the spring coming. I have flity pounds and a cow to begin with. You They'll have their watching for momentary selfshness, and at last

"Nors. mo seact n-anam astig tu "Nors, mo sear manam arig the (seven times dearer than my soul) are you; but let it be as you say. You have tould me what you will do, but what i'm to do is what I desn't know. I don't even know where Misther Hal-loran is, God save him. I neard rumors pounds and a cow to begin with. You have enough for a poor boy to settle with ; and I won't say I looked to the of a rebellion, but where it's to break out it's more than I can tell, an' I wish I did, for bedad! I'd like to be in the I did, for bedad ! I'd like to be in the thick of it. But there's one thing, a suillish mahuil agus machree " (light of my eyes and heart) he said, brighten-tog up : "he often tould me, if he got into throuble with the government, as he said from a boy he always intended and was hunted by the Saxon hounds, that I must seek him beyant the clouds with a light a desce big up on Rule. time with sorrow. I loved to think of being in my own cot, at keeping in cheery and thrifty for you, avourneen and, troth, I had my own dreams of and, troth, i had my very over now. It bappiness. But they're over now. It cannot be-" "What's that you're saying, Nora

helpless.

the glen below !"

was his only response : then there

what's this - and this ? What's

again. I must fly to France or America : not to shun death or danger,

bat ignominy. I shall find means to send for my family. Of course they

man ; you must hasten back and stand

France or

lead ; and I'd rayther it'n

Brady, after promising me these three years ?" exclaimed Dennis Byrne, aghast. "Don't be trifling with a -that is, in a den so high up on Bally-howry Mountain that the wild craythurs fellow in that way, Nora; joke with anything but that, and I'll laugh with have never made their lair in it. And so good by, Nors : the moon's up, and I'll run down to Larry Ragan's cabin "You h'ard every word I said, and an' hire the suit and wallet of the old "You h'ard every word I said, and I'm just as much in airnest, Dennis, as if it was my dying day. And you may give me up intir ly if you like. I can very quick give you back your love-tokens. But my mind's made up, and, what's more, I've taken a vow." "In the name of the Blessed Virgin, "momen, what say you talking about?" baccah man that's been sick in it there two months, and be off before day. One

two months, and be off before day. One kiss, Nora darling." "The Blessed Mother of God have you in her keeping, my can buy deelish," said Nora, as she allowed him to take the farewell kiss he asked, while tears overflowed her eyes. "Good by, Dennis dear: warm will be the sheda year when you come heak God's helt Dennis Byrne supported on his should er. He looked down on it for an in woman, what are you talking about?" he asked, half beside himself. "It's aisy enough explaining what I head, and exclaimed, -vela when you come back. God's holy angels go with you. But wait one minute I I'd like to forgotten the very thing shove all that must be thought of. Here—bide this about you some manue it to for Minter Hell we say," she said, laying her hand on his shoulder. "You know, Dennis, as we l as I do, what s in the wind, and Mister hisself !" where : it's for Mister Halloran, if you find him where you're going to, and give it to him with Nora Brady's numble service and love, and tell him to have no uneasiness in respect to Mrs. Halloran and the childer, for if I ever the exhausted man, and unbuckled his stock : all of which seemed to revive lave or forsake them in the dark hour may God forsake me. Now hurry off, Dennis; and don't forget the limp him. Soon he opened his eyes and looked around him, then into the face of Byrne, whom he recognized at once, when you get the wallet across your s oulders."

I'll engage you never saw such limping done afore, by a fellow wid sound legs," said Dennis Byrne, laugh

looking back, alanna, for fear of the black luck," said Nora, pushing him away.

But alas for his country !- her pride is gone ( u ting a stout black thorn by the by, And that spirit is broken which never would roacside, Dennis Byrne started on what might have been considered a will-goose chase, if the results of his bend; D'er the ruin her children in secret must sigh, For 'tis treason to love her, and death to deperate hearts periled their all in the chances of battle. They expected aid from dastards who promised but failed fend. Unpr.z.d are her sons, till they ve learaed to betray ; Undistinguished they live, if they shame not their sirce ; And the torch that would light them through journey had not proved that his in-stincts had guided him aright. Travel to come to their succor. Of these noble and glorious men, some are our ing most by night, and begging a su and morsel here and there on the road-side evading with success the parties of English soldiers that dashed from digniys way Must be caught from the pile where their country expires," MOORE. fees, and will meet the doom of felons others, like myself, are hiding until the hour arrives for us to fly into an time to time across his path, keeping his ears open when, two or three times exile of poverty and obscurity." "But surely your honor will return he was invited to spend the night by great wrong this day," said Dennis the tari fire of some hospitable peasant, Glendariff ? Sure, sir, Mrs. Hallor Byrne, grasping her arm, as she turned to leave him, while his heart swelled with indignation and grief. He had an's crazy with sorrow in respect to you, and Nora's put me off intirely," and saying but little, he heard that a battle had been fought in Tipperary, and that the patriotic band who dared said Dennis, scarcely comprehending to strike for freedom and their native all his meaning. "I fear I shall never see Glendariff

loved Nora long and faithfully; early and late had he toiled, that he might land had been defeated and routed, and have have not bolted, that he might surround her with homely domestic com-forts when she entered his house as its mistress; and now, when just on the eve of its realization of his bright warsome travel he reached the chain appas, to be told that it could not be, to of high hills which, lifting their sumhave all those beautiful dreams so have all those beautiful dreams so mits to the clouds, and broken rudely dashed out-it was almost more into a thousand scenes of the wildest rudely dashed out—it was almost more than he could endure. "Now, be a man, Dennis darling," said Nora, wiping the tears away from her tace. "If I can bear it, you can, surely. I didn't sayatall that I didn't love you, or that I was going to play a false game with you, macourneen. I only want you to be patient, and wait grandeur, whose steep defiles and beetling cliffs were full of sublimity and magnificence, threw their broad shadows over the fraitful valleys of Munster. Following sometimes the steep and rugged balleagh, or forcing

sharp

wherever I may go." "I think it 'ud be better intirely to stand by your honor's self," said Byrne, while his broad chest heaved I his way cautiously along the windings

#### FEBRUARY 8, 1908.

" And where is your honor going

gold-plumaged birds from the erags and peaks of the neighboring moun-tains, and the gray mist like a silent flood had risen from the valley, and enveloped him until he almost imagined himself to be the lone inhabitant of "I scarcely know. I wish to go to "I scarcely know. I wish to go to America; but they shall know at home, whether it be in France or the United States. I am without a shilling; and circumstances must guide me. I am like a piece of drift wood, and God alone knows where or how I may be stranded." some desolate island. He felt awed by the deep usbroken silence and dreary solitude of his situation, and, drawing bis well-won reservent of his pocket, he knelt down and devoutly recited it, after which he crept into the cavers, and was soon sleeping calmiy and heavily. He might have slept two or three hours he could not tell when he me

stranded." "Your honor'll pardon me, an' poor Nora too," said Dennis, fumbling in his pocket, "but she sent this to your honor, with her humble service and love,

and hopes it may help yon, sir." "And what is it ?" said John Halloran, holding the little package neatly sewed up in brown silk in his hand, and turning it over and over with hours, he could not tell, --when he was suddenly awakened by something fall-ing heavily upon him. Starting up with a wild cry, he grappled with the a troubled carlog to ver and over with a troubled carlog to ver and over with it, and found, neatly folded within, fity pounds in notes and gold. "I cannot take it !" he exclaimed, while intruder, who was a man, and who seemed powerful enough in frame, but from some cause or other feeble and

warned for all: Ah i came 00 little ' whose 1 by my liness : bewilde And i speak t 1 bad : cancel to go rc was can tially p cal.;to musical Her t and mai t thei heart g more en life, s' affected The s dence i

my ears to enga-of her i " Let to speak My he at Goli fingers, moath. And bachelor is Stodg sneered parting barking

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The lif smile wh

nelpess. "Who are you at all?" cried Dennis, while a cold moisture started to his lips. "If you're a friend, spake; if you're a foe, bedad, it'll not be long before you find your broken bones in tears gushed from his eyes. "And surely it 'ad break poor Nora's heart to think you scorned it, sir. She heart to think you scorned it, sir. She has no use for it surely, for we're not thinking of ourselves until the dark days are gone by, an' troth she knows it's safer in your honor's hands that in But a stifled groan .... a dead silence, and the man lay limp and heavy on his arm, and his low quick breathing gradually ceased. her own. Anyway, I'll lave it here, sir, if you won't take it; for I wouldn't dare show my face at Glendariff if I fetched it back. Why, it 'nd gever do, "Christ defend us I the poor soul is

"Oh, Heaven ! Well," said Mr. wolf than a dead man, to spend the hight with," exclaimed Dennis, while Halloran, with deep emotion, "tell Nora I thank her for her loan. I won't the cold drops rolled over his face; but the cold drops rolled over his lace; but now a faint moan reassured him, and he dragged the stranger out into the cold, keen air. A dark cloud which had obscured the moon sailed slowly a way, and her clear, bright rays fell out on which mountain face which think but that I can return it to her, one of these days, tenfold. But it is time for us to part, Dennis. You must time for us to part, Dennis. You must hasten back with my sore heart's best love to them all. P a kiss on Grace's little head for me, and tell Desmond to be a man and take care of his mother and sister. Perhaps even now my poor Mary has heard that I am killed or them and the back has broken be broken be full on the white, upturned face which stant in wild amaze; he pushed back Mary has beard that I am killed or taken, and the shock has broken her heart. But you must get there as fast as you can, and tell them I am safe and well; and give this to my wife," said. the matted hair from the bold fore-

"Holy St. Patrick ! but it's him well; and give this to my one of the John Halloran, severing one of the thick brown curls from his forehead with his knife. "Give my love, too, Then he laid the head of John Halloran down on a rude pillow which he made of his clock, moving it as gently and as tenderly with his great rough hands and awkward limbs to Nora, and tell her to stay by themthat it comforts me to know she is as if he had been tending an infant, there. and got out his flask and poured a few

"But the gown an' wallet, your honor?" said Dennis, in a choking voice, while he pretended to undo the fastenings of his beggar garb to hide drops of potheen between the lips of his tears. "No; I do not need it. I fear it is

disguise I could not counterfeit will. and grasped his hand. "True-true; faithful to the last," Good-by, faithful friend. I hoped a few days ago that we should deliver you he said in a faint voice. "How are and your brethren from the voke whi they at Glendariff ?" "Well and safe, your honor; but binds ye; but all hope is wrecked. Oh God! O my country! when thy own when thy own coal of by been been and turn their eyes colding on the missery, what is left but despair? On, recreasts to all sacred rights! On, helots, who wear your throuble, sir ?" said Dennis, pointing to some black stains on Mr. Halloran' shirt-bosom. 'I was wounded, Dennis : not badly. chains in inglorious rest, would that I Loss of blood, though, has weakened me. I wish I might have died; for to could rouse you I would that I could kindle the flame in your cold hearts survive the ruin of all I planned and hoped for, is more than I can bear. All is lost. At Ballingarry a few des that is consuming mine, that the deathblow might be given to the foe and the oppressor ! But it is vain : my wishes -my wild hopes-my prayers-all are vain. Farewell, my friend."

Dennis Byrne wrung the offered hand of the broken-hearted man. A wed by the outburst of his grief, he could not speak, but turned and walked swiftly away, to carry the poor comfort his tidings would afford to the locely and sorrowful bearts at Glendariff.

TO BE CONTINUED.

#### ROSEMARY FOR REMEMBRANCE.

I remember once telling her I would the Hellespont for her sake; also that I would rescue her from the month of Vesuvius in eruption. If I don't mistake, I think I told her I would allow wild lions to tear me limb from limb ere one tinge of annoyance would Will be stripped of everything. Oa, my God ! my poor Mary and the little ones ! But, Dennis, you must go back, cross her dear face. All for her sake ! Tat was in the happy courting days, and she, dear girl, only smiled at it all and said, "Charlie, dear, you're profuse !' Bless her ! bless her ! bless her !

by them all. I charge you to protect them until I can bring them to me, And here 1 am, at 2 a. m., pacing the cold linoleum ; my teet bare ; there's a tack somewhere, and it has caught me

as I do, what s in the wind, and Mister Halloran's in it, where every true Irish-man ought to be; and, if he's helped by them that have rayson enough to fight, it'll be a glorious day for Onld Ireland. I know that, and want it too, if I am only a poor girl. But mind, Dennis, may be the rebellion will fail --God help them that's risked all they have on the phase and it it down have on the chance-and, if it does I've made a vow before heaven, on the cross, never to wed you if you don't help them that's willing to spill their blood for you, and if sorrow and dis tress and penury come to Glendariff, never to marry until all is right again with them I love. If they suffer, I ing, as ne deposited the little package suffer; if they wander, I wander. And now be off with you; for that is Nora Brady's Vow."

CHAPTER IV.

" Nora Brady, you have done me

ceived when the door was opened. "It looks like whis own writing, Carthy. surely. "God save us, your reverence," she 'It is-it is !" cried Mrs. Halloran,

aid, kneeling for his blessing, which running her eye rapidly over its con tents. The blood monited to her pale cheeks, and something like exultation he gave And how is Mrs. Halloran, my child ?" he asked.

lit up her features, but faded rapidly and she leaned on Nora's faithful bos om cold and shivering. Let me lie down, Nora dear, and read it to me cannot see very clearly. Perhaps I did not see it right," she said, feebly. "Sweet wife" (Nora read,) "I hav

comfort she needs poor thing." "Heaven help the poor child!" said the priest, in a compassionate tone. "Where is she, Nora?" coursge to die for my country, but not enough to bear your tears and a mutual farewell. But cheer up. Our separation will be short. When we meet again, the old Sunbursts will "She's in the room, sir, Mr. Hal oran's books and things is in, where he used to read and write, your reverence Shall I go and tell her ?" wave its folds of green and gold over No, no; it is not necessary." Ireland-the beacon of her freedom.

replied, hurrying in with a heavy heart, for Mary Halloran was the child She will lift up her bowed head and be a pation once more, and our children will be no longer helots, but freemen. Adien, my sweet wife. Kiss the dear ones, and tell Nora I recommend ye all of his only sister, and he loved he well. Nora could not sit still or rest: so. throwing the stocking aside, she walked

to her loving care." with a quick pace down to the lodge, " And so she will lift up her head, al once innabited by a porter who kept the gate. But it was dismantled and anna, cried Nora, in a transport, "if he's to be the leader, and had a few like his almost ruined now, with its low stone self to help. It will be done ; an' the walls covered with ivy and creepers English with their red-coat sogers, and their black coat parsons, and their and which John Halloran had allowed their black coat parsons, and their sneaking tithe-mee, drivers, and the so stand, because it was picturesque eature at Glendariff. She went to the devil what beside, will be huated off our Irish acres in a jiffy, and lave our roken casement which looked out on e road, and leaning her arms on the beautiful country to shinefane, the low sill, stood watching for rightful owners, by troth." mith of Kildare. She had not waited long before he came.

Nora !" said Mrs. Halloran. " Faith. ma'am, and I can see

"Nora asthore," he said, starting at the sound of her voice, " is it waiting for me that you are here? It's no thing to be crying afther, at all. If I only knowed where to go and how to go, I'd be off on the wildest Kerry colt I could find to help, only in respect to safe place for one like you, dear. why isn't it a safe place Dennis Byrne ?"

l colid and to nelp, only in respect to yourself, suillish machree. I couldn't lave you unprotected! But there is one shall go in my place, please God, and that's Dennis Byrne; and if he's "Because the times is bad." "What is the matter with the times sure? It seems to me the times is good enough ; and if men was as good kilt, it'll be the best thing that could happen in such a cause. May God and as the times, we shouldn't have Eng e Blessed Virgin help the right." "Amen !" said Mrs. Halloran, in a lish sogers poking their noses into everybody's business, and kith and kin

low, fervent tone : "we are in our hounding each other, selling their own Father's hands. We are under the flesh and blood like nagur slaves."

of a parrow wolf track, he scaled one m sy be a year, may be longer, in re-spect to the great throuble that's come Byrne, and tripped out on the lawn to rocky height after another, deterred him; but it was Father Mcneither by their perils nor bleakness on the two we love, and who has been

the best triends we ever had, and that needs our help as much as we ever needed theirs; that is, if things go wro g with them, that would lay down

their lives to make 'em right." " I see no rayson yet why we should

the very sod his feet preses-an' for his sake I'd give up everything but "We do not know exactly, father : he left home in the night, and it's much you, Nora; but why we can't sarve him an' his as well when we're man an' wife, as now, bates me out intirely."

"That's because you re a pittiogue, Dannis Byrne," said Nora, indignanciy, "How do I know what's coming to pass ? If poverty comes to Glendariff. or rayther if poverty chases them away from Glendaviff, I, for one, shouldn't like to hoard up the gold that I airned

in their service; an' who knows but that I shall have to cross the sea? There'll be enough for Norah Brady's hands to do, without having a master to

bread promised. he fore, to bid me here and ordher m there. And let this be the last of it entirely : if you choose to wait for me, wait ; if you don't-be off as fast your two legs can carry you."

Dennis, the stout blacksmith of Kildare, was silent for some time. He knew by Nora's manner that her reso ution was taken and not to be moved and, although he felt angry enough a what he considered her unreasonable the black

ness, the thought of giving her up was like death. Next to her he loved John Halloran. They had been playmates together ; indeed, the same breasts had suckled both in their infancy, for Byrne's mother had the nursing of the young heir of Glendariff until he was weaned, and the boys had grown up to-

gether, every year strengthening the tie, which in Ireland is as strong as cleared away the great stones one by one from the entrance of the cave, and that of kindred, until manhood separgathered more and dead fern to make ated them ; and each in his sphere r

himself a lair to sleep in that night. tained the old love and the old inter-est, and found many opportunities of At length, his arrangements being completed, he threw himself down to rest, which he had never in his life of erving the other. The friendship of John Halloran had cheered and bright-ened the humble life of his foster-

toil needed more than he did then. He cast his eyes abroad : the last gleam of sunlight had fled away like brother ; it had saved him from many

h emotion. "That cannot be, my friend. I know your faithfulness ; and, in leaving you from the accomplishment of his faith-ful purpose. Occasionally he toight with those who are dearer to me than life, I shall feel that they have not only the shelter of some sheeling perched friend, but a protector," said John high up among the cliffs, and whose Halloran. poverty - stricken inmates made him

"I will stay; I will do anything welcome to a meal of potatoes and milk, but could give him no informayour honor wishes; sai it's little I'm able to do, but I'll endeavor to do it right. But let it all alone now, sir, tion of what was passing below. Up in that wild region they heard but little and go to sleep. When the sun rises I will call you. There's a snug bed of heather within our old nest, and your of what was passing among their fellowmen ; nor cared they much, for in the struggle for existence which for honor can make yourself aisy in respect to any one's comin', seein' that I'm evermore saddened their life, in the grasp and clutch for the barest means to avert starvation and bitter want, goin' to watch till morn.'

Heart broken, and enfeebled by loss of blood, John Halloran, thankful for they had no time to spare on the con cerns of others, or to waste in dreams an hour's replac, crept into the cave, which their life-long shadow had made and was soon asleep. The next morn ing he awoke refreshed and strength idle and profitiess to them. They bore with sullen patience the evils of their ened. Dennis had kindled a fire of lot, and endured the sweat and labor fagots in a sheltered corner, and made entailed by Adam on his race, without, such preparations as his wallet afforded many, many times, the reward of the for breakfast. "What is that you have on Dennis ? It was late in the afternoon when

I think it will help me in my escape to the coast-that beggar's gown and bag. Dennis Byrne, at the imminent peril of life and lin b, reached the cave, high Can you spare it ?

up on one of the highest peaks of the Ballyhowry Mountains, which John "Your honor's welcome to it intirely, only it 'ud be a disgrace to  $s \in e$  such-Halloran himself bad discovered years like rags on your shoulders, sir. And it's ago. But it was lonely. No living creature had disturbed the stones a narrow chance I'm afeared your honor'll have, for the whole country's which they had piled up at its entrance. swarming with red-coats," said Dennis And it was now that the stout heart of the blacksmith of Kildare failed him, and

Byrae. "I have friends a little lower down the fruitlessness of his toils overon the mountain. That wild son of old whelmed him ; and he sat down on a Sheehan's, whose life I saved some moss-grown rock and wept like a child. years ago, is at home. I saw him yes-terday, and he has promised to get me Relieved by this outbarst of tears, he sought a more sheltered place, for it off as soon as his vessel drops down from the north." was bitterly cold, and, taking a crust from his wallet, moistened it with whisky and ate it, after which he

"An' he's engaged in the free trade, sir, is he ?' "Yes. He's a smuggler," said John

Halloran. "Here's good luck to him, then,

and to all that's up for their rights," said Byrne, " and may he get your honor safe away till the outcry is

over." "I'll trust him. I should not have chosen him ; but I trust him," was the short response.

heady. I should now or give vent to strong language, but in my arms is little Golly, otherwise Elinor, a wee bundle of femininity; the compressed essence of joys, hopes, fears, anxieties howi or give vent to the mean once, to a comforta and the whole gamut of the emotions. Golly is teething. She knows there's some hing wrong. I know it. She is howl-ing and has been for the past hour. I am taking th little pa smoke for The b Ing and has been, for the past hour. I am tired, and can't help wondering if Napoleon ever felt like this on the eve of his great battles. Up and down, down and up! I rather fancy I must have walked about a hundred miles, and Phyllis is sleeping so soundly. a selfish when she had even make him for my better pi small, bu "Do, Golly, have a sleeping so soundly. "Do, Golly, have a sleep for a few minutes," I say to the poor kidde, "come, now, there's a dear !" My tone is soothing, persuasive, gent e, alluring. In reply, Golly raises one So hap Golly ! those wor reflect th lovely cu Ah! If little fist, and, catching hold of mustache, pulls it fiercely. How How was very anxious didn't drop her on the floor is a mys-tery! I sit at the end of the bed to rest for a moment. Has Golly dishearly ce grave fac for the we covered the secret of perpetual motion, I wonder ? or, am I to become like that individual, "doomed for a certain term to walk the night." How pi the rosei Suddenly Golly's head droops ; the cheeks ? again wit She mu crying ceases; the breathing slow'y; she asleep. Poor little kid, how she has suffered! lis mustn piness she And th The anx What a brute I have been to utter a word of complaint, when I ought to know that children's ailments are to. was over and soon garden w turing and severe ! I take her litt pink hand and kiss the little fingers. stroke the little flaffy curls, golde beautiful, pure gold, and look at the prepare f The hole opened th little eyelashes bedewed with tears. " Little Golly," I whisper to sleep on, dear ; daddy will take care And here I am, very much in negli-

of the m On the which G night, the there; he lamb, for sical fan groups. little pia seated, w me what i What a velously I wanted there I s

dawn

etruggle (

The little clock on the mantlepice ticks softly; the hand points to three. And for the life of me I can't prevent my thoughts going back to my bachelon days and thinking of many a little jovial evening at a club where a small ircle of musical enthusiasts would "steal a few hours from the night," and stretch the time with song and story until often the approach

of you!

B. L. Silver ; & robert

#### 8, 1908.

## honor going:

wish to go to know at home. know at home, or the United abilling; and de me. I am ood, and God how I may be

n me, an' poor fumbling in his this to your prvice and love, ou, sir."

" said John little package own silk in his r and over with then he opened folded within, and gold. " rslaimed, while 108.

eak poor Nors's red it, sir. She notil the dark roth she knows 's hands than in I lave it here, ; for I wouldn't Glendariff if I it 'ud never do,

ell," said Mr. emotion, "tell r loan. I won't eturn it to her, fold. But it is nnis. You must ore heart's best a kiss on Grace's tell Desmond to e of his mother 'en now my poor has broken her get there as last m I am safe and my wife," said ng one of the m his forehead e my love, too, stay by themto know she is

i' wallet, your in a choking ided to undo the ar garb to hide

d it. I fear it is counterfeit w.ll. I. I hoped a few ould deliver you 1 the yoke which is wrecked. Ob, when thy own turn their eyes what is left but nts to all sacred who wear your st. would that I id that I could your cold hearts a. that the deatho the foe and the vain : my wishes prayers-all are iend." the offered hand man. A wed by ief, he could not

#### EMEMBRANCE. iling her I would

INUED.

or her sake; also r from the uth ion. If I don't old her I would ar me limb from annoyance would All for her sake ! y courting days, only smiled at it , dear, you're too

or ! bless her ! m., pacing the t bare ; there's a it has caught me i or give vent to se Elinor, a wee the compressed s, fears, anxieties of the emotions. She knows there's low it. She is how ne past hour. I am slp wondering if te this on the eve . Up and down, ther fancy I must a hundred miles, g so soundly. a sleep for a few the poor kiddle, s a dear !" My Statesring yearte, Golly raises one hing hold of my fiercely. How I the floor is a mys-and of the bed to Has Golly dis-perpetual motion, I to become like omed for a certain nt."

### FEBRUARY 8, 1908.

varned us that it was certainly time warned us that it was certainly time for all respectable people to be at home. Ah I but that was before Phyllis came on the scene. She, whose dainty little ways took my heart captive; whose sense of humor was delightful, whose love of music was only exceeded by my enthusiam, and whose woman-liness and girlishness were altogether bewildering and fascinsting. And how I wondered whether I should speak to her, and tell her I loved her? I tad nothing to offer her; what was

speak to her, and tell her I loved her r I had nothing to offer her; what was enough for one was certainly not able to go round for two. My stock of hops was enormous, but the world is essen tially practical and Phyllis was practilis ! cal, too, though adorably postic and musical.

Her brother and I were great friends, and many times I found myself welcomed at their little home, and 'ound my heart gradually becoming more and more engaged, as I saw her in her home life, sweet, simple, charming, un fected.

affected. The struggle was a flerce one. Pru-dence said " Pull back, don't be a fool;" the voice of the world rang in y ears: "You've no right to ask her o engage herself. Coward I pass out ther life, and lose yourself !" And Let Phyllis decide. It is for her my ears :

to speak." My heart won the day. I am looking at Golly now; her curls, her chubby fingers, her pink cheeks, her perfect

And again the picture of the old bachelor haunt comes beforeme. There is Stodgers at the card table ; how he sneered when I told him it was the parting of the ways; that I was em-barking on a new life. Dodson, handnome, dashing, but cynical ; what hor-rible views he held on life ! Ascher, doubting, combative, pugnacious; why I wonder now, how I ever came to chum with such a lot. But there was one-Darnell; he to whom my heart warmed from the very first moment; musical, literary, poetical, humorous dramatic ; what friends we became and dramatic ; what friends we becaut that how he wrung my hands when I told

how ne wrung my nands when I tong him I was getting married! "The best of good wishes to you both," he said I understo d. I am thinking of it all now, whilst poor little Golly lies asleep in my arms. The words Phyllis spoke, "Sure, dear, I'm words Phyllis spoke, "Sure, dear,

I'm nothing greater in this world than yourself, if it comes to that; I don't want a fortune. We love each other and that will be a great help to us.' That love was a great help; it meant everything. Phyllis was so good and such a housekeeper, and what a knack she had of making the house prety, and turning every little corner to ad-vantage She brought the sunshine with her into that little house; it was very tiny, but Phyllis said wed make it so hours that per pullications. happy that no millionaire's palace would be equal to it. God bless her. She did her share. How I looked forward to the evening, returning from the city; there was the piano open after tea, and Phyllis was singing and

playing all the music she knew I loved. Happy! The thoughts of the bache r days and the bachelor club vand walked swiftly ished; where Phyllis was, happiness existed as it had never been before. The clock is ticking softly. Four o'clock I put Golly v ry gently by Phyllis' side. How sweet they look, mother and darghter! How I wonder! poor comfort his o the lonely and endariff.

# and can only wonder! Phyllis so gen tle, true, faithful, uncomplaining. Her hand I place gently round Golly's neck; that hand with the little rings; tokens of affection and plighted troth.

The little engagement ring! How I smile when I think of the superb gifts of millionaires; this little ring, so poor, so unworthy of the sweet hand that was How poor it was, and yet to buy it, to show the dear girl that my affection was real and honorable, what stinting, what husbanding of resources !

was nearly seven years ago; our en-gagement was to be a long one; for the means were not forthcoming, all at the means were not forthcoming, all at

lighter vein, then Schubert or Mendelslighter vein, then Schubert or Mendels-sohn delighted me, and if, on an 'off might' I wanted something very simple, very homely, and shall I say it ? some-thing very "catching" why then there was 'My Irish Molly" or 'The Little Wooden Hat," or one of the myriads of these which seem to haunt the merve. the memory. And over the piano are some photo-graphs of Phyllis at different times;

a sweet girl with long plaits; then a little later, with her hair up-that wonderful day when a girl thinks the whole world is looking at her; and then as I know her so well, my Phyl-And I sit opposite the piano, so that

I can gaze on her picture, and my thoughts go back with pity to the fellows at the club, who have missed wearing out their lives and who are still wearing out their lives and rit ing away the glorious years of existence.

The sun is now orillisat; it lights up the whole room. I am not in the mood of turning in, so I go out to the garden and start working at my beloved flowers. Our garden-I say ours, for Phyllis

has her share in this lovely workself that it has been laid out to ad vautage; roses, creepers and a little plot that i- a perfect bit of Nature; for this is Goily a perfect bit of Nature; for this is Goily a special corner, and she has brought her Nosh Ark and sometimes her box of soldiers, some-times her little kitten with his pink ribbon and tiny bell and played about for hour togenber for hours together.

Our garden ! Phyllis has worked here, too, and I wouldn't be surprised if the flowers were jealous of her sometimes; an! but she is gentle,

weet, true and faithiul. weet, true and faithini. And I wonder to myself, new what she could have seen in me to win the love of that beattiful beart. Still, I am anxious. She has not been so well; the anxiety, sometimes

And I wonder to myself, new what she could have seen in me to win the love of that beattial beart. Still, I am anxions. She has not been so well; the anxiety, sometimes the worry over money matters has weighed, I fear, heavily. I should love to take away to the country for a month; shat up our hand ox; get into the midst of a rich, smiling landscapes; settle in a dear old farm house, where we should be miles from anywhere; surrounded by glorious flowers, delice in my state in a dear old farm house, where we should be miles from anywhere; settle in a dear old farm house, where is arrounded by glorious flowers, delice in month is should be miles from anywhere; we should be miles from anywhere; mention the miles from anywhere; we should be miles f

we should be miles from anywhere; surrounded by glorious flowers, delic ious hawthorn, tuchsias, lilac; with the cows grazing meditatively; and Golly should scamper all day in the brilliant subshine, amidst the daisies, the buttercups, watching the butterflies, listening to the drowsy hum of the bees, and then rushing to her mother's arms to rest after the tremendous activity of the morning. And-- happy thought 1-1 would get

down the little plano for the month, and Pnyllis should play, as in the happy days of yore until twilight deepened into the evening shadows, and our thoughts would go back to the appy incidents of those most happy days.

And my Phyllis would wear roses in her cheeks again, and her eyes would regain their lovely soft-ness, and Golly would become so strong ! Seven o'clock ! I must come down

from the clouds i i must come nown from the clouds; the world has to be thought of. I must face the day. So I go upstairs to "brush up," whilst the maid, who is accustomed to my early hours, prepares the breakfast.

Before descending, I look again at Phyllis and Goliy. Still sleeping ! I sit by their sides for a moment. Dear,

sit by their sides for a moment. Dear, dear Phyllis I sweetheart, wife, motheri Oh, it's all too wonderful to dwell on I Golly, lovely now, in all the sweet unconsciousness and innocence of babyhood. She will be growing up presently, to be, I hope, such a joy and comfort to that mother who idolises her with an idolatry that only mothers how of-and yet not idolatery for hes know of-and yet not idolatry, for has not that God, from Whose hands these little people have come, over and over How happy, how proud she looked again spoken of His love for little children ?

in a flood of golden light ; the flowers

### THE CATHOLIC RECORD.

stally. I deserve your forgetfulness. totally. I deserve your forgetfulness, for I have been an ungrateful wretch, but believe me, though I have exper-ienced every phase of sadness and suffering, since last I saw you, now, I think, almost ten years ago, I have never ceased to think of your kindness in helping me at a time when I was in a terrible corner. Perhaps you've forgotten the circumstances, I don't, for they are branded into my memory. for they are branded into my memory. "I was in a tight corner ; tight, ter-"I was in a tight corner; tight, cor-rible. I wanted money to help me, not much, but I did not know to whom to turn for assistance. My father would have shown me the door if he thought was so strapped up. Drink had nothing to do wi h it, and somehow I thought

of you, who though my senior, had been my kindest and treest lriend. "Shall I forget your action? You told me you had a little cash lying by, doing no food and the send the doing no good, and offered it to me, telling we to repay it when I was in a position to do so. Dear old chap, you didn't tell me, but I knew you had drawn on your resources to provide me with the means of getting out of my difficult. difficulty. "Somehow, the guv'nor heard of my

trouble; we had a tremendous row, and I left the old home, joined some fellows who were making for South Africa, and commenced a new life on the veldt and on the ranches. What a dog's life I had-bunger, thirst, starv-ation, rags; and all the time there was one thought before my mind-the generous fellow at home who had lent me the money and the horrible thought that I had sunk in your estimation for not repaying what I had asked you to consider as a loan. "I shall not weary you with details of what seemed to me to be a God-for-saken existence: no bone, no friends: at the transformation for not repaying what I had asked you to the tail of the time the same distribution for a most dogmatic manner the burning question of the Virgin Birth of Christ as an introduction to: "What Dolly Found in London," "Christmas Aprona

saken existence : no home, no friends a wanderer whom no one knew or cared

ium, my thoughts flashed home to those whom I had left; the old people; how could repay them for all the trouble

I had caused them ; and then a friend, a true, staunch friend-you, dear old to redeem my own character. I want you to forget my seeming ingratit de; my apparent interest at, say 100 per cent for ten years. It works out at about the figure for which I enclose cheque for my devoted friend.

cheque for my devoted friend. "Here I am, in a way, as rich as Croesus, a stranger in a strange country, and my heart thirsts for a sight of the old home and the old faces. I suppose you are married, old chap; if so, I wish you have all the happiness that life can give you. There was a sweet girl I knew, b-fore I left; I think she cared for me, but I was poor and proud, so I never spoke was poor and proud, so I never spoke of love to her.

"This story of my wealth is a great secret, and I trust you to keep it so. I shall be in Pretoria in two weeks address reply to Postoffice, with al news that you know will interest me In two months, please God, I shal leave for home, and then I shall see out that dear, sweet girl, and if she cared for me when I was poor, I shall still be a poor man, and fird if she can give me a place in her heart. If she can, how I shall repay her love ? "Best regards, old fellow,

ds, old lenous, 'Ever sincerely, "HARRY FERRARS The pet robin had come through the window, and was hopping about the table picking up the crumbs.

I hadn't been dozing after my morn-ing pipe; I had not fallen asleep last evening, and remained in the chair all night, and now awoke up with strange

THEOLOGY. DR. BOK OF THE LADIES HOME JOURNAL. Each New Year we are in the habit of making an inventory of our merchan-dise on hand, of last year's profit or losses, of our family happiness, of our conscience and its operations and mani-festations, of our enjoyments and be-reavements. Humanity makes an in-

A MISCHIEVOUS DABBLER IN THE

ventory of its progress; each nation does in particular and humanity in does in particular and numerity in general. The great progress in every department in life is made by special-ists in the various silences and indus-tries except in journalism. The modern journalist is a walking encyclopaedia. He is ever ready to dicuss the most

vital question of the day, he acts as i he were a trained metaphysician, a dis iplined philosopher, an erudite histor-ian and an equipped theologian. We are used to it and are undisturbed. There is so much good in the modern free press that we are willing to over-look the detects. But when a journal mainly devoted to explain the Finffy Ruffles and the preparations of farina

pudding enters into theological or dog-matic exposition altogether uncalled for and that in an offensive manner, it is voldt and on the ranches. What a dog's life I had-bunger, thirst, starv. The Ladies' Home Journal for the

in a most dogmatic manner the burning question of the Virgin Birth of Christ as an introduction to: "What Dolly Found in London," "Christmas Aprona and Pinafores," "Pretty Girls' Ques-tions, "Unusual Christmas Deli cacies," Grandmothers' biscuits and fly buns. Recently we had here a learned professor from Europe to de liver a series of lectures on The Virgin Birth; several other professors of fame have recently published learned fame have recently published learned books on the subject and the great Dr. Harnack treats the subject in a learned book. But all this is settled by Dr.

Bok in his fashion paper. The Ladies' Home Journal informs as that " nineteen centuries ago, in an Asiatic village, a poor woman, the wife of a Nazareth carpenter, gave birth to a Babe, a Child Who came to De known as Jesus," and again "the son of the poor carpenter's wife." In a word Bok sends forth into the many homes of Christian people his fashion plate paper declaring that Mary was not the "espoused wife" according to the Gospel, but the wife married to Jos Gospel, but the wife married to Joseph and hence there was not a Virgin Birth as Christians still believe upon the ground of the authentic narrative of

two evangelists and a very ancient tradition, but that Christ was the son of Joseph. This is indeed an andacity as offensive as it is uncalled for ? Does Bok know anything of the subject? Is he prepared to talk on it intelligently? Is he familiar with the literature on the subject? By what right and under what specious reasoning does he attempt to dogmatize on that most difficult and to Christians most sacred subject with readers who only expect to be amused

by storiettes, fashion plates and Christ as buns ? The Rev. Dr. Crapsey (former Epis

copalian), of Rochester, was unfrocked, lost his position and his livelihood and life's calling for asserting the very thing for which a superficial journalistic dressmaker gathers in the shekels in the form of subscriptions. The people of Dr Orapsey's parish had to stop paying their pastor a salary because he

evened the Virgin Birth of Christ, and as an easy substitute they pay Mr. Bok for doing the same thing. Many honor-able and learned Protestant divines will dencance an Encyclical from the Pope of Rome when they complacently pay for their wives' subscription to the Ludies' Home Journal which declares their celebration of Christmas and the sermon on that day a lie. How incorsistent we are ! Orthodox Protestant

A RIOT OF "GRAFT."

corning the details of the consumma tion of the plunder of the Church and the clergy, of the dead testators and the clergy, of the deal testators and the living beneficiaries. In one of his speeches this week M. Briand summed up the situation by declaring that "by virtue of the separation law the patrimony of the Church has become the patrimony of the poor." One would like to believe him, even though it would he a case of robbing Pater to it would be a case of robbing Peter to pay Paul, but nobody who knows any thing of the methods of M. Briand and his friends have any illusions on the subject. One of the very first things they did, after passing the separation law and lightening the budget of the sum set apart for public worship, to vote themselves a salary of 15,000 france a year as Deputies, and to in crease in other ways the expenses of Government. But far more suggestive are the latest results of the "liquida tion" (a truly appropriate word) of the famous "milliard" of the religious congregations, which was also to have been allotted to the poor-and to the aged poor, to boot. That brilliant "liquidator," M

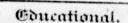
Menage (not a good name for a "liquidator," for it means "economy, parsimony" and a variety of other domestic virtues) announces that he has "liquidated" already the property of a number of congregations. By of a number of congregations. By "liquidating" them M. Menage means that he has sold then under the ham mer: that he has collected the money, paid the expenses and balanced the accounts. But M. Menage's bookaccounts. But M. Menage's book-keeping will bring but cold comfort "to the aged poor." His twenty-seven sales by auction realized 3,710-000 francs, but on the other hand, his little bill of expenses totted up to 3,755,000 francs. So that the French State, instead of gaining something handsome of these twenty-seven burg laries, has already lost 65 000 francs on M. Menage's expenses alone. But on M. Menage's expenses alone. But there are other little bills to come in. All the lawyers whose services have

All the lawyers whose services have been engaged for the sequestrations have not ye' been paid—and French lawyers paid by the Government know how to make up a bill almost as well as M. Menage. Then again, these pro-perties have been "liquidated" with out any regard to the fact that they had been heavily mortgaged before the State had decided to anney them and State had decided to annex them, and there is a decision of the French Court of Cassation of July 17, 1907, which lays it down that the payment of such mortgages must be made by the liquidators."

"liquidators." What more? Well, there is still another interesting feature in these "liquidations," and that is the differ ence between the Government estimates of the properties and the sums they have actually realized. Here are some instances: A house belonging to the Dames de S. Mare at Liesse, efficially valued at 191 640 francs, was knocked down for 23 000; the convent of the Ospachin Nuns of Aix, valued at 190, 000 francs, was sold for 35,000; the con-vent of the Ladies of the Sacred Heart at Marseilles, valued at 1,235,000

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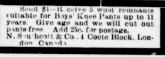
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francs, was given away for 65 500 ; all the properities of the Brothers of the Christian Schools at Paris, estimated at 18 000,000, found a joyful purchaser at 320,550 frances; the house of the Oblates of Mary Immaculate at Marseilles, valued at 200,000 francs, brought in 25,300 : the convent of the Jesuits at Marseilles, estimated at 1 451,000 france, changed hands at 34,-550; the convent of the Franciscans at Brieux, priced at 100,000 francs, went for 11,000; the house of the Jesuits at Scarlat, valued at 248,500, feil at 8,595; the college of the End-ists at Reones, estimated at 1,145,-000 frances, produced at 1,145,-000 frances, produced a round sum of 100,000, the convent of the Ladies of the Sword Heart at Laval, valued at 350,000, was ceded for 73.270. Bat it is not necessary to conriaue, for the other results show the same proportion between the Govern-nent valuation and the sale price. nent valuation and the sale price. And the moral of this colossal robbery and waste ? Oh, the moral was admirably expressed the other day in the Chamber of Deputies by the Socialist, Paul Constans : "You are tearing the civil code to fragments; you are part-ly abolishing the rights of heredity. And we are with you, and we intend to abolish capitalism altogether for the benefit of all." Which is very logical, but not reassuring for that large portion of the French people the individuals of which have acquired even a small property .- Rome.

Ruskin beautifully points out God has lent us the earth for our life and yet how many wish to own it.





# The French Parl ament continues to

head droops ; the breathing comes

the ro

v she has suffered! e been to utter a when I ought to ailments are tor-I take her little if y curls, golden , and look at the wed with tears. I whisper to her, ddy will take care

ery much in negli-nd, shall I confess

in the mantlepiece id points to three. me I can't prevent ack to my bachelor of many a little slub where a small onthusiasts would from the night, ne with song a approach of dawn.

nce, to enable us to get married. I have put the clothes round them omfortably, kissed them both, and taking the lamp go down stairs to the little parlor. I am going to have a smoke for a few minutes.

The bad temper was gone! What a selfab wretch to think of myself, when she, the dearest creature who had ever come into a man's life to make him happy, had sacrificed herself for my make filter a problem. for my sake. Given up, perhaps, better pr.spects, for a tidy home; so small, but yet, made by her so happy. So happy! And then the coming of Golly! Golly with her blue eyes, those wonderful depths that seemed to reflact the mutation of the prime how here the for my sake. reflect the mysteries of eternity ; her Therefore the mysteries of eternity; her lovely curls; her pink fingers and toes. Ahi I if Golly only knew! My Phyllis was very nearly leaving me! What an anxious time it was! How my heart hearly ceased beating at the doctor's grave face that seemed to prepare me for the vorat! the worst!

How pale my darling was ! Would the roses ever return to those wan checks? Would those eyes greet me again with their wonted brilliancy?

She mustn't die! Dear God! Phyl-She mustn't die! Dear God! Phyl-lis mustn'n leave me, after all the hap piness she has brought it to my life! And the good God heard my prayer. The anxious time passed; the crisis was over; Phyllis was hereelf again, and compare the transmission in the little and soon able to come out in the little garden whilst I worked at the roses to epare for the golden summer

The house is very quiet now. I have Opened the window ; the first glimpse the morning sun comes into the

On the table is the Noah's Ark with which Golly had been playing last night, the little figures tossed here and there; here Mrs. Noah; there, a bamedia for Golly has acquired a whim sical fancy of making incongrous frame, for Golly has acquired a whim sical fancy of making incongrous from the little corner, the little opino. I seem to see Phyllis is easted, whilst she turns to me and asks me what I would like her to play? What a sympathetic heart, and and there I a seemed to see the tremendons truggite of the angels and demons for the immortal soul; if I were in a On the table is the Noah's Ark with

exhale delicious pertune : it is good to be alive at all, leaving aside every thought of wealth, position, luxury, friendship, love — my thoughts are broken by the sound of the postman's kneck : the maid answers the door

there is a slight delay, and presently she enters with a green slip of paper. "A registered letter for you sir." I sign the slip, and she hands me a letter with the Transvaal postmark.

For a few minutes I turn the enve-lope over and over in my hand. The handwriting is unfamiliar, and the let ter is addressed to my old bachelon quarters. I won't opon it for a few moments

Who do I know in South Africa? Several of my chums have gone to America, Australia, but—South Africa. I put the letter aside for a moment, finished my breakfast, and then feeling at peace with myself and the whole world, light my pipe and sit at the window. The letter ? Why, I am for catting that a sequence letter is a

getting that a registered letter is at my elbow. I have no rich uncle, and my expectations are certainly far from great.

So, here goes. I cut the envelope, and a letter written in a clear, bold hand meets my view. Something else, a cheque for-Good God! I'm not dreaming! This is not the first of April! I am sitting at the window; there is the garden, there is the piano. there Golly's toys ; shall I sush up and call Pnyilis or roar at the top of my voice or throw the furniture about in the wildness of my excitement ?

Let me read :--"Dear old chap-" Who in South

en letter ; the foreign pos mark : "Pay Charles Parker, Esq., or order, one thousand pounds !" Alad-din and the wonderfol lamp, and all

the fairy stories vanish at one moment. Then-Phyllis and Golly ! Now, I could put all my schemes and thoughts into execution. Dear wile and sweet heart, your patience, your uncomplaining, your generous sacrifice, your de-votion, your love shall be repaid with generous interest. That little farm house ! Before the

That little farm house I Before the week is over, she shall be there with Golly. Already it appears before my view. The simple thatch roof: the trees forming a natural bower; the well trimmed bedges; the beehives; the little flower garden; and then even the giopians ocean.

away the glorious ocean. And then my Phyllis will regain her And then my Phyllis will regain her health; surrounded by the roses and the dear wild flowers; and Golly will play all day with the dog and the cat and the kittens.

and the kittens. And the piano. Phyllis shall play in the evening time all the sweet songs she sings with such art and taste. Happy; We are going to be hap-pier than prices. I go upstairs with a bunch of lowers

to place on the table beside Phyllis. Neither she nor Golly has yet waked stand at the side of the ord and blace the flowers near them. I can t wake them, they look so beautiful in that perfect unconsciousness. I will not wake them. I take the letter and "To my darling," place it in Phylics's "To my darling," place it in Phylics's hand; and placing the hand around little Golly's neck, kiss the d-ar lips. I look at each once more The steep of the around the more The steep

nisters look with disfavor on Prof. Harnack's theory on that subject, yet to not warn their flock against that journal.

Tae Jews deny the Virgin Birth of Christ, and hence were unwilling to bave their children participate in a Public school celebration by those who do believe in it. Everyone knows the stormy meetings of clergymen and the we hement enunciation of the Jewish  $p \Rightarrow p^{1e}$ . Is the denial of that doctrine by Mr. Bok more tolerable ?

And we Catholics are equally cen-surable. Anything approaching a de tial of the Virgin Birth by a Catholic would carry with it severe reproach, and aver experimentation and each of and even excommunication and such a publication would be placed upon th Incex Yet our women pay for that denial in the Ladies' Home Journal.

An historical slip in a Protestant publication, a slighting remark on some thing Catholic, a favorable comment on Henry VIII, an historical comment apparently favorable to the Reforma tion by a man like Lord Acton would raise a storm of protest in Catholic papers under the headlines "Poisonir g

the Wells, 'but poison administered to the wife, sister and daughter delivered multily for 15 cents a package leaves us undistarbed. A franciscan Father oas recently warned Catholic parents against permitting their boys to sell the aily papers in the street because things which they read may have a debasing effect on their youthful mind. What effect will the denial of the Virgin Birth have upon the mothers and daughters in the Christian home?

One thing is quite certain, and that is that the Ludies' Home Journal is not is that the Lucies floats states in of that the place for the discussion of that question and Mr. Bok is not the man in mental equipment to settle it. But if mental equipment to settle it. But it dogmatic theology is his field then let as stop paying him a salary for denying ignorancy and offensively things we believe in. There is much we have to pas up with in this life, but we need not put up with Christmas buns staffed

with Box theology .- P. F. O'Hare in Boston Pilot.

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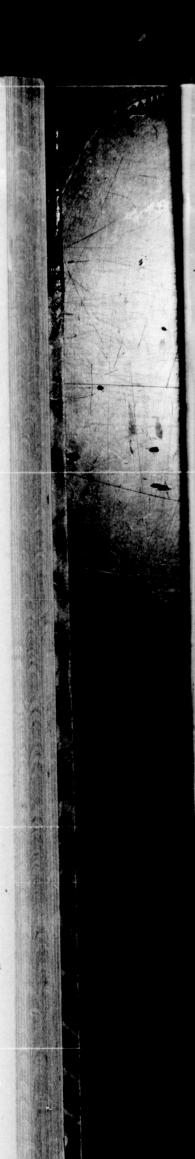
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Barried except in the unit constant of the second Barries and Miss Sara Haniey are fully author ised to receive subscriptions and manasci al other business for THE CATHOLIC RECORD Agent for Newfoundland, Mr. James Power o Su. John. Agent for district of Niplesing Mrs. M. Reynolds, New Liskeard.

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

mas Coffey :

Ottawa, June Jain, 1992. Wr. Thomas Coffey: My Dear Bir, —Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that its iddrected with intelli-pence and ability, and, above all that it is im-bud with a strong Catholic principles and rights, and stands firmly by the teachings ard author-ity 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 with do more and more, as its wholesome influence reaches more Catholic homes. I interfore, earnestly recommend it to Catho-the families. With my blessing on your work, and best wishes for its continued success, Yours or placenterly in Christ. Bonarus, Archbishop of Epheens, Apostolic Deigate.

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

Ottawa, cannot, and the past I have read Dear Sir : For some time past I have read rour cetimable paper, THE CATHOLIC RECORD, rour cetimable paper, THE CATHOLIC RECORD, read congratulate you upon the manner in which it is published. Its matter and form are both good ; and a truly Catholic spirit pervades the whole. Therefore, with place ure, I can recommend it to the faithful Bicening you and wishing you success, believe the second second

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

LONDON, SATURDAY, FEB. 8, 1908.

#### CATHOLIC SOCIETIES.

In this age of societies approved, tol erated, and condemned by the Church many men write the CATHOLIC RECORD for information and we are always ready to give such information when we can.

Recently many want to know why the Knights of Columbus have no Council on this side of Belleville or Peterboro, and on making inquiry we find that the matter has been under consideration for a considerable time, at least as far as the diocese of London is concerned. Several months ago some Catholic gentlemen in Stratford desired to form a Council there and consulte for his country in the trench of duty is the Very Rev. Dean McGee, who wrote the Bishop of London and received the to the portals of eternity without the par. following reply:

St. Peter's Cathedral, London, Oat., March 11th, 1907.

My Dear Dean-In reference to the request you made the other day on be-half of some Catholic gentlemon in half of some Catholic gentlemen in your parish-namely, that I approve of their starting a Council of Knights of Columbus, I wish to reply as follows :

It is taken for granted that the gentlemen are good practica Catholics, anxious to work in harmony with their Bishop and pastor for the good of

Although there are plenty of Catho lic societies in Stratford at present, still I an prepared to give favorable consideration to the request provided the members are able and willing to comply with the dioresan regulations ing the barracks for the scene of the

regard ng Catholic societies. As you know one of these important regulations is that the pastor of each parish is held responsible for the proper conduct of every society under proper conduct of every society under his jurisdiction, and hence it follows that the pastor must have the right to the ri attend all meetings, whether he is a member or not a member of any particular society, and where they

#### THE FRENCH SCREW. That the persecution in France is oming severer is evident from many different quarters. First of these to be noted is a change in the personel of the French Government. The Min ister of Justice, M. Guyot-Dessaigne, died suddenly the first week of the year. This portfolio falls to the lot of M. Briand, who, as is well known, is also minister of worship. He holds very strong views in regard to the action of the courts upon the revocation of pious bequests the duties of which are no longer fulfilled. His appointment indicates greater vigor in carrying out the law of separation. The Standard (London) foretells that Briand will reconstitute the French magistracy "in order that it should give judgment en tirely in harmony with the expressed sentiments of the Ministry." This simply means that Briand will make a political tool of the law courts. Whether a minister in this twentieth century will attempt such a dictator ial policy is hard to say ; for no matter how opposed the age may be to such methods there is a democracy which hates religion more than it fears polit. ical dictatorship. And that democ racy is the French republic.

The next incident which shows the fearful anti-clerical spirit of the maj rity is the attempt to deprive the dying of the last consolations of re ligion. Military hospitals are not only deprived of religious nurses but like wise of their chaplains-so that it is no easy matter for a patient to obtain the ministration of a priest. The question is regulated by the Minister of War. In the first circular a patient had to make a formal demand him. self before a priest would be admitted to his bedside. The uncharitable method is evident. Many a patient unconscious through the raging of fever or through some accident to the brain is unable to formulate any request. Yet nothing is so desired by the major. ity of Catholics and their friends as the consoling rites of religion and the sweeping ministry of the sacraments. A respect for liberty of conscience which refuses such comfort to the dying is the most cruel tyranny. Take a case in time of war. A poor soldier fighting wounded. His country would send him don he so much craves, ur houseled and unannealed. Case after case occurred showing the cruelty of such an order. A young lieutenant was mortally wounded in the performance of his duty. The young officer, who was deeply relig ious, was taken to the hospital in a dy ing condition. Some fellow officers who knew his family demanded that a priest should be sent for. But the hospital authorities acting upon the regulations, which required a formal request from the patient, refused, notwithstand ing the fact that the officer wore medal beneath his uniform and had been at holy Communion the day before leavstrike where he received his wound. Is was only when stratagen was employed that a priest was admitted. A telegram was sent purporting to come debate npon the regulation

hundred thousand dollars for lawsuite. It is not by any means a paying busi ness. The Government tries to throw the blame of the small retuins upon the Church, as it, so says the Govern ment, has threatened with excommuni cation any buyers. This is a strange theory when one of the reasons advanced by the Government for its whole anti-religious policy is the claim that Catholicity has departed from France and its people. The lawyers engaged in the suits connected with these liquidations did not lose their opportunities. M. Clemenceau, brother of the Premier, would not speak for less than one hundred dollars. Liquidators and lawyers gained throughout the nefarious transactions. The poor, trustful, laboring classes gained nothing but unfounded hope and broken promises ; the Govern

ment gained only the odium heaped upon the highwaymen who, mightier than his victim, plunders him and enjoys for a time his ill got goods. Throughout the history of it all the real loser is France, robbed as she is by the policy of much that endeared her to the Catholic world and ennabled har for monuments of learning and virtue.

#### WHAT THE POPE DID SAY.

This refers to the words of our Holy Father at the audience given to the Italian anti-Slavery Congress. It will be remembered that the Sovereign Pontiff was reported as having said that "A good government to govern well must be despotic and tyrannical." We said last week that we did not be lieve that the Pope ever held such ideas or used such language. As our contemporary, Rome, is at hand with an account of the whole affair we can contradict the calumny more explicitly and trace its history somewhat definitely. The audience took place, says Rome in its issue of Jan. 11, some weeks ago : so that it was a full month after the event before the story started on its rounds of the English press. A highly sensational account of the Pope's address was written by some one who obtained his information second hand, not in Rome. but in Paris. There is a Mudernist paper in Rome called Giornale d'Italia whose emissary was back in the crowd during the Pontiff's address. He says nothing particular in his paper about the aldres; but in a few weeks writes an account to a worthy friend who in turn writes to the Times. Out came the Blanderer or Thunderer with the astounding statement that the Pope was in favor of despotism. What did the Pope say ? The two witnesses quoted by Rome were the Secretary of the Biblical Commission and the President of the anti-Slavery Congress. Both of these dignitaries were close to the Holy Father at the time : both heard distinctly every word of the reply; and both of then were astounded at the misinterpretation of what they declared be a most noble speech. "From beginning to ead." said Mgr. Scialdoni. President of the Congress, "it was a splendid defence of civil and Christian liberty," "that liberty," said the Pope, "which is not the wild license that goes hand in hand with slavery, nor anarchy which is the next neighbor

### THE CATHOLIC RECORD.

higher growth and more public spirit. voted to the formation of charact From generations back it has been No class in the world understands and appreciates this portion of educational nothing better than an O ange lodge, work better than our Religious, formed and it is only now that it is beginning as they are in the spiritual life for the to rise above it -- with a higher ambition and a better example to the rest of one ideal-and devoting themselves to Ontario. Brother Levee's bigotry, narthe one purpose with unwearied sacrifice and undoubted success. The Derowness and ignorance throws it back partment treats them as unequal to to days that many should never forget, others. And what makes their lot but which none should wish to revive harder, many of our own people stand or perpetuate. quietly by without a protest. Some

EDUCATIONAL REGULATIONS.

whole system secularized.

EXPULSION OF ACADIANS.

Halifax Herald, January 17, 19(8,

To the Editor of The Halifax Herald

dians, I beg leave to call the attention

" Divers of the said Inhabitants

It was probably

The free exercise of

issue of the 11th inst. raises the

from 1 to 372.

There is a general feeling of relief at the new regulations issued by the educational department of the Province. From the small boy in the primary schools to the teachers themselve worrying as to how much stuff they can eram in the shortest time there will be a word of satisfaction and comfort. Examinations are henceforth to be lessened in number, and thereby prevented from assuming too great importance in the work of education. They are not done away with, nor should they be. They are not the chief end to be aimed at. They are second, not first-though at the turning points of educational work they contribute to the sifting of the grain and the advancement of clever, bright students who by nature are called for the higher cultivation of their talents. To require every pupil to undergo examinations at every hour, to keep them back a whole

On pages 49-52 I find instruction year if they failed even in a single subrom the King to Governor Cornwallis soncerning the Acadians, dated April 29, 1749. The 41st article after accusfrom the ject rendered school life odious to 29, 1749. young children, unprofitable as instrucing "Yet We being desirous of showing further marks of Our royal grace to tion and exceedingly onerous to many a painstaking teacher. It was a levelling process which unfortunately the said Inhabitants, in hopes levelled down instead of levelling up. to induce them to become for the fu Efficiency in teaching was judged by ture true and loyal subjects, are pleas the number of candidates a teacher had shall continue in the free exercise of successfully trained and passed. The their religion, as far as the laws of Great Britain shall admit of the ability and force of a pupil were measared by the same standard. Subjects were estimated according to the value they had in examinations. If a partitime made it an offence punishable with life imprisonment for a priest to cular subj ct was not on the programme say Mass. of examinations it was completely ignored or minimized to make room for others. It was time to correct this impractical system. The regulaof the Catholic religion was proscribed by law, but tolerated to some extent tions propose to attend more to in practice. The royal instructions to character formation. Very good. Cornwallis extend this proscription How the character of young people and tolerance to Nova Scotia. is to be formed without religion is our difficulty. We quite agree with the missionary priest shall presume to pr nounce Department in the necessity of emphasizing character formation. It is sore ly needed. The point we maintain is that character will be only partially formed, and therefore badly formed, be cause there will be no religious train in that case direct." ing. Yet these same regulations insist that trustees shall provide facilities British law. Excommunication for mar for giving every pupil the kind of education for his life-work which he has a right to receive. If there is a life work, and if there is a receptive right which the State and the parents should respect it is religious education. Nothing else can take its place. thing different from the Catholic re All the formative elements which go to ligion as practised elsewhere through out the world. The same remark ap plies to the 48th article, which in build up character are, without religion as first and most necessary, more structs Cornwallis to acquaint the Bishop of Quebec "that we will not dangerous than secure to society and more injurious than beneficial to the admit of such visitation or any other act whatever of episcopal jurisdiction individual. Morality, bonor, patriotof the Church of Rome within any of ism find in religion the power which our dominions." the Catholic religion. graciously grant secures their observance, the magnificence of their sanction and the preed by George II. to the Acadians. septation of their brightest models.

does not include freedom to receive the Sacrament of Confirmation from the One more point. It is useless to plead Bishop of Quebec or any other Catholic before a prejudiced court, although Bishop. that does not weaken the justice of By the 49th and 50th articles, Cornthat does not weaken the justice of wallis is instructed to use efforts to proselytize the Acadians, even to the our cause. In vain will Educational Departments gather fruit from their length of putting them on a better footing than the King's Protestant sub the rules too rigorously. A strong liest the other day when a man named sowing. Character cannot be formed Levee undertook to be the catspaw and by departmental regulation without jects in Nova Scotia, if they will abandon the Catholic faith. It may, there-fore, be summarily stated, that the draw the chestnut out of the fire. It religion. There is another phase of these regulations beneath which lies a Catholic religion in Nova Scotia, in the doubtable James L. Hughes, Minister | danger to all our private educational year 1749, was proscribed by law tolerated, with certain important re institutions. It will surely be admit. strictions, in practice with the strong-est inducements offered to the Acadians ted by the most zealous supporters of State education, and it has been deo abandon it. 800 On pages 5 -8, 66 70, 74, 77 and 299, monstrated by all ordinary tests 300, we have the history of the ad-ministration of the oath of allegiance that many of these establishments have done and are doing excellent work. to the Acadians in the year 1727, 1729, They make more carefully and more and 1730 cruelty in the heart to Religious in the young lady was appointed, and efficiently for the formation of charernor Philipps says (page 69) that he administered it to practically the whole acter than any State school can do. Yet this formation is the point which Acadian population of the province and that he answers the Lords of Trade, the Department rightly encourages. who think the oath might have been Now in requiring examinations from framed in stronger language, by saying: "I humbly conceive that the all candidates for entrance to Normal Jesuits would as easily explain away schools who are not educated in high the strongest oaths that could be pos-sibly framed as not binding on Papists to what they call a heretic." schools or collegiate institutes the De partment discriminates very seriously On pages 295 8, we have a long let-er from the Abbe Le Loutre to the against all other schools. It accepts certificates from the principals of the Minister of Marine in Paris, dated from Beaubassin, Oct. 4, 1749. There might let it pass and allow the candi | public system, but will not recognize such certificates from these others. in he informes the minister that the her merits as a teacher. Not so the This is not in the interests of freedom Acadians were in a state of mutiny. oining the Indians in warfare against the English, up to the year 1727, the year in which they first took the oath failed in vigilance, Brother Levee mal schools becomes a serious need for rom Lieutenant-Governor Armstrong, vents, wish to devote their life to the deputy for Governor Philipps. Though he does not state it in formal terms, work of education in our Separate schools. No matter how well fitted the only inference which can be drawn from the rest of his letter is that the Acadians had observed this oath for the past twenty two years with absolute fidelity. He has no longer any hope of their being of service to France unless they remove from Nova Scotia to Cape Breton, Prince Edward Island, or New Brunswick. If Le Loutre wer really the active agent that English writers generally suppose, this letter is a confession of his complete failure nothing will be left since the Govern- overweening vanity about it and a same breath it proclaims that the work to withdraw the Acadians from their ment has had to pay one million six cramping meanness which prevents its of education is largely and properly de- allegiance to King George.

Sec. 20

#### FEBRUARY 8, 1908.

On page 302 we have a letter from the Acadians of Annapolis River to Governor-General La Jonquiere at Quebec, dated December, 1749, begging Governor General La Sonquiere at Quebec, dated December, 1749, begging him to aid them in withdrawing from Nova Scotia. They tell him that they have been unable to do anything for have been unable to do anything for France in their present situation, first because they were bound by an oath; second, because they were afraid of the New Englanders. On page 243, we have a letter, dated April 27. 1752. from Acting Governor d Longue 1 t Queb c o the Minister of Marine in Paris, in which he tells him that the Abbe Girard has written

yield because they are confident of the him that the Abbe Girard has written him that the Abbe Girard has written to say that he cannot hirder the Acadians of Cobequid from taking the new oath demanded by Governor Corn-wallis, because he himself has been obliged to take the oath, in order to obtain permission to minister to them. Nowhere in the whole 372 pages of this Bira Boot have I found envitted ability of those in question : others would recreantly not regret to see the

this Blue Book have I found anything to indicate that the Acadians were other than faithful to the oath which they took in 1727 1729 and 1730. Four or five individuals, such as Captain de Sir - As the quotation from Chief Justice Belcher made by Dr. George Johnson in his letter published in your of the individuals, such as Captain ce la Valiere says accompanied an Indian raid on Halifar, do not count when we are speaking of a population of seven or eight thousand. As to those who eral question of the loyalty of the Acawere found in arms at the taking of of those of your readers who may be interested in the matter to a collec-Fort Beausejour, the fourth article capitulation expressly declares tion of documents published in 1906 as a Blue Book by the Dominion Govern-ment. It is entitled "Report concernthat they are pardoned because they had been forced to take up arms. up arms. forty-two Their pardon lasted exactly ing the Canadian archives for the year 1905, volume II." The peculiar paging days, that being the interval between the capture of Beausejour and the de 1905, volume II." The peculiar paging of this volume makes it difficult to direct readers to it, but all my refer-ences will be to the last section, where cree of expulsion.

In divers places I find that the Acad-ians sought to leave Nova Scotia, in the pages are numbered consecutively order to be at greater liberty, but the Lords of Trade were as unwilling as Pharcah to let the people go. Governors Cornwallis and Hopson use the strongest language in speaking of their usefulness, nay, their necessity, to King George in Nova Scotia.

Governor Lawrence was not of their mind. His Chief Justice, Belcher, in the report which is found on pages 63-5, admits that there is no warrant for thereby the expulsion in the instructions from the Home Government, but thinks it ed to declare that the said Inhabitants may be presumed that, if the situation were better understood in London, instructions for an expulsion would be ssued. No matter what oaths they take, they could not be de might The laws of Great Britain at that pended on " for if they should take the oaths it is well known that they will

not be influenced by them after a dis the case pensation." that these laws had ceased to be rig In other words, being Catholics, their orously enforced. If so, a scientific professions of loyalty were not to b istorian would say that the exercise

rusted. The same argument was be ng used to justify the penal laws in glaud; the same argument would justify the deportation of every French Canadian if Great Britain had th

power to do it to day. As soon as the Governor in-Conneil The 47th article declares that if any had received Chief Justice Belcher's declare an excommuni report, the expulsion of the Acadians was decreed on July 28, 1755. cation against a French inhabitant for having intermarried with a Protes-tant, "you shall cause such priest to five thousand of them were crowded into transports having accommodation for two thousand and shipped off with be apprehended and upon legal proof of his crime punished in such a man-aer as the laws of Great Britain do out proper supplies of food or water A Massachusetts state paper published on page 81 of the volume cited, shows their wretched condition when the If I mistake not such a priest at that time incurred the penalties of high treason, under ships reached Boston. The basty and ill-considered scheme of Governor rying outside the Church is a part of Lawrence could not possibly be carried out in a humane fashion in the time e general legislation of the Catholic Church. To prohibit this legislation and with the means allotted by him for its execution. The natural conclusion from being enforced in Nova Scotia was equivalent to informing the Acais that he did not care how much they that the religion which they suffered, or what became of them, s long as he was rid of them. D. V. PHALEN. were free to exercise must be some

North Sydney, January 14

#### THE LAST SACRAMENT

"Two weeks ago we meditated or the most serious and solemn sub,ect that can engage the attention of man-death, said the Rev. Joseph Chartrand, in the preface to his sermon at the Cathedra last Sunday. "There is a softer, easier side to this question which we did not then have the time to consider, and this we will take up to-day. By dying on the cross Christ made death com-

parishes, as in Stratford, the Bishop names the priest who will be responwas that the Minister did not know anything about the cases and that the sible. hospital authorities had interproted

According to the present Constitution and Ritual of the Knights of Columbus, either by oversight or by design, it seems that a pastor is excluded upon words. Senator DelaHaye in upon words. Senator DelaHaye in from the me tings unless he first formed the under Secretary that it was becomes a member of the Knights, and not lip tolerance they wanted, but as as this is contrary to the regulations and practice in this diocese I am sured respect of their rights as citizens. obliged to refuse my approval until such time as the right of the pastors is The right to die religiously in France depends upon a hostile Government and admitted. I am sure the gentlement making the request will see its servile subordinates. The meanthat this ness of the Government comes out in manner of acting is just and proper and in the interest of all concerned trying to throw the odium upon its and when they have this serious diffi culty removed I am prepared to treat the Knights with the same kindness and consideration that we extend to health, to all when dying or dead-this the other Catholic Societies in this is the turn of the French screw. With best wishes, diocese.

I am My Dear Dean. Yours very sincerely † F. P. McEvay, Bishop of London.

plete vanishing of large sums derived This letter shows that the Bishop of from the sale of religious property. London is fav. rable to the Knights, but This vast amount - two hundred millions of dollars-was to be applied to he does not wish to change a diocesan law relating to Catholic Societies and the payment of old age pensions for the rights of pastors as chaplains, and the poor. As far as can be ascertained hence he requests the Knights to com this has gone into the pockets of the ply to what seems to be an ordinary liquidators whilst the laboring classes diocesan regulation regarding all Cath- to, whom it was promised have not lynx eyed Levee. If the Inspector had or even education. Admission to Norolic Societies in the several parishes. gained a cent. In fact they have been From our knowledge of the Canadian losers in many districts where they would not fail. He would show the many, who, having been trained in con-Knights we are sure there will be no were helped by the charity of monashesitation to obey the laws of any teries and convents which are now Outario that one member of the Board diocese where they have Councils ex- closed and sold to rapacious absentee of Education was alert, that he was isting, but the Executive of the landlords. Up to the present the true to his Protestant principles, to they may be by their own work and Knights is in the United States and amount received from these sales by his Orange views of fair play, and his that of their teachers they are not hence the Canadian Councils cannot the Exchequer of the Republic is not exclusive protection of Public schools placed upon an equality with others comply until the American authorities more than forty thousand dollars for for Protestant teachers. His name is from the secondary schools. Thus the of the Knights give consent. This, no six years. This represents the liquida- Levee, a Daniel come to judgment, Department puts a double handicap doubt, will be secured in due time and tion of 115 congregations ; there still calling for his bond and his pound of upon Religious. It requires examinathe Stratford Council will be started. and those wishing to join the Knights the forty thousand dollars less than everything proud, however, there is an attendance and examinations. In the of Columbus in these parts can then conveniently do so.

NO CATHOLIC NEED APPLY.

The spirit which animates the O ange city of Toronto was made man seems that through oversight the reof Elucation for the city of Toronto and would-be minister for Ontario, had actually admitted a Catholic young lady upon the teaching staff of the Public schools. The Inspector had not weakened in principle : not he. slaves. Tolerance upon the life, He had lacked vigilance. At any rate

> was at work, giving satisfaction. Her name had not attracted much attention : it was non-committal so far as the

Another scheme showing the bad O ange guard could judge. Her father faith of the governing body is the comwas a supporter of the Public schools, he not being a Catholic. It would take all the Hughes family to watch the Catholics of Toronto. But if in the course of forty years or so one deserv ing person was advanced, people didate to stand or fall upon electorate of the Orange capital of remain 562 to be liquidated. Out of flesh. Toronto is a proud city. Like tions and certificates for entrance, paratively easy to everyone, even to those whose souls are to h rejected im mediately after dissolution.

The subject of the discourse was Extreme Unction, the sacrament lef with the Church for the help and consolation of the sick and the dying. The Saviour was represented as a Good Samaritan who in the person of His representative, His annointed priest comes to the room of the s ck person to annoint him with the holy cil. "The sacrament," said the speaker, "is con-ferred in order to give the soul strength in that last hour; to enable the sich person to bear patiently the dis-comforts of illness and finally to bear

the onslaughts of the demon. Often it acts for the cure of the body." It will be noted that Gov-'Extreme Unction takes away mortal sin that the sick person is unable to confess. It takes away venial sin and it is the opinion of the tradition of the Church, that, if received with the proper disposition, it takes away the punishment of sin, so that the soul is dmitted at once to heaven.

Father Chartrand spoke of the strange henomena often met with by the Catho ic priest, the superstition that come from culpable ignorance. To the Catholic who is ignorant of his religion the administration of this sacrament is looked upon as a death warrant, and the family of a sick or dying person often begs the priest not to mention the subject of death to the one whom he has been called to see. It was made clear that the sacrament of Extreme Unction never excites the person who receives it, but that on the contrary, it brings wonderful peace. A great change takes place in the person who received ace and total resignation to the will of God.-Columbian-Record.

Happiness can only be found where contentment reigns. Both have an affinity for each other, as the magnet and the steel. Let us then be content in no matter what position we may b placed, whether hamble or exsited. Let us do our duty in that position and daty will bring happiness.-Rev. M. C. Peters.

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#### FEBRUARY 8, 1908.

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#### THE CHURCH MILITANT IN FRANCE.

POSITION STILL ONE OF DANGER.

continue to pin prick it according to the more feline methods of Julian the Apostate. M. Briand has in his latest

measure of sacrilege confiscated even the modern ecclesiastical endowment

difficult;) be recovered by the direct heirs of the donors. The rights given

by the common law to all collateral heirs (and a cellbate piesthood can only have collateral heirs) to wrest back from the sacrilegious

robbers the plous benefactions of the departed is taken away in the face of

the protests of the great jurists of France. M. Briand informs the world

that the plunder is to ease the lot of the poor. Judas Iscariot talked similar Pecksniffanism. In like manner our French Jacobins now propose to deny to the ministers of the Christian relig

ion the right to conduct schools. From

their own standpoint they are right. The aim of the only education that they

mean to tolerate, and for the support

of which French Christians are heavily taxed, is, as M. René Viviani would

say, to l homme to la soc ete fondee sur la volonte de Dieu. Bat if in conse-

ism and its Protestant allies have only

themselves to thank. As Taine said, the "French priests were Gallicans,

the revolutionaries have made them

CATHOLICS DISCRIMINATED AGAINST

Unjust as is its legislation, the ad ministrative policy of French Republi

Ultramontanes.'

The following article from the London Saturday Review (a Protest ant paper) is in marked contrast to the articles that have appeared on this side of the Atlantic in similar publi estions, concerning the Church and State affair in France.

Not a year ago the English press assured us that Pius X. had destroyed Papal authority in France by his re-fusal to sacrifice the apostolic con-stitution of the Church at the orders of a Jacobin Ministry. To day the battle between atheism and Christianity across the Channel is not over. The Church is still in a perilous position; but the thing which has suffered most the fight has been the conception of the omnipotent State. When it essay ed its last attempt to rob the Church of her divine constitution, it had be-hind it the prestige of centuries of triumph, the support of a democratic Legislature, and the forces of a great bureaucracy and a great army. More over it knew well that French Cath olics are the most law abiding of French citizens, and it counted, not altogether without reason, alike on their loyalty and their fears. So Messieurs Clemand their lears. So measure an encean and Briand blew their trampets enceau and Briand blow their trampets and proclaimed their ultimatum. Let the Church refuse to commit the act of apostasy which the acceptance of the associations cultuelles would have include and the head of them more involved, and she should, they vowed, be driven from those cathedrals and churches which for many centuries had been her heritage. And many Chris in France and Europe who re membered what things the French State had done in its form r wars with religion, and recalled the brutalities of Anagui when Boriface VIII, was done to death, and the infamous orgies of a later age when the "goddess of reason" was enthroned at Notre Dame, shuddered when the tidings came that the Pope had refused to compromise new law of sacrilege.

#### AN ACT OF HEROISM.

canism is no less cruel to the faith. To day the French Civil Service is For Pias X. with no physical force or diplomatic influence behind him to take almost closed to practising Catholics, and even the efforts of the communes to mitigate the rigors of the persecution up the gauntlet that French Jacobin ism had thrown down seemed to the by the practical restoration of the presbyteries to the clergy is largely ordinary man the height of folly. It was an act of the highest heroism. nentralized by the tyrannical interfer-Pius VI. when he flung the " civil constitution of the clergy," in the face of the National Assembly, Pius VII. when ence of the prefects. And much as we admire the zeal with which French he defied Napolson, did no braver thing. But the brave thing was also Catholicism has come to the aid of religion, it would be false to say that right and the wise thing. It aght home to French Catholics, the internal condition of the Church is the satisfactory. The theoretical canonist may rejoice at the downfall of Erastianclergy and laity alike, that French Christianity was at stake. And French Catholicism made a noble reism ; the practical ecclesistic knows that while the present state of perse-cution continues it will be difficult to For the first time in the hissponse. obtain money for the repair of churches, which the faithful fear may any moment France, the French Church stood solid for the Pupe against the rulers of the State. In a moment it was apparent that French Chauvinism be handed over to Masonic lodges. And, moreover, though hardly a church had been beaten. The very pr fects warned M. Clomenceau that France has so far been closed, it is clear that as time passes parishes must be grouped and that in many a country village the daily Mass must cease. It is satisfac-tory no doubt to hear that the French would not allow her shrines to be des ecrated. The Jacobin ministry con-sequently collapsed like a pricked bladder, and with a bad grace aban priesthood is interesting itself more doned the churches to their rightful owners. And then the true heart of than of yore in social matters, but there is the danger that its standard of learn-France sp ke in the voice of the local ing, which is not now what it was in communes, offering to give to the priests of the Church the free use of pre-revolutionary days, will further decline. And we must also add that the presbyteries from which they had gone forth for the sake of the faith, and while we recognize the splendid ser-vices that the Papacy has rendered to in the generous gifts that in every diocese from Normandy to the Pyrenees flowed freely into the treasury of the persecuted Church, to the amazement even of the most faithful. To day the cathedrals and churches of France

French Christianity during the present crisis, and feel how heavy is the debt of gratitude which French Catholicism owes to it, we can not regard the triumph of Ultramontanism over Gallicanism in the Church of Bossnet with For the moment, however, it is pleasing to think that the straggle of the French Caurch for the Christian faith has not been in vain. By her hold larger and more earnest congrega-tions than ever they held in the days of the Second Empire. So far, then, as the battle between Christianity and Jacobinism has proceeded in France, M Clemencean have accomplished certain things, but

things which were far from their pur-

pose. In the first place, they have proved to the world that the Church

power as it has never been wielded in France singe the days of Boniface VIII.

And last, but not least, the blow which

they have aimed at the Church is re coiling on the ideals of Jacobinism.

The working man has seen the French State fail for the first time in its history

to crush an association that has refuse

to crush an association that has refused to accept its regulations. He is asking himself (as a recent industrial confer-ence has shown) whether labor pro-blems can not be better solved by strong trade unions, that will fight as the Church has fought, than by the State Socialism of M. Jaures' dreams, and some of his leaders are beginning to say that the industrial associations ought to extend to that great ecclesi astical association, the Catholic

State is the natural energy of iabor organizations, and there will be an end not only of the State Jacobin-ism of France but also of the educa-tional Jacobinism which Dr. Clifford

preaches in England and calls civism ; and M. Clemenceau will have killed

both. And at the same time the

French Ministry have also revealed the fact that in their country at least a Government based on manhood suf-

a Government based on manhood suf-frage does not represent public opinion, and that, when firmly faced, it capitu lates more ignominiously than a despot-ism or an oligarchy. They thought to destroy Catholicism : they have made a reductio ad absurdum of the prin-ciples of '89

ciples of '89.

#### THE CATHOLIC RECORD.

commanded you ; and lo, I am with you always, even unto the end of world." The Professor concludes : and of the While, however, French Catholicism has won a great victory, it is needful to remember that its position is still world. The Professor Concludes : "It is evident, therefore, that the power of St. Peter and his successors was shortened by power and right given to the Apostolic ministry of the Church." one of danger. There is now little fear of direct persecution ; but there is a certainty that the Republic, which was too cowardly to harass the faith in the grand manner of Diocletian, will

I reply. The power given to Peter was not shortened by words spoken to the Apostolic ministry of the Church. Concessions made to the entire Apostolic body do not annul or take away those made to Peter apart from the others, to Peter exclusively. Power and rights which he receives in com mon with his brethren he will hold and which a year ago he was prepared to respect, and incidentally given a fresh illustration of the policy of French Jacobinism, which has ever striven to make an outlaw of the priest. Money left for Masses may still (hough with difficult) he recovered by the direct use in common with them : but powers and rights which he alone receives be will hold and use as his peculiar pos-

The peculiar possession of Pater is marked out in the words spoken by Corist to Peter exclusively-words not Corist to Peter exclusively --words hot repeated at a later moment to the Apestolic body: "Theon art rock, and on this rock I will build my Onurch:" Feed 1My lambs, feed My sheep;" "Confirm thy brethren." Whatever of power and right was im-lied in them encoded mending the site plied in these several words was giv en to Peter alone, and became the ex clusive appanage of Peter, Peter alone is the rock; Peter alone feeds lambs and sheep; Peter alone confirms (strengthens) the brethren. No words spoken to the whole Apostolate relate to the grants made here to Peter ; no to the grants made here to Peter; ho words were spoken at other times that could in any way be supposed to "shorten" the authority given to Peter. All who are in the Caurch, Apostles included, are built on Peter: all who are in the Church are fed, are

quence of this cruel persecution the French priesthood looks more tenderly to Rome than of yore, French Jacobinall who are in the United are led, are strengthened by Peter, Peter rules and governs; he is the sovereign. The power of binding and loosing, first given to Peter alone, was later given to the whole body. That of re mitting sins, of baptizing and of teach ing was given to the Apostles collect To Peter first and alone : ively. To Peter first and alone : "I will give to thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth shall be bound in Heaven : and whatsoever thou shalt loose on earth shall be loosed also in Heaven." Later, to the Apostles Heaven." Later, to the Apostles collectively: "Amen, I say to you, whatsoever ye shall bind on earth shall be bound in Heaven. . ." Jesus put first in one Apostle what later He was to put in several. But what was done later did not alter what was done later did not alter the beginning, did not take way what previously had been conceded. The words to Peter had already brought under his Government each one of those to whom afterwards it was said "Whatever ye shall bind. . ." The promises of Jesus, as equally his gifts, are without repentance. I should fur-ther remark that the form of words to Peter was very different from that used later in addressing the Apostles collec-tively. To Peter it was said: "To thee I will give the keys of the King-dom of Heaven. Whatsoever thou shalt bind . . . " In addressing the bind . . . " In addressing the Apostles, Corist makes no grant of "keys." The concession to the Apos-tles, is clearly, far less comprehensive than that made to Peter alone. The absence of mention of "the keys," in the address to the Apostles, is most

significant. The contention of Professor Briggs that all the primitive Councils were summoned by Enperors and not by Popes, was clearly disproved by the Archbishop, who showed that each council, if not called by the Pope, was not considered valid until the Pope had confirmed it. Concluding Archbishop Ireland says:

It is true, as the Professor remarks, that all baptized persons are in a manner members of the Church, sub-ject to its jurisdiction: but only are they such in the sense that rebels and schismatics are members of the society from which they are cut off.

which all must listen, which all must obey. The "R formation" of the Six-teenth Century refused to hold to the "rock," upon which Christ had built ; abandoning it, they built on the sand, and the edifice they raised has crumbled into ruios. How little time it would take, even

within the Roman Fold, to harl into a similar chaos " people and ministry " were the Papacy to cease or to suspend its teachings, is made evident by the recent rise, even ther , of those errors against the faith, which the Encyclical Modernism in religion has so severe rebaked. The Roman communion in ved from the dogmatic chaos in which Protestant churches are so hopelessly engulied, because in it the Papacy reigns and teaches.

#### PROHIBITION AND THE SALOON. Michigan Catholic.

It is the constant boast of the saloon-seepers of Michigan, when backed up into a tight argumentative corner by Prohibition workers, that only for the sale and distillation of whisky and the she and distillation of whisey and the product of the brewery, when sold over the bar, the Public schools of the State would be closed for want of funds. Maine is a Prohibition state. It posesses a Public school system equal if not superior to that of Michigan, yet not a dollar earned in the sale of in oxicants, by a saloon keeper, goes to be education of the children of Maine. acts are stubborn proofs to argue gainst, figures backed by the approval sworn officialism are difficult to dispute. The following statement de erves the consideration not only of sloonkeepers, but of all who fear that the reduction of saloons or the intro daction of Local Option or Prohibition into a State entails a loss to public education and danger to material in.

erests of the people : "After forty-five years of no license. Maine, had in 1900, more banks and \$22,000,000 more deposits than license Onio with six times the population. Maine is the only State which has more has more savings bank depositors than voters. and the savings deposits are more than \$.00 for every man, woman and child in the S ate. She has, without a dollar f revenue from saloons, more schools and more teachers in proportion to her opulation than any other State, and ar newspapers have a larger circula

tion in proportion to population. "Kansas, after twenty seven years of no license, has eighty four of her counties with no paupers, thirty empty juis, twenty-one have no inal cases on their dockets. Next to Maine she spends more money id proportion to population for schools than any other State."

Mr. F. L. Seely, of Atlanta, Ga., publisher of the Georgian, who helped to make Georgia "dry " was recently in Detroit. Mr. Seely, during the course of an interview given to a re presentative of the Detroit Times, said of the benefits of Prohibition to his native city : " In Georgia we had to combat the arguments that Prohibi tion would rob us of sufficient revenue to run the city and State, but we have found that the city will have in the neighborhood of \$60,000 or \$70,000 \$70.000 more revenues next year without the liquor license than we had in the last twelve months. This will come from the natural growth of our values and

from taxing the general utility com-panies, such as street car, electric light and gas companies." Thank God children who attend Catholic schools have not to depend on the manufacture of drunkards for an

education. Neither have the Public schools to be closed in Michigan, or any other State, if the voice of the people demands a reform of the disgraceful, law deflant traffic of the Bat for the saloon there would be Over a quarter of the people of Ireland

cobinism has proceeded in France, . Clemenceau and his merry men we accomplished certain things, but ings which were far from their pur-se. In the first place, they have oved to the world that the Church S. Louis and Bosnet is still the then the State, Church of the failth continue of the first place, they have the solut of the state, Church of the solut of

homes, less hungry and ragged children, and less grief-stricken wives. The saloon fills insare asylums, jaile, penitentiaries and reformatories. It quenches the noble manhood of its slavery, and burns out the true woman hood of its victims. Many a bright intellect has been seared by its with-ering touch; many a suicide's grave it bas helped to fill.

The law-abiding, upright citizenship of Michigan will soon be given an opportunity to declare itself for or against the saloon. Vote for the evil if you want future generations to be shrivelled, bloodless, prematurely de-cayed creatures. Vote for the saloon if you desire to continually place be-fore the eyes of children a temptation that leads to other influences. Vate against the saloon if you wish to build ap a race of giant, healthy manhood and glorious womanhood to add wel-fare to our country."

#### THE NON - CATHOLIC MISSION-ARIES IN ENGLAND A

SUCCESS.

The mission work for non Catholics after the diocesan method in which it is organized in this country is work ing its way to a very notable success in England. A recent published re-port shows "that during the last three months the Westminster Diocesar Missionaries gave more missions than were given during the entire first year of their existence, and in September last for the first time there were three missions to non Catholics going on at once.

This bit of ecclesistical news has a greater significance than at first may appear. In this country it is natural to expect, that the work as it is organized about the Apostolic Mission House in this country with its train-d Missionaries and with a policy altho-gether expository in its character, that is avoiding controversy and contentious tone and confining one's efforts to the explanation of Cath one doctrine would succeed, as

it has done in a marvellous way. But in the old country where religious principles are stronger and religious lines more definitely drawn it is good to have a demonstration of success too. The policy of St. Frances de Siles is board to succeed wherever it is tried. It succeeded in a wonderful way in the Chablais, and what heretics could have been more bitter than those Calvinists were, and for sixty years with a ruthless hand they tore down and dug up and swept away every vestige of the old Church. Yet S: ancis de Sales went among them with sindness and without rancor, with exnosition of Catholic doctrine and with-nt any attack of their beliefs and in fire years converted 75,000 bitter Calvinists and made of them most devoted Catholics. It succeeds in this country, for everywhere the stories of the mis sionaries to non Catholics are stories of wonderful triumphs: twenty-five con verted at this lecture, one handred converted after such a mission : 25 056 con verts last year in the United States And now comes the story of the growing success of the Diocesan Mission aries in London. They follow the same policy, no rancor, no contention, no controversy and they make friends everywhere. It is the cheapest kind of preaching to denounce, to callinames, and to drag up out of their graves 300 years the dead bodies of Luther

and Calvin and Co, and give them another klck, but it makes no friends for the faith nor does it make any converts to the Church. The success of the discessan mission-

aries in London may induce the Bishops to introduce the same work into other dioceses of England. And if in England why not in Ireland too.



5

Mr. Dingwall was Superintendent of St. Andrews Sunday School in Williams town for nine years and License Com-missioner for Glengarry — and Tax Collector for Charlottenburg-for fourteen years continuously. Read how strongly Mr. Dingwall comes out in favor of "Fruit-a-tives.



Williamstown, Ont., April 5th., 1907.

I have much pleasure in testifying to the almost marvellous benefit I have the almost marvellous benefit I have derived from taking "Fruit-a-tives." I was a life long sufferer from Chronic Constipation and the only medicine I ever secured to do me any real good was "Fruit-a-tives." This medicine cured me when everything else failed. Also, last spring, I had a severe attack of bladder trouble with kidney trouble, and URmit a time?" aread these complaints "Fruit-a-tives" cured these complaints for me, when the physician attending me had practically given me ap. I am now over eighty years of age and I can stronghly recommend "Fruit-a-tives for Chronic Constipation and bladder and kidney trouble. This medicine is mild like fruit, is easy to take, but most effective in action.

Sgd) JAMES DINGWALL.

"Fruit-a-tives" — or "Fruit Liver Tablets" are sold by dealers at 50c a box —6 for \$2.50—or will be sent on receipt of reice. Fruit-a-tives Limited, Ottawa.

never received a convert into the Church and would scarcely know how to go about it. It is passing strange that a mis-sionary spirit among the Irish clergy would be content without an organized effort to bring this million of ne Cath lics within the Church.

The success of the Westminster diocesan Missionaries may lead the way to the inauguration of a similar rovement in Ireland. In this spirit of hopefulness lies the significance of the success of the Eiglish experiment.

#### Necessity of Union.

From "The Prince of the Apostles," work published last year by two disa work published last year by two dis-tinguished Anglican divines, we take the following extract on the necessity of Christian unity, and the best and only means to attain it: "Every effort looking towards the

reunion of Christendom assumes at the outset that the existing divisions and contradictions among Christians con-stitute a broad reversal of that state of unity which is prescribed for us by our Saviour in the New Testament, and that consequently they demand the attention of all Christians. "The present study still further as-sumes that the Church of Rome, which

is at once the largest and most famous in Christendom, a church so constituted that it cannot formally change, and so closely related to the E glish people as to be the mother of their Christianity, has a first claim upon the consider-ation of all Christians, and more par-ticularly of ourselves.

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SCOUTSO WAS crament left lelp and cone dying. The as a Good on of His re-ited priest, ck person to oil. "The ter, "is conter, "Is con-oul strength ble the sick ly the dis-ally to bear mon. Often ody." away mortal

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ecord.

national, if not the State, Churc France. Secondly, they have all un-wittingly restored to that Church the spiritual freedom that she lost while the men of the Republic have made it manifest that while the French nigh tour centuries ago by the Concor-dat of Bologna. To day there is no Church in the world so absolutely free Jacobinism of to day is as blasphemous and sacrilegions as of yore, the brute courage that at least marked the sansfrom State control, so completely gov-erned by the canon law, as is the Cathsculottes of '93 has departed from their degenerate successors.—Sacred Heart erned by the canon law, as is the Cath-olic Church in France. Philip the Fair, Lonis XIV, Napolean, may well turn in their graves at the frenzy of the politicians who in their efforts to wreck French Christianity have shat-tered the Erastian fetters by which the Church has been bound for centuries, and have given to the Papacy such a never as it has never heen wielded in Review.

#### PAPACY AND CHRISTENDOM.

OINTS FROM ARCHBISHOP IRELANDS REPLY TO PROFESSOR BRIGGS.

Most Rev. Archbishop Ireland gives a further answer to Professor Charles A. Briggs, on the question "Is the Papacy an Obstacle to the Reunion of Christendom?" — in the January num-ber of the North American Review. The Archbishop in an eminently logic-al and lunid write, takes un each con-

al and lucid scyle, takes up each con-tention of Professor Briggs, and gives to it a full and fair discussion. In reference to the words of Christ —"Thou art Peter and upon this rock I will build My Church"—the Arch bishop says : Prote sor Briggs is altogether right

in his preliminary statement that all attempts to explain the "rock" in any other way than as referring to Peter have ignominionsly failed. Here, how-ever, he and I cease to be of one mind.

satical association, the Catholic ever, he Church, the iberty which they ask for themselves. Let the peoples of Europe realize, as the French working class is beginning to realize, that the Jacobin Whatsoev "Peter holds the keys of the King-dom: he is the absolute master. Whatsoever he binds is bound; what-

unity. Of course, when I speak members of separated Churches rebels and schismatics and repeat to them the obligation incumbent upon them to return to unity, I speak of matters as they exist "in foro ex terno." As to the responsibility of each one "in foro interno," I do not decide; of the inner conscience God alone is the judge. . . . The Reunion of Christendom ! It is

the prayer, the hope of all who love Christ and put faith in His mission But that reunion may become a reality a centre must be chosen toward which the divided element may be drawn around which they may coslesco in enduring unity. What other centre should be thought of, but the one which Carist Himself did provide, which alone possesses the innate power to attract and to hold, which alone has for itself the testimony of Scripture and of history?

How great the need of the Papacy in the Christian world is evidenced to day as, perhaps, never before during its history. Outside the Fold over which

history. Outside the Fold over which the Papacy presides, there are people, there are ministers; but what of the sacred truths, the teaching of which is so imperiously commanded by the Lord —" Teaching all things, whatsoever 1 have commanded you?" Adolph Har-nick speaks for a large section of Pro-testantism when he reduces Conistian-ity to the "Fatherhood of God." Where something more of the olden doctrines yet remains, how timid often

This will Keep the Boy on the Farm

It Will Give Him a **Real Start in Life** 

QUIT worrying about how you're going to "give the boy a better chance in life than his father had." Let up wondering how you're going to man-age to give him a start. Fix it so he can make his own start - and have fun doing it. He will stay on the farm you go at it the right way.

This way : Any normal, healthy boy likes to "fool 'round" with live things-chickens for instance. Make him work atit, and he'll tire of it quick. But give him a little business of his own,-set him to raising chickens on his own hook, and he won't let up till he makes a success of it.

I can arrange the whole thing for you,-teach your boy how to succeed at poultryraising for profit,-show him where to save work and worry doing it,-stand right back of him and coach him along,and find him a good, quickcash buyer who will pay the highest prices for all the poul-try he raises or the eggs he can sell.

BRA LEVEL The No. 2 (120-Egg Size) 1908 Peerless Guaranteed Incubator

In a word, I will make a BUSINESS poultryman of your boy,-and I don't want a cent for doing it. want you, for your part, just to help give the boy a start,-like this :

Send for my free book-"When Poultry Pays," That will give you an idea of what there really is in up-to-date poultry raising,—of how much money anybody with hustle and gumption can get out of it.

And the book will tell you what kind of an outfit will get the most less outfit,-the Peerless Guaranteed Incubator, and the Peerless Brooder.

Write To-day To The Manager of The LEE-HODGINS COMPANY, Limited 354 Pembroke Street, Pembroke, Ontario

YouNeedn't Hurry in Paying For It 

you can get an outfit for your boy—either the big size (200 eggs in the incubator—200 chicks in the brooder) or the minor size-(120 and 120)-Without paying a cent on the outfit until a year from now. By the time that first

payment is due, the outfit will have earned far more than it cost, and the boy will know enough about the poultry-raising game to want to stick to it.

I know plenty of young folks who are earning their college money this way-and learning hard business sense as well-learning things that will make them succeed in other lines later in life.

I can show you why that's so. Write to me and ask me why the Peerless makes a worth-while present that will earn the biggest kind of div-idends for you and for the rooder. Then I will tell you just how matter. Get the free book.

### FIVE-MINUTE SERMON. Fifth Sunday after Epiphany.

6

FREQUENTING THE SACRAMENTS "Let the prace of Christ reign in your hearts." ("Col. iii. 13.)

Frequent confession and Hol, Communion are, my dear brethren, the food which we need to take with us in climbing the mountain of heaven. If climbing the mountain of heaven. we try to get alorg without them, we shall faint by the way. Do not imaginc, then, that confession is only a means of getting rid of mortal sin; do not think for a moment of putting off confession till you have fallen into a mortal sin. or, perhaps, into quite a number of them

For though we are not required by For though we are not required by any positive law to go to confession nuless we have fallen into mortal sin, still we are required to keep out of mortal sin, and we cannot do this with-out going to confession before we have fallen into it. So it comes to the same thing; we really are obliged, for the honor of God and the care of our own nonor of God and the Care of our own souls, to go to confession when we have nothing but v nial sin on our conscience, and to go quite often too. Confession and holy Communion may be compared, not only to lood, but to medicine; and to and only constant, but below would take in a medicine such as people would take in a place, for instance, where the fever and as ue, or some other disease, is prevaient, not to cure themselves of the disease, but to keep from taking it. For we all are in a place where the terrible disease of sin prevails ; and we ought to go to confession often, so as not to take it.

But some good people do not seem to understand t is at all; and there is a understand t is at all; and there is a remark, common enough, and which I suppose you may have heard made about this matter of frequent confes-sion. It is this: "I don't see what these people have to tell who go to con fession so often.' One who makes such a remark as that, cannot, it would seem, have any idea of the reason why people are urged to frequent Sacraments at all. He would stay away from confes-slon, for his part, till he "did some thirg," — that is, fell into some mortal thirg,"-- that is, fell into some mortal sin. For such a one, if when the time came for his Easter duty, he had by good luck fallen into no mortal sin, the only course would be, one would think, to "do something" on purpose, so as to have something to tell. He does not understand that these people who go to confession often are not supposed to have any grave burden on their con-

Of course they will be likely to have penial faults, which, though the Easter penitent might not think them matters for absolution, resly are so. And by the help of the sacraments they may be overcoming these faults. But agood enough reason for their going once a month, or even of ener, would be simply to avoid grisvous sins; on the principle that "an ounce of prevention is worth a pound of cure."

They go so often, also, in order to get light, as well as strength, to avoid sin; to know beforehand what they ought to do. You may think that they ought to do. ought to have sense enough to tell for themselves without bothering the priest about it; but if I am not mistaken, many who think so will find, if they look b ck a little, that there were sor occasions when they did not know ex actiy which course to take, and had to go very much at hazard. Perhaps they asked about it atterwards, and perhaps they forgot all about it. But why not ask about these matters before-hand? For, atter all, though you can read, there are some things rather spec ial to yourself and your own circumstances that you cannot get from books. At is good to have a guide sometimes, who has more thorough knowledge than you, to show you the way; to point the road up the mountain which you have

to climb. You consult a lawyer, or a doctor, about your temporal matters; why not consult a priest about spiritual matters, the place where he waits to help yo so far as he can, and where the Holy Ghost also will help him to help you ? For Almighty God has commissioned to guide the faithally

### THE CATHOLIC RECORD.

supplied them with clothes, relieved their hunger and had them educated in science and art. "For these acts of kindness the children felt very grateful, and one day they went to their benefactor and ad-dressed him thus: 'Great is the kind-ness which you have shown us in our distress; tell us, theo, what name shall we call you henceforth?' Rejoicing at this mark of gratitude the man said : 'Call me father: for I shall be your this mark of gratitude the man said: 'Call me father; for I shall be your father, and you will be my children.'' No wonder that the relatives to whom Winifred told the story preised the kindheartedness of the merciful man. But Winifrid continued: "Now listen (nuther) In the country to shick my Family.

But Winifrid concinued: "Now listen further! In the country to which my heart urges me to go there are a great number of such poor, forsaken children. Gold and silver, I have none to give them, but I shall offer them something far more precious and that is the glad tidings of salvation, faith and charity. Let me go, then, to become a merciful father to those deserted children, or, if this be not possible, to lead them to heaven." heaven.

Thus Winifred spoke and went away to that far distant land, where he be came a great missionary, the celebrated Boniface, the powerful propagator, and organizer of the Church in Germany. He was, in a spiritual sense, a true tather of all, who, by his heroic and in-cessant endeavors were converted to the Christian faith -reborn and sancti-fied in baptism, and guided to eternal life. Out of love for them he endured all kinds of bardbirg and facily laid all kinds of hardships and finally laid town his life.

Sincere sympathy, kindness and soli-citude, are the characteristics of a true father. God is the father of all manfather. God is the father of all man-kind, because He loves all men with an infinite love and ardently seeks their weifare. It is precisely the name of Father that expresses His closest and most endearing relations to man. From Him comes all fatherhood on earth. The earthly father, the head of the family, partakes of the rights and power of God the Father. What God is good for all mankind, the Christian father is to be in the household, master

father is to be in the household, maste and ruler. Great is his dignity and great is his power. But this honorable position bring

with it also grave responsibilities. If he ever becomes unfaithful to the re-quirements of his noble calling, he will render himself unworthy of bearing the sublime name of father. He must even bear in mind that he enjoys the distinction in common with the Almighty

Ruler of the Universe. King Alexander of Macedonia had in his army a soldier who also bore the name of Alexander, but who was very cowardly. The king deemed this a dis-grace to his name. For by fortitude, heroic feats and countless victories this name had become so renowned that it inspired everywhere, if not love, yet cespect and fear. Alexander the Great did not, therefore, want to have his name aspersed by a dastard. He called the man to him and said : "Either be brave and honor the name of Alexander

or abandon this name.' Much less does the Lord, our God, suffer His sublime name of Father to be abused. His image on earth is the Christian father, and to him He says : "Rither live up to your high calling,

faithfully and conscientiously, or await a rigorous account. My name I cannot take away from thee, but if thou dis-honorest by neglect of duty, My wrath will come upon thee." The Christian father is by reason of

his position the natural representative of the Creator in his house and family. But he must not only look upon hi-dignity, his rights and privileges, but my dear Christian father. When God wished to send the chose

people an angel to conduct and protec them on their journey to the promised land, He spoke : "Behold I will send My angel who will go before thee, and

and blessing of the Eternal Father.

circle as well as the solemn retirement of the Church; they care only to asso-ciate where they can give a loose to their ucreatrained passions; their heart is not at home, but amidst the exciting and degrading pleasures and smuse-aents of the world." This is a cause of the rain of religion and morality in the rising generation. My dear mea, b- ever mindful of your responsibilities as Christian fathers and prove yourselves worthy imitators and prove yourselves worthy imitators and representatives of the Heavenly Fath r. -- Rev. E. Pruente in the Christian

#### THE UNITY OF THE CHURCH.

One of the most surprising things in the his ory of the Ohurch is the fast that, despite the very clear evidence contained in the Scriptures and in the earliest non-inspired Christian docu-ments relative to the unity of the Church, from the very beginning her-esies and schisms have existed in Christendom. In his famous discourse at the Last Suncer as recorded by St. at the Last Supper, as recorded by St. John, our Lord gave his final exhorta-

tion on this matter to the Apostes His supreme wish, at that supreme moment, was that they should all labor for the upbuilding of the Church in the most perfect hermony. "That they for the upbuilding of the Church in the most perfect harmony: "That they Il may be one, as Thou Father, in Me, and I in Thee." And He even made complete concord the test of belief in Himself and His mission; Christian unity was to be the highest "motive of credibility," so that "the world may believe that Thou hast sent Me." St. Paul also, again and again, speaks in the most emphatic manner of the ab-

solute necessity of unity in the Churches he had founded. Nor was Churches he had founded. Nor was the kind of unity the Apostle desired of the type so much lauded in modern times, a sort of agreement to differ on every essential question of the do trine which Christ taught. St. Paul left no room for doubt on this point. His ideal of unity was one in which all members of the Church would work in the most perfect accord for a common end, and where all would believe pre-cisely the same doctrines without doubt or hesitation. The Church is the body of Christ; all the members should consequently labor at all times, in harmony with the head. As there is but one Lord, there should be but one faith, one baptism. The A postle

one faith, one baptism. The A postle St. John and the early Fathers are equally insistent. The historian Easebius tells an anecdote of the beloved Apostle which shows his horror of false octrine. On a certain occasion St. John, on entering the public baths at Ephesus, saw there the heretic Cerin thus. Instantly he turned and rushed from the building, crying ; "Let us flee, lest even the bath fall, because

Cerinthus, the enemy of the truth, is within." His disciple, St. Polycarp, was equally intolerant of latitudinarianism. Oace, Eusebius also relates, Polycarp encountered another heretic, Marcion, who asked if he knew him. "I know the first born of satan," was the reply.

These petty schisms and heresies of the First Age were, however, of little moment; their membership was al-ways small, and in the course of a ways small, and in the course of a short time they always disappeared. Even the first great heresy that di-vided Christendom, the Arian heresy, fell to pieces when the emperors who patronized one or other of its many forms ceased to be. Yet, though Arianism as a religion disappeared it had succeeded during its newid of his position the natural representative of the Creator in his house and family. But he must not only look upon his dignity, his rights and privileges, but constantly have before his mind his duties and responsibilities. It is this I suce that a succeeded during its period of triumph in establishing a principle in Eastern Christianity which ever since has dominated and all but ruined the Church of St. Athana-duties and responsibilities. It is this I wish to deally imprese now you to day. wish to dorply impress upon you to day, The leaders of Arianism, from the very outset, admitted the principle in practice if not in theory, that the supreme authority in the Church was the head

of the State. How any person knowing the a, b, c of Christianity could do so is beyond explanation; one can My angel who will go before thee, and keep in thy journey, and bring thee into the place that I have prepared. Take notice of him, and hear his voice, and do not think him one to be con-temned, for My name is in him." (Exod.

ity and therefore it is un-Christian. The spirit of nationalism in the Charch has, in consequence, always been essentially schismatic. "We are your superiors in every re-gard," has been, to take one example, ever the cry of the Easterns. And thinking thus highly of themselves they lost sight of the importance of the in-di pensable Christian virtue of bumi'-ity. They also, logically, refused to oboy the head of the Church, and thus in time succeeded only too well in forming a schismatic atmosphere throughout the whole Orient which to day is the only obstacle to the re-union of the Eastern with the Western Ohurch. Dostrinally they are prac-tically at one with us; they are want-ing only in the spirit of obsdience to tically at one with us; they are want-ing only in the spirit of obedience to lawful eccleaisatical authority. Yet the leaders of this schism have for four centuries and a half been paying the ter-rible price their pride demanded. The Patriarchs of Constantinopie, since the fail of that eity into Tarkish hands, have been the slaves of Mohammedan potentates are all so still. Moreover, having the arm by detaching the whole having begun by detaching the whole East from Christian unity, they were themselves destined to be the victims of schismatic spirit they had fost ered in their prosperous days when they first assumed the pompons title of Occumenical Patriarch. Tais title, Oscamenical Patriarch. This title, which they still retain, is now merely arcical. The anthority of the Oscu-nenical Patriarch is at present acknow ledged by merely two or three millions of the Greek schismatics. One by one, beginning with Russia, the vari-

one, beginning with rissis, the vari-ous nations composing Eastern Chris-tendom have set up their own schism, despite the bitter protests of the Patriarches of Constantinople. But these had no argument to oppose blinking this fact: The Catholics are, in this country and in Ireland, ahead of in the could by and in Person, sheat of us in social purity. You can take a Protestant family into a London slum, and put them into a dirty room on the right hand top of the stairs, and then put a Catholic family on the other side worthy of the name, for did not they themselves owe all to the civil authorties ? of the stairs, and you will find after two, three, or four years, half of the girls of the Protestant family have gone

But the greatest misfortune of the Greek schism was perhaps yet to come. Evil communisations, corrupt good manners, and the example of a great portion of the Church long in schism at to the bad, and every member of the Catholic family has retained her virtue. I was a tonished when I went to Ireland ength had its effect in the West also. by the contrast between that country and our own. I heard from Protestant and Catholic, Unionist and Home Ruler But, as was to be expected, the pupil improved on the teacher. The schism of the East from the West left the and Octoble, Unionist and Home Kuler alike that, although they may be packed together, you wil find that they are the most virtuous peasantry in the world. How is that? I tell you it is former still in possession of the de-posit of faith intact. But the Reformation in the sixteenth century tore in shreds, which are still being subbecause the priests have preached sed divided indefinitely, the very consti-tation of Christ's Church.

ulously and inculcated in the conte-sio al and in families the duties of par For all this harm thus caused there ents to children and the duty of your is just one remedy, namely, the acceptpeople to each other. In this matter the result is, I say frankly, a moral authority by all who profess the name of Christian. It is futile to pretend that the Church of Christ can get along miracle before which we Protestanti have reason to bow our heads in shame. When the "pure Gospel" of Mr. Brown and his kind has done for the Protestant portion of Ireiand the same without regular, lawful Government, and to say that such was the will of Obrist. Time has proved how utterly aseless is such a theory. Anybody must now admit that the efficiency of Chris tiani y as a whole is enormously lessened by disunion, whereas, on the other hand, if all Christian bodies were united under the direction of Christ's Revie #. Vicar on earth what wonderful things

might be accomplished ! The day when such a consummation will take place may be distant, but it is opviously the duty of us all to pray and to work for its speedy coming. One indication of better times in our own country is the decay of prejudice among the more broad-minded. There are to-day multitudes of Americans in the proper mental condition to weigh the arguments in favor of Catholic dostriawithout bias. This is a long step for-ward, which facilitates the taking of the second .- Rev. M. M. Hassett, D. D., in the Harrisburg Spectator.

#### WHAT PRIESTCRAFT IS DOING FOR IRELAND.

Hugh D. Brown writing from Dublin to the Baptist Standard an account of Protestant progress in Ireland during the past year, says sorrowially that he cannot report any special "moral up hit" in that country during the past year. "Pricestorat," he says, "still holds the south and west of this island Try to be something in the world.

A Good Resolve === is of no practical value until it is put in action.

FEBRUARY 8, 1908.

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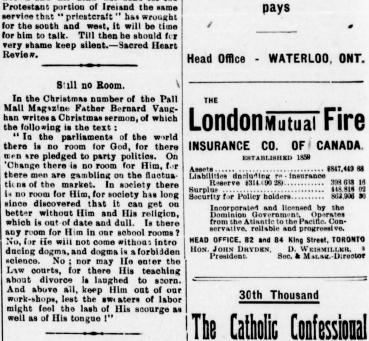


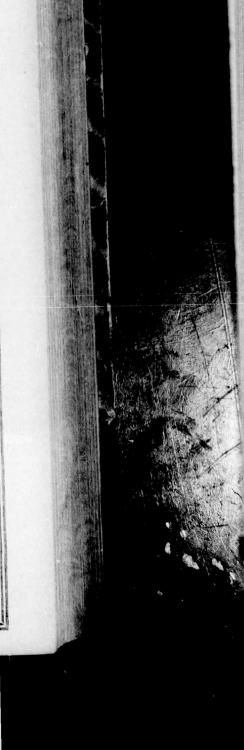
invites good lives to join its ever expanding household, to become partners in its growing business, and to share equitably in all its benefits.

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#### Still no Room. In the Christmas number of the Pall

Mall Magazine Father Bernard Vang han writes a Christmas sermon, of which the following is the text : "In the parliaments of the world there is no room for God, for there men are pledged to party politics. On 'Change there is no room for Him, for there men are gambling on the fluctuations of the market. In society there is no room for Him, for society has long since discovered that it can get on better without Him and His religion, which is out of date and dull. Is there any room for Him in our school rooms , for He will not come without intro ducing dogma, and dogma is a forbidden science. No; nor may He enter the Law courts, for there His teaching about divorce is laughed to scorn. And above all keep Him out of our work-shops, lest the sweaters of labor might feel the lash of His scourge as well as of His tongue !'





spiritual matters, as you know ; 23. 20 21.) The Christian father's very name is and he can often show others the way

where he cannot well find it for himself Bat even if the priest does not help you much, our Lord Himself will, in the sacra nents which He has provided. will guide and direct you by means of them, if you will only come to Him That is one great reason why He is there.

I nope I have now said enough, my dear brethren, to give you some idea of the necessity of approaching the sacraments frequently, if you really have a purpose of amendment, and a desire to save your soul. Too much sould not be said. Think of the matter ser ously, and you will see this necessity more a.d more, and will seriously purpose to go o'ten and regularly to confession and holy Communion.

THE RESPONSIBILITIES OF THE CHRISTIAN FATHER.

When So B n face, then called Winifred, was about to leave his native land to go to preach the Gospel to those German tribes which are yet wrapped in the darkness of Paganism, his rela tions tried to dissuade him from his little of real, pleasant, and wholesome purpose 'Remain at home," they said, "where you can likewise do much good and gain heaven."

Such advice, however, seemed to indired very shortsighted. Hence he hours of the evening and most part of Sunday they spend in social gatherings Wintera Whither they denote the story, and then and enjoyated in their own house, judge When a few years ago war had devasted our country, a nobleman traveled through this desolate region, traveled through this desolate region and sleep; they alemate from traveled through this desolate region there eves the affections of wife and this desolate region there eves the affections of wife and the state of the state the state of the st and hungry, living on roots they pulled out of the ground. Moved with deep compassion at this pitiable sight, the is painfully wanting in so many homes, good man asked the children: 'Where and that the education of the children your home, your father and mother ?'

1. Ser 1. 2. 2. 2.

is sorely neglected. A French lady was once asked, whence house was burned during the war, our mother and tather were killed.' Had the kind visitor not already felt pity for the poor waifs this answer would have strongly touched his sympathetic heart He, therefore, took the children The children answering said: 'Our house was burned during the war, our mother and lather were killed.' Had with him, brought them into his house, I shun the quiet recreations of the home

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no more.

During her entire history, since the a sanction of his authority. God has, therefore, bound every household, and a sanction of this authority. God has, therefore, bound every household, and each member of it, to evince love and a shough He said to them: "Respect to its head, the father. It is as though He said to them: "Respect to the Greek Christians were the and the supremacy of the state: the Greek Christians were the respect to its head, the father. It is as though He said to them: "Respect and obey him; for My name is in him!" were ever rehallions arging such, they were ever rehallions arging the length. and obey him; for My name is in him!", This must set a man to thinking. God does not want to be ever unworthily represented. The envoy of a king must in all his bearing manifest reverence for the majesty of him that sent him; in all his bearing manifest reverence for the majesty of him that sent him; with the utmost pleasure. The chains were of gold, of course, and the sight so the Christian father should always uphold the dignity of the Heavenly of the precious metal more than made Father from whom he derives his auth up, partic larly to the Patriarchs of Constantinople, for their weight and the restricted liberty of which they ority. If he requires that the members of the family obey him as a representative of God, he himself must reflect in were the symbol. his conduct the sanctity and respect of

But it was not golden chains alone the Supreme Ruler. Only then may he that kept the Church of the Orient in expect to win the esteem, love, and submission of those under his care, bondage; several other causes co-operated in the evil work, and of these and to draw upon himself the pleasure the chief was nationalism. Christ's Caurch is of its very essence interna-tional; by the will of its Founder all Among the things that are now adays very lightly thought of is the responsible relation of the father to his family. The ungodly spirit of the nations should enter it, and all should obey the legitimate authority that He placed over it. In other words, it was our Lord's intention to found a great spiritual society, whose members, of all races, would be big minded enough home life. During the week days many men are engaged in the pursuits of their trade or profession. The leisure to ignore national irontiers. thought in the mind of a true follower of Christ should be that all men are children of God, and consequently that a fraternal spirit should animate them. Anything that int feres with this view is unChristian. But the one thing that has interfered with it most is nationalism. Nationalism is always the greatest enemy of fratern



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in its iron grasp." Mr Brown forgets to say that the section of Ireland which, in his words, is held " in the iron grasp of priesto aft." but which in plain Eng lish is overwhelmingly Catholic, is much more moral in every way than the east and north where the "pure Gospel" has held sway for many a year. The illegitimacy report tels a story which should make Huga D. Brown and his kind very say of making comparison in morality, between either Protestant England and Catholic Ireland or the Protestant north and the Catholic south and west of the Enerald Isle. Before us lies what Mrs. Frances E. Willard, the noted temperance leader of this country, wrote some years ago on this subject. It furnishes a very efective answer to Mr. Brown and nis ing at the parts of Ire and still held in "the irm grasp of priestcraft." It also shows that this holy reigion of urs which, to his narrow mind, is only

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and you will be something ; aim at exand the Sacrament of Pena**lce**. cell-nce and excellence will be at-tained. This is the great secret of success and eminence. "I cannot do By Rev. Albert McKeon, S. T. L. it " never accomplished anyt ing. will try " has wrought wonders. 15 cents post-paid pee 0 00009 Easter and St. Patrick's The Kyriale Day Post Cards Plain \$1.00 per 100 Gold Embossed.....\$1.50 per 100 Postage 8c. per 100 extra. Sample package of 20 assorted, 25 cents. Cards retail at 2 for 5c and 5c each. Or Ordinary of the Mass ACCORDING TO THE VATICAN Norman Peel Mfg., London, Canada Transcribed into Modern Musical Notation with Rhyth-mical Signs by the Monks of Solesmes. Price, 25c. pest-paid Kyr ale Seu Ordinarium Missa Cum Cantu Gregoriano ad exemplar editionis Vaticanae Concinnatum Price 25c. post-paid Catholic Record LONDON, CANADA boccoccoc **How Christ Said** the First Mass.. or, The Lord's Last Supper. The Rites and Ceremonies, the Ritual and Liturgy, the forms of Divine worship Christ observed when he changed the Passover into the Mass. By REV. JAMES L. MEAGHER. Price \$1.25. post-paid. THE CATHOLIC RECORD LONDON, CANADA

#### FEBRUARY 8, 1908.

#### CHATS WITH YOUNG MEN. YOUTH NEEDS FAITH, WORK AND CHIVALBY.

ARCHBISHOP GLENNON DWELLS UPON YOUNG MAN SESSEN FIALS IN LIFE. YOUNG MAN'S ESSENTIALS IN LIFE. The admirable quality, blending gentioness, purity and courage, which may be termed chivairy, when com-bined with faith and disposition to work, was described as essential for the young man to win in his life's struggle by Archbishop Glennon in his sermon on a recent Sunday in the new Cathedral Chapel, St. Louis. He said :

reminds me that just as every year has its springtime and every day its morn-ing, so every life has its youth ; and the days of youth are to mature years

what springtime with its crocus and snowdrop and primrose, is to the year

"Again, just as morning and spring-time are robed in innocence, light and promise, so are the hearts and lives of children filled with hope and bright-ness. The heavens whence we came

'Hence it comes that the presence of children in church and schools and

of children in church and schools and home is always a joy, their innocence becoming an inspiration and their happiness contagious. Unfortunately (and this especially true of boys), the happy days of childhood do not remain

long; the innocence of early years soon recedes; the divine light (if such

there is in childhood) soon fades away : the sky becomes obscured by clouds and the heart perplexed by doubts.

"The allurements of a tempting world draw them on, while the surging

passions from the heart within urge them

passions from the neart within urge them forward. How often have you seen he boy who but yesterday charmed all by his innocence and goodness turn to-morrow to the very opposite extreme, abandoning himself to a career of dark-

ness and misery and crime, his face and manner and whole being under going a transformation as sudden as it

that the young man as he grows up is naturally irreligious. They say he cannot help it, his natural trend being

away from religion, authority and law. Were he to be otherwise, he would

have to run counter to his companions

and his own nature, a nature that is just then filled with the riotousness of

physical life and passion. "Now, my friends, I am willing to

admit that there is much of truth in these statements, yet I feel they are exaggerated, for in the first place, no

one is naturally irreligious, and though it is true that the first outburst of pas-

sion in a young man may for the time being obscure his faith in God and

deaden his sense of duty, yet it is but a passing obscuration, not a total

"Through it all, though he may for the time being set little value on rules or formulas, in his heart of hearts he

hopes and prays for the opportunity which later years will bring, when he

may, with good grace and sincerity, perform all the duties he even now

COURAGE TO CONQUER.

" Now, I would put down as among the very first qualities of the young

man, as we would with him to be, that

he would in those early days have the courage and the faith in God's name to

conquer himself, to break through the gloom and the fog, to cast of the chains

with which passion had bound him, and

science. Not so many young men suc ceed in this regard, but those who do

must be credited with a courage far

higher and more praiseworthy than the

higher and more praiseworthy than the mere physical courage which leads into death or victory on the field of battle. "Next I would have a young man distinguish himself by his willingness

knows obligate him.

regrettable. Hence we find many who claim

are about us in our infancy.'

it commen ses.

orning, with its white and crim son, is to the day that follows, and

insure his alas for his his family. has been new Cathedrai Chapel, St. Louis. He said: "What a young man should be. What a young man might do. " And Jesus advanced in wisdom and age and grace with God and men. (Luke ii. 52) "This first Sanday of the new year

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### THE CATHOLIG RECORD

achieve an honorable career, creditable alike to his parents, his friends and hus faith Indeed his limitations will be largely of his own creation, for though growing materialism has entered into the world's ways, yet the man of faith, and a sense of duty, and an horest character will ever be in demand, and must in the long run dominate. "It is for such as these that the cry goes forth to-day from the world of materialism and greed to come to save it ere it perish, and it is to such as it ere it perish, and it is to such as these that the older generation turns to consign to them the ever-increasing burden that they now grow weak in output that they how grow weak in outputs. Hence with the springtime and the morning of the new ver arise also the word of cheer and advice to thoe wh), in life's moriag, may make or mar their faure according to their treatment of their present.

"The inspired word tell us we should

OUR BOYS AND GIRLS.

JOHNNY.

By Rev. George Bampfield

CHAPTER IV. CONTINUED.

air was full of new life.

very

What a lark !"

to God.'

CHAPTER V.

THAT BULL. A few days after the events of St. George's Day, which we have related ; when Johnny's bump had almost gone, and when the bright spring was still buchter and mean the bright spring was still remember our Creator in the days of our youth. The young man of to day brighter and more cheery, the boys went down again; this time not only for cricketing but for swimming alsomay not make a better resolution than that be shall enter the arena armed with faith in God, willingness in ser-vice, respect for others, purity of thought and tongue-in a word, all or cricketing but for swimming also-most irce and pleasant of all exercise, must reireshing of all labors, most bappy meeting of rest and action in this world. Truth to tell, the swim-ming pond in his Lordship's grounds was not all that a swimmer could de-sire. You could not from the bank mark the stone at the botton which you intended to dive and bick no: you aglow with a divine restlessness to serve all nob e ends and work hi, way you intended to dive and pick up: you could not take a leisarely swim of some twenty minutes up stream : there was neither lock or lasher to hurry you HOW THEY MADE A MAN OF along deliciously with its furious rush; the real delight and luxury of riverbathing was all unknown. Lord Crankie's was but a tiny pool ; twelve strokes carried you across, and forty sufficed for "the completest circum-navigation of this inland sea, following When the first insanity had passed, the question arose how best to spend the day. Some were pleased and some not when the decision came from the elder boys; "Cricket at Lord every creek and winding of the circum-ambient shores," as little Jagers said, not when the decision came from the elder boys; "Cricket at Lord (Crankle's and the band to go down." "Too early for cricket," were the cries, "too cold, too warm." How ever the aristocracy had decided it; there was no time to be lost; and the boys were soon marching through the town in very good order to the music of their band. All due honor must be civen to the Thornbury band. It was. a youth who amused himself and his feilows by using the biggest words he knew. As for depth, there was a tradi-tion that Father McReady himself, taking an eager plunge somewhat un-scientifically into the very centre, was seen struggling convulsively with his feet in air during a painful interval, until he was pulled out-his reverend given to the Thornbury band. It was, and is to this day, an excellent band. The school is proud of it, and the town is not ashamed of it. Johnny felt, as he marched with the rest, and features masked in mud-by a charit-able pupil. It was the best, however, the Thornbury boys could get; and there was as much fun and chatter, o: Thames,

sing the glories of the pond, but be-cause from it flowed one of the sorrows and dangers of Johnny's time at school. The road from the cricket field to the water led through fields, pleasant at most seasons, but now in the fresh most seasons, but now spring-tide of an unusually warm and forward year more than commonly in-viting. But the boys were bound to resist the invitation. On the cricket Johnny, trying to look into the very face of the sun to see the tiny bird that was rising higher and higher field they might wander at their will; the other fields were sacred; and Lord twittering the same pleasant music. "But lock, Corney, at the e old rooks, what a row they keep up. I Orankie had made special agreement, when he invited the Thornbury lads to come as often as they pleased, that they should content themselves with the bounds he gave them.

wonder what they're talking about !" "Getting into their new houses, and changing their furniture," said Cor ney; "I do like to hear their row, it's a cozy, comfortable sort of row, like mother's tea kettle when it takes to "What an odd fellow you are Cor When he came back from the ground. pond, him. cricket had lost its charm Perhaps it was this that made him ney ! But what are those cows after ? so unlucky. When the other side was in, they knocked his balls about without Some lorty black cows had gathered some forty black cows had gathered on the bank, over the road, and were gazing in stupid wonderment at the army of boys. The "bombardon" amused himself by blowing one of his strongest bass notes at them, at which mercy, and when he went in himself, he was out at an early and casy ball which he ought to have driven into the nextfield. His side had a long innings; boys who could not play half so well as he stuck at the wicket, blocked the they all broke up and scampered away, kicking up their heels, and twisting most enticing balls, but made no runs. The play dragged, and was stupid ; and our restless little hero, tired of watchtheir tails in the air, to return and stare again when their fright was over. ing a game which reflected no glory on himself, was soon lolling with two or So chatting, and full of spirits and be able to face his friends and his God with an honest heart and a clean con-science. Not so many young men suc grounds. Lord and Lady Crankie's three friends over one of the field gates. There was plenty to feed the eyes of a Bermondsey boy. The wild flowers in were kindness itself, were at their garden gate to watch the boys go by. the hedgerows-those winged flowers, batterflies-birds playing chevy chase They always showed much interest in them ; Lord Crankie would frequently with school boy chatter, or wrangling over some tit bit of a worm-lambs suddenly breaking out into a maniac come out and watch their games; and my Lady not seldom played conjuring tricks with a big basket which at-tended her, out of which she drew and-less supplies of apples, nuts, and I know not what, which sent the boys scrambling over one another on the ground, and which sometimes cost the school, to tell the truth, a dose or two of castor oil afterwards. Cricket began; Johnny was chosen come out and watch their games ; and Cricket began ; Johny was chosen in, and in the gladness of his spirit he put out all his power, and won for him-self that sweetest of all things, praise from the boys who looked on. "Well broad arms in the bein to shelter the cattle; and Thomas Hardwin, who had been admitted into the firm of Popwich, Wrangle & Oo., with full share in all profits of the concern, sweets, parcels, put out all his power, and won for him-self that sweetest of all things, praise from the boys who looked on. "Well done, Popwich !" "Well hit !" "Three-or, Taree-er, run again" "I say, can't he play !" Such flattering cries were sweetmeats to his mind, bot-ter oven than Lady Crackie's nurs. "There's a pair of shoulders," said Lord Crankie's and Johnny grew an inch taller on the instant. An accident, that seemed at first distressing and which woald have driven Mrs. Popwich into hysterics, i did but in the end increase Johnny's satisfaction. In the field he turaed out as promising as with the bat, caits as of eye and a fair amount of t self confidence served him well in both. He was standing "point," rather to me till he found himself on Lady a Crankie's delicate hand bathing his f temples with Eau-de-Cologne. Of course the big bump on his forehead r hurt, but it was very pleasant for all that; the sofa was so soft; and the row so confortable, and everybody so kindi;

Ginger-bread, nats and a glass of wine, not to mention the condolences hait playful, and the praises quite sin-cere, of his school-feliows, consoled Johnny mightly for the pair of black eyes in store for him. And his spirits were as high as ever, and his praises of himsolf as loud as ever, when they re-entered the town in marching order to to as of their most inspiriting tunes. Thoroughly ready for bed was Johnny when bed time came, and ispite of the stiff feeling about his foreheed be whispered to Wrangle as he went up tairs, "I say, Corney, I don't think I shail run away yet. It an't to bad." CHAPTER V two boys, and arguing with his con-science whether he might go after them.

So gaving he saw what they did not see. The thoughtful bull who had been "standing for his photograph," had either grown tired of that amusement, or had resolved that at all events Pop wich and Hardwin were not the photo-graphers for him. He had faced to wards the two boys, and was giving short angry stamps upon the ground, and attering deep meaning sounds which sounded very much like threats. Now there were three gates to the field; over one the boys had come, "you can't go back," gasped Corney, "Brother Cuthbert is looking for you;" second was opposite her Ladyship's vindow, and she might or might not be window, and she might or might not be saying her prayers; at the chird the buil stood guard. Over the hedge was impossible. "Through the hedge," said Corney, "quick;" as the bull gave a louder and more angry snort and came one step forward. The boys' lears now magnified the danger. Bulls, Masters and Ladyships, seemed to surround Johnny on every side. He surround Johnny on every side. He lost all thought; and only knew that he was being pulled and pushed—as indeed he was, Hardwin before with buillike neck and shoulders and brave Jorney thrusting him through behind through boughs and sticks and thorns, that bruised and scratched him, and beat him about head and face. How-ever through he was at last: and the three boys stood, bleeding from face and hands, their boots and clothes povered with mud from the ditch, and the unhappy Wrangle with a long tare, which rent all down one leg of his new summer trousers. So they stood, gazing at each other, and at the great gap they had made in Lord Crankie's hedge. The satisfied buil on the other ide had resumed his thoughtful ex ession, and was again waiting for his ightful photographer. "Brother Severus!" shouted Hard

, as that master appeared coming from the yath towards the cricket that instrument. deid; and the boys fled, poor Corney's You flying in the wind, in the only direction possible - right into the enemy's camp. direction

"Where have you been?" said Brother Cuthbert; and Brother Severus coming up told all about the gap in the hedge; and Corney's torn trousers, and Johnny's bleeding cheeks confirmed the tale.

"I must report this to Father Mc-Ready," said Brother Cuthbert: "If there is one thing which he dislikes, it is that displeasure should be given to any benefactors, and especially to benefactors so kind as Lord and Lady

Crankie." "You'll catch it." prophesied comforting friends to Johnny all the way

"Young men," said Jagers, "pre-pare yourselves for the utmost ex-tremity of the law."

TO BE CONTINUED.

Speaking of alms deeds, Father Faber in his Spiritual Conferences remarks that an aims which does not put the giver to inconvenience is rather a kindless than an alms; and certainly the alms which is to be a satisfactory evi-dence of inward repentance ought to reach the point of causing some palpable inconverience of involving some solid self denials.

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#### A STORY OF NEWMAN

DR. STEVENSON, 391 DUNDAS STREET. London. Specialty-Surgery and X Ray Work, Phone 510. The following story of Newman has been often told, but we do not remem ber to have heard the name of the challenger before. It is the Pall Mal Gazette which tells it now :

"That Presbyterian stalwart, the late Dr. John Camming-better known as "Tribulation Cumming," from the title of one of his books and the tenor of his preaching-once visited Bir-mingham on a lecturing tour, and sent a note up to the Oratorian challenging him to a public debate on any point of religious controversy at issue between them The place of encounter was to be the local Town Hall, where the Suffragettes got such a demolition with their own weapons on Wednesday night and some such result would have come about if Newman had accepted, for sectar anism ran pretty high in the Irono polis of forty years ago. Dr. Newman, however, was not to be drawn. He sent a polite reply to Boanerges, written in that twinkling Greek hand of his, and worded (so the story goes) to some thing like the following effect :

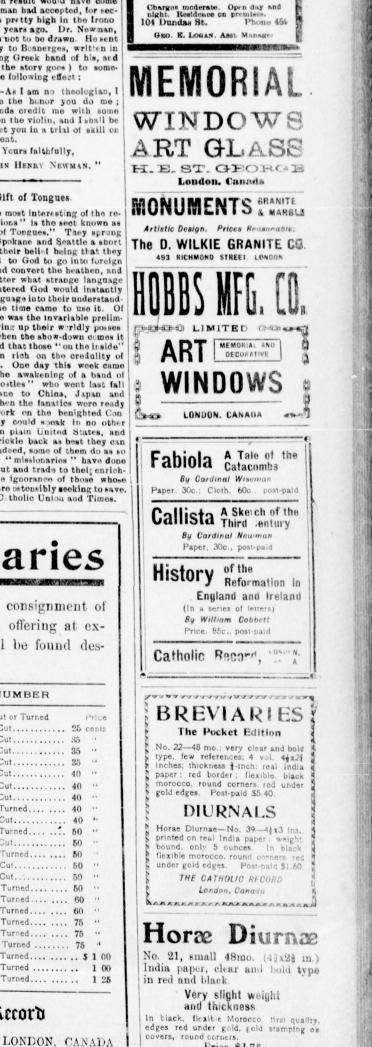
Dear Sir,-As I am no theologian, I nust decline the honor you do me but my friends credit me with some proficiency on the violin, and I shall be happy to meet you in a trial of skill on

Yours faithfully.

JOHN HENRY NEWMAN. "

#### Gift of Tongues.

One of the most interesting of the recent "religions" is the sect known as the "Gift of Tongues." They sprung up around Spokane and Seattle a short time since, their belief being that they ware called to God to go into foreign countries and convert the heathen, and that no matter what strange language they encountered God would instantly put that language into their understand ing when the time came to use it. O course there was the invariable preliminary of giving up their worldly posses-sions, and when the show-down comes it will be found that those "on the inside have grown rich on the credulity of their dupes. One day this week came news of the awakening of a band of these "apostles" who went last fall from Spokane to China, Japan and begin work on the benighted Con Korea. facians they could speak in no other tongue than plain United States, and they will trickle back as best they can -unless, indeed, some of them do as so -unless, indeed, some of them do as so many other "missionaries" have done --stick it out and trade to their enrich-ment on the ignorance of those whose souls they are ostensibly seeking to save. --Buffalo Catholic Union and Times.



the townsfolk came to their doors to look on and listen, a little proud of his school and school-fellows. He was be-know, as on the banks of Medway or ginning to find a delight in being one But it is not for its own sake that we of a body. When they got away from the town, the band ceased to play, and the boys scattered : and there were other sights and sounds to interest Johnny. The Look, Pop, you never saw that at Bermondsey." "No! and I can't see it now," said

Poor little Johnny! the sight of the pleasant fields filled him with longing to enjoy himself in the forbidden

'enance. S. T. L.

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Said SS.. upper. gy, he

nto ER. ORD to work. You know to day every body is preaching the gospel of the import-ance and dignity of labor, yet the preaching is largely regarded as aca-demic, and the result is that there is more preaching than practice. While the preachers preach work, the unions preach the shortening of the hours of

preach the shorthing of the hours of labor, and the vast majority would pre-fer not to work at all. "Again, the 'get rich-quick' people furnish but a poor example to honest labor for honest recompense. The young man who hears of the quick re-turns for little labor finds the plod-ding, every-day task irksome, and is tempted to seek a short cut to wealth — or the penitentiary.

or the penitentiary. "It must remain true-truest perhaps in the immediate future-that success for most of us-in fact, practisuccess for most of us-in fact, practi-cally all of us-can only follow honest labor, steady, humble, unremitting toil. The young man who hopes to succeed must remember this : no labor, no re ward. Neither a millionaire faith nor his own shrewdness, nor weighty in-fluence will count for much unless first

work.

he is willing, and second knows how to RIVALRY AN ESSENTIAL. BIVALEY AN destruction of a start and work. I would add another feature that should distinguish the young man of to day, a quality quite comprehensive, but some what difficult to describe : that quality of

life and work which blends gentleness, hurt, but it was very pleasant for all that; the sofa was so soft; and the room so confortable, and everybody so kindl; purity and courage : the old name for it was chivalry. "I do not mean the physical strength will come from the field of athletics,

and Johnny talked about it afterwards, with a little addition or two, many a nor the prowess thereby created, but a

"Oh! Placidus! he never sees any-thing," and leaving the ditch the two boys sauntered along happy with all the sweetness of stolen liberty. "What tree's that?" said Johnny. "Oh! you artful little dodger, Pop! you know the trees to come to; that's a wild pear tree." "Any pears on it?" said Johnny. "Bravo, Johnny! that's Bermondsey sll over; fancy pears in May! there's lots of pears in the project time; and

nor the provess thereby created, but a courage finer and deeper, wherewith shall be blended gentleness in dealing— some think it is growing rarer—yet it is one that should mark the young man who in these days would successfully face the stern life struggle. "With qualities such as these, the young man of to day will find there is a place awaiting him, wherein if he does not au assagreat fortune, he may at least

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# SIGHT RESTORED AT LOURDES. dition against the rash theorisations of the Modernist school.

Hotel Dieu, afterwards to the Eithe-child Houpital. In both these institu-tions the doctors pronounced his case in-curable. The poor young man was then obliged to descend to selling newspapers on the streets of Paris. Lately he de cided on going to Lourdes, and, having given effect to his decision, he felt in himself a certainty that he would come back cured. He arrived at Lourdes on a Smedre and on the following Tues back circle. He arrive is locking These day he went to the Grotto and prayed fervently for his care, adding that if he were unworthy of it his prayers might be heard for the care of some angue de nessed for the chie of some other sich person. It was 10 o'clock in the morning, and he besought his companions to juin with him in the re-citation of the resary. "Whilst I undertaken, of converting the here companions of the coary. "Whilst I citation of the coary." Whilst I prayed," he relates, "I feit a lively famous battlefields of the Plains of Abraham and of Ste. Foy into a national pain, like a blow of a knife, on my two eyes, hus I did note lose courage. I thought,' he adds innotes ly, 'this the light forced itself to enter into my eyes. My companions notified my emotion, and asked me 'What is it, yenotion, and asked me 'What is it, usee you I indeed my eyes were opened. I distinctly saw those who aurrounded me. 'But how is it pos-sible? 'they said to me. 'Undoubt extinimed, and offered to a accompany me, but I dispensed them, saying I could walk breely by myself like the ale spread amongst the people, they all sang the 'Magnificat,' and I wents Honorsto. eyes, but I did not lose courage. I thought," he adds innocen ly, " that the light forced itself to enter into my Honorato.

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#### TRADITIONAL CRITICISM AND harmony side by side, for the weifare THE MODERNISTS.

The Encyclical of Pins X. is not only a condemnation, but also a vigor ous reintation of the errors which its deals with, says Mgr. Chapon, Bishop of Nice, writing in Le Correspondant, (Paris.) Paris.

Encyclical treats is, he continues, not vantag Encyclical treats is, he continues, not by any means new, but has existed from the very first appearance of the albimate analysis can there be said to be anything prefernaturally new in the essence al Modernistic criticism, which the direction differences from that which has prevailed in rations is-tie circles during the past century. It has its deceest routs in the subjective has its deepest roots in the subjectivsm of Kant, in which noral and physi

trism is to reduce to this philosophic system the beginnings or origins of Christianity, of which the teachings and the passion of Chrise modelings and the passion of Christ would only have, so to speak, been the occasion and the signal. This new philosophy vitable outcome of the Kanthe ine tian idea of a knowable evolutionary system and an unknowable idealistic theory-one that transcended human intelligence. It is a plausible philosaphy for those theologians who possess not Theology, but only a theology of their own, and which enables such in dividuals by a convenient mutilation of the Scriptures, adjusted to the philosophy in question, to make so credit-able a display for their side that the DONATUS, ious sophistries.

For example : The evolution of Christianity, as these gentlemen con-as and heastait sent by cour, the and leave upon us, whom we are a terior, in the primitive Church, to the know and rely upon, makes this world beiled in His divinity. Again, the a paradise. dogma of the Redemption according them, is an invention of St. Paul, as a complement to primitive doctrine.



THE CATHOLIC RECORD.

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LONDON, SATURD

THE RELIGIOU ULAR The Christian G ory of the Montre

reader: that the e Mayor of Rome, is Pope Pius X.'s Modernism.

Tae Pall Ma "Plain men, how to be Christians, Protestant-should X. for his outspok views which are belief in the his fundamental doctri faith."

----THE EDITOR

A correspondent from the Osservate query " What do ant policy of th toward the Jew ?" The excerpt en disapproval of Ern of Rome. It conta hostile policy towa sents Nathan's suc is a Jew, but becat of the most virule Jew has ever fou Vatican is a matte out citing many f this assertion, suffi Marquise de Fonte the first member of ever obtained a nobility received Pope Leo XI., wh riciate, a Jew of t The latter at the filled the office o while still a profes which may be re diaeval counterpai by his co-religioni

THE MONTR In a note append reader in the Mon we notice that this from the path of jo When he says, ane Roman Catholic C to record "pueri moral significance, fied in asking for p We are, of course dictum, but we are an influential pape the clothes of argu It naked into the F ers. The editor is scoff at miracles, a because they are t ance, but because fesses, that if the mony they must a with them the Ch ously illustrate. ares, can he prov which at one time people has been cl

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The judgment is for \$105.31 with interest from the 14th day of December, 1905 and the costs of the action.

ope ever, though the day at sunburst may smile o norrow : Tho' thou art lonely, there's an eye will mark Thy loneliness and guerdon all thy sorrow ! Tho' thou must toil 'mong coid and sordid

With noen to echo back thy thought or love Cheer up poor heart, thou dost not best in



rights. The national park will be a perpetual reminder to future genera-tions of their debt of gratitude and

loyalty to the British ero "I am glad, therefore, to express to Your Exceilency the assurance that the Catholics of Canada are cordially with you and are one with their fellow.

Apostolle Delegade.

citizens of all classes in support of your great undertaking. I hope, and I feel confident, you will meet with unbounded success. " With sentiments of highest con-Archbishop of Epitesus,

must therefore be ignore

The arguments by which they sus thin these teachings are far too convenient not to be suspect, and on in vestigating their assertions and com paring them with the proofs they ad one is struck by the poverty of ine latter. Despite their claims to have produced analytical proofs of contentions, according to the most approved scientific methods, one comes aware that their entire abric is based upon a synthetic or hypothetical method which, filled to erflowing as it is with vain sophistries, leads to nothing.

Witness, for example, Modernistic criticism of the Fourth Gospel. W. any intention of making a regital of events, but merely of expressing in dlegorical scenes, the ideal which he himself had conceived of doctrine and the work of Christ. The book, the Modernist declares without being a erary fiction, was nevertheless inded upon a theological fiction ; and liberary their theory is that the Evangelist pretended to have been the eye-witness

of scenes which he had not witnessed. Nevertheless, the first critics (even those who have a hostile biss) of ermany, England and France do not hositate to admit the authenticity and ical accuracy of the Fourth Gospei of St. John. Drummond, for example, despite his

Cambridge training which was adverse to such an acceptation, concludes on all counts in favor of its authenticity. Professor Harnack, who has labored so industriously himself for the past quarber of a century on the subject of the origins of Christianity, also attributes the Modernist theory to what he terms " retrograde criticism," which in his opinion is the bane of all modern historical research and accuracy, destroying, as it seeks to do, the real foundation of historical knowledge by wholly rejecting it, namely, tradition. And yes there are not wanting pious Catholics who cannot but express a feeling of irritation at the fact that the Church continues to remain faithful to her mission in defending tra-

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#### CHESTERVILLE SEPARATE SCHOOL BOARD WINS CASE

The action in this case arose from the failure of the Council of the municipality of Chester quisition. The Council paid less the amount of Messra Frank McCloskey and Michael O'Koefo's taxos, distining that these gentlemen dit not authorize father Quinn, then P. 2 pof Chesterville, to place their maneson the Separ-tic exheat list of a matter of fact Failure Quinn was authorized to sign a notice for these rate payors by their telling thin to put them down as separate school supporters for 1985. And the regular way, to the village dierk before the less of March 1955. The Separate School Board entered with for the billage of the school Board entered with for supports by their telling and about the dool and the following is an abstract from law dool and the following is an abstract from the dool and the following is an abstract from the dool and the following is an abstract from the dool and the following is an abstract from a factor and the following is an abstract from a factor and the following is an abstract from a factor and the following is an abstract from a factor and the following is an abstract from a factor and the following is an abstract from a factor and the following is an abstract from a factor apporters for the year 195 by virtue of the brace diven for them by Factor Quinn, and it was appression anythody from what followed by a beorepted in the face of the facts that Father Quinn had addressed to him a lester atomity face the giving of the notice initiate-ing that he had given this notice on his beinsit. This illicited no capity whitewar from Mac Closkey. If he a master of fact McCloskey ful not authorize the giving of the notice initiate-ing that he had given this notice on his beinsit. The action in this case arose from the failure the Council of the municipality of Chester A delicions drink and a sustaining food. Fragrant, nutritious and economical. This excellent Cocoa

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