

Bank" is in
age and star
It's original
54, and its
Toronto, is
cuped bank
s doors have
day for the

ICHMOND STREET
London

CHES ALSO AT—
St Thomas,
Ilderton,
Thorndale.

WANTED AT ONCE on salary and expenses. One good man in each locality with rig or capable of handling business to advertise and sell our Books, Pictures, and Specimens. No experience necessary; your work for you. \$25 a week and position permanent. Write HINNS MFG CO., London, Ontario.

CANDLES
All sizes and styles
MISSION SUPPLIES
ALTAR PLATE BOOKS, ORDO, Etc.
J. J. M.
LANDY
416 Queen St. west TORONTO, Ont.

Full Reading Beautiful Illustrations
Year—JUST READY—25th Year

clic Home Annual

FOR 1909

Prizing Frontispiece in Colors and
refusal of other illustrations.

PRICE 25 CENTS

by Mail. Per dozen \$2.00
and interesting Articles of the Best
Astronomical Calculations—Cal-
culations of Feasts and Fasts—A Household
asuse—Reading for the Family.

CONTENTS OF T-E 1909 ISSUE.

Review of Catholic Progress. By A. SIEBER, M. A.

The Tide Came In. By MARION TAYLOR.

Words of Wisdom. By MAURICE FRANCIS EGAN, L.L.D.

Illustrations. By MARY T. WAGGAMAN, Four

Statue. By MARY E. MANNIX, Four

Monasteries. By MARY F. ROULSTON, Eleven Illustrations.

Years. By ANNA T. SADLER, Illustrations.

Romance of An Indian Maiden. The Story of TEAGWATHA, THE SAINTLY

Master Lily. By JEROME HARTZ, Three

Years. By GRACE KENN.

Mistake. By MAGDALEN ROCK,

Notable Events of the Year 1907. Eight Illustrations

The Catholic Record

LONDON, CANADA

Irish Booklets, nicely tied

Ribbon, just the thing to send
our friends on St Patrick's Day.

Dozen in a box with envelopes

match for 25 cents. Sample 10c.

an Peel Mfg Co., London, Ont."

UMNER'S DRUG STORE

52 Dundas Street, London, Ontario

ANDLES

HE WILL & BAUMER

KIND

All Qualities

All Sizes

All Shapes

The BEST on the MARKET

Brards—Starine,

Argand and Star

Beewax

Standard Altar

L'Autel & Purissima

SEND FOR PRICE LIST

THE

CATHOLIC RECORD

LONDON - CANADA

B. A. Branch No. 4, London

on the 3rd and 4th Thursday of every month

at noon, at their Hall in Albion Block, Rick-

street. THOMAS F. GOULD, President; JAMES

DUGALL, Secretary.

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name but Catholic my Surname.)—St. Paul, 4th Century.

VOLUME XXXI.

LONDON, ONTARIO, SATURDAY FEBRUARY 6, 1909.

1581

The Current of Life.

Don't look for flaws as you go through life;
And even when you find them
It is wise and kind to be somewhat blind.
And look for the virtue behind them,
For the cloudiest night has a hint of light.
Somewhere in its shadows hiding;
It is better by far to hunt for a star
Than the spots on the sun abiding.

The current of life runs ever away
To the bosom of God's great ocean,
Don't set your forces 'gainst the river's course.

And think to alter its motion,
Don't waste a curse on the universe—
Remember it lived before you.
Don't butt at the storm with your puny form—

But bend and let it go o'er you.
The world will never adjust itself
To suit your whim to the letter.
Some things must go wrong your whole life long,
And the sooner you know it the better.

It is folly to fight with the Infinite,
And go under at last in the wrestle.
The wiser man shapes into God's plan
As the water shapes into a vessel.

IRISH OR INFIDELITY, WHICH?

The Dublin Leader.

Many times during the agitation for a Catholic University it occurred to me that what we wanted was not really a Catholic University, but an Irish one. Given an Irish University, and the Catholicity would take care of itself; given a Catholic University, merely, and there would, inevitably, exist within it the same dangers to the faith that exist in Trinity, if not greater.

However, the country was united in its demand for a Catholic University, and the result is, the present colorless institute. Even in granting that, the Government followed its usual policy of sterilizing it of Irish ideals. By careful selection a senate has been constituted that is warranted to render the new university harmless to English interests; and as unobjectionable to Protestant prejudices as a concession to Catholics should be. A few Gaelic Leaguers were included, to give an air of impartiality, the others are our old friends, the "leading Catholics" in the religious and medical professions, the *nemini dantes ullam offensionem* style; then, some new men, educational experts, presumably who, curiously, were unknown, until discovered by the English Government; and, lastly, a number of Protestant Unionists out of all proportion to the Protestant interests in a university expressly provided for Catholics needs.

Given such a senate, an agitation to make Irish compulsory was inevitable, if our last state was not to be worse than our first. What the final result of the agitation will be there is not the slightest doubt; the Irish movement is bound to succeed; what the immediate result may be it would be difficult to say. It is hard to teach men with fixed ideas and life-long prejudices. Probably, when the day of trial comes, some of our friends will, after the manner of their kind, find that they have pressing engagements elsewhere, and will leave the children in matters not connected with faith and morals."

It looks well on paper, but when the powers of the Senate come to be tested, in the Law Courts, as will, in all probability, soon be the case, it will be found that those powers are very limited and very difficult to put into operation. Except mathematics and, to a certain extent, physics, there is scarcely a subject that will not take its colour from the mind of the professor, Philosophy, History, Physiology, Biology, Astronomy, Geology, even the Languages. Medicine and Law in all their branches; it would be almost impossible for a Rationalist or a Protestant professor to teach these subjects to Catholics without coming into direct opposition with the teaching of the Church or Revelation. Not that the subjects themselves are contrary to Revelation, but the Rationalist believes and will teach the contrary. Open rationalism may, perhaps, do much injury, the danger lies in the doubts, suggestions *aliter dicta* of all sorts; the personal influence in class, and out of it; the charm of manner and language, and the worship, silently offered, by youth to great men.

The danger is very real, the Senate very powerless, and the defence of faith and revelation, finally, rests with the students themselves. The professor is very much at the mercy of the students. They have a very significant way of showing that they will not tolerate certain subjects of discussion, or certain remarks; and the professor, if he is a wise man, will take the hint.

And now comes the question: are the students who come from our Catholic Colleges the sort of students to make it uncomfortable for any professor who would sneer at their religion, or cast doubts on revelation? I am afraid not. Some of them are of that class who would regard it as a grievance, and a come-down, to have to go to the new University, and not rather to Trinity. Others are of the "society" type, half-Protestant in sympathy, to whom strong religious feelings of any sort would be bigotry; and there are others, I am sorry to say, who would not regard with disfavor, nay, would secretly approve of, criticisms and attacks on the Catholic clergy, or, worse still, would allow themselves to be caught by the glamour that unbefit it possesses in the early stages, before it has poisoned the soul. My estimate of the Catholic colleges and their effect on their students has been strengthened, during the present controversy, by the testimony of almost all who have written against making Irish compulsory. Dr. Clancy, for instance, is afraid lest the Catholic students should, even after five years' grace, enter into Trinity, unless Irish be made compulsory there also. Dr. McWalter openly states his belief that, if Irish be made compulsory, the Catholics will, undoubtedly, flock into Trinity, or Belfast University. Has it come, then, to this, that after half a century's agitation for our rights, after having refused for all those years to enter Trinity, invitingly opened, and rather suffered untoil sacrifices for Faith and consecration, has it come to this in the end, that all those sacrifices have been in vain, and our Catholics of today are ready to endanger their Faith and to make shipwreck of it, in many cases, rather than—what? Learn Irish! How little they value the one; and what a frightful blow has been instilled into them for the other!

objectively, Irish comes next to religion subjectively, it often comes before it. To those who have never been baptised in the cleansing fire of the Irish movement, I should be speaking in an unknown tongue if I spoke of the new soul that is infused by it; the new interests in life, the new sense of responsibility, the increased self-respect, the love of country and religion, and the loathing for all the vulgarities and indecencies that only a few years ago passed for wit. But what should be more intelligible is, that, from the first, the Irish movement declared war not only on snobbery, but on drunkenness, gambling, music halls, suggestive plays, and immoral literature; all of which constitute the greatest danger to the morality of the young. No other moral force has proved itself, or will prove itself, so powerful for good,

religion always excepted, as the Irish movement; and once it takes possession of the University, as I hope it will, there will be created there a public spirit against the fashionable vices hitherto so lamentably common amongst the gentlymen young gentlemen that came from our great Catholic colleges.

My second argument is from the point of view of Faith. For years we have been begging for a Catholic University, A. University, in which our Catholic young men could study without danger to their faith, was to be the salvation of the country; the "Hope of Israel," now, how much of that is true?

Clongowes and Blackrock are Catholic Colleges. Suppose for a moment that either of these got a charter from Government, and was raised to the status of a University, would it be the salvation of the country? Would all Irish parents hasten to send their sons there? "Education provided as in the best English Universities; Catholicity a specialty." No doubt many eminent men were pupils in those Colleges. Happily, for themselves, they were successful in life; but as far as Ireland was concerned, they might as well, in most cases, have been Germans or Frenchmen. Catholicity in a College or University is not everything; and as far as my experience goes, when you take him from an Irishman, you loosen the bonds of Faith. That may help to explain why it happens that so many of our Catholics who go to Trinity, and many who do not, cease to practise Catholics.

Our new University is not in any sense Catholic by its constitution. What it may become, as theologians say *in fact esse*, depends on its Irish character. If Irish is compulsory, the University will be Catholic, that is to say, safe for Catholics; if Irish be not compulsory, and the University be open to a horde of un-Irish or anti-Irish students from everywhere, then, I say, it will be impossible to save it from the modern spirit of materialism and unbelief, and greater dangers will exist for Catholics there than ever existed in Trinity.

Subject to the condition that there are to be no religious tests, the Senate has the appointment of the professors. As far, therefore, as religion is concerned, a professor may be anything or nothing; all that is required is, that he shall not seek to undermine the faith of his pupils, and shall not offend the religious sentiments of his class. For neglect of this prohibition he shall be liable to dismissal.

It looks well on paper, but when the powers of the Senate come to be tested, in the Law Courts, as will, in all probability, soon be the case, it will be found that those powers are very limited and very difficult to put into operation. Except mathematics and, to a certain extent, physics, there is scarcely a subject that will not take its colour from the mind of the professor, Philosophy, History, Physiology, Biology, Astronomy, Geology, even the Languages. Medicine and Law in all their branches; it would be almost impossible for a Rationalist or a Protestant professor to teach these subjects to Catholics without coming into direct opposition with the teaching of the Church or Revelation. Not that the subjects themselves are contrary to Revelation, but the Rationalist believes and will teach the contrary. Open rationalism may, perhaps, do much injury, the danger lies in the doubts, suggestions *aliter dicta* of all sorts; the personal influence in class, and out of it; the charm of manner and language, and the worship, silently offered, by youth to great men.

The danger is very real, the Senate very powerless, and the defence of faith and revelation, finally, rests with the students themselves. The professor is very much at the mercy of the students. They have a very significant way of showing that they will not tolerate certain subjects of discussion, or certain remarks; and the professor, if he is a wise man, will take the hint.

They have a very significant way of showing that they will not tolerate certain subjects of discussion, or certain remarks; and the professor, if he is a wise man, will take the hint.

They have a very significant way of showing that they will not tolerate certain subjects of discussion, or certain remarks; and the professor, if he is a wise man, will take the hint.

They have a very significant way of showing that they will not tolerate certain subjects of discussion, or certain remarks; and the professor, if he is a wise man, will take the hint.

They have a very significant way of showing that they will not tolerate certain subjects of discussion, or certain remarks; and the professor, if he is a wise man, will take the hint.

They have a very significant way of showing that they will not tolerate certain subjects of discussion, or certain remarks; and the professor, if he is a wise man, will take the hint.

They have a very significant way of showing that they will not tolerate certain subjects of discussion, or certain remarks; and the professor, if he is a wise man, will take the hint.

They have a very significant way of showing that they will not tolerate certain subjects of discussion, or certain remarks; and the professor, if he is a wise man, will take the hint.

They have a very significant way of showing that they will not tolerate certain subjects of discussion, or certain remarks; and the professor, if he is a wise man, will take the hint.

They have a very significant way of showing that they will not tolerate certain subjects of discussion, or certain remarks; and the professor, if he is a wise man, will take the hint.

They have a very significant way of showing that they will not tolerate certain subjects of discussion, or certain remarks; and the professor, if he is a wise man, will take the hint.

They have a very significant way of showing that they will not tolerate certain subjects of discussion, or certain remarks; and the professor, if he is a wise man, will take the hint.

They have a very significant way of showing that they will not tolerate certain subjects of discussion, or certain remarks; and the professor, if he is a wise man, will take the hint.

They have a very significant way of showing that they will not tolerate certain subjects of discussion, or certain remarks; and the professor, if he is a wise man, will take the hint.

They have a very significant way of showing that they will not tolerate certain subjects of discussion, or certain remarks; and the professor, if he is a wise man, will take the hint.

They have a very significant way of showing that they will not tolerate certain subjects of discussion, or certain remarks; and the professor, if he is a wise man, will take the hint.

They have a very significant way of showing that they will not tolerate certain subjects of discussion, or certain remarks; and the professor, if he is a wise man, will take the hint.

They have a very significant way of showing that they will not tolerate certain subjects of discussion, or certain remarks; and the professor, if he is a wise man, will take the hint.

They have a very significant way of showing that they will not tolerate certain subjects of discussion, or certain remarks; and the professor, if he is a wise man, will take the hint.

They have a very significant way of showing that they will not tolerate certain subjects of discussion, or certain remarks; and the professor, if he is a wise man, will take the hint.

They have a very significant way of showing that they will not tolerate certain subjects of discussion, or certain remarks; and the professor, if he is a wise man, will take the hint.

They have a very significant way of showing that they will not tolerate certain subjects of discussion, or certain remarks; and the professor, if he is a wise man, will take the hint.

They have a very significant way of showing that they will not tolerate certain subjects of discussion, or certain remarks; and the professor, if he is a wise man, will take the hint.

They have a very significant way of showing that they will not tolerate certain subjects of discussion, or certain remarks; and the professor, if he is a wise man, will take the hint.

They have a very significant way of showing that they will not tolerate certain subjects of discussion, or certain remarks; and the professor, if he is a wise man, will take the hint.

They have a very significant way of showing that they will not tolerate certain subjects of discussion, or certain remarks; and the professor, if he is a wise man, will take the hint.

They have a very significant way of showing that they will not tolerate certain subjects of discussion, or certain remarks; and the professor, if he is a wise man, will take the hint.

They have a very significant way of showing that they will not tolerate certain subjects of discussion, or certain remarks; and the professor, if he is a wise man, will take the hint.

They have a very significant way of

2
THE SCOTTISH CHIEFS;
OR
THE LIFE OF SIR WILLIAM WALLACE

BY MISS JANE PORTER.
 CHAPTER XXIV.
 THE COUNCIL-HALL.

Owing to the multiplicity of affairs which engaged Wallace's attention after the capture of Stirling, the ladies of Mar had not seen him since his first visit to the citadel. The countess passed this time in writing to the numerous lords of her house; and she persuaded her husband of the cogeny of putting Lord Athol and Lord Badenoch into the list of prisoners he should request. When this was proposed to Wallace, he recollects the conduct of Athol at Montrose; and, being alone with Lord Mar, he made some objections against inviting him back into the country. But the earl, who was prepared by his wife to overcome every obstacle in the way of his kinsman's return, answered that he believed, from the representations he had received of the private opinions both of Badenoch and Athol, that their treason was more against Baliol than the kingdom, and that now that that prince was irretrievably removed, he understood they would be glad to take a part in its recovery.

"That may be the case with the Earl of Badenoch," replied Wallace; "but something less friendly to Scotland must be in the breast of the man who could betray Lord Douglas into the hands of his enemies."

"So I should have thought," replied the earl, "had not the earnestness with which my wife pleads his cause convinced me she knows more of his mind than she chooses to intrust me with; and therefore I suppose his conduct to Douglas arose from personal pique."

Though these explanations did not raise the absent lords in his esteem, yet to appear hostile to the return of Lady Mar's relations was a violence to her, which, in proportion as Wallace shrank from the guilty affection she was eager to lavish upon him, he was averse to committing. He wished, by showing her every proper respect, to lead her to apprehend the turpitude of her conduct. He was, therefore, not displeased to have the opportunity of obliging her; and, as he hoped that, amongst so many warm friends, a few cool ones could not do much injury, he gave in the names of Badenoch and Athol, with those of Lord Douglas, Sir William Maitland (the only son of the venerable knight of Thirlestane) Sir John Monteith, and many other brave Scots. For these the Earls de Warene, De Valence, and Montgomery, Baron Hilton, and others of note, were to be exchanged. Those of lesser consequence, man for man, were to be returned for Scots of the same degree.

In arranging preliminaries to affect a return of the Scots from England, in writing despatches on the subject, and in others of equal moment, had passed the time between the surrender of Stirling and the hour when Wallace was called to the plain to receive the homage of his grateful country.

Impatient to behold again the object of her machinations, Lady Mar hastened to the window of her apartment, when the shouts in the streets informed her of the approach of Wallace. The loud huzzas accompanied by the acclamations of "Our Protector and Prince!" seemed already to bind her brows with her anticipated diadem; and, for a moment, vanity lost the image of love in the purple with which she enveloped it. Her ambitious vision was disturbed by the crowd rushing forward; the gates were thronged with people; and Wallace appeared on his white charger, with his helmet off, bowing and smiling upon the populace. She hastily snatched a chaplet of flowers from her head, and threw it from the window. Wallace looked up; his bow and smile were then directed to her, but they were altered. The moment he met her eyes, he remembered what would have been the welcome of his Marion, under the like circumstances. The countess saw not what was passing in his mind, but kissing her hand to him, disappeared from the window, and he entered the palace.

Another eye besides Lady Mar's had witnessed the triumphant entry of Wallace. Helen was this witness. She had passed the long interval since she had seen Wallace, in the state of one in a dream. At the very time that her heart told her that she loved Wallace, it denounced to her that she had devoted herself to one who would ever be to her as a being of air. She seldom appeared from her own rooms, and such retirement was not questioned; her father being engaged at the citadel, the countess absorbed in her own speculations, and Lady Ruthven alone interrupting the solitude of her niece by frequent visits. Little suspecting the cause of Helen's indisposition, she generally selected Wallace for the subject of the conversation; descended on the perfection of his character; told her all that Edwin had related of his actions; and then bade Helen remark the miracle of such wisdom, valour, and goodness being found in one so young and handsome. "Alas!" cried Lady Ruthven, "that a man so formed to grace every relation in life, so noble a creature, so full of tenderness, should be deprived of the wife on whom he doted—that he should be cut off from all hope of posterity, and when he shall die, nothing will be left of William Wallace—breaks my heart!"

"Ah, my aunt," cried Helen, "will not leave behind him the liberty of Scotland? That is an offspring worthy of his god-like soul."

"True, my dear Helen; but, had you ever been a parent, you would know that no achievements, however great, can heal the wound made in a father's heart by the loss of a beloved child. And though Sir William Wallace never saw the infant ready to bless his arms, yet it perished in the bosom of its mother; and that circumstance must redouble his affliction; horribly must enhance the cruelty of the deed!"

When Lady Ruthven was uttering these words, shouts in the streets made

her pause; and recognizing the name of Wallace sounding from the lips of the multitude, she turned to Helen. "Here comes our deliverer!" said she, taking her by the hand; "we have not seen him since the first day of our liberty. It will do you good, as it will me, to look on his beneficent face!"

She obeyed the impulse of her aunt's arm, and reached the window just as he passed. Her soul seemed rushing from her eyes. Ah! it is surely he!" thought she; "no dream, no illusion." He looked up, but not on her side of the building. It was to the window of Lady Mar; and, as he bowed, he smiled. All the charms of the smile struck upon the soul of Helen, and she sank into a seat. "O no! that man cannot be born for the isolated state I have just lamented. He is not to be forever cut off from communicating the happiness to which he would give so much enchantment!" Lady Ruthven ejaculated this fervour.

"There was something in that smile, Helen, which tells me all is not chilled within. Blame me not, Helen, that I forgot probability in grasping at a possibility that might give me such a nephew as Sir William Wallace, and a husband worthy of your merits! I had always in my own mind fixed on your unknown knight for your future lord; and now that I find he and the deliverer of Scotland are one, I am not to be looked grave at, for wishing to reward him with the most precious heart that ever beat in a female breast."

"No more of this, if you love me, my dear aunt," returned Helen; "it neither can nor ought to be. I revere the memory of Lady Marion too much not to be agitated by the subject; no, no more!" She was agitated. At that instant Edwin, throwing open the door, put an end to the conversation. He came to apprise his mother that Wallace was in the apartments; being come purposely to pay his respects to her, not having been introduced to her when the illness of Helen in the castle had made them part so abruptly.

I will not interrupt his introduction now," said Helen; "a few days' retirement will strengthen me; and then I shall see my protector as I ought." "I will stay with you," cried Edwin, "and I dare say Sir William Wallace will have no objection to see my mother as soon as possible; for, as I came along, I met my aunt Mar, hastening through the gallery; and between ourselves, my sweet coz, I do not think my noble friend quite likes a private conference with your fair step-mother. Lady Ruthven had withdrawn before he made this observation.

"Why, Edwin, surely she would not do anything ungracious to one to whom she had acknowledged such weight of obligations?" When Helen asked this, she remembered the spleen Lady Mar had once cherished against Wallace; and she feared that it might now have revived.

"Ungracious! Oh, no! the reverse of that; but her gratitude is full of absurdity. I need not repeat the fooleries with which she sought to detain him at Bute. Some new fancy respecting him must now be disturbing her rest and his patience; for, on my way hither, I met her hastening along, and as she passed me, she exclaimed, 'Is Lord Buchan arrived?' I answered, 'Yes.' 'Ah! then he has made him king?' cried she; and into the Great Gallery she darted."

"You do not mean to say," demanded Helen, "that Sir William Wallace has accepted the crown of Scotland?" "I will," replied Wallace, "when the Southron lords delegate a messenger to me, who knows how to respect the representative of the nation to which he is sent, and the agents of his own country, I shall give them my reply. Sir Alexander Scrymgeour, you will guard Sir Hugh de Spencer to the Earl de Warene, and tell him that I am ready to Edward should return.

Ker then introduced the convoy who had brought the Prince of Wales' despatches. Wallace was standing when he entered, and so were the chieftains, but at his appearance they sat down. Wallace retained his position.

"I come," cried the Southron knight, "from the Lord Warden of Scotland, who, like my prince, too greatly condescends to do otherwise than command, where now he treats: I come to the leader of this rebellion, William Wallace, to receive an answer to the terms granted by the clemency of this master, the son of his liege lord, to my master."

"Sir Knight," replied Wallace, "when the Southron lords delegate a messenger to me, who knows how to respect the representative of the nation to which he is sent, and the agents of his own country, I shall give them my reply. Sir Alexander Scrymgeour, you will guard Sir Hugh de Spencer to the Earl de Warene, and tell him that I am ready to Edward should return.

A rapid march round Fifeshire (through which victory followed their steps) brought the conqueror and his troops within sight of Stirling. It was on the eve of the day on which he had promised Earl de Warene should see the English prisoners depart for the borders. No doubt of his arriving at the appointed time was entertained by the Scots, or by the Southrons in the castle: the one knew the sacredness of his word, and the other, having felt his prowess, would not so far dispense their own, as to suppose that any could withstand him by whom they were beaten.

De Warene, as he stood on the battlements of the keep, beheld from afar the long line of Scottish soldiers as they descended the Ochil Hills. When he pointed it out to De Valence, that nobleman contradicted the observation of the veteran earl. "Your sight deceives you," said he, "it is only the sunbeams playing on the cliffs."

"Then those cliffs are moving ones," cried De Warene, "which, I fear, have ground our countrymen on the coast to powder. We shall find Wallace here before sunset, to show us how he stands the affront our ill-advised prince cast on his jealous honor."

"His honor," returned De Valence, "is like that of his countrymen, an enemy alike to his own happiness and to that of others. Had it allowed him to accept the crown of Scotland, and to have fought Edward with the concentrating arm of a king, or would he now offer peace to our sovereign, granting his prerogative as liege lord of the country, all would go well; but, as his honor prevents his using these means of ending the contest, destruction must be the end of his career."

"Then," answered Baron Hilton, "I am constrained to lay before you the last instructions of the Prince of Wales to Earl de Warene." He took a royally sealed roll of vellum from his breast, and read aloud:

"Thus saith Edward Prince of Wales to Earl de Warene, Lord Warden of Scotland. If that arch-rebel, William Wallace, who now assumeth to himself the rule of all our royal father's hereditary dominions north of the Cheviots, refuseth to give unto us the whole possession of the town and castle of Berwick-upon-Tweed, as a pledge of his faith to keep the armistice on the borders from sea to sea, we command you to tell him that we shall detain, under the ward of our good Lieutenant of the Tower of London, the person of William, the Lord Douglas, as a close captive until our prisoners now in Scotland arrive safely at Newcastle-upon-Tyne. This mark of supremacy over a rebellious people we owe as a pledge of their homage to our royal father, and as a tribute of our gratitude to him for having allowed us to treat at all with so dutiful a part of his dominions."

EDWARD. P. W.

"Baron," said Wallace, "it would be beneath the dignity of Scotland to re-lativise this act with the like conduct. The exchange of prisoners shall yet be made, and the armistice held sacred on the borders. But as I hold the door of war open in the interior of the country, before the Earl de Warene leaves this citadel (and it shall be on the day assigned), please the Almighty Lord of Justice, the Southron usurpers of all our castles, on the eastern coast, shall be our hostages for the safety of Lord Douglas."

"And this is your answer, noble Wallace?"

"It is; and you see no more of me till that which I have said is done."

Baron Hilton withdrew. Wallace, turning to his peers, made dispositions for a sweeping march from frith to frith; and having sent those who were to accompany him, to prepare for departure next day at dawn, he retired with the Lords Mar and Bothwell to arrange affairs relative to the prisoners.

THE CATHOLIC RECORD

CHAPTER XXV.

THE GOVERNOR'S APARTMENTS.

he was more struck with her charms than he had ever been with any woman's although he was the most noted for gallantry of all the lords in the English court. He could hardly understand the nature of his feelings while discoursing with her. To all others of her sex he had declared his enamoured wishes with as much ease as vivacity; but, when he looked on Helen, the admiration her loveliness inspired was checked by an indescribable awe. No word of passion escaped his lips; he sought to win her by a deportment consonant with her own dignity of manners; and obeyed all her wishes, except when they pointed to any communication with her parents. He adopted the plan of granting the earl reprieves from day to day; and, in spite of the remonstrances of Cromwell, he intended, after having worked upon the terrors of Helen, to grant her father's life, on condition of her yielding to be his. Now that the whole of the English army was in the same captivity with himself, that he saw the lately proscripted Lord Mar governor of Stirling, and that the Scottish cause seemed triumphant on every side, he changed his former illibet views on Helen, and thought of making her his wife. Ambition, as well as love, impelled him to this resolution; for he aspired to the dignity of Lord Warden of Scotland, and he foresaw that the influence which his marriage with the daughter of Mar must give him in the country, would be a decisive argument with the King of England. To this purpose, notwithstanding the arrival of the Ormsby, he adopted the plan of granting the earl reprieves from day to day; and, in spite of the remonstrances of Cromwell, he intended, after having worked upon the terrors of Helen, to grant her father's life, on condition of her yielding to be his. Now that the whole of the English army was in the same captivity with himself, that he saw the lately proscripted Lord Mar governor of Stirling, and that the Scottish cause seemed triumphant on every side, he changed his former illibet views on Helen, and thought of making her his wife. Ambition, as well as love, impelled him to this resolution; for he aspired to the dignity of Lord Warden of Scotland, and he foresaw that the influence which his marriage with the daughter of Mar must give him in the country, would be a decisive argument with the King of England. To this purpose, notwithstanding the arrival of the Ormsby, he adopted the plan of granting the earl reprieves from day to day; and, in spite of the remonstrances of Cromwell, he intended, after having worked upon the terrors of Helen, to grant her father's life, on condition of her yielding to be his. Now that the whole of the English army was in the same captivity with himself, that he saw the lately proscripted Lord Mar governor of Stirling, and that the Scottish cause seemed triumphant on every side, he changed his former illibet views on Helen, and thought of making her his wife. Ambition, as well as love, impelled him to this resolution; for he aspired to the dignity of Lord Warden of Scotland, and he foresaw that the influence which his marriage with the daughter of Mar must give him in the country, would be a decisive argument with the King of England. To this purpose, notwithstanding the arrival of the Ormsby, he adopted the plan of granting the earl reprieves from day to day; and, in spite of the remonstrances of Cromwell, he intended, after having worked upon the terrors of Helen, to grant her father's life, on condition of her yielding to be his. Now that the whole of the English army was in the same captivity with himself, that he saw the lately proscripted Lord Mar governor of Stirling, and that the Scottish cause seemed triumphant on every side, he changed his former illibet views on Helen, and thought of making her his wife. Ambition, as well as love, impelled him to this resolution; for he aspired to the dignity of Lord Warden of Scotland, and he foresaw that the influence which his marriage with the daughter of Mar must give him in the country, would be a decisive argument with the King of England. To this purpose, notwithstanding the arrival of the Ormsby, he adopted the plan of granting the earl reprieves from day to day; and, in spite of the remonstrances of Cromwell, he intended, after having worked upon the terrors of Helen, to grant her father's life, on condition of her yielding to be his. Now that the whole of the English army was in the same captivity with himself, that he saw the lately proscripted Lord Mar governor of Stirling, and that the Scottish cause seemed triumphant on every side, he changed his former illibet views on Helen, and thought of making her his wife. Ambition, as well as love, impelled him to this resolution; for he aspired to the dignity of Lord Warden of Scotland, and he foresaw that the influence which his marriage with the daughter of Mar must give him in the country, would be a decisive argument with the King of England. To this purpose, notwithstanding the arrival of the Ormsby, he adopted the plan of granting the earl reprieves from day to day; and, in spite of the remonstrances of Cromwell, he intended, after having worked upon the terrors of Helen, to grant her father's life, on condition of her yielding to be his. Now that the whole of the English army was in the same captivity with himself, that he saw the lately proscripted Lord Mar governor of Stirling, and that the Scottish cause seemed triumphant on every side, he changed his former illibet views on Helen, and thought of making her his wife. Ambition, as well as love, impelled him to this resolution; for he aspired to the dignity of Lord Warden of Scotland, and he foresaw that the influence which his marriage with the daughter of Mar must give him in the country, would be a decisive argument with the King of England. To this purpose, notwithstanding the arrival of the Ormsby, he adopted the plan of granting the earl reprieves from day to day; and, in spite of the remonstrances of Cromwell, he intended, after having worked upon the terrors of Helen, to grant her father's life, on condition of her yielding to be his. Now that the whole of the English army was in the same captivity with himself, that he saw the lately proscripted Lord Mar governor of Stirling, and that the Scottish cause seemed triumphant on every side, he changed his former illibet views on Helen, and thought of making her his wife. Ambition, as well as love, impelled him to this resolution; for he aspired to the dignity of Lord Warden of Scotland, and he foresaw that the influence which his marriage with the daughter of Mar must give him in the country, would be a decisive argument with the King of England. To this purpose, notwithstanding the arrival of the Ormsby, he adopted the plan of granting the earl reprieves from day to day; and, in spite of the remonstrances of Cromwell, he intended, after having worked upon the terrors of Helen, to grant her father's life, on condition of her yielding to be his. Now that the whole of the English army was in the same captivity with himself, that he saw the lately proscripted Lord Mar governor of Stirling, and that the Scottish cause seemed triumphant on every side, he changed his former illibet views on Helen, and thought of making her his wife. Ambition, as well as love, impelled him to this resolution; for he aspired to the dignity of Lord Warden of Scotland, and he foresaw that the influence which his marriage with the daughter of Mar must give him in the country, would be a decisive argument with the King of England. To this purpose, notwithstanding the arrival of the Ormsby, he adopted the plan of granting the earl reprieves from day to day; and, in spite of the remonstrances of Cromwell, he intended, after having worked upon the terrors of Helen, to grant her father's life, on condition of her yielding to be his. Now that the whole of the English army was in the same captivity with himself, that he saw the lately proscripted Lord Mar governor of Stirling, and that the Scottish cause seemed triumphant on every side, he changed his former illibet views on Helen, and thought of making her his wife. Ambition, as well as love, impelled him to this resolution; for he aspired to the dignity of Lord Warden of Scotland, and he foresaw that the influence which his marriage with the daughter of Mar must give him in the country, would be a decisive argument with the King of England. To this purpose, notwithstanding the arrival of the Ormsby, he adopted the plan of granting the earl reprieves from day to day; and, in spite of the remonstrances of Cromwell, he intended, after having worked upon the terrors of Helen, to grant her father's life, on condition of her yielding to be his. Now that the whole of the English army was in the same captivity with himself, that he saw the lately proscripted Lord Mar governor of Stirling, and that the Scottish cause seemed triumphant on every side, he changed his former illibet views on Helen, and thought of making her his wife. Ambition, as well as love, impelled him to this resolution; for he aspired to the dignity of Lord Warden of Scotland, and he foresaw that the influence which his marriage with the daughter of Mar must give him in the country, would be a decisive argument with the King of England. To this purpose, notwithstanding the arrival of the Ormsby, he adopted the plan of granting the earl reprieves from day to day; and, in spite of the remonstrances of Cromwell, he intended, after having worked upon the terrors of Helen, to grant her father's life, on condition of her yielding to be his. Now that the whole of the English army was in the same captivity with himself, that he saw the lately proscripted Lord Mar governor of Stirling, and that the Scottish cause seemed triumphant on every side, he changed his former illibet views on Helen, and thought of making her his wife. Ambition, as well as love, impelled him to this resolution; for he aspired to the dignity of Lord Warden of Scotland, and he foresaw that the influence which his marriage with the daughter of Mar must give him in the country, would be a decisive argument with the King of England. To this purpose, notwithstanding the arrival of the Ormsby, he adopted the plan of granting the earl reprieves from day to day; and, in spite of the remonstrances of Cromwell, he intended, after having worked upon the terrors of Helen, to grant her father's life, on condition of her yielding to be his. Now that the whole of the English army was in the same captivity with himself, that he saw the lately proscripted Lord Mar governor of Stirling, and that the Scottish cause seemed triumphant on every side, he changed his former illibet views on Helen, and thought of making her his wife. Ambition, as well as love, impelled him to this resolution; for he aspired to the dignity of Lord Warden of Scotland, and he foresaw that the influence which his marriage with the daughter of Mar must give him in the country, would be a decisive argument with the King of England. To this purpose, notwithstanding the arrival of the Ormsby, he adopted the plan of granting the earl reprieves from day to day; and, in spite of the remonstrances of Cromwell, he intended, after having worked upon the terrors of Helen, to grant her father's life, on condition of her yielding to be his. Now that the whole of the English army was in the same captivity with himself, that he saw the lately proscripted Lord Mar governor of Stirling, and that the Scottish cause seemed triumphant on every side, he changed his former illibet views on Helen, and thought of making her his wife. Ambition, as well as love, impelled him to this resolution; for he aspired to the dignity of Lord Warden of Scotland, and he foresaw that the influence which his marriage with the daughter of Mar must give him in the country, would be a decisive argument with the King of England. To this purpose, notwithstanding the arrival of the Ormsby, he adopted the plan of granting the earl reprieves from day to day; and, in spite of the remonstrances of Cromwell, he intended, after having worked upon the terrors of Helen, to grant her father's life, on condition of her yielding to be his. Now that the whole of the English army was in the same captivity with himself, that he saw the lately proscripted Lord Mar governor of Stirling, and that the Scottish cause seemed triumphant on every side, he changed his former illibet views on Helen, and thought of making her his wife. Ambition, as well as love, impelled him to this resolution; for he aspired to the dignity of Lord Warden of Scotland, and he foresaw that the influence which his marriage with the daughter of Mar must give him in the country, would be a decisive argument with the King of England. To this purpose, notwithstanding the arrival of the Ormsby, he adopted the plan of granting the earl reprieves from day to day; and, in spite of the remonstrances of Cromwell, he intended, after having worked upon the terrors of Helen, to grant her father's life, on condition of her yielding to be his. Now that the whole of the English army was in the same captivity with himself, that he saw the lately proscripted Lord Mar governor of Stirling, and that the Scottish cause seemed triumphant on every side, he changed his former illibet views on Helen, and thought of making her his wife. Ambition, as well as love, impelled him to this resolution; for he aspired to the dignity of Lord Warden of Scotland, and he foresaw that the influence which his marriage with the daughter of Mar must give him in the country, would be a decisive argument with the King of England. To this purpose, notwithstanding the arrival of the Ormsby, he adopted the plan of granting the earl reprieves from day to day; and, in spite of the remonstrances of Cromwell, he intended, after having worked upon the terrors of Helen, to grant her father's life, on condition of her yielding to be his. Now that the whole of the English army was in the same captivity with himself, that he saw the lately proscripted Lord Mar governor of Stirling, and that the Scottish cause seemed triumphant on every side, he changed his former illibet views on Helen, and thought of making her his wife. Ambition, as well as love, impelled him to this resolution; for he aspired to the dignity of Lord Warden of Scotland, and he foresaw that the influence which his marriage with the daughter of Mar must give him in the country, would be a decisive argument with the King of England. To this purpose, notwithstanding the arrival of the Ormsby, he adopted the plan of granting the earl reprieves from day to day; and, in spite of the remonstrances of Cromwell, he intended, after having worked upon the terrors of Helen, to grant her father's life, on

leave Stirling to-morrow; remain till Lord Douglas prison-doors." But nequiesce in the justice of his determination," re-wrote Wallace; "and to comfort men under their captivity, tell them that, if anything befall them to the loss of liberty, release the prisoners of Sir laze."

Having transferred his captives to Lord Mar, Wallace went chamber of Montgomerie, to the state of his wounds him to march on the morrow, there was an invitation arrived from the Mar, requesting him to an entertainment which he gave that night, at New-Southron lords, before their return to England.

"You dare not expound your party?" inquired Wallace. "I am not," returned he; "but I am amidst your noble friends are periled. When the peace shall win is established between two nations, I shall then rend, and openly declare my to Sir William Wallace."

Wallace pressed the hand of his to repose, a messenger from Lord Mar, to the Regent's presence in his found him with Lord de. The latter presented him despatch from the Prince It was to say, that news had of Wallace's design to castles garrisoned by English on the eastern coast. Should this prove true, the prince de., as a punishment for the inactivity of the Scots, he would Douglas into other confines, while the Southron confines all Wallace's attempts the castles, the moment the prisoners were made on the army from England should land, and ravage it with fire.

Wallace had heard this despaired and said, "the deed is done; the fleet are taken; and punishment must we now expect terrible retribution?"

from him or his headings," replied De Warene; "but Earl of Lancaster, the king's son, is come from abroad with a army. He is to conduct the prisoners to the borders, and thence upon Scotland with all her

cord de Warene," replied Wallace; "you can expect but one return to me. I shall accompany you the Scottish borders, and there reply."

replied: "I anticipated be your determination; and regret that the wild counsels round the Prince precipitate conduct which must draw much both sides before his royal presence can regain what he had

"My lord," replied Wallace, "is nothing but war? Have you trionghold of any force in all lands? Is not the greater part of the world free? And before this, not a rood of land shall your possess in Scotland. We consider it is for our own. Why then preceding determination to invade a blade of grass would I the other side of Cheviot, if we peace. Let Edward yield and though he has pierced my a wound, we will yet forgive

Warene shook his head. "I king too well to expect pacifics. He may die with the sword and; but he will never grant ance to this country, till it subdues its sceptre."

"The sword," replied Wallace, "the sword of the portion of this ruthless! If the blood of Abel called for vengeance on his murderer, what must of wrath which are reserved?"

"It would be fit, indeed?" replied Wallace.

"Yes, it is very well in declamation; but it would crop the wings of the heroes, and shorten the warrior's life."

"As determined as the governor?"

"All warfare that is not de-

signed to be criminal; and he who draws sword to oppress or merely to dize, is a murderer and a robber."

the plain truth, Lord de War-

lace never considered it in that

he returned the earl, "nor shall I philosopher now, I revere your

name, Sir William Wallace; but it is sublime to mine. Nay, not be politic for one who holds his

position in England by right of con-

quest to question the virtue of the dead."

word my ancestors gained their

THE CATHOLIC RECORD

The Catholic Record

Price of Subscription—\$2.00 per annum.

THOS. COFFEY, LL.D., Editor and Publisher.

Advertisement for teachers, situations wanted, etc., &c.

Approved and recommended by the Archbishops of

Toronto, Kingston, Ottawa and St. Boniface, the

Bishops of London, Hamilton, Peterborough, and

Ogdensburg, N. Y., and the clergy throughout the

Diocese of New York.

Subscribers changing residence will please give old

as well as new address.

Obituary, and marriage notices cannot be inserted

except in the usual condensed form. Each insertion

costs \$5.

When subscribers ask for their paper at the post

office it would be well to tell them to call for

their CATHOLIC RECORD. We have information

of carelessness in a few places on the part of

delivery clerks who will sometimes look for letters

of \$1.

Messrs. Luke King, E. J. Neven, E. J. Broderick and

Miss Sara Hanley are fully authorized agents for

subscriptions and travel agency business for

Catholic Record Agency for Newfoundland. Mr.

Power of St. John, Agent for district of Nipissing.

Mrs. M. Reynolds, New Liskeard.

LETTERS OF RECOMMENDATION.

Apostolic Delegation.

Ottawa, June 13th, 1905.

Mr. Thomas Coffey

My Dear Sir:—Since coming to Canada I have been a reader of your paper, and have been much satisfied with its intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teaching of the Church. It is, at the same time, doing the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country.

Messrs. Luke King, E. J. Neven, E. J. Broderick and

Miss Sara Hanley are fully authorized agents for

subscriptions and travel agency business for

Catholic Record Agency for Newfoundland. Mr.

Power of St. John, Agent for district of Nipissing.

Yours very sincerely in Christ,

DANIEL COFFEY, Archbishop of Ottawa.

Apostolic Delegate.

Ottawa, Canada, March 9th, 1905.

Mr. Thomas Coffey

Dear Sir:—For some time past I have read your estimable paper, THE CATHOLIC RECORD, and consider

that you are a minister in whom it is published.

The members and form are both good; and a truly

Catholic spirit pervades the whole. Therefore, with

pleasure, I can recommend it to the faithful.

Yours faithfully in Jesus Christ,

T. D. FALCONIO, Arch. of Larissa,

Apost. Deleg.

THE CHURCH AND THE REPUBLIC.

A very able and interesting pamphlet

by a friend of ours, the Rev. Dr. Hassett,

of Harrisburg, Penn., upon the subject of

the Catholic Church and the American

Republic is hereby acknowledged with

thanks. We congratulate the author

upon the clear convincing case he puts.

It may be briefly described as an answer

to the committee self-appointed of

the Lutheran Theological Seminary.

This Committee expressed the opinion

that a Catholic, if elected to be President

of the United States, could not

faithfully observe the oath of his office.

Before entering upon his argument Dr.

Hassett calls attention to the early

character of Protestantism whose deadly

saint, says Hallam, is persecution. He

reminds the committee of the German

May Laws and the persecution of Polish

Catholics. Against this religious and

civil persecution no word of protest

went from these Lutheran

lovers of liberty to the Lutheran

government in Germany at whose hands

Catholics were suffering so terribly.

Yet these same gentlemen are terribly

worried at the possible prospect of a

Catholic president. He might not be

able to keep his oath or fulfil his duty.

Now the documents upon which these

would-be guardians base their prejudice

are old and dusty—about six centuries

—not at all applicable to modern conditions

intended only for special circumstances

and serving only particular purposes.

Protestant critics never

study carefully enough any papal utterances.

The consequence is that they

misunderstand and misapply them.

They place themselves in absurd pre-

dicaments. These documents in question

were mandated from different Popes to

kings and princes. Thus we have an

American committee joining hands with

kings when one hundred and fifty years

ago they quarreled with their legitimate

sovereign over a small matter of taxation.

Dr. Hassett traces briefly yet

lucidly the relations between the papacy and

the sovereigns of Europe. But what about these antiquated documents?

These concerned the elections of Bishops

and the right of suzerainty. If we take

St. Gregory the VII, or Hildebrand as

the type, we find him spending his whole

life, not to enslave a nation or humiliate

an emperor, but to free the Church from

all forms of Caesarism. Kings and emperors claimed to have two swords—the

spiritual and the temporal. Were it not

for Hildebrand the dark evil of absolutism had settled upon Europe. Through

his courage he kept it back for four

centuries. And when in the sixteenth

century the theory of the divine right

of kings was again discussed and main-

tained, there was no voice to shut it off,

no power to withstand it, for northern

Europe had rejected Rome. This ques-

tion of the relations of the medieval

Church and medieval state is now merely

academic. To try and apply Hilde-

brand's mandates to a possible Catholic

candidate for the presidency requires

much more poetry and imagination than

even Lutheran theologians possess. The

author after reviewing the historical

relations between Church and State takes

up some special objections which this

committee urges—liberty of conscience,

freedom of speech, and some others taken

from the Syllabus of Pius IX. These

professors assume as something beyond

dispute that the Catholic Church con-

demns liberty of conscience. Starting

from a false definition of liberty these

people in common with many others

have an erroneous notion of liberty of

conscience. The Popes far from repudi-

ating true liberty of conscience defended

it. The kind they did deny was, as

Cardinal Newman calls it, "liberty of

conscience" in quotation marks. They

anathematized the pretended right to do

as men please without regard to law, God rather than men."

HOMEY TRUTHS.

His Grace the Archbishop of Toronto has a practice of speaking very homely truths whenever occasion arises. These deliverances are of a character about which there can be no quibbling. On all occasions he says what he means and always means what he says. His Grace has become convinced that there is too much frivolity in connection with the proceedings of some of our benefit associations. For ourselves, we may say that we heartily endorse every word which fell from the lips of the Archbishop in the sermon which he delivered in his cathedral city on Sunday last to the members of the Catholic Mutual Benefit Association. "We hear," His Grace said, "about Catholic societies that spend much time, energy and money in dancing, euchre parties and midnight excursions, and it is hard for an ordinary man to see how the moral and intellectual condition of the members can be improved by those means. If a Catholic society has no higher aim in life, has no better means of promoting the spiritual and mental interests of its members than dancing, I say, in God's name, let such a society cease to exist altogether."

Although the sermon of His Grace was delivered before the members of the society named it may be said that his truly apostolic exhortation applied with equal force to other heads bearing the Catholic name. It is high time there should be an awakening and we know of no churchman in the broad Dominion whose words will make a deeper impression than those of the distinguished prelate of Toronto. Needless to say, we heartily endorse and commend to the serious consideration of the members of every Catholic society in Canada the utterances of His Grace. If Catholics desire to keep up with the procession—if they desire to become possessed of a laudable ambition to take rank with the highest and the best in the land in the avenues of political, industrial, commercial and professional activity, they must set in motion schemes for the uplifting and the betterment of their fellows in the higher order of things. Innocent and harmless amusements have their time and place, but it is to be regretted that some of the amusements indulged in now-a-days are not of this character. Furthermore, it is patent to everyone that the harmless amusements occupy altogether too large a share of the evening hours when the day's work is done. The result of this waste of time came forcibly to our mind some time ago by a test made with a number of base ball enthusiasts by a priest of the United States. The young men had assigned to work with a view to repair the damage which had befallen the good Catholics of Belleville. People far and near were through the influence of this admirable priest, induced to take an active and practical interest in the work of reconstruction, and within a short space of time more flourishing than ever became this important parish. But God in His inscrutable wisdom has seen fit to call home the tireless worker in His vineyard. Sad will be many a heart in the eastern part of the province because of this event, but the grief will be assuaged with the knowledge that eternal glory will be the portion of the pure soul of Father Denis A. Twomey. We sympathize with Archbishop Gauthier, the priests and people of the Archdiocese in this their hour of sadness.

FROM THE BRITISH COLUMBIA Orphans' Friend we learn that the most Rev. Archbishop of that diocese lately made an important statement in regard to the catechetical movement, which is worthy the serious consideration of all concerned. We desire to draw attention to one feature of Church work, or rather the want of it, which has been little less than a scandal in many places. From early morning until well into the night the hard working parish priest often finds himself exhausted in the effort to accomplish the heavy task assigned him. Meantime the young men of the congregation are for the most part under the impression that they perform their whole duty to the Church by attending Mass, approaching the sacraments at intervals and doing out a small coin when the collection plate is passed around. It is a pleasure to note by the Archbishop's remarks that there is an awakening in some parts of the Dominion. "I believe," he said, "that there is a renaissance of faith now going on. The work outside of its Catholic and spiritual meaning, has an educational value that cannot fail to make it one of the most important movements of the day. It is an interesting fact that a great deal of this work is being done by laymen, carefully instructed by the clergy, and that although from the Protestant standpoint the movement represents new methods of instruction, it is largely simply the elaboration of methods long known to the Church. With its instructions in Religion, Art, Literature and Music, which have been called the pillars of modern society, the educational value of the movement is inestimable."

THE REV. JAMES E. FREEMAN, rector of St. Andrew's Episcopal Church, Yonkers, N. Y., recently made a very complimentary reference to the Catholic Church in its stand on the labor problem. He contended that his own church had not done enough practical work with the view of obtaining better treatment and better wages for the workers. "The Roman Catholic Church," he said, "had given more attention to the labor question, and as a result she still holds a strong following in the ranks of the industrial class, and this because she relates herself more immediately to the people. Episcopalian may ponder with due satisfaction upon the influence she exercises with an element sadly lacking

in churches outside her communion." The rev. gentleman has told the simple truth. The Catholic Church has always been and always will be a harbor of refuge for those who have not a fair share of the pleasures of life. Her mission is to succor and uplift the working class and she will be faithful to her trust to the end.

DEATH OF FATHER TWOMEY.

The sad intelligence has reached us of the death of one of the most beloved and distinguished priests in the Province of Ontario, Rev. Denis A. Twomey, pastor of Belleville, Archdiocese of Kingston. Father Twomey had been for some time pastor of Tweed, but, upon the destruction by fire of the costly and beautiful church of Belleville, he was assigned to that parish, it being considered that he was especially endowed with qualities which would bring about the re-construction of the sacred edifice without delay. Nor was the Archbishop of Kingston mistaken in his estimate of Father Twomey's ability. With all the enthusiasm of the dominion whose words will make a deeper impression than those of the distinguished prelate of Toronto. Needless to say, we heartily endorse and commend to the serious consideration of the members of every Catholic society in Canada the utterances of His Grace. If Catholics desire to keep up with the procession—if they desire to become possessed of a laudable ambition to take rank with the highest and the best in the land in the avenues of political, industrial, commercial and professional activity, they must set in motion schemes for the uplifting and the betterment of their fellows in the higher order of things. Innocent and harmless amusements have their time and place, but it is to be regretted that some of the amusements indulged in now-a-days are not of this character. Furthermore, it is patent to everyone that the harmless amusements occupy altogether too large a share of the evening hours when the day's work is done. The result of this waste of time came forcibly to our mind some time ago by a test made with a number of base ball enthusiasts by a priest of the United States. The young men had assigned to work with a view to repair the damage which had befallen the good Catholics of Belleville. People far and near were through the influence of this admirable priest, induced to take an active and practical interest in the work of reconstruction, and within a short space of time more flourishing than ever became this important parish. But God in His inscrutable wisdom has seen fit to call home the tireless worker in His vineyard. Sad will be many a heart in the eastern part of the province because of this event, but the grief will be assuaged with the knowledge that eternal glory will be the portion of the pure soul of Father Denis A. Twomey. We sympathize with Archbishop Gauthier, the priests and people of the Archdiocese in this their hour of sadness.

A PRESS DESPATCH from Rome, dated the 31st, states that it is expected that a consistory will be held in March, when Mgr. Falconio, the apostolic delegate to the United States, will be recalled, and the appointment of Mgr. Aversa, apostolic delegate to Cuba, to take his place, will be announced. Mgr. Falconio will be created a cardinal either immediately or shortly afterwards.

If the honor comes to the courtly and distinguished Archbishop who now occupies the exalted position of Apostolic Delegate to the United States, it will be recognized as Rome's tribute to one whose nobility of character and whose prudence of administration have endeared him to all classes of Catholics in the great Republic, from the Cardinal of Baltimore to the humblest worker in the field of industry.

O

CATHOLIC BOOKS IN A BAPTIST EXHIBIT.

COLLECTION DONATED BY PRIEST SHOWS WHAT THE CHURCH IS DOING IN RELIGIOUS EDUCATION.

The Rev. William J. Stewart, pastor of St. Charles' Church, Gardiner, N. Y., has been the means of giving to non-Catholics (who otherwise might never have the matter presented to their notice) an idea of what the Catholic Church is doing in religious education.

About two years ago there was shown in the village hall at New Paltz, N. Y., a Baptist Sunday school exhibit, and Mr. Myron T. Seudder, then principal of the State Normal school, requested Father Stewart to lend the exhibit whatever Catholic books the priest had, in order to make up a Catholic section. Father Stewart did as requested. Mr. Seudder making a special arrangement of the Catholic books. In the evening the Rev. Franklin Elmer of Winsted, Conn., who formed and has charge of the exhibit, telephoned his thanks for the priest's interest stating that he (Father Stewart) was the first Catholic clergyman to visit the exhibit. At the same time Mr. Elmer asked if Father Stewart desired to make a donation of some of the books, etc. Father Stewart at once replied in the affirmative, seeing the opportunity of placing within reach of all visitors—ministers and laity—a exhibit of Catholic Sunday school literature.

Since that time Father Stewart has been adding to the collection, until now he is of the opinion that the exhibit has about everything of value. The letters of appreciation he has received from Protestant ministers for his donation of Catholic books to the exhibit are very interesting. Herewith we append two of these communications:

"Winet, Conn., December 24, 1908.
My Dear Father Stewart: Your fine gift of books has been received, and is greatly appreciated.

"I wonder if you ever hear from any of the people interested in this collection of Catholic books? In Hartford, for instance, Dr. Potter, pastor of the Centre Congregational Church, spent much time in going over them, and said publicly that that part of the exhibit was for him the most interesting feature. Many others have spoken words of sincere appreciation. Sincerely,

FRANKLIN D. ELMER."

Hartford, Conn., Nov. 3, 1908.
The Rev. William J. Stewart, Church of St. Charles Borromeo, Gardiner, Ulster County, N. Y.

"My dear Mr. Stewart.—The Rev. Franklin D. Elmer of Winsted, Conn., has recently had his Bible school exhibit here in Hartford. I was much interested in all of it but especially in that part of it arranged by you, which shows the text-books used in Catholic schools. I congratulate you upon what you have done. I desire to thank you for what you have enabled me to see.

Sincerely yours,
ROCKWELL HARMON POTTER,
First Church of Christ."

In the publication, The Sunday School Advance, of the Bible school exhibit, a page is given to the Catholic books donated by Father Stewart. We are sure our readers will be interested to see this list. It may furnish valuable information to those who are engaged in the work of imparting religious instruction to Catholic youth:

"The Methods of the Catholic Sunday School," Halpin (\$0c.). Of the importance of Sunday school at the present time the author writes in vigorous language. His words of advice are fraught with the wisdom of years and with the experience of a busy life.

"First Religious Instructions for Little Ones," Schaeffer, (Wagner, \$1.25). The Catholic faith simply explained to the youngest pupils, with a particular view to their moral training.

"Sunday School Teacher's Explanation of the Baltimore Catechism," Urban (Wagner, \$1.00). A catechism to interest children in religion and to make them love it. Its language and thought are directed to touch the conscience, the heart and the imagination of the child.

"Teacher's Handbook to the Catechism," three volumes, \$4.50. Rev. A. Urban. A work well calculated to assist the teachers in their efforts to give their students a sound religious education.

"Instruction on the Sixth Commandment," Roche (Wagner, 25c).

"Spargo's Method of Christian Doctrine," Messmer (Benziger, \$1.50).

"Spargo's Anecdotes and Examples Illustrating Catholic Catechism," Spargo (\$1.50).

"A Lamp of the World," Right Rev. Monsignor Canon Carr, (Benziger).

"The Commandments Explained," \$1.60; "The Creed Explained," \$1.35.

"Bible Studies," Rev. John F. Mulhall, LL. D., Syracuse, N. Y. Written "to interest the youth of this country by giving them a continuous story illustrated by the latest researches."

"A Textual Concordance of the Holy Scriptures," Williams, (Benziger). The citations and the arrangement tend to admirably serve the purpose both of the preacher and the Sunday school teacher.

"A Young Woman's Problems," Councils for young girls, Halpin (60 c.). These chapters will help young women to an understanding how to conduct themselves in the critical periods of life.

"Four Square, or the Cardinal Virtues," Rickaby, (Benziger, 60c.). Addresses to young men.

"Ye are Christ's," Rickaby, (Benziger Bros., 50c.). A book of short and wholesome addresses to young men.

"Discourses and Sermons on Various Subjects," Gibbons (Murphy's, \$1.40). The crystallization of sixty years' critical research and reflection.

"Our Christian Heritage," by J. Cardinal Gibbons. A beautiful appreciation of Divine help and guidance.

"The Ambassador of Christ," by J. Cardinal Gibbons. A book of beautiful inspiration to those who sense the call to act as self-imposed preceptors of

the doctrines and tenets of the Catholic Church.

"The Faith of Our Fathers," by J. Cardinal Gibbons, now in the forty-seventh edition. Literally, it is a concise encyclopedia of Catholicism, aimed to inspire reverence for the truths of the Catholic Church.

"Synactical Manual of Liturgy," Rev. A. Vigorelli, S. S. (Murphy, \$1.00). "The Manual of Prayers for the Catholic Laity," Balt. Council Ed. (\$1.00). "Bible History" (Old and New Testament), Right Rev. R. Gilmour, D. D. "Practical Explanations and Application of Bible History," J. Nash, D. D. "Debarhe's Catechism,"—Sacred Heart Review.

A PROTESTANT SCOT ON JOAN OF ARC.

From Andrew Lang's "The Maid of France."

The name and fame of Jeanne d'Arc are, "in the catalogue of common things," like the rainbow; of things so familiar that an effort of imagination is needed before we can appreciate the unique position of the Maid in history. The story of her career, as one of her learned French historians has said, "is the most marvelous episode in our history and in all histories." She was the consummation and ideal of two noble efforts towards perfection. The peasant's daughter was the flower of chivalry, brave, gentle, merciful, courteous, kind and loyal. Late poets and romancers delighted to draw the figure of the knight, but Spenser and Ariosto could not create, Shakespeare could not imagine such a being as Jeanne d'Arc. She was the most perfect daughter of her Church. To her its sacraments were the very bread of life; her conscience, by frequent confession, was kept pure and as the lilies of paradise.

We are poor, weak creatures of ourselves. What have we to offer to Almighty God, that shall be fit to win His answer, His favor, and His help? We have everything to offer to Him. In the holy sacrifice of the Mass, we daily, in union with the priest, can offer to the Lord of heaven and earth, this tremendous sacrifice of the Body and Blood of Jesus Christ, Who is true God of true God, and perfectly equal to the Father and to the Holy Ghost. No words can express the dignity of this divine sacrifice, before which the attendant angels veil their faces with their wings. It is related of St. Andrew that he said to the tyrant:

"To the Almighty God I offer up a living sacrifice—not incense-smoke, not flesh of bellowing bulls, not blood of goats; but I offer daily to God, on the altar of the cross, a spotless Lamb, Whose flesh, after the believer has eaten and drunk its blood, the Lamb that was sacrificed remains entire and living."

"Jesus Christ," says St. John Chrysostom, "has ordained a sacred rite, and has changed the sacrifice, and instead of the slaughter of animals, He has commanded Himself to be offered up:" Do this in commemoration of Me."

What, then, should be our reverence and devotion as we assist at this Holy Sacrifice! No wonder that it is made our bounden duty, as it should be our delight, to assist at this holy sacrifice on every Sunday and holy-day of obligation throughout the year. Let us reflect seriously upon this great gift and grace of God, and fulfill our duty with glad and grateful hearts.—Sacred Heart Review.

THE HOLY SACRIFICE OF THE MASS.

In the holy sacrifice of the Mass, Jesus Christ Himself, true God and true Man, the Second Person of the Most Holy Trinity, becomes present on the altars of the Catholic Church; there He offers Himself in sacrifice to the eternal Father by the hands of His anointed priests just as really and efficaciously as He offered Himself to His Father on Calvary. As the catechism teaches us: "The Mass is the same sacrifice as that of the Cross." The bread and wine are changed into the Body and Blood of Christ at the words of Consecration, and then this most precious Body and Blood are offered up, first, for the honor and glory of God; second, in thanksgiving for all the graces He has bestowed on the whole world; third, in satisfaction to God's justice, for the sins of men; and then, to obtain all needed graces.

The manner in which the sacrifice of the Mass is offered differs from the sacrifice on Calvary in this respect, namely, that on the cross Christ really shed His blood and was really slain, while, in the sacrifice of the Mass, there is no real shedding of blood and no real death, because Christ, being risen again, can suffer no more and die no more. Nevertheless, there is the same Divine Victim, Jesus Christ, Who is also the Chief Priest, for the priest we see at the altar is only the representative of our Lord Jesus Christ, Who is, therefore, himself both Victim and Priest.

We are poor, weak creatures of ourselves. What have we to offer to Almighty God, that shall be fit to win His answer, His favor, and His help? We have everything to offer to Him. In the holy sacrifice of the Mass, we daily, in union with the priest, can offer to the Lord of heaven and earth, this tremendous sacrifice of the Body and Blood of Jesus Christ, Who is true God of true God, and perfectly equal to the Father and to the Holy Ghost. No words can express the dignity of this divine sacrifice, before which the attendant angels veil their faces with their wings. It is related of St. Andrew that he said to the tyrant:

"Jesus Christ," says St. John Chrysostom, "has ordained a sacred rite, and has changed the sacrifice, and instead of the slaughter of animals, He has commanded Himself to be offered up:" Do this in commemoration of Me."

What, then, should be our reverence and devotion as we assist at this Holy Sacrifice! No wonder that it is made our bounden duty, as it should be our delight, to assist at this holy sacrifice on every Sunday and holy-day of obligation throughout the year. Let us reflect seriously upon this great gift and grace of God, and fulfill our duty with glad and grateful hearts.—Sacred Heart Review.

"Their noontide never knows
What names immortal are;
'Tis night alone that shows
How star surpasseth star."

—JOHN B. TABB.

Few of John Banister Tabb's readers know anything about him as a man. Most of them know that he is a Catholic priest, a convert, and that he is of a recuse; but there their knowledge of the man ends. At the age of eighteen he knew so little about priests that he said to a certain Reverend Father: "Pardon me, but was your father a priest?" Father Tabb thought that the honor was handed down from father to son. That priest later converted Father Tabb, and gave him a rosary of Job's tears, which the poet-priest ever carries with him.

While very young, Father Tabb found an alpary-book which a Catholic had left. He took it to a devout old woman friend, a Methodist. She shrieked in affright: "Put that away!" she cried. "Put it out of your hands!" "But why?" remonstrated the youngster. "What harm can it do to me to glance through it?" Still, if only like, I shall burn it." "No, no, don't burn it," she said with superstitious reverence, "but don't read it. Put it away out of your hands." Father Tabb has the prayer book to-day.

He sketches a little in black and white, and often, while reciting in the classroom, he illustrated the poems with drawings on the blackboard. He never tires of Poe's stories, "The Arabian Nights," and the old fairy-tales, such as "Jack and the Bean-stalk." To hear him read "The Black Cat" or "The Cask of Montillado" is to have your fill of what he writes.

He has a wonderful ear for music and knows "Il Trovatore" by heart. He performs very well on the piano, but plays all by ear. He had a music teacher once, but he learned the selections from the teacher's playing; that was all—he never mastered notes. Almost every evening Father Tabb plays on the piano in the students' recreation hall, and the boys gathering about him, listen with delight. None need speak; Father Tabb will not allow that; a word would break the spell.

He never wears a beretta, the usual cap of the priest. When he wears anything on his head, it is a napkin or a damp or an aged straw hat.

He rises every morning at five, but no one knows at what hour he goes to bed. His little room is very plain; no carpet, only one small rug, two or three chairs, including an antiquated rocker, and a desk, the top of which is crowded with tins of his favorite students.

He uses tobacco in no form. He will never bid any one good-by. On commencement day at college he goes off to the woods by himself, and will not return till all the students have departed for their homes.

He writes his poems by fits and starts. Sometimes, in the middle of the night, he will arise and jot down one of those quatrains of his that lovers of poetry delight in.

His looks are not all prepossessing—a very small bald head, scaly complexion, cranioid neck, narrow frame, very round shoulders and long arms.

But in that slender chest beats a loving heart—how loving only his pupils know. His nature lacks not the milk of human kindness. In hours of difficulty—and those come to every college student—in hours of grief, whatever may be its cause, the students at Ellictott City find a *refugium peccatorum* in Father Tabb. Never too busy to receive them, no sorrow of theirs too trivial for his sympathy. He is indeed Father Tabb.

—PATRICK DEMPSEY IN EXTENSION.

If Harry Thurston Peck at Poe.
His Peck-ability to show,
"Tis well for him that such a foe
No longer can return the blow!"

His eyes had always been very poor, so poor that at times he could hardly see. Yet even this affliction he made matter for puns. "Who is speaking about my demise (dim eyes)?" he demanded, overhearing two of the

students commenting on his bad sight. "I am very much alive."

On one occasion he told the students that he intended to go to Baltimore and take his two weakest pupils with him. The younger and smaller boys vied with one another for the distinction, but all were disappointed. Father Tabb went alone to the oculist's.

His impaired vision often prompted Father Tabb to perpetrate a number of classic puns. He and the late lamented Bishop Curtis, of Baltimore, were fast friends. The bishop once, on leaving the poet-priest, remarked: "I shall meet His Eminence, Cardinal Gibbons, to-morrow; do you want me to ask from him any favor for you?" Father Tabb, who was rapidly losing what little eyesight he had, replied: "Oh, ask him to give me a see."

Recently the poet-priest has become afflicted with total blindness. That he bears his misfortune with cheerfulness, the following verse since composed clearly proves:

"There once were two brothers named Wright,
Who rose in early flight;
That much could go,
For he soared till he got out of sight."

He is eccentricity itself. At the lectures, which are given to the students from time to time by famous litterateurs, Father Tabb is never present. He shuns public notice. A noted poet and short-story writer lectured at the college one night. Next morning he called at Father Tabb's room and tapped at the door. It was opened slightly, and the unwelcome intruder caught an angry glance from a pair of weak, spectacled eyes; then the door slammed and the key turned in the lock.

On holidays at the college, when most visitors arrive, Father Tabb will not come down to dinner. He dines in his room, and he sees no one save the students or the servants. He has been known to enter the refectory, and at sight of a visitor beat a hasty retreat to his room.

There is a mutual respect and admiration between Cardinal Gibbons and Father Tabb, though neither has seen the other in years. When His Eminence visits the college, his almoner, which he does about twice a year, Father Tabb retires to the seclusion of his room, and there remains till the Cardinal is gone. Yet the Cardinal and he correspond, and Father Tabb sends him witty poems—perhaps puns, too.

Father Tabb loves Poe and Coleridge, and he speaks lovingly of "my Shelley and Keats." Any one who has heard him recite "The Ancient Mariner," or "The Raven," or "The Bells," will never forget it. So keenly does he admire Poe that he makes monthly visits to his grave in the old Westminster churchyard, at Fayette and Green streets, Baltimore, where he kneels in prayer. So enthusiastic is he in his admiration of the author of "The Bells," that every day he recites to his pupils a portion of his poetical works. "Young men," he tells them, "Poe never had an equal. He was the poet of all poets—that's why I advise you all to read his work. Don't give me any cursory readings, but digest what he writes."

Sidney Lanier and Father Tabb were fast friends. One day they strolled through Baltimore. An old negro woman who saw them laughed merrily, and called to her daughter: "Fo' the good Lord's sake, chile, come a-here and see the two skinniest old goats yo' ever set yo' eyes on!"

He sketches a little in black and white, and often, while reciting in the classroom, he illustrated the poems with drawings on the blackboard. He never tires of Poe's stories, "The Arabian Nights," and the old fairy-tales, such as "Jack and the Bean-stalk." To hear him read "The Black Cat" or "The Cask of Montillado" is to have your fill of what he writes.

He has a wonderful ear for music and knows "Il Trovatore" by heart. He performs very well on the piano, but plays all by ear. He had a music teacher once, but he learned the selections from the teacher's playing; that was all—he never mastered notes. Almost every evening Father Tabb plays on the piano in the students' recreation hall, and the boys gathering about him, listen with delight. None need speak; Father Tabb will not allow that; a word would break the spell.

He never wears a beretta, the usual cap of the priest. When he wears anything on his head, it is a napkin or an aged straw hat.

He rises every morning at five, but no one knows at what hour he goes to bed. His little room is very plain; no carpet, only one small rug, two or three chairs, including an antiquated rocker, and a desk, the top of which is crowded with tins of his favorite students.

He writes his poems by fits and starts. Sometimes, in the middle of the night, he will arise and jot down one of those quatrains of his that lovers of poetry delight in.

His looks are not all prepossessing—a very small bald head, scaly complexion, cranioid neck, narrow frame, very round shoulders and long arms.

But in that slender chest beats a loving heart—how loving only his pupils know. His nature lacks not the milk of human kindness. In hours of difficulty—and those come to every college student—in hours of grief, whatever may be its cause, the students at Ellictott City find a *refugium peccatorum* in Father Tabb. Never too busy to receive them, no sorrow of theirs too trivial for his sympathy. He is indeed Father Tabb.

—PATRICK DEMPSEY IN EXTENSION.

It is twice said of heaven, first by a prophet and then by an apostle, that its joys are absolutely inconceivable by the mind of man, and that these joys have been prepared by God for those who love Him; "prepared," as if God had taken pains about them and spent time over them, in order to make them a gift worthy of His magnificence.

AFTERMATH OF THE EARTHQUAKE.

From various newspaper stories describing the scenes during the days following the terrible catastrophe in Sicily and Calabria, the following notes have been gleaned as being of special interest to Catholic readers. They help to show the self-immolating activity of the pastors of souls among their stricken flocks.

VENERABLE CARDINAL'S HEROIC WORK.

The refugees who have arrived in Rome from Messina are loud in their praise of the courage and self-sacrifice displayed by Msgr. Arrigo, the Archbishop of Messina. His Grace, who was praying in chapel when the earthquake occurred and remained in prayer till relief arrived, has fixed his quarters among the ruins of his palace, and assisted by priests who have escaped death, spends all his time passing from place to place ministering to the wants of the injured and dying, and encouraging the rescue parties to further efforts. Cardinal Navia

FIVE-MINUTE SERMON.

Fifth Sunday After Epiphany.
"An enemy hath done this" (Matt. xii. 28).

RESISTING THE DEVIL.

To-day's Gospel is explained by our Lord Himself a little further on in answer to a question of His disciples. He tells us that by the good seed in the parable are meant "the children of the kingdom"—i.e., good, faithful, practical Christians; that the wicked are the cockle appearing in the field of the Church.

There are some who trouble themselves about the question why God should ever have permitted evil to exist at all; perhaps they will even go so far on that account as to impugn the wisdom of God. Why, they ask, since God is almighty, should He have permitted evil to exist when He could have prevented it, especially since the result of it is the loss to so many of His creatures of the end for which they were created?

Now, while to-day's Gospel suggests this problem—a problem that has troubled man's mind for ages—the same Gospel suggests also the solution: not, indeed, that it gives a complete answer to every question we may ask, but the solution of the problem so far as its practical bearing on the difficulties in our own daily life and work is concerned. And why should we seek to fathom the depths of the eternal counsels of the Creator, asking why He does not root up the cockle in His creation? We know, and it is enough for us, that there is an Almighty, All-wise, All-good, All-loving God, and, on the other hand, the fact of the existence of evil is evident to us.

Whether the reasons we can give for this fact are satisfactory to us or not, the fact itself remains as it is. The enemy has sown his bad seed, and the mixture of good and evil is there and stirs us in the face, wherever we go and whithersoever we turn.

Whether we understand the reasons for this or not, of this one thing we may, in any case, be sure, that for everything God does or permits He has His own sufficient reason. It is blind folly for us to seek with our puny minds to penetrate too deeply into the mysterious side of God's providence. Let us then be content with the explanation of our Lord, that the cockle is allowed to remain for the good of the wheat. It is through combat with the powers of evil that we are made strong and perfect.

History tells us of a great general who was informed by his side-de-camp that a certain regiment directed to take possession of a hill could gain no foot of ground, owing to the tremendous fire of the enemy's artillery planted on top of it. But the chief commander, knowing what his soldiers could do, coolly turned his back on the messenger with the words: "Forward, then; let them first take the battery." And the record further tells us that this was done, not without great loss on the part of the attacking force, yet done it was at last.

And it shall be with the battle we have to fight, if we will but remember that our trials and difficulties, however great they may seem to us, are only such as thousands before us have suffered and surmounted. We have first to take the battery. The battery, the enemy uses against us is our own passions.

If we overcome our evil inclinations the victory is ours. "He only earns his freedom and existence who daily conquers them anew." The conflict with evil may be under disheartening conditions, but there is never any reason to despair. The steady progress of good and righteousness proves that the struggle is not made in vain. Remember, therefore, the words of St. Bernard: "That which tides the combatant crowns the conqueror."

SAC IS A TEACHING FORCE.

WHY THE CHURCH HAS HER OWN SYSTEM OF EDUCATION.

The dedication of a handsome new school for the Star of the Sea parish in San Francisco last week, was the occasion of a brilliant address by the Rev. Peter C. Yorke who spoke on the needs of Catholic education. He touched upon his accustomed facility, the salient points in present-day tendencies, and emphasized the value of what the Catholic Church has to offer in the way of education.

The foundation of a school in a parish is, as you know, no less important than the foundation of the parish itself, he said. The parish is the standard for the present; the school is the hope for the future. The parish is established in order that we may have the conveniences of religious worship. The school is established in order that your children may be taught to be Catholics, as you are Catholics and as your fathers before you through many generations of the Saints followed the same faith. The Third Plenary Council of Baltimore, in a pastoral letter to the people of the United States, used these weighty words:

"No parish is complete until its schools are adequate to the needs of its children; and the pastor and people of such a parish should feel that they have not accomplished their entire duty, until this want is supplied."

A TEACHING CHURCH.

Remember this: The Catholic Church is essentially a teaching church. Her great mission is to go forth and teach all nations. She comes into the world challenging humanity. She says: "I come not here at your invitation; neither am I here because you allow me to come. I come at the behest, at the command of God, and I am come to teach you." "Make disciples of every creature," said Christ to His own disciples.

This is why the Church to-day has her system of education. She realizes that if she is to carry out her mission of teaching all nations, she must adopt the very same methods as the nations find it necessary to adopt now. This is the reason for our parish schools, our colleges, and our universities. The Church must have her system of education because the only way she can reach the rising generations is by those common arguments without which any teaching is now impossible.

WHAT EDUCATION MEANS.

Now what does the Church mean to give the children whom she asks to come to her? Education means character-building. And when I speak of character building, let us not imagine that your children's characters are built as you build a house, by placing a brick here, a stone there and a stick somewhere else and adding it as the structure advances.

Character is growth. The soul of man is something like a plant. It is like his own body. It has its own natural powers and those powers must be drawn out and developed. You may have a plant that will grow up strong and vigorous; or a plant gnarled crooked and distorted and stunted. It is the environment, the surroundings, the treatment they get that makes them different. It is the same with the soul. The soul may develop into a character that is strong, sterling and vigorous, or a character that is unlovely. The development will depend altogether on the training it receives; on the education.

Education does not mean merely to read and write and tote up figures. The three R's are merely the instruments of education. Education means that the powers of the soul are helped so that the reason reasons rightly and the wills correctly. And it is this that makes character. The man who cannot think is not educated. And the man who, although he can think, has not his will attuned to act with his intellect, is not educated.

The whole man must develop both in intellect and will. And if he has this combination, the harmonious development of the intellect and will, he has character; he has education. And it is for character building that this school is erected.

WHAT OUR SCHOOLS STAND FOR.

That is what this school stands for; for Christian education. That is the reason why we do not confine ourselves to building little shacks to gather our children in after the other school houses have closed. That is why we are not satisfied with the Sunday-school. Some years ago some Protestant clergymen decided the one way to solve this problem of Christian education was to allow the clergyman to come for one half hour a day to the school and instruct those children whose parents were willing they should receive a religious education. This is done in some places and they thought it would settle the whole question here. But you know very well that kind of thing is not Christian education. You know very well that little dab of whitewash will not make a man a Christian. We must remember here that no matter how much we may say for our Public schools, the reason they are non-sectarian is not because non-sectarianism is a good thing in itself, but because there is no other way of getting around the problem. The only way we can have Public school education in this country, it seems to me, at least under present conditions, is to keep all religion out. This, of course, introduces non-sectarianism and does not make for religious education.

IMPREGNATED WITH CHRISTIANITY. How, then, are we to get Christian education? By giving one-half hour instruction during the day, or sprinkling the public school text books with holy water? The Chistian system of education means a system of education founded on Christian principles; that even reading, writing and arithmetic must be impregnated with Christianity; above all things, that the atmosphere of the school must be Christian; that when the child come in here on Monday morning, he must know the atmosphere is the same as it was on Sunday in the church. His religion must follow him all through the week; through Monday, Tuesday and Wednesday. And when his tired eyes grew weary of the text book and roamed about the room, they will fall upon the cross, the symbol of Him, who long ago in Judea, said in words that have rung to the uttermost ends of the earth. "Suffer the little children to come unto Me, for of such is the kingdom of heaven"—Catholic Telegraph.

ART OF ST. JOHN.

WONDERFUL GOSPEL WHICH BEARS HIS NAME.

Art is the right way of doing anything. St. John has something to do, and what he does is done under the breath of the Spirit of God. His soul, always full to the brim of the love of His Master, always ready to pour forth that love upon others, does so in a supreme act of devotion in the splendid monument which bears his name. That monument dazzles while it attracts. It stands alone among the works of the human race, a'one in its glittering combination of artistic excellence, alone in its sublime unity and variety, alone in the loveliness of the theme and the superb humanity of its treatment.

ART OF ST. JOHN.

ANOTHER IRISH "DEGENERATE."

Mr. George Moore and Mr. Michael McCarthy take the position that Ireland is too virtuous. In the celibacy of the clergy and the chastity of the women of that country they perceive the causes of the material decline of that much-afflicted country. And now comes the great pundit, the Rev. Dr. Mahaffy, the man of *belles lettres*, the Hellenic oracle, the interpreter of poets, the universal pedagogue, "the General," as he is flatteringly dubbed by an army of small admirers, to tell us that the English who settle in Ireland "easily assume the virtues and the vices of the natives." So he is reported in the columns of The Public Ledger. He mentions the chastity of the women as a virtue. Now, in this he differs altogether from the other two oracles we have named, for these do not regard female chastity as a virtue, but the contrary. They attribute that defect in the national character to the influence of the Catholic priesthood. But the more for seeing "General" finds the cause of it in a totally different influence, hitherto unknown and unsuspected. He says:

The virtue of the women is often attributed to the influence of the Roman Catholic Church, but it was not until after the spirit of Puritanism pointed out the faults of the Irish people that the Catholic Church went to work to reform the morals of Ireland.

The "General" is still the only one. He is truly original.

Poor, ignorant mortals like ourselves long lay under the delusion that Ireland had been known for centuries, before "the curse of Cromwell" was heard of in the country, that it was known all over Europe as "the island of saints

FITS CURED

Over two testimonials in one year. Sole Proprietors—

TRENCH'S REMEDIES Ltd., Dublin.

For proof that fits can be cured write to Mr. W. J. TRENCH, 134, Tynall Avenue, Toronto, for pamphlet giving full particulars of simple and safe treatment, 20 years' experience.

Sold on 30 Days Trial.

You should get the Angle book and read about the lamp. Write us for catalog.

The 1900 Washer Co., 355½ Yonge St., TORONTO, Ontario.

and scholars," and that St. Bridget and St. Patrick had raised the standard of pure living for women and men among a people naturally disposed to lofty ideals even before they had known the teachings of Christ. It is not many years since Dr. Mahaffy told cultured audiences in Dublin that ancient Irish literature "had neither decency nor wisdom in it to attract the student, and it is only a few weeks since he had to eat his own words on the subject and plead for a study of the same literature, in the halls of Trinity College! Even the ancient pagan epics are singularly free from indecent allusions—therein differing widely from the old Latin literature.

Character is growth. The soul of man is something like a plant. It is like his own body. It has its own natural powers and those powers must be drawn out and developed. You may have a plant that will grow up strong and vigorous; or a plant gnarled crooked and distorted and stunted. It is the environment, the surroundings, the treatment they get that makes them different. It is the same with the soul. The soul may develop into a character that is strong, sterling and vigorous, or a character that is unlovely. The development will depend altogether on the training it receives; on the education.

Dr. Mahaffy charged that the characteristic vice of the men of Ireland is intemperance. Who taught the Irish peasant that it was no vice to get drunk but the Cromwellian settlers who got the confiscated lands of the Catholic gentry? Let him read the "Recollections" of Sir Jonah Barrington. There he will find many a graphic illustration of the drinking habits of that class of Cromwellian descended gentry. They brought to Ireland the custom of drinking hard, as they brought to New England the custom of divorce and remarriage. They were wonderful reformers of social habits, those exemplary Puritan Fathers, in both continents.

Ulster is largely Protestant. Its people drink more, man for man, or woman for woman, than those of any other part of Ireland; and it is the only portion of Ireland where the blot of illegitimacy, is measurably a reproach.

Se is one of the most immoral countries in Europe, and its people are mostly Presbyterian. It is remarkable

that such social peculiarities should have escaped the attention of "General" Mahaffy while he was sweeping the horizon with his powerful telescope.

Cardinal Moran points with pride to

the fact that Ireland is the only country

in Christendom which never had a divorce court.

The distinguished pedagogue from Dublin University has failed to perceive that phenomenal fact—or, if he perceived it, he thought it prudent to pass it over.

But we live in a strange era. One set

of critics blames the people for the posse

sion of too much virtue, while another tries to steal the credit for this

possession from the Church wherein

celibacy is the rule and chastity the bright particular star.

We need a new

Ezop to point the folly of the era of a

Mahaffy, a MacCormac and a George

Moore in some witty fable like that of

the old man and his ass.—Philadelphia Catholic Standard and Times.

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

FEBRUARY 6, 1909.

surance Co.

LONDON, ONT.

OY INCREASE over

15 per cent.

20 per cent.

ents. SPLENDID

ERS.

E, Managing Director

AGEfree and comfortable
es of an Endowment
e procured in early

ore certain, safer or

ich to accumulate a

e's later years than

wment insurance.

consult one of
t everywhere**an Life**

any

-

TORONTO

AT**COMFORTABLY
and Panelling****FONTS
DESKS**

d. Dundas, Ont.

utiful Easter Postals, Crosses,
e, and your name in gold on
cents. Norman Peel Manu-

o., London, Ont.

**Keele's Liquid
tract of Malt**Canadian Barley
Malt is made from
selected barley in such
a way as to change
all the constituents
of the grain into easily
digested nutriment,
adding hops to this
product gives the properties
of a nervous
tonic, inducing sound
and refreshing sleep.
O'Keele's Liquid Extract
of Malt is made solely
with this object in view
at the best cost.

W. LLOYD WOOD,

Toronto
General Agent**minion Land****FOR SALE**minion Land open for Homestead
option entry may be acquired
purchase of scrip issued by the
Interior.**Teer Bounty Scrip**he purchaser to take up two
quarter sections and after
option or near the land and entitling
or keeping stock thereon for
years he will receive a patent
crown. Homestead entry may
for another quarter section ad-
and under the pre-emption law
one section may be
at Three dollars per acre.Lands in
Law and Lethbridge District

ICE OF SCRIP \$800

urther information and scrip

CALY & CO.
Phone Main 5705
ter st., Toronto, Ontario.**EELY & CO. WATERLOO**
(West Troy), N.Y.
CHURCH, CHIME
SCHOOL & OTHER
BELLS**CHATS WITH YOUNG MEN.**
Fortunes Without Men Behind Them.

We have seen many painful examples during the past few months of the failure of wealth to produce happiness. We have seen that a fortune without a man behind it does not stand for much. The X-rays of public investigation have revealed some ghastly spectacles.

A number of rich men who were in positions of great responsibility and trust at the beginning of the recent financial panic, some have committed suicide, others have died from the effects of the disgrace which they had brought upon themselves and their families, and still others have suffered tortures, not so much because of their wrongdoings, as from the fear of disclosures.

A few months ago these men were supposed to possess the things which make men happy. They had what all the world is seeking so strenuously—money. They lived in palatial homes, were surrounded with luxuries, and yet the moment misfortune came, what they called "happiness" fled as though it had the wings of a bird.

These men felt secure because they had that which most everybody is struggling so hard to get. They had supposed themselves so firmly entrenched in the wherewithal of life, so buttressed by their "solid" investments, that nothing could shake them.

But, almost in the twinkling of an eye their foundations slipped from under them, their reputations vanished and instead of being the big men they thought they were, they not only found that they were nobodies, but also that their "happiness" had flown with their reputations.

But happiness is not such a transient visitor as that. If these men had had the genuine article, no panic could have shaken it, no fire could have burned it up, no ocean swallowed it up.

Real happiness is not a fluttering, fly-away unreality. It is not superficial. It does not live in things. It does not depend upon money. It is a quality of character. It inheres in personality. It consists in facing the right way, no matter how much money he may have, can ever be happy.

The trouble with many men who went down in the panics was that they put the emphasis on the wrong thing.

Man is built upon the plan of honesty, of rectitude—the divine plan. When he perverts his nature by trying to express dishonesty, chicanery, and cunning of course he cannot be happy.

The very essence of happiness is honesty, sincerity, truthfulness. He who would have real happiness for his companion must be clean, straightforward, and sincere. The moment he departs from the right she will take wings and fly away.

Emphasizing the Wrong Thing.

What a pitiable thing it is to see the human race chasing the dollar—material things—trying to extract happiness, to squeeze joy out of money alone!

How little people realize that the very thing they are hunting lives in themselves or nowhere, that, if they do not take happiness with them, they may hunt the earth over without finding it.

Happiness is a condition of mind. It is fundamental principle, and he who does not understand the principle cannot possibly be happy.

All the misery and the crime of the world rest upon the failure of human beings to understand the principle that no man can be really happy until he harmonizes with the best thing in him, with the divine and not with the brute. No one can be happy who tries to harmonize his life with his animal instincts. The God (the good) in him is the only possible thing that can make him happy.

Real happiness cannot be bribed by anything sordid or low. Nothing mean or unworthy appeals to it. There is no affinity between them. Founded upon principle, it is as scientific as the laws of mathematics, and he who works his problem correctly will get the happiness answer. O. S. M. in Success.

Mastering a Book.

Comparatively few people know how to read a book. First of all, nobody should undertake to read a book that is not provided with an index. Secondly, he should only read a book that makes him think—the book that strikes the deepest root in his memory and understanding. One of the educational maxims of the Jesuits is, that hard labor gives discernment. The maxim indicates that, in the judgment of these experienced educators, it is not working at the easy but at the difficult mental task that gives intellectual perception.

"Men walk through a mountainous country not only for the pleasure to be derived from the scenery, but for the sake of the physical vigor which comes from climbing hills," and the simile may be drawn that the man who masters a book which keeps his mind on the stretch is like the mountain climber, braced up by effort. He lays down the book refreshed, invigorated, and trained to master a more difficult book. He becomes stronger by effort. This is just as true of mental as of physical exertion.

If children could only know how soon life ends for one who is without hope, they surely would give the kind words, the little aids that mean so much. The father may claim the children's loving honor for his achievement long after the mother is forgotten, but the little close love that means so much to a woman need never be denied her because it is not wearying and a mother needs it and without it her life is very sad.

"I forgot to say good-bye to mother," said a young man at the gate one evening.

"Oh, come on!" said his companion. "What's the use of that? Just going to the hall."

"I believe," the other hesitated, "I should feel better if I told her good-bye." "God bless that boy," I thought. Some day he will go thus and say good-bye, and returning find that the lips that loved him so have kissed him for the last time.

best way to fulfill the injunction is to keep the spirit above. Courage, hope, what can a man not do with these? What is he able to do without them? Courage is an elixir of life, giving power both to mind and body.

It strengthens the sinews, it revives the spirit. It makes life, indeed, worthy living. "But," it may be asked, "how can a person gain courage who is not born with it?" There are two requisites. (1) He believes that what he is doing is worth doing. (2) He must feel that of all the things in the world, it is the thing that calls him.

With these convictions, he is equipped with weapons that shall level every obstacle, make a path through every maze—for these are born courage and faith.

OUR BOYS AND GIRLS

Gratitude.

If we are bound to pious sentiments and benevolent manners towards all, how much more so towards those generous beings who gave us proofs of their love, of their compassion, of their indulgence.

Commencing from our parents, let there be no one who, having afforded us some liberal aid by deed or by counsel, may find us unkind of his benefits.

These men felt secure because they had that which most everybody is struggling so hard to get. They had supposed themselves so firmly entrenched in the wherewithal of life, so buttressed by their "solid" investments, that nothing could shake them.

But, almost in the twinkling of an eye their foundations slipped from under them, their reputations vanished and instead of being the big men they thought they were, they not only found that they were nobodies, but also that their "happiness" had flown with their reputations.

But happiness is not such a transient visitor as that. If these men had had the genuine article, no panic could have shaken it, no fire could have burned it up, no ocean swallowed it up.

Real happiness is not a fluttering, fly-away unreality. It is not superficial. It does not live in things. It does not depend upon money. It is a quality of character. It inheres in personality. It consists in facing the right way, no matter how much money he may have, can ever be happy.

The trouble with many men who went down in the panics was that they put the emphasis on the wrong thing.

Man is built upon the plan of honesty, of rectitude—the divine plan. When he perverts his nature by trying to express dishonesty, chicanery, and cunning of course he cannot be happy.

The very essence of happiness is honesty, sincerity, truthfulness. He who would have real happiness for his companion must be clean, straightforward, and sincere. The moment he departs from the right she will take wings and fly away.

Emphasizing the Wrong Thing.

What a pitiable thing it is to see the human race chasing the dollar—material things—trying to extract happiness, to squeeze joy out of money alone!

How little people realize that the very thing they are hunting lives in themselves or nowhere, that, if they do not take happiness with them, they may hunt the earth over without finding it.

Happiness is a condition of mind. It is fundamental principle, and he who does not understand the principle cannot possibly be happy.

All the misery and the crime of the world rest upon the failure of human beings to understand the principle that no man can be really happy until he harmonizes with the best thing in him, with the divine and not with the brute. No one can be happy who tries to harmonize his life with his animal instincts. The God (the good) in him is the only possible thing that can make him happy.

Real happiness cannot be bribed by anything sordid or low. Nothing mean or unworthy appeals to it. There is no affinity between them. Founded upon principle, it is as scientific as the laws of mathematics, and he who works his problem correctly will get the happiness answer. O. S. M. in Success.

Mastering a Book.

Comparatively few people know how to read a book. First of all, nobody should undertake to read a book that is not provided with an index. Secondly, he should only read a book that makes him think—the book that strikes the deepest root in his memory and understanding. One of the educational maxims of the Jesuits is, that hard labor gives discernment. The maxim indicates that, in the judgment of these experienced educators, it is not working at the easy but at the difficult mental task that gives intellectual perception.

"Men walk through a mountainous country not only for the pleasure to be derived from the scenery, but for the sake of the physical vigor which comes from climbing hills," and the simile may be drawn that the man who masters a book which keeps his mind on the stretch is like the mountain climber, braced up by effort. He lays down the book refreshed, invigorated, and trained to master a more difficult book. He becomes stronger by effort. This is just as true of mental as of physical exertion.

If children could only know how soon life ends for one who is without hope, they surely would give the kind words, the little aids that mean so much. The father may claim the children's loving honor for his achievement long after the mother is forgotten, but the little close love that means so much to a woman need never be denied her because it is not wearying and a mother needs it and without it her life is very sad.

"I forgot to say good-bye to mother," said a young man at the gate one evening.

"Oh, come on!" said his companion. "What's the use of that? Just going to the hall."

"I believe," the other hesitated, "I should feel better if I told her good-bye." "God bless that boy," I thought. Some day he will go thus and say good-bye, and returning find that the lips that loved him so have kissed him for the last time.

A Resolution.

This is the story of an ordinary, everyday kind of a boy, who, by keeping one resolution which he formed a few years ago, has made an interest for himself in more ways than one. While at school, there was no complaint of his tardiness or of neglected lessons; but there were many of his too great love of fun. When he went to work, there was the same complaint. He was alert and quick to

Catarrh Cannot Be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it, it is necessary to take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a new remedy. It is probably one of the best physicians in the country for years and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers. A strong dose of Hall's Catarrh Cure is sold by all Druggists, 75¢. Take Hall's Family Pills for constipation.

Dr. F. J. CHEENEY & CO. Toledo, O.

Sold by all Druggists, 75¢. Take Hall's Family Pills for constipation.

understand, but his love of fun was too predominant. He and another boy in the same office often made it too lively for their elders.

He was reprimanded several times, and finally told that his father would be spoken to. To use his own words, this boy did a lot of thinking that night. The next day he performed his work in subdued spirit. When opportunity offered he spoke to the one in charge, though his first words were not very propitious. He said: "Mr. ——, how much do you earn a week?"

The man looked up, quick to resent this seeming impertinence, but something in the boy's earnest tone made him reply: "Oh, about \$25."

"Whew—" There was a prolonged whistle. That was a colossal sum to the boy, who said: "That will do for me, I guess. Now, if you will put me in another room, I'll stop fooling, settle down, and learn this business. I like it."

WHAT AN OLD MISSIONARY SAID.

REV. RICHARD W. ALEXANDER.

A true story, written for the Missionary.

"Father Alexander," said a gray-haired missionary to me one day, "You are getting to be a famous story-teller. Why don't you tell the brethren the value of inspirations? The mistake of putting aside a desire to do something that has just come into the mind, because it is not the usual routine, or because it may inconvenience the person to whom it is suggested some act of supererogation to say. Now, there is a new idea to write about!"

"But, Father," I ventured to say, "I don't think I catch your meaning."

"If I illustrated it by personal experience, will you take me up?"

"I will, indeed," I said warmly, for this was a priest who had grown gray in the mission field, and one whom I revered as a saint.

"Well, I'll tell you," said he, leaning back, and folding his hands thoughtfully.

"About two weeks ago I was sitting in my room writing. My room faced a noisy street, and all day long, trolley cars, wagons, carts, and the people passed by in a continuous stream. I rarely went to the window. I wrote at my table, and I said my Breviary, walking up and down. The city noises had ceased to be a distraction to me, and my prayers were as fervent as when I was in the church. That afternoon I was writing a letter and had come to a stop; suddenly a thought came to me: Go to the window! I hesitated a moment for it was not my wont to appear at the window, but the thought urged me: Go once!"

"I sprang to my feet, and went to the window. I saw a crowd, and a trolley car had stopped in front of our door. Mutterings were heard like summer thunder far away, and I saw dozens of men trying to hoist the wheels from a crushed human form. The car had been emptied, and they succeeded. When the white face of the man appeared, instinctively I snatched my stole that was on a chair and, raising my hand, gave him conditional absolution, and (if he were a Catholic), the plenary indulgence in *articula mortis*. It was the power of a minute or two, and then I saw men lifting him up, and carrying him directly to our door. I rushed down stairs, but the door had been opened, and the poor man lay on the floor in the vestibule while the morbid crowd was shut out.

"They made way for me, but all was over. He was dead. The car had gone over his breast. I looked at him. He was one of my own parishioners; a good man, who had been to confession to me only a week before. Father said one of the men who carried him, he was breathing when the car wheel was lifted."

"Yes," said another, "he breathed while we were carrying him in here. It was the nearest place, and he is a Catholic."

"She loved, because she is mother, or because she is a necessity?

By this time her early vigor is gone, and with it, alas, whatever beauty she may have had. She is no longer attractive and is only "Dick's mother," or Helen's "dood mamma." The hopes and aspirations and little vanities that spiced her life are gone, and too plainly her eyes see the oblivion that comes so early to the many-times mother.

If children could only know how soon life ends for one who is without hope, they surely would give the kind words, the

THE PRIEST.

LITTLE DO WE REALIZE OUR INDEBTEDNESS TO HIM.

He stands at the foot of the altar in his snowy vestments, his altar boys around him; he ascends the altar steps alone.

Without him there would be no Mass, no confessions, no Communions.

Of all that great churchful of people at last Mass he is probably the only one fasting. The rest had their fragrant coffee, their Sunday morning's breakfast hours ago. That is a long fast. Try it some Sunday. It will give you a headache, make you feel half sick—but try it, anyway.

He stands at the altar alone.

Other men have come from homes where wives and children await them; he put that possibility away from him years ago.

Other men meet on the streets, stand and chat, argue politics and so on by the hour.

Other men choose their place of residence, their associates; he goes where he is sent.

How different from the rest of the world when he is in the confessional.

When we are sick or worried or annoyed we speak sharply even to our dear ones and find ready excuse for ourselves for so doing. Suppose he allowed such things to make him short and irritable with us when we go to confession?

We get out of patience, disgusted with people when they will not do as we think they should. What if he became disgusted with us when we go to him week after week, month after month, with almost the same story of weakness, unfaithfulness and sin?

When people will not do as we want them we leave them alone after awhile to go their way. What would become of us if he let us go our way?

We fly to others with our troubles. He has the sorrows of hundreds brought to him. Think that he does not feel for his people and suffer with them in their actions?

And when we do feel grateful to him, how seldom let him know.

We are not bound of course, to thank the priest for what is his duty to do, but his heart is human after all, and gratitude and appreciation are without doubt, as consoling to him as to us.

In that most beautiful and most holy relation which exists between the priest and his people all are equally bound before God; he is "so to watch as to give an account of our souls;" we to profit with the greatest care and faithfulness by what God sends to us through him.

St. Francis de Sales says that we should regard our priests "with a reverence that does not diminish our affection and an affection that does not diminish our reverence."

A priest once promised a certain woman that a favor from God should be granted her. He promised it "in the name of God." It was granted. A dear Protestant relative to whom that woman told the circumstances said: "As God's minister and representative, he stands in the place of God to you. When he promises you a thing "in the name of God" it has to come true." Wonderful answer from a Protestant! Wonderful consolation to us, when "in the name of God" the priest pronounces the words of absolute over us and bids us "Go in peace."

In his care and watchfulness over us we have a type of the loving care of the Father who gave him to us. In the sacrifices he makes for us there is a symbol of the infinite sacrifice of One whose humble follower he is and from whom he receives whatever beauty of character he possesses, as the tiny pool reflects the glorious sun. In his wisdom and knowledge for us there are shown the workings of that spirit of truth and holiness whom the Father promised to send in his Son's name unto His Church.

Never in this world shall we realize what we owe to the priest. We are too full of our own wants and needs and we take our blessings too much for granted to think a great deal about it. But if we ever save our souls, it will be under God, through his help.

Them having more knowledge and seeing more clearly than we do here, we shall comprehend what our priests have done for us.

Then we shall regret, if regret can enter that happy place, that we did not more often cheer his heart by gratitude and obedience.

Let us, then, reverence him, obey him, love him with a holy affection and thank God for him.

Let us pray day and night that our dear Lord will comfort and strengthen him here and reward him for all eternity among his saints in heaven hereafter. The Monitor.

OUR TASK.

Our chief task in this world is to secure the salvation of our immortal soul. Our duties to God and our duties to neighbor are intimately connected with our soul. It is in fulfilling our duties to God and our duties to our neighbor that we fulfill our duty to our soul. It is a trinity of duty interchangeable, but it has its beginning in ourselves by the proper use of our faculties inspired and assisted by the grace of God. How great is the dignity of the soul made to the likeness and image of God! The chief of the apostles says: "God hath given us most great and precious promises, that by them we may be made partakers of the divine nature, flying the corruption of the concupiscence which is in the world." It is God's wish by our course

with His grace we become truly spiritual and perfect men — the objects of His blessings here on earth and the participants of His glory and happiness in heaven. He makes provision to this end for all the soul's needs. His grace is ever ready to assist us, and through His aid by our co-operation with it, our preservation and sanctification will be attained.

The soul, therefore, is the nobler part of man. It is spiritual in its character, lofty in its aspirations and immortal in its nature. It is a prisoner in the body

and longs for release. It is sighting for happiness it fails to find here, and realizes it must return to God whence it came to partake of the peace and happiness it justly craves. All this the soul is in its innocence and all this God would have it ever be through His grace.

But how changed is all this by sin. Innocence, the beauty of the soul, peace and happiness, its life, are ruthlessly torn away by sin. The freedom which it should ever know is changed into dire slavery by man's giving over to his base nature and his life is taken by the cruel monster sin, and death, spiritual death is brought upon it, from which the mercy and power of God alone can rescue and restore it. Out! If at first the soul's voice could be heard, how loud would be the protest against its murder, but, plunged deeper in sin, the little voice within grows fainter and fainter until its only occasional and infrequent gasp tells us that conscience is all but dead.

The time which God gives us here to save our souls and to sanctify them for eternity is frittered away by our yielding to idle thought and forbidden pleasure and the soul is eventually brought to spiritual ruin and cut off forever from eternal happiness. How different the life marked out for the soul by his Creator, God. Made to His own divine likeness it was to grow more like Him by grace every day. Illuminated with His light and inflamed with His love, the soul, by union with Him, was to reflect His glory and show forth His goodness among men, and lead them in turn to glorify Him. But all these designs are defeated and all this good lost, because one idles away his time by staying outside the vineyard of the Lord.

Let us, then, realize that the good life cannot be an idle life. We have much to do and but little time in which to do it, but all sufficient for the purpose if we would work earnestly. Do we not remember what holy writ tells us, "that we must give an account of every idle word we say?" So let us be up and doing and labor zealously by word and deed to do our duty to God, our neighbors and ourselves. Working and praying and working in God's vineyard which, for most of us, is this world and its opportunities for good which it offers and God the Father, the Master of the vineyard, will sustain us through the burdens of the day and the heat, and His divine Son will give us the reward of eternal happiness with all His faithful blessed ones in heaven.

Now is long that we shall have to do our task. A few years and all comes to an end. Unlike, too, the labors of the body, those of the soul grow lighter with time. Our Lord tells us to take His burden on us and we shall find it light, take His yoke and we shall find it sweet, and then He assures us that we have but to follow Him and we shall find peace and rest to our souls, and this rest will be the promise and the reward of the rest and peace and joy He has in store in heaven for all who will persevere to the end in loving and serving Him.—Bishop Colton in Catholic Union and Times.

A STINGING REBUKE TO BIGOTS.

FATHER BUEL, A CONVERT, SAYS THE CATHOLIC CHURCH HAS ALWAYS TAUGHT THAT RELIGIOUS LIBERTY AND FREEDOM OF CONSCIENCE AND WORSHIP SHOULD BE ALLOWED TO THE SINCERE AND HONEST OF EVERY PERSON.

In the course of a recent sermon at the Solemn High Military Mass in the Church of the Gesu, Philadelphia, Rev. David Buel, S. J., explained the Catholic attitude on "Church and State." Father Buel formerly was president of Georgetown University. He is a son of General Don Carlos Buel, of Civil War fame, and a convert to the Catholic faith. He said in part:

LABORING UNDER A SAD MISTAKE.

"We are surprised to hear that large numbers of our non-Catholic fellow-citizens are honestly convinced that we Catholics who understand thoroughly the teachings of the Church and are loyal to them, must renounce as wholly wrong, and only to be tolerated first, complete separation of Church and State; secondly, full religious liberty; thirdly, freedom of conscience; fourthly, freedom of speech; fifthly, freedom of the press; and that a loyal Catholic if elected President of the United States, first, could not subscribe to the Federal Constitution; secondly, if he did subscribe to it, could not be expected to abide by it and enforce it and defend it. What my dear brethren, shall we say to our fellow-citizens who are laboring under so sad a mistake?"

Then we shall regret, if regret can enter that happy place, that we did not more often cheer his heart by gratitude and obedience.

Let us, then, reverence him, obey him, love him with a holy affection and thank God for him.

Let us pray day and night that our dear Lord will comfort and strengthen him here and reward him for all eternity among his saints in heaven hereafter. The Monitor.

OUR TASK.

The chief task in this world is to secure the salvation of our immortal soul. Our duties to God and our duties to neighbor are intimately connected with our soul. It is in fulfilling our duties to God and our duties to our neighbor that we fulfill our duty to our soul. It is a trinity of duty interchangeable, but it has its beginning in ourselves by the proper use of our faculties inspired and assisted by the grace of God. How great is the dignity of the soul made to the likeness and image of God! The chief of the apostles says: "God hath given us most great and precious promises, that by them we may be made partakers of the divine nature, flying the corruption of the concupiscence which is in the world." It is God's wish by our course

with His grace we become truly spiritual and perfect men — the objects of His blessings here on earth and the participants of His glory and happiness in heaven. He makes provision to this end for all the soul's needs. His grace is ever ready to assist us, and through His aid by our co-operation with it, our preservation and sanctification will be attained.

The soul, therefore, is the nobler part of man. It is spiritual in its character, lofty in its aspirations and immortal in its nature. It is a prisoner in the body

THE CATHOLIC RECORD

SHREDDED

A Hot Breakfast
on a Cold Day

two Shredded Wheat Biscuits — beat in oven, pour on hot milk and salt to taste. Makes you feel "fit as a lord."

Sold by all grocers, etc. a carton; two for 25c.

WHEAT

be forbidden religious liberty, freedom to worship as he pleased or say what he pleased, to write or to print what he pleased. This is the meaning of the seventy-ninth proposition condemned in the syllabus of Pope Pius IX.

SUDDEN SUMMONS FOR FATHER PARROW, S. J.

NOTED ORATOR, AFTER BRIEF ILLNESS, SUCCUMBS TO PNEUMONIA—HAD WIDE REPUTATION.

Fearless Father Pardon is dead! Sunday, Jan. 17th, a cold settled in his lungs. He continued at work, however, until the following Friday morning, when he was forced to take to his bed. Dr. Charles Lewis, who was called by the priest's sister, pronounced it a case of pneumonia, and the patient was removed at once to St. Vincent's hospital, where he died last Saturday. Drs. Edward G. Janeaway and Constantine J. MacGuire were called in consultation Friday night, but Father Pardon was past help.

The Rev. William O'Brien Pardon, S. J., rector of St. Ignatius Loyola Church, at Park Avenue and Eighty-fourth street, New York, since early last year, had won fame in Catholic circles here and abroad as one of the greatest Jesuit orators in the world. Stern morality and absolute fearlessness of expression were the keynotes of his character. Yet, despite the criticism these traits aroused among those he had occasion to attack, he had a kindly sense of humor and wise practical knowledge that won him a large circle of warm friends. He was by nature a recluse, however, and had few real intimates, yet to all appealing for aid or counsel he was ever accessible.

The subject of marriage received special emphasis from Father Pardon. At the Sacred Heart Convent, in 1903, he declared in a sermon that both race suicide and loose morals emanated from the bad example of certain persons of wealth and position. On them, he said, rested the responsibility of staying the divorce-evil. Father Pardon's influence led to the founding, in 1907, of the Daughters of the Faith, an organization that represented his views on divorce. Speaking on "The Equality of Women" before the Daughters of the Faith, in 1908, the rector said: "Matrimony is God's master-piece. It is either a sacrament that you cannot touch or it is a mere contract. As a sacrament it is a great stronghold, morally and politically, and it should be appreciated by every man who hopes to hand down his life to others as he is called to do."

Father Pardon was born in New York sixty-two years ago. On graduation at the College of St. Xavier, in 1861, he began training for the Jesuit order, taking graduate courses in Montreal and Woodstock College, Maryland. He taught Latin and Greek for five years. From 1875 to 1880 he studied in France and England. He became president of his alma mater in 1889, remaining there till 1893, when he was made superior of the Jesuits from New York and Maryland. In the last fifteen years he had lectured throughout this country, England, France and Jamiea, West Indies. His series of lectures on "The Catholic Church and the Age" at St. Patrick's Cathedral, New York, in 1903, caused much discussion. He was one of the six Jesuits who represented the United States in the Assembly General in Rome for the selection of the "Black Pope."

In December, 1907, Father Pardon narrowly escaped death from pleurisy. He was a cousin of the Baroness de Selleres—Buffalo Union and Times.

MANY CONVERTS MADE.

MARYLAND JESUITS HAVE GREAT SUCCESS DURING THE LAST TWELVE MONTHS, AS SHOWN BY STATISTICS.

Beginning on Sunday, September 13, and ending on Sunday, December 20, the ten Fathers who are assigned to the work of giving missions in the province of Maryland—New York of the Society of Jesus, reaped a golden harvest of souls, and their labors were bountifully blessed by God. Gratitude fills their hearts towards the Giver of every good gift, and they are not unmindful of the zealous souls who helped the missions by their prayers and good works, and especially of the hard-working and devoted clergy who, in every case, co-operated, heartily with their every endeavor.

In the class of instruction, which has always been a feature of Jesuit missions,

the results were even better than in the fall of 1907. A comparison will make this clear.

1907. 1908.

Converts to the Faith.....122 17.

Adults confirmed.....558 646

Adults prepared for first Communion.....301 350

But the great work of all missions, as it is also the most laborious, and the most trying, the work of the confession ministry, was eminently successful. In the fall of 1907, the number of confessions heard was 53,313. Fall of 1908, 60,616. Penitents are counted only when they confess for the first time. No repeater is reckoned in the present numbers.

TEACHERS WANTED.

WANTED IMMEDIATELY A MALE OR FEMALE TEACHER IN MARYLAND. S. N. 100,000, for a second class certificate. (Normal training, State experience and salary. Duties to begin at once, apply as soon as possible to Thomas Sisonas, Secy. Trs., Dunbar, Ont.)

TEACHER WANTED FOR THE R. C. SEPARATE SCHOOL, SECY. NO. 6, TORONTO, ONTARIO, FOR THE YEAR 1909. STATE QUALIFICATIONS AND SALARY EXPECTED. ADDRESS CHARLES DOWD, Secy., WILDEWOOD P. O., DUNBAR, ONT.

HOMES WANTED.

HERE IS A GOOD OPENING FOR A TEACHER IN THE AREA OF THE CITY OF Red Deer, Alberta. Population between two and three thousand. Surrounding country largely devoted to stock raising. Further particulars can be procured on application to Rev. Father Voist, Catholic mission, Red Deer, Alta.

VETERINARY SURGEON WANTED.

HERE IS A GOOD OPENING FOR A VETERINARY SURGEON IN THE AREA OF Red Deer, Alberta. Population between two and three thousand. Surrounding country largely devoted to stock raising. Further particulars can be procured on application to Rev. Father Voist, Catholic mission, Red Deer, Alta.

HOUSEKEEPER WANTED.

A RELIABLE AND COMPETENT HOUSEKEEPER WANTED FOR A MUNICIPAL OFFICE, situated in a good size town and station. A young widow, even with a child few years old, would be accepted, references. Apply to Rev. Missionary Priest, at Oss, P. O., Sask.

SEND FOR PRICE LIST.

THE CATHOLIC RECORD

LONDON CANADA

C. M. B. A., Branch No 4, London

Meets on the 2nd and 4th Thursday of every month at eight o'clock, at their hall in Albion Block, Richmond street. THOMAS F. GOULD, President; JAMES S. McDougall, Secretary.

The Home Bank may have arrived in your city at a comparatively recent date. But your Home Bank office has a history of fifty-five years behind it, and that means security, solidity and permanency of character.

THE

HOME BANK

OF CANADA

HEAD OFFICE TORONTO

394 RICHMOND STREET

London

BRANCHES ALSO AT—

St. Thomas,
Ilderton,
Thorndale.

MEN WANTED AT ONCE on salary and expenses. One good man in each locality with rig or capable to drive a team and introduce our guaranteed Royal Purple Stock and Poultry Specifics. No experience necessary; we lay out your work for you. \$25 a week and expenses. Position permanent. Write W. A. JENKINS MANF'G CO., London, Ontario.

CANDLES
All sizes and styles
MISSION SUPPLIES
ALTAR PLATE BOOKS, ORDO, Etc.
J. J. LANDY
416 Queen St. west
TORONTO, Ont.
Phone: College 305.
Ret. Phone: College 452.
Delightful Reading Beautiful Illustrations
25th year—JUST READY—25th Year
Catholic Home Annual
FOR 1909
Charming Frontispiece in Colors and a Profusion of other Illustrations.
PRICE 25 CENTS
Free by Mail. Per dozen \$2.00
Stories and Interesting Articles of the Best Writers—Astronomical Calculations—Calendars of Feasts and Fasts—A Household Treasury—Reading for the Family.

CONTENTS OF THE 1909 ISSUE.
A Century of Catholic Progress. By THOMAS MEEHAN, M.A.
When the Tide Came in. By MAXIMUS
Some Words