Paris.

Government was amazed at the attitude

of the laity and clergy. Instead of

schism they saw Catholics willing to

suffer rather than surrender the prin-

ciple of religious liberty, and intent

upon obeying the Holy Father. In a

letter to the London Daily Telegraph,

Englishwoman and a Protestant, says :

ligious) is one splendid, solid rally around the Pope their head."

A COMPROMISE.

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

VOLUME XXIX.

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Penance.

S. T. L.

LONDON, ONTARIO SATURDAY, JUNE 8, 1907

LONDON, SATURDAY, JUNE 8, 1907.

CLEMENCEAU AND HIS SYSTEM.

In the Nineteenth Century a writer says that M. Clemenceau never loses an opportunity of avowing a system, and this system is no other than hard and fast materialism-the materialism of forty years ago in all its crudeness, narrowness and overweening finality. The son of a Vendean doctor, who never allowed his children to be christened, he grew up a flerce revolutionist and a sta.nch atheist. He hates Christian ity, which he always confuses with monasticism and the self-slaughter of ascetics, but he preaches self-denial and charity. If he does, the preaching is not based on his avowed principles. " Ought we," says another writer, who poses as a consistent denier, "be so wanting in logic as the devout people who have not the courage to be martyrs or false materialists, to whom virtue is yet honorable or imperfectsceptics who doubt of everything but their own doubt." Or, as Goldwin Smith declares in one of his recent

the Countess de Franqueville, an worss: "The authority of religion, it seems to me, is religious. The sanc-tion of its awards appears to be some-thing beyond temporal interests, util-ity, or the dictates of law. In the absence of such a sanction what can absence to more the more from follow "Not more than six out of sixty thousand elergy have followed the lead of the schismatic Matin. There is no cringing: there is every variety of individuality: but on every side in laity and clergy (both secular and reabsence of such a salution what can there be to prevent a man from follow ing his inclinations good or bad, ben-eficent or murderous, so long as he keeps within the pale of the law or manages to escape the police." The paganism of to-day-and Clem-

enceau, we are told, is a devout paganis paganism which, sits at the feet of Priapuo, has newfangled names for vices, and, having drained the cap of sensuous gratification to the lees, glorifles despair and suicide. Carlyle would have called the modern pagan's talk of charity and self-denial "a damnable, dead, putrescent cant." It's fundamental doctrine is the rehabilitation of the flesh with its vices and concupiscences. And one need not go far afield into the domain of modern French literature without discovering that many of its poets and poetasters and novelists are of the phosphorescent alime school. Effeminacy is the keynote. Instead of religion they have epigrams and pretty periods that smell of corruption. No wonder, indeed, that Clemenceau, as the writer says, hates God and harps savagely on the " crimes of God." He cannot bring himself to believe that priests and nuns really love human beings. But this is mere pretence. That monks and nuns, the victims of his charity, do love their

which have not, we presume, escaped his observation. The other day the officials of the Dunkirk hospital gave some small-pox patients the benefit o fnood to nagan charity-that is, they re help them: two Sisters of Charity, the churches; they can alter nothing however, looked upon them as "most they cannot even mend a broken windear brothers " and died in nursing dow without permission. At the same time they are to be held responsible them.

fellows, may be vouched for by facts

The Catholic Record arst proposal was that local lay comworld hoped for a revelation of some kind or other that should incriminate mittees should take over cathedrals, the Vatican. The priests were traitors churches, etc., and arrange for the use and were aided and abetted in their to be made of them. The correspondtreason by the Pope. So it was said : ents tell us that this is a simple and and the stolen letters would prove equitable and remarkable measure as that the atheists were, after all, farevidenced by the system of churchseeing statesmen concerned only with wardens in England and elsewhere. the dignity and safety of the Repub-They forget, however, to say that while lic. churchwardens manage church property

It turns out, however, that the burgin England they are not directors and organizers of church worship as the against the Republic has been dis-French associations would be. In the covered : and these atheists who have event of any doubt arising as to whether their hour - these Christ-hunters and the service performed in any church nun and priest traitors with their laws were really a Catholic service the deand plans and snares - have given cision would rest, not with the Bishop another proof that they have forgotten of the diocese, but with a Council of all sense of chivalry and decency. State nominated by the ministry in

SOME OF THE ABSURDITIES OF The Pope had no alternative but to ATHEISM IN FRANCE. forbid the formation of such associations and in so doing he had the unanimous RIDICULOUS FEATURES OF THE CRUSADE support of the French Episcopate. The

AGAINST RELIGIOUS STREET NAMES. DILEMMAS OF TOWN AUTHORITIES. The attempts to enforce an official divorce of John of Arc - that superlative type of mystic, zealot and relig-ious devotee-from the Church that was the object of her lifelong devotion was not an isolated absurdity, writes Mr. Aroni. Within the limits of brief letters it has been necessary to speak of intolerance and petty persecution by the ruling powers in France in a

general way. It will do no harm to cite a few ridiculous facts, if they serve to show that it is not prejudice nor precon-ceived opinion which forces an aston-ished American into an attitude of amused yet contemptuous impatience with much of the procedure of the antireligious leaders.

OBLITERATING RELIGIOUS NAMES. Voltaire's wit would be necessary to do full justice to a regime which deems

The system of Cultural Associations it necessary to safeguard liberty and free the people from clerical domin having thus broken down, M. Briand, ance by waging a solemn and persist ent warfare against the names of in a circular issued on the 1st of last December, proposed to extend the law streets. of 1881 governing political meetings, to meetings for religious services which

How can an American, who knows what freedom of thought and action really means, regard with respect a Government which is making it its would be legitimatized by giving proper notice of them to the civil authorities. serious business to obliterate from the And one notice would be held sufficient corner lamp-post every name, no matfor a whole year. What could be more ter how many centuries old, which might be construed as a sanction of the equitable, say many correspondents. existence of something connected with The Pope refused the offer, and for A record communication from a cho many reasons, which are indicated by

tinguished man of letters quoted in the Gaulois contained this incidental com-ment: "Concerning the streets, the the Roman correspondent of the London Times. One reason is that a ministerial circular offers no guarantee rule of the game is this—to replace the names of military heroes by the Lames of Socialists; the names of whatever: were it annulled by his successors the Church would be left liable to prosecution for the contravention of ancient public benefactors by the ancient public benefactors by the names of revolutionary writers; names having a local tradition by names with-out significance to believers in religion, and, above all, names of saints by laws which are not legally and definitely superseded. Moreover, the circular is antagonistic to the interests of the Church. One notice may suffice names offensive to Christians.

This statement was upheld by the signature of a French academician, M. for the regular routine of worship, but as regards baptisms, marriages or Emile Faguet. Therefore, it could not be dismissed as a slander or a wild ex-aggeration. It seemed worth investifunerals the circular of M. Briand states that the conditions of Article 2 in the law of 1881 have to be fully gation. Surprising as it may seem, I found

complied with, which enacts that all that this Dogberrian crussde not only was in progress, but was accepted as an understood fact by all classes of the public meetings shall be preceded by a declaration indicating the place, the day and the hour of the meeting. The French people without protest as a clergy have no administrative power in

street of Saint-Evremond in one instreet of Saint-Evrement in one in-stance received a new name before it was pointed out that it was a memorial of a French author, who in the fifteenth century was considered somewhat schis matic, if not anti-clerical.

Catholic Record.

Saint-Simon furnished a worse com-plication. He seemed a Cerberus to the secularizers before they were through with him-he was "three gentlemen at once," and triply embarrassing. One Saint-Simon was an apostle, an-

One Saint-Simon was an apostle, an-other an ultra monarchical duke and diplomat, the third was an economist lary is to little purpose. Not a word and one of the founders of Socialism in France. But the last was adjudged to be in bad company. There is no Saint Simon in that town now. Another town, however, is the prize

winner as the harvester of troubles. It had two streets which it was absolutely necessary to rename-the "Rue des Capuchius " and the "Rue Saint des Capuchius Honore." The first was changed to "Rabelais street," and the city fathers learned too late that they simply swap-ped a Capuchin for a Benedictine, be-

cause Babelais lived out his days in cause Babelais fived out his usys in the smiling land of Tourshe, a good Catholic to the end. Little better lock was had in the renaming of the street of Saint-Honore, for it is called now the "Rue Honore de Balzac," after the novelist, whose every master piece proves him a sympathizer with aristocracy, the monarchy and political But the climax of ridiculous intoler-

ance can be appreciated only when it is known that the town where these two changes have been made is Saint-Etienne. The town would not and could not change is name. Yet that name is one that it would not tolerate as the

esignation of one of its streets. There are more kinds of " incoherence" in France to-day than are dreamed of even in the philosophy of Clemenceau.

> "CAN A CATHOLIC BE A SOCIALIST.'

TATHER BROSNAHAN, S. J., ANSWERS A MOMENTOUS QUESTION-THE IDEAL AND THE REAL SOCIALISM-ITS ATTI TUDE TOWARD RELIGION-AUTHON IZED SPOKESMEN QUOTED IN DE-NUNCIATION OF CHRISTIANITY.

Philadelphia Catholic Stand .rd and Times.) Before an audience that filled the spacious auditorium of St. Joseph's College, Rev. Timothy Brosnahap, S. J., professor of ethics at Woodstock Colprofessor of ethics at Woodstock Col-lege, lectured Wednesday evening on the question, "Can a Catholic Be a Socialist?" The discourse was deliver-of under the anspices of the Alumni Sodality, and, needless to say, it at-tracted general extension on a startracted general attention, on account not only of the timeliness of the subject, but also of the ability and standing of

the lecturer. Father Brosnahan began by defining the terms Catholic and Socialist. By a Catholic he means one "whose Catho-licity determines his intellectual convictions regarding conduct and theories affecting conduct; one who does not assort his intellectual independence of the Church in that province of thought, over which by divine right it claims either infallible or magisterial author-ity; one, therefore, who gives intellec-tual assent not only to the definitions tual assent not only to the definitions of the Church and to those beliefs which are clearly articles of faith, but also permits his mind to be directed by the teaching power of the Church in the practical solution of questions which arise in his time and country and which have a vital bearing on matters of faith and morals, even though the pro-connegence of the Church on these

"The Chief Duties of Christians as The Uniter Duties of Christians as Citizens," on "Working Men's Clubs and Associations," on Christian Demo cracy," which are all inculcations of principles and methods for amending, principles and methods for a meaning, improving and advancing the social conditions of humanity. Two DISTINCT QUESTIONS. "If we wish to define Socialism," con-

tinued the speaker, "we must lock at it under two distinct heads, and accordingly our question resolves itself into two distinct questions :

"First. May a Catholic recognize the existence of economic wrongs and advocate their correction through the intervention of the social and political forces of civil society, i e., may he approve of the generic scope of Socialism? May a Catholic approve of

Second. the economic and political reconstruction of civil society through which Socialists propose to attain their purpose? "The first question is answered in

the affirmative, if stripped of all irrele-vant and misleading side issues. Such Such vant and misleading side issues. Such has been the answer of the Church at all times, for she stands now, and has always stood, not only for economic and industrial justice, but for equity among men and human fellowship. The supreme purpose of the State, and the only reason for its avistance, the The sufficiency reason for its existence, the Church teaches, is to secure for its citizens the fullest mutual liberty, op-portunity for self development and portunity for self development and inviolability of rights and to promote the widest and most diffusive temporal

"If the advocacy of the social re-forms outlined by Leo XIII. is what men mean by Socialism, a Catholic not only may, but must proclaim himself a Socialist. "But may a Catholic approve of the province aim of Socialism? May a

proximate aim of Socialism? May a Catholic approve of the political, social and industrial reorganization of society which Socialism declares to be the only remedy for existing political, social and industrial evils?

"To answer the second question we must have before us the essential tenets, on which all forms of Socialism, properly so called, agree: "(a) The public ownership of all the

esources and instruments of produc-"(b) The collective organization of

all labor, so that everybody will be guaranteed employment. "(c) Distribution of the produce to each according to the productive value

of his labor. "Custom since the time of Karl Marx has sanctioned the use of her her socialism to signify exclusively any theory of which the central doc-trines are those just enumerated.

TWO CLASSES OF SOCIALISTS. Two CLASSES OF SOCIALISTS. "There are two classes of Socialists. The first class designate themselves 'scientific Socialists." Karl Marx and Frederick Engels are their guides and philosophers. The Masonic lodges of Continental Europe are the laboratories in which they prepare their remedies. in which they prepare their remedies, and from which they distribute them. and from which they distribute them. They came to this country from Ger-many. They are the leading spirits of the Socialist party and the Socialist Labor party and exercise a great in-fluence in many trades unions. "The second class are usually called pure Socialists. These pure Socialists differ from the scientific Socialists in reacting the so-called mbilosonby on

rejecting the so-called philosophy on which scientific Socialism is based. "The attitude of scientific Socialism

towards religion may be gathered from a letter of George D. Herron, which appeared in the Advance, an organ of the Socialist party, published in San Francisco. In this letter he says:

CATHOLIC NOTES.

1494

The Blackburn (England) Daily Telegraph, of April 29th, announces the death of Father Gordon, rector of Stonyhurst College.

According to a press cablegram from Rome, the Pope has sanctioned the long debated proposal to establish a Catholic college for women at Oxford.

There is a ramor in New York that the celebrated financier, J. Pierpont Morgan, has become a Catholic. The story of the conversion first came from When in London, it is said, Rome. When in London, it is said, Mr. Morgan frequently attends service at the Catholic Cathedral in West. minster.

Nearly one thousand five hundred policemen attended Solemn Vespers at St. Patrick's Cathedral, New York, at 5 o'clock last Sunday. The occasion was the second annual religious service of the department. Rev. Father Chid-wick issued the call to the Catholic members of the department and preached the sermon.

Dr. Maurice Francis Egan has accepted the post of minister to mark, offered to him by President Roosevelt. The date on which he will Roosevelt. The date on which he will enter upon his duties will be deter-mined by the State Department. Dr. Egan is professor of English Literature in the Catholic University at Washing-

A new-made grave in the little Jesuit graveyard at Florisant marks the earthly resting place of Rev. Walter Hill, S. J., the noted philosopher, distinguished writer, but, above all, the faithful priest of God, who p ssed to his heavenly reward re-cently at the grand old age of eighty five years.

The seismological observatory erected at the expense of the Pope was inaugur-ated on May 14 at Valla di Pompeli, near Naples. Father Alfani, director of the Florence Observatory, made the in-augural speech, in which he praised the Pope's initiative. He said the new observatory was destined to become equally as celebrated as that of the Vatican

Mrs. Valentine Gonnering of Free dom, Wis., probably holds the record as the mother of religious in the whole united States. She is the mother of ten children, all of whom will devote their lives to religion. Her only son, Rev. M. Gonnering, is pastor of St. Joseph's church, Crandon, Wis., and six of the daughters are nuns in the Order of the School Sisters of Notre Dame.

Speaking of the recent dedication of the Rubidoux Cross at Huntington Park, near Riverside, Cal., the Daily Press of that place remarks that it is a rather interesting commentary on the liberality of present day religious thought and action that the cross raised to the memory of Padre Juni-pero Serra was erected by non Cath-olies and blessed by the highest dignitaries of the Catholic Church in South ern California.

A Paris dispatch states that at a meeting of leading French Catholics this week it was decided to facilitate this week it was decided to facilitate the observance of the weekly rest law by declaring a strike of Catholics in their capacity as customers on Sundays. All Catholics are urged to refrain from making purchases of any kind on Sun-day. The idea of the church party is to Christianize the law promulgated in a purch second a mirit. a purely secular spirit.

Sir Christopher Nixon, M. D., of the Catholic University of Ireland, an eminent physician and Catholic, has been unanimously elected

A QUOTATION.

In a work, " Christianity in Modern Japan," by Ernest W. Clement, and from the press of the American Baptist Publication Society, of Baltimore, we find the following tribute to our missionaries :

"But as ever and everywhere the Roman Catholic missionaries, male and female, have been carrying on their work with complete devotion and selfwork with complete devotion and self-sacrifice in a quiet and unostentations manner. . . The Catholic Church throughout the West is noted for its splendid charities. It does more to care for the helpless, aged and infirm than all the Protestant bodies com-bined." bined.'

WORTH REMEMBERING.

which should not be forgotten.

Our readers should remember that

may suffer. The clergy are forbidden to receive fees for christenings, weddings and burials. Any pecuniary charges made in connection with religion must come into the hands of the municipality or police. In the event of any disorder occurring in a church, the policeman can not only expel the disturber but he can also declare the religious meeting dissolved. The Curé is a mere occupier of the edifice : the master is an official, who may be a schismatic, or an admirer of Villatte, or an avowed atheist.

for any damages which the buildings

MERELY A SNARE.

The clergy can rent their presby

teries as they please, but there is nothing to prevent a municipality or the foreign correspondent who gives us an individual competitor from raising the the "French news " is, as a rule, an rent beyond all reasonable limits. The advocate in behalf of the French Govseminaries are confiscated absolutely and ernment. By misrepresenting or garblthe students have received orders to go ing the words of the Holy Father, by through their military service. "How,' suppressing the true and suggesting it may be asked, says Father Gerard, the false, phrasing the while anent the " could the head of the Church consent conciliatory policy of Clemenceau and to purchase a brief and precarious ten-Briand, they contrive to make some ure of the temples dedicated to divine worthy people believe that the blame worship by making himself a party to must rest wholly with the Vatican. the extinction of the clergy by whom Though we have presented this matter these temples have to be served." Be in its true light, let us once more, this it noted that the Holy Father is not in time with Father Gerard, S. J., as our opposition against the declaration reguide, lay before our readers facts quired for religious meetings, but against the whole spirit of M. Briand's

A FIASCO.

natter so co of no matter what political or religious sympathies or antagonisms, deem it worthy of comment.

RENAMED AETER ATHEISTS. Here are some of the workings of what calls itself a liberal Government. what can itself a liberal Government. In not one but many diocesan towns the streets wherein the cathedral and the Bishop's residence stand have been renamed with the names of the most widdly known stheats. widely known atheists.

No indignation is aroused when thing is done which corresponds to ordering a Morningside street labeled "Ingersoll avenue" because it leads to the Cathedral of St. John the Divine On the contrary, this joke is told of two French Bishops from the province

who met in Paris. "I am especially happy to see you," says the first, "because I lost your ad-dress and was uncertain whether my last message reached you. You live in the Rue Voltaire, do you not ?" "No in the Rue Diderot !"

"Ah 1 then it is all right. I knew it would be one or the other. So I gave both names as your address."

"That is what I always do. There is no chance of a mistake. It is very convenient."

JOKE ON ANTI-RELIGIONISTS.

There are other jokes-many of them. The laicization of street names is not a simple process. Thanks to Robes-plerre and his associates, the name of "Jacobin" is held sacred by the present dominant party. The municipal councillors of one town were well satis-fied to hold their sessions in " the

street of the Jacobins." But a malicious Catholic antiquarian But a matterious Caunific anounce and the mass making enough to make public the fact that long before the fall of the Bastile "Jacobin" was the name of certain" congregations of Dominican monks, and that that particular street had taken its name from an ancient monastery.

Those municipal councillors have not Those municipal counciliors have not known a happy day since. Knowing that their street will reek with the clericalism which they abhor until they change its name, yet they dare not put themselves in the attitude of proscrib-ing the name of "Jacobin" merely be-cause Robarniarse did not originate it

faith and morals, even though the pro-nouncements of the Church on these subjects are neither explicitly nor implicitly contained in the deposit (of revelation." In a word, he is speaking of one whose mind is Catholic. The question now is, "Can he who thinks with the Catholic Church think with the Socialite?" Socialists

with the Socialist?"

"With regard to Socialism, the word has become a cloak under which almost every species of wild theory on religion, philosophy, politics and politi cal economy has masqueraded. Its adherents have used it as a stalking-horse to assist in propagating their theories of irreligion, license, revolu tion and hate, so that Leo XIII., in his encyclical on 'Christian Democracy,' take Judas to its bosom. deprecates the use of it, or its deriva tives, as a designation of Catholic social eform.

"Proudhon, one of the earliest Social-"Froughon, one of the earliest Social-ists, when asked what he meant by Socialism, said: 'Socialism is every aspiration towards the improvement of society and the removal of its injustice.' "Now, if Socialism is simply a move ment, the ideal of which is to better our present social conditions, to bring

about a reign of justice, to remove the abuses of political and capitalistic power, to afford the wage-earner an opportunity of living in a manner be-fitting the dignity of his rational nature, and of securing for those who are bound to him by ties of blood the rights of children of God and a reason-able share of the bounties of their Heavenly Father, now if, I say, this is

all that Socialism implies, then assur edly we are all Socialists. "If this is Socialism, then the Catho

"If this is Socialism, then the Catho lic Church is the first and the greatest socialistic institution of the world: For it is beyond doubt that from the doc-trines of Christ, of which the Catholic Church is the original and true cus-todian, every movement for the better-ment of the poor and the suffering and for the emancipation and elevation of for the emancipation and elevation of

The ensured has come." The ideal outlined by the lecturer conformed, he said, to the teaching of the Church, as may be seen in the encyclicals of Leo XIII. on "The Condi-Catholic worship must be used for Cath-olic worship alone. The conditions under which they may be employed depend wholly upon the State. The This method of living constantly in

"'Every appeal to men to become ocialists in the name of Christianity will result in the corruption and be-trayal of Socialism in the end. * * * People cannot sparate Christ from Christianity. And Christianity stands to day for what is lowest and basest in to-day for what is lowest and basest in life. The Church of to-day sounds the lowest note in human life. It is the nost degrading of all our institutions, and the most brutalizing in its effects on common life. The Church is simply organized Christianity; for Socialism to make use of it, to make terms with it, or let it make approaches to the Socialist movement is for Socialism to

AN ANTI CHRISTIAN STATE.

AN ANTI CHRISTIAN STATE. "Let those, therefore, who are mis-led by the public programmes of the Socialist party, or of any of its allies, bear in mind that this quondam Uni-tarlam minister is one of the highest officials in the Socialist party in America, and American secretary of the International Socialist party, and that he speaks with authority when he declares that scientific Socialism hopes to realize its purpose of bettering the condition of the workman through the institution of an anti-Christian State.

"Every Catholic, as a citizen, ought to take a profound and practical inter est in the solution of questions that will effect for good or evil the destiny of his country and the temporal happi ness of his fellow-citizens. Every telligent Catholic, therefore, ought to with the teachings of his Church on social and political questions. This teaching may be found in the famous "encyclicals of Leo XIII."

From the aim and the purposes of the scientific as well as pure Socialists, the answer to the question constituting the title of Father Brosnahan's lecture must be evident to every right thinking Catholic.

vice president of the Royal University of Ireland, and it is a sign of better things when the nomination, made by the Catholic Archbishop, Dr. Healy of Tuam, was quickly seconded by a Pres-byteri n minister, Rev. Dr. Hamilton, president of Queen's College, Belfast. More than twelve hundred stormbound travelers have been rescued by the monks of the Grand St. Bernard Hospice, Switzerland, during the past winter, which has been the most severe for many years. At least a hundred persons who had lost their way in the snow-laden mountain pass would have died but for the assistance of the monks and their famous dogs. The snow was in some places forty feet deep.

The Pope gave an audience last week to the Right Rev. Joseph J. Fox, Bishop of Green Bay, Wis. The Pope expressed gratitude for and admiration of the filial devotion of American Cath-olics to the Holy See. He said that America afforded him many consola-tions. Referring to the Catholic Poles living in the United States, he said that in due course of time they will have some Bishops of their own nationality, not especially appointed, but appointed in the usual way.

Father Bradley, of Louisiana, Mo., who is to superintend the construction of the St. Louis Cathedral, states that of the St. Louis Cathedrai, states that the foundation will probably be com-pleted by Octobor next. Father Brad-ley is equipped for his work with great natural calculatory and mathematical abilities. He says that he occupies no specific position as a priest of the par-ish, having returned to St. Louis simply to assume charge of the calcul ations in the erection of the new edifice.

Thirty-five years ago Catholicism in Germany was more threatened than it Germany was more threatened that it is in France to-day. Churches were closed, prisons full of priests, Bishops and Archbishops, and Bismarck swore he would never, never go to Cacossa, but he did go. In 1871 there were only fifty eight Catholics in the Reich-tag. representing 720.000 electors. stag, representing 720,000 electors. Now there are more than a hundred,

1. After the State confiscated the entire property of the Church, the circular. Separation Law was passed. This law

2

GLENANAAR A STORY OF IRISH LIFE

SY VERY BEV. CANON P. A. SHEEHAN, D.D., A VERY BEV. CARON F. A. NEREHAN, D. AUTHOR OF "MY NEW OURATE," "LUKI DELMEGE," " UNDER THE CEDARS AND THE STARS," " LOST ANGEL OF A RUINED PARADISE," ETC. LUKE CHAPTER XXI.

THE INEVITABLE.

"But there were two friendships, that, without casting any light on the history of the past for me, brightened history of the past for me, frightened considerably my young years. The one was with the living, the other with the dead. Donal Connors was the in-timate and particular friend of our stimate and particular friend of our the dead. Donal Connors was the in-timate and particular friend of our little family. Unlike other strollers, who came into the forge for a chat, or on business, he rarely spent much time in the forge, but he often visited the cottage, where he was always thrice welcone. I could see, even without any information on the subject, that there was some secret tie from the past binding him to our family, for he always assumed an attitude of familiar-ity which every one else avoided. He came in and out of the kitchen like a member of the family, and I noticed that, on all grave occasions, he was the only person ever consulted by my father or mother. I had heard, in a dim way, as of a far-off legend, of the tragedy that had taken place at Glon anaar twenty years before. But my mother's connection with it was care-fally concealed from me, and I was too proud or shy to inquire. But neither my father, my mother, nor I, ever visited that lonely cottage up there in the deep saddle of the hills. Of course I knew Donal's wife by appearance, and it was not a tarractive. But she never spoke to us, nor we to her. Now Donal was the only person who showed and it was not attractive. But she never spoke to us, nor we to her. Now Donal was the only person who showed his deep friendship for me by warning me against my too demonstrative patriotiam. Sometimes, in a half laughing way, he would meet all my pas-sionate speeches about Ireland and England, by a joke or a smothered re-

"' If you don't keep yourself quiet young man, believe me, you'll get a hempen cravat some of these days, or make the acquaintance of Botany Bay. "To which I would reply with fash-

ing eyes : Far dearer the grave or the prison, Illumed by one patriot name, Illumed by one patrict name, Than the trophies of all who've arisen On Liberty's ruins to Fame.

"I never trusted a man yet who would could quote poethry,' Donal would reply. 'You can't dhrive a pike wid reply.

yere tongue.' Emmet or the speech of Messher? I would answer. 'Isn't it these burning words that have kindled the fire of patriotism in the breasts of young Irish

"Yes! But thin, Emmet and "'Yes! But thin, Emmet and Meagher did something theirselves be-fore they thought they had a right to tache others to folly them." "And as I done nothing beyond sharpening a pike-end, I had to be silent.

"He must have spoken to my mother,

too, to restrain me. For she, in her own gentle way, gave me sundry warn-ings to be cautious in my language, and to remember that loud takkers are al-

ways more or less suspect. " Suspect ?' I cried. 'Who could suspect me ? Isn't me life before the orld, and who can point to a blot or stain on any one of us ?' "Then the hot blood would mount up

to her pale face; but, of course, I never understood the reason. So blind are the young, so fortunately blind. It is an ill hand that pulls the veil from their eyes.

"The other friendship was with the dead. Every Sunday, on returning from Mass, we had to pass by the old graveyard at Templeroan. How well I

he replied. "I can never see why a man should not keep to himself, or for himself, whatever of great or good he "Because," I replied, " the reward

of genius is labor, and none other has it a right to seek after." He was silent, brooding over this strange proposition. At length he

said "I don't understand it. All I know is, that I flang myself into the thick of the fight and there I met the revela-tion of the past and the one great dis-appointment of my life."

He paused, recalling the historic incidents of his life, and summoning up the ghostly details from the past. Then

the ghostly details from the past. Then he wont on: "Of course, you cannot understand it," he said, " but like all other young fellows I fell head over ears in love. I cannot remember now how or where we met, but I think it was coming home from a great hurling match, where I was the laurelled conqueror. These things attract the notice of girls, and I suppose it was then I first met her, was the laurelled conqueror. These things attract the notice of girls, and I suppose it was then I first met her, whose face has been haunting me for a quarter of a century, and whom I have travelled three thousand miles by land and three thousand miles by water to see once more and be forevermore blessed or disappointed. But, where-ever we met for the first time, we met again and again afterwards, and our trysting-place was a great wide white-thorn tree that grows down there by the road where the plantation of firs cuts off the bare heather from the land that has been reclaimed. I have gone out a few times to see it since I re-turned home. It seems to have been blasted by lightning or cut away, for it is not half the size of the tree I knew so well.

" Our little affair was frowned upon, "Our little affair was frowned upon, of course. That is inevitable. I was but a blacksmith, and she was a daugh-ter of a purse-proud, independent father, who expected to see his child married, as he used to say, to 'her own aiquals.' But she, poor girl, was true as steel. When I heard of her father's as steel. When I h objection I offered to release her, but she refused to be released. Then I faced him. I met him coming home from Mass one Sanday morning. We had never spoken before. If I had had experience I would not have spoken to

him then. "' I beg your pardon,' I said. ' I understand you have an objection to my eting Nora ?' "He looked me all over.

" He looked me all over. " 'Who the divil are you ?' he said. " 'I am Terence Casey, 'I said, 'the son of Redmond Casey, the smith at Glenanar, and as good a man as you

any day.'

any day.' "He was speechless with rage. "When he recovered himself he said with some show of deliberation: "I don't know you, boy, but this I know. If any child of mine has had hand, act, or part with any of your breed, she has my curse forever and over aver "' 'Tis true I'm only a tradesman,

1 said, 'but I can give her as good a life as a broken-down farmer any day.' "This went home, for though he had the name of being rich, some people said he was stretching himself too much,

and had to borrow money. " 'A dacent tradesman,' he replied,

' is as good as any other man. 'Tisn't to your trade I object, but to yourself.

I'd as soon my daughter would marry the divit as wan of your breed.' "'That's your last word ?' I asked, full of wonder at the objection to my

family. " 'The last word,' he replied, 'but not my last deed, as you'll have raison to remimber if you go anny further in that matther.'

I met Nora that evening.

"' 'Tis to my family your father objects,' I said, 'not to meself. What fault has he to find with me family, I don't know. We held our heads as high as anny of our nabors. At laste, I nover hard a ward agen us till now, did

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yearned for revenge i But all my fury was reserved for her traitors, from MacMurrough downwards through all her black history, and the words 'traitor,' 'informer,' 'approver,' seemed to hold me by a kind of obse-sion. But people only smiled. At home, they had long since ceased to remonstrate with me.

home, they had long sirce ceased to remonstrate with me. "One Sunday evening we had a pitched battle, a great supreme trial of strength at hurling between the parishes of Gienroe and Ardpatrick in the County Limerick, and Kildorrery in the County Cork. I belonged to neither parish, but I was asked by the latter to se with them, and no objection neither parish, but I was asked by the latter to go with them, and no objection was made by the other side. It was a glorious evening; the whole country side was there, our blood was up, and we fought like demons for vio tory. So intense was the feeling on both sides that a big faction-fight was exboth sides that a big faction-nght was ex-pected, and we were near it, and I was the innocent cause. After several un-successful tries, I had managed to get the ball within reach of the goal, and the ball within reach of the goal, and swung my hurley round my head for the final stroke. I made it success-fully, and won the match, but the back swing had struck an opponent, a young lad, on the meuth, and had smashed in his front teeth. I was so excited that I never thought of looking around until I saw the black ball sailing out be-tween the roles. Then I turned. The until I saw the black ball sailing out be-tween the poles. Then I turned. The boy had spat out his bloody teeth, and there was a crowd around him. I was instantly accused of having done it de-liberately, and you know how the pas slops of an Irish crowd arise. I denied it, and avareased in a science. Bethe slops of an Irish crowd arise. I denied it, and expressed my sorrow. But be tween their rage at defeat, and the boy's sufferings, they could not be satisfied. Their anger rose every moment, until at last an ill disposed fellow came near me, and relying on the help around him, he struck me and

said : " You did, you Sir ! I saw you -son of an informer hit him, you b--son of an informer!" "The hurley fell from my hand, as

if I were paralyzed. The Kildorrery men, who had been grouping around me with the conviction that they were bound to support their champion, bound to support their champion, slunk away one by one. I put on my cost without a word, and left the field. "Father," he continued, "there are certain times in men's lives when all things seem to be rush-ing together, and night and day, life and death, heaven and hell, seem all alike. That moment was one. It was a sudden flash that lit up all the past, and darkened all the future of my life." He paused and gulped down his emo-tion, and my sympathies began to in

tion, and my sympathies began to in-orease towards him at every pause in

"I had crossed two fields towards home, when my humiliation gave way to a sudden paroxyism of passion that literally lifted me off my feet. I had taken for granted that there was some foundation for the ruffianly taunt. Then the thought swept back upon me: what if the fellow is a liar? I ran back. The crowd had partly dis what if the fellow is a liar? I ran hack. The crowd had partly dis persed, but groups of young men, see ing me return in such an excited states, began to gather together again, and they had formed a knot around the wounded boy (who was still spitting blood) and his champion. I strode up, and my face must have been a fright, for the crowd gave way. I burst into the midst of them and said to the fel-low that had struck me: "Grogan, you struck me a coward's blow a few minutes ago. I didn't mind, that. But you said something at the same time that I do mind. Can you prove it ?

prove it ?' ove it ?' "Go home, Casey, with your iends,' he said, 'and let's hear no friends.

friends,' he said, 'and let's heat he more of it now.' "'By the living God,' I cried, in a fearfal fary, 'you'll prove here and now what you said, or I'll ram the lie down you: throat.' "'I tell you, go home,' said he, where the subtrant, 'You have done

what frightened.

my brain-neither Donal Connors, al-though he was within a yard of me, nor anything else in God's universe, but the pale face and the staring eyes of my mother. She had come out with Donal to call us in to dinner, and had heard my insulting question. She said horrible thoughts, recollections, fore bodings, sonsations, swept every ves tige of reason and common sense away. I was a sheer madman, if madness is the inability to control one's imagina-tion or feelings. I did not return home that night; I quietly made up my mind never to sleep a night under that roof again. I went up among the hills, seeking out one particularly desort and savage spot, which seemed to have been never trodden except by the feet of goats. There I wand-ered round and round all that terrible night, a prey to every kind of humilhorrible thoughts, recollections, fore-Donal to call us in to dinner, and had heard my insulting question. She said nothing, only looked at me with speech-less sorrow, and I could have gone down into hell with shame. And yet, standing there in all my self loathing I could not forgive her for the shame abe wrought on me; I could not forgive her for the blameless disgrace she had in-herited. Mark you I If she had been a fallen woman morally, and had been raised by the consecration of marriage to a new and honorable life, I could easily have forgotten it. But here it was blood that was tainted, and I hated her, as well as myself. by the feel and round all that terrible night, a prey to every kind of humil-isting and shameful thoughts. If I rested even for a moment on a red boulder, or a clump of heather, I was up in a moment again. There was no sitting or standing still under such a fever of thought as was stinging my brain to madness. The worst and most paintul recollection was, that I had been actually courting shame and humilia tion all these years, by my flerce de-nunciations of the class whose blood ran in my own veins. I now recalled with untold agony the smile that ran around a whole circle of anditors when I was unnually vehement in my patriot.

her, as well as myself. "'Come in to dinner,' she said, and

turned back into the house. "I went straight to my bedroom and "I went straight to my bedroom and commenced to pack up every little thing I possessed in this world. Even then, my good angel whispered to me: Go down, and clasp your mother's knees and beg her forgiveness and get her kiss of peace. But the devil whispered: Cloumner, Dalu's Dauchter 1. Cloumner and beg her forgiveness and get nor kiss of peace. But the devil whispered: Cloumper Daly's Daughter 1 Cloumper Daly's Daughter 1 and I listened to him. I took up my wretched bundle and came to the door. I could see by a glance the two men sitting at dinner, the white table, the big pile of potatoes, the red salt meat, the cabbage, and the porringers. My mother stood at the door. She said quiely: "'Ted, where are you going? Aren't you comin' to your dinner?' ''I said nothing, but tried to pass ther. My father cried out: "'Come in, Nodiag, an' let that fellow go to the divil, where he'll be welcome i' around a whole circle of samples was unusually whement in my patrictism. How these men, who held my secret, must have despised me ! What a bypo must have despised me ! What a hypo orite they must have deemed me ! But this was not the worst. The worst was that I, who so loved my gentle mother that I almost worshipped her, began to loathe and hate her. I struggled against the hellish feeling a long time. I tried to recall every little incident of affection and love that had surrounded my childhood and my worth, all the little

affection and love that had surrounded my childhood and my youth, all the little marks of maternal solicitude that had knit my own affections to closely to her that I would gladly have died to show my loyalty and love. But the words, 'Cloumper Daly's daughter,' Cloumper Daly's daughter,' and all they meant, would come up with all their losthsome associations, and do what I would, I could not conquer an indefinable con-tempt and dislike for one who had sprung from the lowest and most de-graded of the species. All this seemed to me then and seems to me now the welcome!' "My mother stood aside and I passed out. About a hundred yards down the road I turned to get a last look at the old place. She was standing in the doorway again, and when she saw me, she stretched out her hands towards me. I turned awa." me. I turned away." Here the poor fellow was simply choked with emotion and was silent for

several minutes. He resumed, as soon as he could steady his voice :

graded of the species. All this seemed to me then and seems to me now the purest extravagance; but you know how we were brought up, and how fercely traditions of this kind take hold of Irish imaginations. Tainted blood, inherited shame, is a terrible as he could steady his voice: "They may say as much as they like about drink, and 'tis bad enough, God knows! And there are other things worse! But far and away the worst devil that can occupy the heart of man is pride! And yet, see how things work. That last look at my mother, and my com also my salve heritage amongst a people who attach supreme importance to these things. And the words I heard nearly a quarter of a century ago in that field near Kildorrery, the breed of an informer,' have haunted me all my life, and will work. That last look at my mother, and my own sin, were also my salva-tion. You know, Father, that when have haunted me all my life, and will haunt me to my dying day." He stopped again, and I didn't in-terrupt him. I perfectly understood all that this meant. A loss of caste amongst the Orientals would be noth-ing to the entailed shame of which he me so mainfully conscious. yon go abroad you hear lots of queer things you never heard of in Ireland. Well, many and many a time in miners' camps in Nevada, in drinking saloons in Californis, in rough huts in some canon of the Rockles, I had to listen to was so painfully conscious. "You remember my anxiety about concealing my identity here," he con-tinued. "You thought it unreasonable: oanon of the ruostles, i had to have no many and many a word against God and religion from men who had no be-lief in either. And these things make an impression. But the thought of my an impression. But the thought of my sin, and my mother's patient face, banished the temptation, and I prayed God to leave me my belief in Him and His great world beyond the grave, if only that I might have the chance of going down on my knees and begging forgivenees for my one great sin. I never saw her face again. I heard far away in the Rockies that she died soon after my departure, and that she was buried side by side with the old man who had been her lifelong friend. " I think." I said. " that the people now, under more enlightened circum-stances, and better education, are free ing themselves from many of these old prejudices. At least, you don't hear any references to them in ordinary life."

life." "And I," he replied, "had grown to the age of manhood before I ever heard of my mother's shame. Then it broke on me like a flash of lightning." "That's quite true," I said, "but at least it argues a more rational and a more Obristian frame of thought, that barled side by side with the old main who had been her lifelong friend. There I made my first pilgrimage on my return to Ireland. There I knelt and prayed as I had never prayed be-fore. And so terrible was the flood of exempts that came down the most my soul the wretched business was never flung in your face for so many years." Iore. And so terrible was the mood of anguish that came down upon my soul that I tore up the grass above her grave, and cried aloud in my agony. You'd hardly believe it of a cool, cal-culating Yankee. But there are hot springs in the human heart that never lace to the surface till they are bored "That's quite true," he replied. "But would you believe, it followed me across the ocean, and embittered

"Impossible," I said. "Tis true," he answered. "I have never yet met but one, and you, Father, who did not shrink from me at the moment of revelation. And how can anyone wonder that I have sought her across sea and land, and shall find no rest till I find her, if haply she is yet built of the surface till they are bored through by sorrow and remorse. "Well, that afterooon, as I turned my back upon my own home forever, I felt without a friend in the world. I knew from what had occurred the day built of the surface till they are bored through by sorrow and remorse. "Well, that afterod in the world. I knew from what had occurred the day efore at the hurling what had been revealed at home, that my secret was the world's secret, and that there was no question of my facing the acquaintance of my youth a hood again. I made up my mind to change my name; then I saw that my father's name was unsolled, and I thought I would cling to it, and go out to the New World, to make my fortune or fail, like so many more of my coun-

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Terence Casey ?' she said. "'It does,' I replied. 'Don't ask me to repeat what you know already, that I think more of you than of any one else on the face of the earth, and if I were a free man, I should marry you, and no one else, though she was Queen of England. But how can I take advantage of you, and bring you to shame before the world ?' " ' You are going away ?' she said.

simply. "'Yes,' I answered. "'Where are you going ?' she

asked. " ' To America,' I replied.

""What can they know of you or me in America ?' she asked. ' Let us go abroad, as man and wife, in the face of the world. And who cares, or will

care, about our history, in America? "She looked up at me as she spoke, It was the hardest temptation of my There was truth in what she sai life. There was truth in what she said, but there was also the stinging truth that no one, least of all an Irishman, entirely outs the cords that bind him to his motherland. And if there were no shame for her or me, there would be the reflected and keeper disgrace on those she left behind. I made up my mind at once. ""Twould never do, Nora,' I said.

'Your people would suppose that I acted shamefully towards them and you. They would never forgive me you. They would never forgive me and they would never forgive you.' "' I'm prepared to bear that, if yon are prepared to bear the same,' she "replied. "' I don't mind my own shame,' I

replied, 'but I mustn't ask you or your family to share it.' " 'There !' she replied. 'I mustn't

" There !' she replied. 'I masta't be throwing meself at you any longer. Good-bye, Terence Casey !' " Good-bye, Nors ! I leave you free, as there was a hand and word be-tween us. But will you promise me one thing ?' " What is it ?'

"' 'There, good-bye, and God bless

you l' I turned away my head, took her hand in mine, and dropped it instantly and strode away. I had gone a few yards, when she cried after me :

Ted ! "I turned round and looked. The full sunset was on her face and hair, as she stood in her Sunday dress there beneath the blossoming thorn. She held her hands clasped and fallen down before her. I dared not look further, or I would have gone back and dared the world and the devil with her. I waved my hand in a parting farewell it was the last I saw of the face that has been haunting me all these years-the face of Nora Curtin."

" Thunder and turf !" I exclaimed, "Thunder and turf !" I exclaimed, and it wasn't that I said either, but something more expressive; "what did you say, man ?" I had jumped from the chair and was confronting him. "Nors Curtin !" he said, almost

"Nora Curtin I" he said, almost alarmed at my excitement. "Of where?" I said, forgetting grammar and everything else. "Of Glenanaar, or if you like, Ballinsles," he replied. "Don't you remember how reluctant I was about your widowed-nurse from Glenanaar?"

"But, my dear fellow, that was Nora Curtin, and she's not twenty yards in a Curin, and she's not twenty yaw in the bee line from you this moment." "Then," he said, rising up, "I go straight to seek her." "Oh, you won't," I cried, pushing him back into the chair. "Do you

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vividly just because it was and alone. And it saved me men, from a vicious life, fro sand and one temptations i

young man in a place when

sions are let loose, and no or fear of God can restrain

"The moment your mothe I interrupted, "you should straight for Nora, and tak

straight for hour, and married her." "I would have done so,' 'I would have done so,'

"but for one thing. Yo can understard, how the ho

known and pursued by the

my shame did gradually dis

my sname dia graduary dia the excitement of my new l so, that I had almost forgy had begun to reason tha right, and that I should h

to her suggestion, when in incident occurred that he the whole thing again, and farther from civilization to

shows how small is the wo

I must despair of ever gethis horrid thing that wi

The clash had come - t

clash of opposing forces. The beautiful dream ca Gilbert Vane had lived for months had tottered as su

structures will. He stor stern and startled, Miss

stern and startled, Miss facing him with scalet fashing eyes. "This ends all," she ately, "Fortunately you your true colors in tim

scape a life of slavery to

"Whims! Superstitions."

"Great heavens, Nettie

only understand me." "I do understand — o she answered. "My cho my wishes, are as not comparison with the un

mands of a mediaeval Ch

"Unreasonable! No, swered. "Nettie the p Church in this matter

most reasonable, consis claim she makes upon

obedience and loyalty sacred to her law."

sacred to her law." "I do not see it, I do

ing, too willing, to yield

matters, but every wo queen and mistress of riage. The cetails below

family, and I will not giv

It is barbarous in

"It is your privile

"It is your privile Gilbert Vane answered, there are times when yield to principle, Net you, dear, as you ack is no principle involve there is. To be m Church, by your mini the laws of mine, to cut

its communion, to turn faith of my fathers e

turns his back on his co by an open act of dislo

you, dearest, to be marn

home by a priest." And I refuse," she r

"I refuse positively. poor, cran ped little this," and she swept a

about the dainty, I "There would be no dig

no style, in such an aff planned it all, all !

the flower-decked char

growded with our f

event of the season, an Alden buried her fac

and burst into tempest "Nettie, Nettie d

laying his hand upon h "Don't, " she cried

him. "don't mock me

of love. They mean but selfish exaction."

"Selfish exaction-

my life for you, Nettie "Your life !" she re

" your life ! When y me one beautiful hour

the one hour of whi

dreams as the bright the holiest, of her

you deny me what my claims as her right."

"I thought," he with an effort, "I been all settled, I

"To do all that you

ask of your wife-thing; even that I

receive instruction

" your life !

ad set her heart on th

and she swept a

answered the girl.

ege.

TO BE CONTINUE

A MIXED LOV

to my grave.

remember it, as, holding my mother's hand, we passed from the road through the iron gate, and got in under the shadow of the trees. Many a time called up the picture from memory, when I was far away-the old ruined Abbey, festooned with ivy, the mosscovered gravestones, leaning hither and thither, the great brown lichens on the walls—all things so ancient and time-worn and venerable. You might remember a single grave, Father, right You migh in the centre of the aisle of the ? The stone is now falling and the inscription is hardly Abbey? aside legible, but in my childhood and boy-hood it was a fresh modern slab, in-soribed: 'Sacred to the memory of Edmond Connors,' with date of death and age. Well, this was the shrine where every Sunday, as long as I remember my mother and I worshipped and prayed my mother and I worshipped and payou Here I had to repeat the Litany for the Dead, word by word, after my mother, and then I had to kiss the grass that feathered the grave, and the name er feathered the grave, and the weet home together. I never asked questions until I grew to manhood. Then I learned that this old man had given his life for my mother, and I sought to know no more until the whole revelation came.

" Meanwhile, I was rushing every day gaining strength and agility. I never knew the taste of fresh meat, 'butcher's mate,' as it was called On Sundays we had a bit of bacon and at Christmas and Easter a fowl. But our daily dist, unless we had a visitor, was milk, home-made bread, and pota toes, and on these I developed thews of Anak. the

thews of Anak. "After a little time the excitement about the Fenian rising had died away, and with it a good deal of our boyish enthusiasm. Then came the Gaelic Athletics and here I easily took the lead multi L became contain of our lead, until I became captain of our team in football and hurling and I became known over half the country.

"So you did," I exclaimed. "When ballads are written about a man, his fame is universal and secure."

'Yes! if it's worth anything," he "I'm not sure that it would replied. not have been better for me to have lain low then, as I desire to do now."

"I don't think that's a manly senti-ment," I replied. "Everyone must give the world the best that's in him,

you ?' "She hung down her head and said

"' if you share your father's opin-"' if you share your father's opin-ions, Nora,' I said, 'let us part. If you think you lower or demane yerself by marrying me, in God's name, let there be an ind to the matther. We'll

part good friends.' She held out her hand. Ah ! 'tis well I remimber it. There never ye was a truer woman made by God. "' ' Ted,' she said, ' I've promised to

be yours. Until you throw me off, no power on earth shall separate us.' "And I registered the same promise in my mind, but with the addition of a great oath. Ah, Father, don't wonder

that I've crossed the ocean to see he once more. That night, and another night, I could never forget. Alas !) didn't know then how swift would be the revelation, and how terrible the separation that we deemed impossible. "Of course, I never spoke a word of this at home.

this at home. Young men are shy about these things, and then, I really didn't know how it would be taken. My own idea was to leave my father's home, if I were married, and open a forge down there near Wallstown or the inity, where I was sure, as I thought,

vicinity, where I was sure, as I biologue, of plenty of customers, without inter-fering with my father's business. I dare say my father and mother heard of it, but they never alluded to it. My father had an Irish temper, and so had , and I think he deemed it wiser not to their time. And he was quite right. But sometimes my mother would watch ne in strange, curious way, and the turn away with a sigh.

CHAPTER XXII.

REVELATIONS.

"Although popular enthusiasm had more or less died out after the '67 rising, my own feelings seemed to be rather intensified. And, with all the thoughtless of youth, I was not slo express myself freely on those political matters which are best consulted for by silence. But no! I had read up Irish history, especially Mitchell's, and

my blood ran flame. "It was Ireland, and Ireland, and Ireland, ever present to waking thought and sleep's dreams. How I raged without fear or hope of reward." "I never could understand that," against her persecutors, and how I

my whole life ?'

Impossible," I said.

don't.

somewhat frightened. 'You nave done mischief enough already.' ''''Tis a coward and a blackguard,' I exclaimed, 'who won't take back his words, or prove them. Now confess that what you said was a lie 1'. ''' I tell you, Casey, let well alone,' he said. '' Don't mind a hasty word

said in a passion.' '' I wouldn't,' I replied. 'But

that was more than a hasty word. Come, quick, I'll stand no humbugging now ! Say you told a lie, when you said I was the breed of an informer.'

"' I can't say it,' he said, holding down his head.

Then 'twas the truth ?' I asked.

"He was silent. "'Come, you ruffian,' I said, now losing all control of myself, and seizing him by the collar. 'Deny what you have said in a lie, or, by heavens, I'fi make you eat your words." "He tried to swing himself free, but I hald him with a grin of iron. One or

I held him with a grip of iron. One or two fellows came forward to help him. I kicked them aside. Then he was badly frightened, and blurted out: "Bear witness, boys, that he is forcing me to do what I don't want to do.

" ' I only want you to tell the truth, nd shame the devil !' I cried. and shame

Then the shame be yours, Ter Casey,' he replied. 'You know as well as I do, that your mother is the daughter of Cloumper Daly, the inence Casey,'

tormer.' '''Tis an infernal lie, you scoun-'''Tis anid, with clenched teeth. 'Take back the word, or i'll smash 'Take back the word, or i'll smash your face so that your mother won't now you.

know you.' '' Unhand him, Casey,' said an old man. 'Sure the boy has only said what every man in the country knows.' '' Do you know it ?' I said. ''' I do,' said he, 'an' everybody

else,' Then,' I said, lifting my face t heaven, ' may God help me, for the first time it was ever told me !' for that's

"As I left the field, the crowd "As I left the neid, the crowd, understanding my feelings, gave way with a certain kind of pity and respect. They found it difficult to understand how the knowledge of the terrible scoret could have been so long kept from me. But they evidently believed secret could have been so long kept from me. But they evidently believed in my sincerity, and pitied me under the awful revelation. "As for myself, a whole crowd of my God ! the vision will never leave

living ?" "That was the young girl you spoke of, whose father objected to your mar-riage with her ?" "Yes 1 And his words were not the

Yes! And his words were not the least bitter that came back to me that night beneath the stars, when I remembered them, and recognized their meaning. Bat I must go on to the end, if I

ing. But I muss go u." am not tiring you." "By no manner of means, my dear fellow," I replied. "I am deeply in-terested in the narrative. I never terested in the narrative. I never thought this quiet little place could have produced such a romance and such

a tragedy." he continued, "I came

"Well," he continued, "I came down the following morning from the hills and entered the forge, and, with-out a word, fung off my coat, and put on my apron. My father and myself worked steadily on, without exchang-ing a word, until just about dinner time, when Donal Connor came in. He said: 'I heard ye were near having a big row at the match yesterday, Ted. Who won ?'

Who won ?' " 'We won,' I said, laconically, and

wect on with my work. "After a few minutes, my father Donal spakes of ?' "I said nothing, but went on work-

asked: ""It must be a mighty sacret whin you can't answer a civil question of your father."

your father." "I flung the sledge maide, and con-fronting him, I said, with very ill con-cealed tary : " 'Lave me ask you another question.

What the divil possessed you to marry the daughter of an informer ?'

CHAPTER XXIII.

PARTED. " My father did not answer, although I saw his face draw down and whiten, and I expected a burst of fury ; but a voice just behind me, which I knew to be that of Donal Connors, said a voice with a hoarse savageness : "'Because he was a better and a

" One face only I should see before I went, one hand I should grasp, and then liberate forever, as I couldn't offer her mine. I sent her word, and other her mine. I sens her word, and she came to me at our old trysting place beneath the aged whitethorn. It was one of those lovely spring or early summer evenings, that haunt you forever, especially if associated with some tragic or pathetic event in your life. She saw at once, with a woman's IIIe. She saw at once, with a woman's swift insight, that something serious had occurred. My bundle of clothes and heavy stick indicated this. But she said nothing. She allowed me to speak. I said simply: " I have come, Nora, to say good-heat and foreart!

bye! and forever! She

Her eyes filled with tears. said : " You have heard something ?" Then I said :

"I answered yes. Then I said: "'It was not kind of you, Nora, never to tell me this all these years.'

abroad; and when I say haunted me, I mean that they were ever present to my mind — always in my waking mo-ments, and sometimes in my sleep. In the beginning, the excitement of look-ing for work and failing to obtain it sometimes blurred that vision. But then, when I began to reach some cer-tain degree of success, they came back more vivid than ever. If I lay awake at night, as often I did, too tired even to sleep, I saw them on my right hand "She looked up and said: " Unkind? I though I was doing enough when I was prepared to take you, for good or ill, in the face of the world!

"'My brave girl 1 "'Then,' I said, 'you always knew the horrible taint in my blood ?'

to sleep, I saw them on my right hand and on my left — my mother always in the old listening attitude, as if she were hearkening for some far away voice, and I knew it was mine she de-sired to hear; and on my left. Nora. "'I knew about your parents,' she replied. 'I knew nothing of yourself, except-'

except--' " That with all you knew, and in spite of the opposition of your parents and friends, and in face of the world and friends, and in face of the world sired to hear; and on my left, Nors, always as I saw her in her blue serge dress there beneath the thorn in the sunset. Then when I began to gather that would despise you, you were still gold and the yellow dross solid my hands and my dross, I said, I do not value it but for them. For them I shall prepared to take me ?' " 'Yes,' she replied, modestly, but

firmly. " 'Then, Nora,' I exclaimed, 'I

hoard it, and keep it, and go back some day and — there I left the future and should be the meanest man on the face of the earth, if I took advantage of your love and loyalty to bring you to shame and sorrow.' ""That means you are giving me up,

want to give the little woman a ft?

He became quite excited. "Father," he said, ste "Father," he said, steadying his voice, "just listen to me for a minute." I let him talk on whilst I was making up my mind what to do. I knew he had a certain vision before him, the vision beneath the whitethorn in the sunset, and all the et ceteras of youth and beauty. I knew also that time and sorrow had wrought changes, and that age with its et ceteras might not seem even to so faithful a soul so attractive as he to so taithin a sour so actraction interest had dreamed. Yet, it was a magnificent chance for that good little woman, in whom now I felt an increased interest, and for her two dear children whose future looked so difficult and uncertain.

It was a chance not to be thrown away. There were, I knew, great probabilities of disappointment, but the fear of them ded as I listened to him. He moistened his lips, and went on :

"You see, Father, it is this way.

have no prejudice contrary I see much wonderful, in its his "You see, Father, it is this way. I carried with me in my exile a vision of two women-one whom I loved and had wronged, the other, whom I loved, but could not sacrifice, even for my own welfare. These two haunted me for the quarter of a century I have spent abroad; and when I say haunted me, I mean that that many areas areas areas are But such alavish sub mand, I refuse, I pe will not turn my shabby, forlorn mak publish my weaknew courtesy to all my married how and who at all-not at all." "Do you mean t came in a new tone

tone she had never had a ring of steel, a unguessed forces, a was striking blindly a woman's q ed from the veered changed her attack tear-stained her hands upon h looked up at him tender, beseeching

"Do you mean asked tremulously. hat we have grown -after these beau have been paradis all our dreams, ou Have you won my to cast it aside like

Cast it aside "Nettie, Nettie, c the thought of losi beloved."

"Then you will n pleaded, " you will pleaded, "you will a monkish law, a p so little—so little, ward you shall be

vividly just because it was now isolated and alone. And it saved me from rough and alone. And it saved me from rough men, from a violous life, from the thou-sand and one temptations that beset a young man in a place where men's pas-sions are let loose, and no law of man or fear of God can restrain them."

sions are let losse, and to them." or fear of God can restrain them." "The moment your mother was dead," I interrupted, "you should have sent straight for Nora, and taken her out and married her." "I would have done so," he replied, "but for one thing. You know, you can understard, how the horror of being known and pursued by the phantom of my shame did gradually disappear under the excitement of my new life; so much so, that I had almost forgotten it, and had begun to reason that Nora was "ght, and that I should have listened to her suggestion, when an appalling Fight, and that I should have listened to her suggestion, when an appalling incident occurred that brought back the whole thing again, and made me fly farther from civilization than ever. It shows how small is the world, and how I must despair of ever getting rid of this horrid thing that will pursue me to my care."

to my grave. TO BE CONTINUED.

your superstitions.'

ege.

A MIXED LOVE,

The clash had come - the inevitable clash of opposing forces. The beautiful dream castle in which Gilbert Vane had lived for the past six

Gilbert Vane had lived for the past six months had tottered as such airy super-structures will. He stood, white and stern and startled, Miss Nettie Alden facing him with scarlet cheeks and fashing eyes. "This ends all," she said, passion-ately, "Fortunately you have shown your true colors in time for me to seeane a jife of alayery to your whims.

the flower-decked chancel, the Church crowded with our friends. Mamma

I mustn't y longer. eave you

word be-romise me

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er,' I said, ouldn't of half the

God bless d, took her it instantly

gone a few oked. The and hair, as dress there thorn. She fallen down ook further k and dared with her. I ng farewell ; he face that

I exclaimed, d either, but ive ; " what chair and was

hese years-

said, almost

i, forgetting else.

if you like, "Don't you I was about Glenansar ? that was Nora enty yards in a

ng up, "I go cried, pushing r. oman a fit?" steadying his for a minute." at I was making I knew he had him, the vision in the sunset, of youth and at time and sor-es, and that age t not seem even attractive as be the one hour of which every woman dreams as the brightest, the sweetest, the holiest, of her existence. When you deny me what my very house maid claims as her right." "I thought," he spoke slowly and with an effort, "I thought this had been all settled, I thought you had as a magnificent little woman, in children whose been all settled, I thought you had agreed." "To do all that you had the right to ask of your wife-to promise every-thing; even that I would study, read, receive instruction in your faith. I have no prejudice against it; on the contrary I see much that is beautiful, wonderful, in its history, its doctrine. But such alavish submission as you de-mand. I refuse. Desemptorily refuse. t and uncertain. be thrown away. eat probabilities the fear of them im. , and went on : is this way. I exile a vision of I loved and had hom I loved, but ven for my own aunted me for the y I have spent ay haunted me, I ever present to in my sleep. In citement of lookling to obtain it hat vision. But , they came back r. If I lay awake id, too tired even on my right hand mother always in stitude, as if she some far away was mine she de-on my left, Nors, in her blue serge the thorn in the I began to gather v dross soiled my s, I said, I do not For them I shall back some , and go back some oft the future and Then one day it ge that my mother one part of the out it came more

the dear husband who will rule my life. the dear number of the my file. Oh, Gilbert, I thought your love was so deep, so strong, that nothing could stand between us; nothing in heaven or on earth." "And nothing shall," he answered

hoarsely, as she clung subing to his breast. "Darling, darling, have it as will—as you will, Nettie." "Gilbert, my own dear, true love. Then we will be married at St. brow noble with a strange serenity. And wrought in the delicate frame was the old crest of the Vanes—the cross and heart, with their motto, Fides et

Andrew's ?" "Yes," was his hurried reply, as she lifted her glad eyes of triumph to his. "When, where, how you please."

*

* * * * * * Three busy weeks had passed for Miss Alden. All the weeks and days were full of charming interest now. But through the music of flattering voices, the bewildering attracticn of Paris hats and gowns, the pressing claims of milliper and modiste upon her every hour all the rosy glamor her every hour, all the rosy glamor that surrounds a bride-2lect there had crept a vague, indefinable shadow-something she could not shape nor

Gilbert was as tender, as devoted, as subject was as tender, as devoted, as adoring as she could wish, and yet— yet—there had been a subtle change— a change that only the keen eye and ear of woman's love could detect. There was a forced note in his gayety, a new abstraction in look and word, a dimnase faint and gray as a morning dimness, faint and gray as a morning mist, that seemed to have stolen over the radiance of his happiness.

The chill of this shadow was upon Miss Alden this alternoon as she re-turned from a drive with her betrothed. He had an engagement with his lawyer and had been obliged to leave her at and had been obliged to leave her at her door. Her own dainty apartment was aglow with cheer and light. The sunset rays streamed through its silken draped windows, a wood fire cracked upon he tiled hearth, beside which sat her mother, pouring tea into her prettiest Sevres cup, for a charming old woman, whose bright eyes seemed to defy the snowy crown of her fourescape a life of slavery to your whims, "Whims! Superstitions!" he echoed. "Great heavens, Nettie, if you could

think.

"Great heavens, Nettie, if you could only understand me." "I do understand — only too well," she answered. "My choice, my tastes, my wishes, are as nothing to you in comparison with the unreasonable de-mands of a mediaeval Church." "Unreasonable ! No, no," he an-swered. "Nettie the position of our Church in this matter is most logical, meat reasonable, consistent with the score years. Madame Brune had been a queen regnant in society for half a century, and though it was a bent, withered form

that nestled amid her loosened furs tothat nestical ama her loosened furs to-day, she looked a queen still. "This is a surprise," said the young lady, as she bent to kiss the faded most reasonable, consistent with the claim she makes upon her children's obedience and loyalty in all that is

obedience and loyalty in all that is sacred to her law." "I do not see it, I do not see it," answered the girl. "I have been will-ing, too willing, to yield in all serious "I had to come, my dear, I had to come I never move out of the house after the first frost — though why any

atter the first trost — though why any woman wants to keep alive at eighty years, I don't know. But since I can not come to the wedding—" "And why not?" interrupted Nettie sinking down in the cushion at the speaker's feet and clasping the wrink-led hond "Theore will be no more ing, too willing, to yield in all serious matters, but every woman should be queen and mistress of her own mar-riage. The cetails belong to me, to my family, and I will not give up my privil-It is barbarous in you to demand

speaker's feet and clasping the will be no more led hand. "There will be no more welcome guest, I am sure." "Of course, of course,' said the old lady, nodding ; but I gave up weddings and funerals, my dear, a dozen years ago. They disturb my peace. And so you are really going to marry Gilbert Vane." "It is your privilege, I agree," ilbert Vane answered, slowly. "But Gilbert Vane answered, slowly. "But there are times when privilege must there are times when privilege must yield to principle, Nettie. And with you, dear, as you acknowledge, there is no principle involved. In my case there is. To be married in your Church, by your minister, is to defy the laws of mine, to cut myself off from

Vane !" "Really, yes," laughed the girl, the soft flush deepening on her cheek. "Don't you approve ?" " My dear, again you are truching a point above my feeble strength. I have neither opinions nor emotions now. They would put me in my grave at once. After four-score years, one becomes a mere calcareous deposit, so the doctors say. You are going to marry a very fine fellow, I am sure. I have known the family for three gener-ations. And they were all good women its communion, to turn my back on the faith of my fathers even as a traitor turns his back on his country and flag, by an open act of disloyalty. So I ask you, dearest, to be married in your own ome by a priest." And I refuse," she replied, angrily. "I refuse positively. I, married in a poor, cran ped little apartment like this," and she swept a sconful glance about the dainty, luxurious room. "There would be no dignity, no beauty no style, in such an sflair. Oh ! I had planned it all, all ! The choristers, ations. And they were all good women and noble men. And now that I have

had my tea, and very good tea it was, I want to hear everything—when, and where and how it is to be." "October the twentieth, at St. Andrew's," answered Mrs. Alden.

your heart, Gilbert ; you can not for-get. Forgive me, dearest, that I asked

A hundred years ago the Comte de Maistre, then one of the great writers of Europe, announced very definitely in old ivory seemed to Nettie the love-liest she hal ever seen, for it had Gil-bert's eyes softened into a tender radiance, Gilbert's lips with a new sweetness in their rosy curve, Gilbert's a sentence that rang throughout the Christian world that history for the last three hundred years, meaning thereby the three hundred years, meaning the Reformation to his own time, had been a conspiracy against the truth. Very few of the historical scholars out side of Catholic countries in his time took the avanasion agriculty. A hun-

Amor. "It is Mildred, my dear," said the old madame. "I have kept it astook the expression seriously. A hundred years later, however, when the editors of the Cambridge "Modern Hiswhen the weil, as a talisman, for filty years I can't be here much longer and I don't tory in England" came to write the preface of their work, which was to be occupied with the history of the race want her picture to go into stranger's hands, so I give it to you, to Gilbert's wife. She was the purest, sweetest, noblest being I have ever met. And if from a time just before the Reforma-tion so-called, they repeated, conscious-ly or unconsciously, De Maistre's pure, sweet spirits have ever met. And if pure, sweet spirits have power to bless, my dear, I hope her blessing will fall upon your life and your home. Though I am afraid she wouldn't have approved of St. Automotive and states of added ly or unconsciously, De Maistre's words. They said that the long conspiracy against the truth was at last breaking up. Added evidence for this is being brought forward constantly by those who study history in the origof St. Andrew's for a wedding,' added the old lady, whimsically. "It would seem like tearing down the standard for which all of her blood had lived and died Why, my dear, the old Vanes would have preferred headsman and block. But the old beaue strain has I inal documents and in the actual events of the times, and not in the second hand suthorities of so called classical historians, no one of whom is to be depended upon. A very strik-ing example of this, one that every Catholic should know and appreciate, block. But the old heroic strain has, I block. But the old heroic strain has, I suppose, died out in them like the rest. Your lover is only a modern man to be wheeled and cozened and worried and watched—don't forget that point, my love—watched. When a man breaks faith once he'll break it again, my dear—he'll break it again." is to be found in the current number

is to be found in the current number of Scribner's Magazine. The article is "The Call of the West." and its author is Mr. Sidney Lee, who is known as probably the best of living English Shakespearean scholars and as one of the best authorities on the And with a laughing nod the old madame gathered her furs about her, and made her adieux, leaving Nettie to history of Queen Elizabeth's time. Mr. Lee was for many years one of the most important contributors to the Ah, the warning had come from the An, the warning has come from the lips of her own world, the warning she had heard in the depths of her heart. She was tearing asunder faith and love, the twin strength that had been Gil-"National Dictionary of Biography" in England, his subjects being especially taken from the fifteenth and sixteenth centuries. This series of articles in Scribner's treats of the relations of England and America during the sixbert's heritage; she was clouding the star of his guidance, darkening the teenth century, and necessarily has much to say of Spain. It is of special heaven of his hope. And already his life, his love, his happiness felt the darkness, the chill, shaded lamplight, Madame Brune's miniature in her hand. "Another wedding-gift ?" he asked summer.

Mr. Lee has no delusion with re "Another wedding-gilt?" he asked smiling. "Yes, who is it ?" she asked, hold-ing ont the nicture. and the discovery, the settlement and the development of the New and the development of the New World. He realizes very well that her place has been underrated and mis stated, and he declares that the reason ing out the picture. "Aunt Mildred !" he exclaimed, with a start, "surely Aunt Mildred ! Where, how did you get it, dear? It is great-aunt Mildred, as she smiled stated, and he declares that the reason for this was theological bias. England was a great Protestant country, Spain the typical representative of Catholic countries, and little was deliberately made of all that she did. Her motives down from the wall of my grandfather's house, when I was a little boy." " How beautiful she must have been, How beautiful she must have been, Gilbert; her eyes seem to look into our very hearts now, her lips to speak. They have been speaking of you all evening, dear—what is it they say?" for every action were impugned, her actions themselves maligned, her great actions themselves mangaled, her great achievements belittled, everything pos-sible done in order to make a striking contrast between Catholic Spain and Protestant England to the detriment of the former and the advantage of the "Oh, do not ask me, Nettie," he broke forth, with sudden passion. "Put the picture away. Do not let me see it. I have turned my back on latter. all that it means for you." "Oh, Gilbert, IO, no !" she cried ;

Here was the beginning of the great Here was the beginning of the great conspiracy against the truth in Eng-lish history. Every possible charge is made against the Spaniards from irre-ligion to cruelty, though history justi-fies none of them, and Mr. Lee has not been backward in stating this. He save "you shall not, must not. I under-stand, dear love, I understand." "You can not," he answered, hoarsely. "But it is done now. Let us try to forget Aunt Mildred and all she stands for dearest. Life it made

she stands for dearest. Life it made for joy and love, not for sacrifice and pain. My poor old uncle Rupert is at home, crippled by his twenty-five years of missionary life in Africa. He ras been preaching to me severely. It has been a hard day on me, sweet-heart," he leaned his head back in his chair, wearily. "Let us forget it -let us forget." says: "Especially had theological bias justified neglect or facilitated misconcep tion of Spain's role in the sixteenth century drama of American history. Spain's initial adventures in the New World are often consciously or uncon-World are often consciously or uncon-sciously overlooked or underrated in order that she may figure on the stage of history as the benighted champion of a false and obsolete faith which was vanquished under Divine Provi-dence by English defenders of true re-ligion. Many of the how ile critics who You can not, you can not," she answered. " It is too strong, too mighty, too sacred, this faith of yours. It will hold you against your pride, your will,

dence by English defenders of true re-ligion. Many of the hostile critics who have painted sixteenth century Spain as the avaricious accumulator of American gold and silver to which she bad many of the hostile critics who have painted sixteenth century Spain as the avaricious accumulator of American gold and silver to which she bad many of the hostile critics who a good Bishop, who was visiting the outlying portion of his diocese for the marine accumulator of the ristor. His Eminence Cardinal Gibbons—Reminis-cences of the Cathedral of Baltimore. Illustrated. Katherine Tynan—Queen's Rose. A Poem. Marin Ames Taggart—The Island Priest.

old-fashioned reticule, and touched the spring. Within, framed in golden fila-gree, was the miniature of a beautiful girl. The face that smiled up from the A hundred years ago the Comte de Neither deserves to be credited with any monopoly of virtue or vice. Above all, the study of contemporary author-ities, brings into a dazzling light, which illuminates every corner of the picture the commanding fact of the Spaniards' priority as explorer, as scientific navigator, as conqueror, as settler." The above paragraphs are striking

in this matter as showing the newe state of mind with regard to Spaniards and Englishmen at this time, a newer state of mind that our schools have not as yet reached, and that our Pablic school children will probably not be taught for some years yet, unless Cath-olios Interest themselves in having real history taught and not a fantastic caricature of it made originally for Protestant purposes.—Buffalo Union and Times.

A BOOMERANG.

OUTSPOKEN EDITOR CONFESSES TO ONE OF THE MANY MISTAKES OF AN

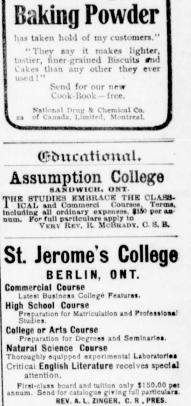
PROTESTANTISM A remarkable admission is made by the "Christian Work and Evangelist," a Presbyterian organ, of the sorry mis-take of the Puritans' in abolishing the the devotional observance of days set apart by the Mother Church for the con oration of some events in the life of the Saviour.

Saviour. "The Puritans impoverished them-selves," it says, "and punished their children by their excesses of protest against Rome and the Church of Eng-land. No b_omerang ever came back with surer stroke on the sender than the means nut in motion to defend the weapon put in motion to defend our Protestantism from the usage and encroachments of churchly Christian-ity. They taught us to shun Christmas ity. They taught us to shan Christmas as a Popish invention, and we who are welcoming the Eastertide like good Presbyterians to-day were taught to despise Easter as a dishonor of the Sabbath. "At last we are beginning to re-

pent," continues this outspoken editor. "Yet our efforts are hindered from the fact that we have no sort of service fitted to keep a Christian festival with simple directness. We even yet make a boggle of Christmas. For the rest, we have frankly to go to our Episcopal friends. Lent finds our Presbyterian flocks wandering forlornly between some sort of an extra prayer meeting in our Church and a call on the Church men for a sprig or two of forage to break our fast. But when Holy Week Week approaches we are compelled to con fess our emptiness and enter our neigh-bor's house to beg our bread. It is a pitiful thing to be making pretenses. We have really nothing but an odd sermon flung between extra music. ragged patchwork of songs without settings, readings without order, and imitations without heart. It is really humiliation to wear the old Paritan cloak and try to look like a modern Christian 1 * * * The trend to an orderly and significant service has beorderly and significant service has be-come a public demand. It is a religi-gions necessity to day. The old An-glican service is historically our own. The fights are over now. Who cares to keep the dead issues out of their graves to this unseemly hour? Who is justi-fied in creating a new division among Christians? Why not frankly conform our worship to the old and approved our worship to the old and approved model happily right at our hand ?''

Commenting on this going to the Episcopalians, the Catholic News well says that this is being satisfied with an imitation. The genuine observance is to be found only in the Catholic Church, from which the man-made Episcopal Church copied so many of its ceremonies and its calendar of relirious festivals.

to undergo as a partial punishment for their sins and in order to prepare them for a brighter and better world." The







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'It's simply astonishing the way

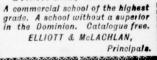
St. George's

College or Arts Course

TOTOR TOTOR TOTOR TOTOR TOTOR TOTOR TOTOR







Alden buried her face in her hands and burst into tempestuous tears. "Nettie, Nettie darling," he said laying his hand upon her shoulder. "Don't, "she cried, shrinking from him, "don't mock me with your words of loves. They mean nothing, nothing but selfish exaction." Miss Andrew's," answered Mrs. Alden. "St. Andrew's," echoed Madame Brune. "Did I understand you to say "But the Aldens are not," was the sion of content of the same discussion of the same discussion." "Boln", "and the share the share words light reply. "There was some discust you to do so, even for one hour. Hold to the faith of your fathers; let it bless would not consider that at all, so of "state araction." "Solids araction—when I would give the state of the "Selfish exaction-when I would give

"Yielded the point !" repeated the my life for you, Nettie." "Your life !" she repeated bitterly ; old lady, fixing her keen dark eyes on Nettie's face. " My dear you astonish

"your life ! When you will not give me one beautiful hour for my very own, the one hour of which every woman

Nettie's face. "My dear you astonish me." "Why ?" asked the young lady ; "is it not the bride's privilege to choose, dear Madame Brune ?" "Really, I suppose it is," said the old lady. "Of course it is, my dear. Only there is something so unbending in this Roman Catholic faith—one feels when it yields, a vague sense of weak-ness, of wrong. And the Vanes ! It has been such a Titanic force in their history, my dear. They are an old English family, you know. If you could just hear the grisly stories of all they went through in the stupid days of bigotry for this same faith—rack, and fire, and gibbet, and "word. And it has come down the generations. Mildred Vane, Gilbert's great aunt, was one of my dearest friends. The loveliest girl I ever saw, and with the world fairly at her feet. She turned from it all to be a nun. I had both opinions and emotions then, my dear, and we had a scene together. "This is madness, Mildred,' I cried ; 'to turn your back on God's beautiful world !' ' And turn my face to His more beauti-ful heaven,' she answered. zice.

wonderful, in its history, its doctrine. But such slavish submission as you demand. I refuse, I peremptorily refuse. I will not turn my wedding into a sea one of my dearest friends. The old is as one of my dearest friends. The old is as one of my dearest friends. The old is as one of my dearest friends. The old is as one of my dearest friends. The old is as one of my dearest friends. The old is as one of my dearest friends. The old is as one of my dearest friends. The old is as one of my dearest friends. The old is as one of my dearest friends. The old is as one of my dearest friends. The old is as one of my dearest friends. The old is as one of my dearest friends. The old is as one of my dearest friends. The old is as one of my dearest friends. The old is as one of my dearest friends. The old is as one of my dearest friends. The old is as one of my dearest friends. The old is another is and where i please or not at all—not at all."
"Do you mean this ?" the words failed of of ock, of hidden, unguessed forces, against which she was striking blindly, hopelessly. And with a woman's quick intuition she that a from the danger-point and looked up at him with eyes full of tender, beseeching appeal.
"Do you mean it, Gilbert?" she asked tremulously. "After all — all that we have grown to be to each other — after these beautiful months that have been paradise to us both, after all ou dreams, our hopes, our lovel Have you won my woman's heart only to cast it aside like a broken toy?"
"Cast it aside like a broken toy?"
"Cast it aside like a broken toy?"
"Then you will not give me up," she

the thought of losing you is madness, beloved." "Then you will not give me up," she pleaded, "you will not fing me off ing me off i

" Nettie darling, Nettie-ob, wise weet, true Nettle, my love, my wise, sweet, true Nettle, my love, my wife i It is as you say, dear; I have been a coward, a weakling, for your sake." "I know, I know, and it has hurt you so much," she answered. "It would hurt you more, Gilbert. The shadow of your yielding would be on our live

-let us forget."

hurt you more, Gilbert. The shadow of your yielding would be on our lives forever. We will burn the wedding-cards, dear," she added gaily, "and Uncle Rupert-surely Aunt Mildred's sweet spirit sent him -your Uncle Rup-ert will marry us next week!"-Mary T. Waggaman in Benziger's Maga-zire

THE CATHOLIC FREEMASON.

To a correspondent who signs him-self "a Catholic Freemason," Father Hull, S. J., editor of the Examiner, Bom-bay, says 'You might as well sign yourself a 'Catholic Sweedenborgian' or a 'Cath-olic Christian Scientist." You may have been born and baptized a Catholic, and may still believe in the Catholic Church and its doctrines. Bat so long as you are a Freemason you are cut off and disownedby your own Church. No Bishop priest or deacon all the world over, disownedby your own Church. No Bishop priest or deacon all the world over, from the Pope downwards, will acknowl-edge you as a member of the Church. You may attend Mass and Benediction still, and no one will turn you out. But if you go to confession, no priest will or can give you absolution; and if you approach the altar no priest can or will (drowingle) give you the Holy

or will (knowingly) give you the Holy Sacrament. Nor will any priest cele-brate your marriage for you, or give you extreme unction, until you have re-sidened your membrashin of the aref. signed your membership of the craft, and confessed your sin of disobedience, and made yourself over repentant for reconciliation with Mother Church. reconciliation with Mother Childen. You may resent this; you may not understand this; you may think it all wrong. But you can not alter the fact that you are no longer a Catholic in the eyes of the Church to which you profess allegiance — nor will be; so long as you append 'Freemason' to your name."

had no right, as the monopolist of American trade of which she robbed others, and as the oppressor and exter-minator of the weak and innocent abor-

igines of the new continent, who deplored her presence among them. Cruelty in all its hideous forms is indeed, commonly set forth as Spain's only instrument of rule in her six. teenth century empire. On the other hand, the English adventurer has been oredited by the same pens with a touch-ing humanity, with the purcest religious aspirations, with a romantic courage which was always at the disposal of the

pastor, who had taken great pains to prepare his class, was greatly annoyed at this blunder, and sharply said : oppressed native. "No such picture is recognizable "No such picture is recognization when we apply the touchstone of the oral traditions, printed books, maps, and manuscripts concerning America which circulated in Shakespeare's Eng-land. There a predilection for roman-tic adventure is found to sway the Span-ized in even greater degree than it at this blunder, and sharpy shat. 'NO, no, Katie; that is not marriage at all, that is purgatory.'' 'Leave her alone, Father James,'' said the Bishop, with a pleasing smile; 'leave little Katie alone. What do you or I know about it?"

tic adventure is found to sway the span-iard in even greater degree than it swayed the Elizabethan. Religious zeal is seen to inspirit the Spaniard more constantly and conspicuously than We must not fear that God may fail more constantly and conspicuously than us for His jove is infinite for the soul it stimulates his English contemporary. that rests on Hiw.

ŷ¢ŶŶŶŶŶŶŶŶŶŶŶŶŶŶŶŶŶŶŶŶŶŶŶŶŶŶŶŶ Consumption is less deadly than it used to be. Certain relief and usually complete recovery will result from the following treatment: Hope, rest, fresh air, and -Scott's Emulsion. ALL DRUGGISTS; 50c. AND \$1.00. ₲₲₲₲₲₲₲₲₲₲₲₲₲₲₲₲₲₲₲₲₲₲₲₲ Church Decorating By 'a highly - skilled staff of Artists and specially - trained

outlying portion of his diocese for the purpose of confirming some of the rising generation. The pastor had ranged the brave band in a line, and the Bishop, after asking a few leading questions, requested a little girl to state the A charming story. Rev. Morgan M. Sheedy-The Blessed

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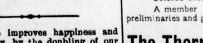
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Inserted except in the usual Concession of the Section 50 cention 50 cention 50 cention 50 center of the Sara Hanley are fully authorized to receive subscriptions and trans-est all other business for The Catholic Record, Agent for Newfoundland, Mr. James Power of St. John. Agent for district of Niptssing, Mrs. M. Reynolds, New Liskeard.

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

Apostolic Delegation. Ottawa, June 13th, 1905. Mr. Thom as Coffey : My Dear Str.-Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with inteili-gence and ability, and, above silt, that it is im-bed with a strong Catholic spirit. It is terenu-ously defends Catholic spirit. It is terenu-ously defends Catholic spirit. It is terenu-ously the Church at the same times and stands in stands firmly by the teachings and author-ing of the Church at the same time promoting these lines it has done a great deal of good for the welfare of religion and country. Following these lines it has done a great deal of good for the donore and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catho to families. With my blanter on your work, and beset wishes for lis continued success. Donarus, Archblahop of Ephesus. Donarus, Archblahop of Chawa.

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

Mr. Thomas Coffey : Dear Sir : For some time past I have read your estimable paper. This CATHOLIC RECORD, sad congratulate you upon the manner in which it is published. Its matter and form are both good ; and a truly Catholic spirit pervades the whole. Therefore, with pleas-ure, I can recommend it to the faithful. Elecening you and wishing you success, believe me to remain.

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

LONDON, SATURDAY, JUNE 8, 1907.

ANOTHER EX PRIEST.

To enumerate the list of men who, once priests, became ex's, to follow their wanderings or to contradict their statements, is as unpleasant as it is unsatisfactory. It is not pleasant or satisfactory to witness an increasing number of vagrant sons, weary with home, and going out with pride or sensuality, or both, to blackmail their brethren, and use their former influence to pervert the simple and to overturn their mother's house. Their vagaries ever mark a downward course. From the first false step to the passing out from the Church gate and on farther, it is always that descent which is, alas I too easy for human nature. Scarcely ever are these miserable fellows silent. They whistle to keep up their courage. And in their attempt to justify themselves, like the wicked, they flee when no man pursueth. One of the latest of the Ex's is a Mr. Fournier. Two years ago he gave up the Church of Rome where he had been a priest eleven years-and joined the Baptists. What a fall is there-from the Catholic priesthood down to a Baptist layman, with nothing but his sacerdotal character to break his fall. And as far as he can he drags down this sacred impress, or removes its seal from off his soul. Now he goes round the country proclaiming his shame. He pretends not to say anything against the Church, yet he does not hesitate to sneer at its practices or commend Luther for his opposition to ought to hold his peace about it. It the Pope. The Baptist Mission of Grande Ligne in Quebec is the special object of his zealous calumny. He claims "that it has been instru mental in bringing the light of truth to thousands. Amongst these were number of well known priests who in spite of persecution and persuas on, remained true to the light that had converted them." We can guess what light of truth he means : but we do not believe there is a word of truth in what he says. No thousands or even hundreds can be found as fruit of Grande Ligne. Still less can a num ber of well known priests be named, who, like himself, have exchanged their inheritance for a mess of pottage. Fournier talks of persecution. We daresay he would call our criticism persecution. If he goes over to the Baptists and afterwards goes down to Grande Ligne, where a cold reception greets him, who is to blame ? Neither he nor any of his unfrocked companions, if there are really any, nor his new supporters, have any business there. Their purpose is base and their methods unmanly. If Baptists wish to establish missions to Catholics let them do so upon honorable lines. Let them meet argument with argument. Let them not ridicule what they do not un. derstand or misrepresent what they do not know. In regard to the Shrine of St. Anne de Beaupre, Fourpier in his remarks at Guelph showed his heart is not in his present surroundings. He tried to emphasize the value of faith in Christ and to lead his audience to be lieve that a shrine like St. Anne's was a substitute for such faith. He continued with the strong statement that he had lived in the neighborhood and he had never known of any miracles taking place there. He acknowledged, however, that there were cures. These he characterized as due to imagination and more apparent than real. We are not acquainted with the Ex's history. He may have been a boy in the neightunity of knowing of any miracle. But men. For one reason or another, chiefly camp would be crowded. So it was. in dryness as in fervor.

of the Baptists of Guelph to lead them to believe that there never was a miracle at St. Anne's, or that the cures there are shams. Protestants general ly are too easily duped by men of the Fournier stamp. As long as they come from the old Church they are welcome, no matter what may be their previou history or the story they have to tell. The more they belie their Mother the Church, the more cordially are they received. What harm they do to society is evident. Why they are welcome, is not so clear. They do not make good Protestants-and their purpose is always to talk against the faith they abandoned for selfish motives.

A NEW RECTOR ON IRELAND. St. George's Church, Montreal, has a

new rector just imported, full of his own ideas and equally eager to air them. Fresh from Dublin, where he had had charge of an English church, St. Anne's, he hastened with most un seemly inconsideration to talk Home-Rule, Ireland generally, and the influence of the priests over the Irish specially. Here is a gentleman and scholar, Rev. Dr. Smythe, an author of name amongst his own people-one who on other subjects is by no means hazardous. In his opening address at his Canadian Church he prudently abstained, as he said, from subjects of a controversial character. This course he wisely proposed to himself until he knew his people. But scarcely were the words out of his mouth than he broke with them. Perhaps he limited his resolution to doctrine and Church practice. It is a pity for his own reputation he did not extend it to all public questions. Perhaps he knew his own weakness. When it was a question of Home Rule he could not wait. He had been obliged, whilst on the sea, to wait. Now, however, he must know all about it. And further he must unburden his overloaded soul. Prudence to the winds-he, Canon Smythe, rector of an English Church in Dublin-he knew the Irish, and it was but right he should give his knowledge to the

people with whom he was about to make his home. He aired his views to some busy inquisitive reporter. "You can hardly realize," he remarked, "living in Canada or living in England, how ignorant the masses of the Irish are." The Irish are too much under the influence of their priests. And the average priest in Ireland belongs "to a narrow class which is imbued with retrograde sentiment propagated in the seminaries and antagonistic to progress." This is the Canon's salute to the Irish in Canada and the United States. He should not think that he is the only one who knows anything about Ireland. The average Irish peasant is away and above his peer in England. He knows his religion and his country. He is a politician from the crown of his head to the sole of his feet. Whatever lack o education he may display Canon Smythe

Church, the Irish bigot is not slow at any time to cast aspersions upon the mother that bore him-the beautiful Emerald Isle- the faults of the sons of which country are of the lighter kind. Rev. Mr. Smythe did not deem it worthy of remark that Ireland is the most moral and the most crimeless country in the world to-day. No doubt he thought it would not be good " poli tics " to say this, because it would be a feather in the cap of the Irish priesthood. Shame on you, rev. sir, and may your shame be all the more keen when you read the following letter written by Mr. John Ross, a Scotchman, in the Dablin Leader, giving his impressions of the Irish people among whom he is now living : " Scotland is a country fairly sym

because

pathetic towards Ireland. But, un-fortunately, I say, brought up in an atmosphere strongly prejudiced sgains the Irish, and, above all, the religion practised by the majority of the Iris

As first impressions are mos lasting, one must penetrate deeply, and in many diractions, before they can get at the truth. Having occasion to come to Ire-

land some few years ago, I was, like most Scotsmen, pounced upon and fenced into the Unionist fold and duly instructed in all the villainies of nationalism, and evory other "ism " that had a remote chance of helping Ireland on the road to prosperity. I attribute this as the cause why nearly all Scotchmen seem to lose their liberal ideas when they come to Ireland, and ecome rabidly anti-Irish. The fretfal spirit of intolerance and

bigotry displayed by the Unionists soon palled on me. There was no ad-mitting of any faults on one side, and no credit for any good on the other. There are black sheep in every flock. But according to them, one section-which are the great majority-of the community seemed to be all black, a d required a strong guard to prevent them from breaking out, and making a living by killing and robbing each other. "Another thing which aroused my suspicions of my Unionists friends was

if a Nationalist went into Unionist's shop, that Unionist would beslobber him, and put on his Sunday smile, in his endeavors to extract the needful coin. Business, he would tell you, knew no law; but it savored so strongly of hypocrisy that one wonder ed if that Unionist believed the Eighth

ommandment. "My first Irish friend was an old choolmaster, who had not found this schoo life a bed of roses; and his many and bitter trials had instilled into him a sympathy and love for his fellow men, and given him an insight into human nature in all its moods.

"He was a man broad-minded and generous to a fault. The only time I have ever seen him give away to angen was when brooding over the wrongs of his country, which he loved with a fervency that would have aroused the ad miration of any one. From him I learned the history of Ireland; and many of the facts which he disclosed were of a nature to make one feel surprised that Irishmen could speak o England with any degree of patience at all. Peace be with him; he rests ow in the bosom of the country he adored.

"From this onward I made many more Irish friends, and began to view Ireland and her troubles from an en irely different standpoint - a proceed og which made my Unionist neighbors turn from me in disgust, and look or me as one who had placed himself out side he pale of civilization altogether.

THE CATHOLIC RECORD. of hatred of the Catholic A rev. gentleman of the name of THE SCOTS COLLEGE IN PARIS. Johnston, one of the younger brethren hailing from Pendleton, was annound -not to preach merely, but to perform a miracle He was to make the lame to walk. A lame man was on hand. Poor fellow, whatever hopes he may have had, they were soon dashed to pieces. There was no fake about his lameness, nor was his condition afterwards relieved. The minister likewise acted his part up to a certain point-and then he showed where the fakir comes in. He first made a preliminary address, declaring his vocation as an apostle and healer of the sick. Then taking the lame man by the hand he bade him walk. The lame man did not do his part : he did not walk. The miracle did not materialize.

The crowd was disgusted, but poor Johnston remained hopeful to the last He still has confidence that he will yet be a miracle worker. It must have been the neighborhood. Ottawa is hardly the place for a man like Johnston-too many French Catholics, too many politicians. Beelzebub himself could not perform a cure there. Johnston had better move his camp. If at

first he does not succeed let him try, try again.

IRELAND AND RUSSIA.

In a New York daily paper we re cently read that it is considered a orime to whistle in Russia. This may be quite true, but it is worthy of re mark that Russia is not the only place where it has been considered lawless to whistle. Some years ago it was deemed a very serious breach of the peace even for a youth to whistle the "Wearing of the Green " or " Harvy Duff " upon any public thoroughfare in the Emerald Isle. "The Wearing of the Green was looked upon by the authorities as a seditious air, and " Harvy Duff," if we remember aright, was composed for bringing into disrepute the bailiff fraternity in Ireland. What made this class so peculiarly offensive to the people was the fact that they were the creatures of the rack-renting landlords. In the near past things had been done in Ireland of which the Emperor of Russia and his court would be heartily ashamed. For instance, a poor old bill poster was given fifteen years' penal servitude for posting a notice of a land league meeting. The sentence was pronounced by Judge Wm O'Brien,

We merely state what would have occurred were that imitator of Lord Norbury a resident of Texas. Taking into consideration the injustice and cruelty practiced upon the people of Ireland by the minions of Dublin Castle, it ill becomes certain people to point the finger of scorn at Russia.

esteemed contemporary, the Antigonish Casket, keeps well to the front in Catholic journalism. It is a credit to the diocese of Antigonish, and. w doubt not, is a power for good in the Maritime Provinces. When looking over it each week the thought comes to our mind that there are papers twice as large which do not contain half as much matter of a bright, instructive and edifying character.

JUNE 8, 1907.

KEEPING THE FAITH.

We live in an age when attacks against our faith are very subtle and

very many. For instance, the daily papers, the secular magazines, the the daily untless books, with which the market a flooded, too often contain open or hidden attacks upon faith ; and the reader's mind is in terrible danger of becoming more or less tainted by the intellectual miasma thus breathed into the system. Then the people whom we frequently meet, charmingly courteous, the system. Then the people whom we frequently meet, charmingly conrecous, highly gifted, very attractive to all outward seeming, are only too often persons either indifferent to the Cath-olic faith or much opposed to it; and we thus run the risk of our Cath-olic standards of truth and error at olic standards of truth and error, of right and wrong, being grievou ly lowered, and our spiritual aspirations turned aside from the high things of God.

It is extremely necessary for us to bear in mind that culture is not Chris tianity, nor is refinement holiness nor do the world's canons of conduct art and education form the canons and commandments of the Catholic Church which was instituted and is governed by our Lord and Saviour Jesus Christ.

What did we renounce at our Baptism, through our sponsors? We re-nounced the world, as well as the flesh and the devil. Did that mean that we were to leave the world entirely, like the old anchorets and hermits; or that we are all to retire to the cloister, like did mean this- that we are not to be governed by the world's dictates, or swayed by the world's opinion, or affrighted by the world's ridicule; we are to show plainly that while still in the world we are not of it; that we belong to a nobler society and a grander fellowship; and that "our conversation is in heaven."

is in heaven." Now we can not expect to keep our faith clear and strong, if we delight to read by preference non Catholic books, or choose non Catholic friends, or to frequent non-Catholic places of amusement, instruction, or even of worship, rejoicing to be included among Protest-ant and worldly circles rather than our own. To keep the faith, we need to struggle, to pray, to deny ourselves, and to fight loyally against the world's enticing snares. We need to know our enticing snares. We need to know our faith better than we do. It is not enough to say that we were burn in the faith : that we learned our catechism taitn; that we learned our catechism in childhood; that we go to Mass on Sunday; that we go to the sacraments several times a year. But we must study our faith and grow in our faith; we must keep away from non-Catholic places of worship; we must find our happiness with loyal, outspoken Catholic friends ; we must avoid books and conversations that are against the

faith. Above all, we must pray to have, Above all, we must pray to nave, more and more, that truly upright and loyal spirit that leads us to obey implicitly our Holy Mother the Church, in her least little wishes as well as in her commands that can not be broken without mortal sin. With be broken without mortal sin. With St. Paul, the noble hearted, we should count this world as dross, so we may

win Christ, It was of the lukewarm, the half-hearted, the worldly soul, that ne Divine Lord said those exceptional and awful words : "I will vomit him out of my mouth."-Sacred Heart Review,

GENERAL BOTHA.

Antigonish Casket. We find no fault with the warmth of the reception given to General Botha in England, though the reading of an address by the Mayor of Southampton address by the Mayor of Southampton when he landed was rather overdoing the thing. It must have seemed a grim sort of jest to Dr. Jameson, though, whom Botha would have hanged—and very properly hanged, if he could have of

JUNE 8, 190

THE JESUIT AND

STORY OF AN ENJO DUBING WHICH T PARSON AND TH PEOPLE.

" Vistor " in the There is, perhap nent figure in the C land to day than the Jesuit, Father Bern ing his long and la veloct the has played priest he has played faithful record of public acts would of large proportions est. He has pre Majesty King Ed Prince of Wales) the sermon was aft published; he has rented room in the London, doing all h housekeeping, and elevation of a pack and interested the pagans with splend successfully prosec ions Rock newspa article, in which it himself and his or and preached thr and breadth of the not stopping even jects when forced t his Church. One triumphs was his r Bishop Moorhouse Bishop of Manch Bishop of Melbo original pamphled printed by Heyw from shorthand r usands as they as I write, and othing to be de ness and completeness and were delivered in each, and the second the Bishop's "Rej made no attempt on is evident Vaughan took the hester for the le thousand persons them, among wh all denomina and overwhelming the Bishop beca intensely unpopul ple. There were no

Bishop's overthro ist clergy, and th amusing result. completion of t ectures Father the hour in Man throughout all E his writing tabl which was at o bedroom, in the the Church of t brother came t that the Rev. had called to replied Fat in. good parson in the Jesuit's de heartily receive offered to him, a " Father ness. beg to congrat the admirable have given in de your Church. alone, but also o brethren in spec all of whom are ing the magnit gained over the "Thank you Father Vaugha who knew that ing. "I'm su ing. "I'm sun and I'm gratefu a further task Reverend Jone missioned by m their secretary good enough to rooms on

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a creature of the Castle, who, were he living in some of the Western States, and acted as he did in Ireland, would have his career cut short by Judge Lynch. Let it not be supposed, however, that we approve of lynching.

WE ARE glad to notice that our

One of the results of the separation of church and State in France has been to reveal to the majority of people the existence of the old Scots College in the French capital, as the money derived from this foundation was used for the education of a number of young Spottiah priorite at the Semin of young Sottiah priests at the Semin-ary of Saint Sulpice. When in virtue of the new law the seminary was closed on the new law the seminary was closed the Scottish theological students were turned adrit like the rest. The matter was brought under the notice of the British Foreign Office, and Sir Francis Bartie was instructed to begin result. Bertie was instructed to begin negoti-ations with M. Briand, Mini ter of Public Instruction, on the subject. This led to an examination of the conditions under which the Scots

College was founded, and the purposes for which it was intended. The College des Ecossois" was founded by King Robert Brace. His rival for th King Robert Brace. In five for the possession of the Scottish crown, John Baliol, founded Baliol College at Oxford in order to encourage a rapprochement with England, at that time Scotland's bitterest enemy, Robert the Southand soutcerest enemy, Robert the Brace promptly replied to this by founding the Soots College in France, the country which was the ally of the Northern Kingdom in its wars with England England.

The first college was in the Rue des Amandlers, near the Rue des Ecossois, where the Scottish students lived, but in the latter half of the seventeenth century it was moved to its present quarters in the Rue Cardinal Lemoine, there it still stands. The only out ward proof of its original purpose is the inscription, "College des Ecos the inscription, "College des Ecos sois," carved above the main entrance. Outwardly, the building is not very imposing. A plain facade, broken only by the stonework surrounding the main

entrance, and six rows of windows. It is situated behind the Pantheon is situated behind the Pantheon and dominates the Church of Saint Etienne du Mont. It is still an educa-tional institution, but is occupied by a French school, which prepares pupils for the "baccalaureat."

The interior is more interesting than The interior is more interesting than the exterior. The broad staircase, with its wooden balustrade, makes a very artistic impression, with its lofty windows letting in a flood of sunlight. The original disposition of the large rooms has been much enauged by the division for the purpose of the present proprietors by lath and plaster parti-tions. These, however, could be easily has been much changed by thei tions. These, however, could be easily removed and the original distribution restored. The diamond paned windows and the Royal Crown of Scotland, carved above the doorway give a curi-ous old-time aspect to the place.

The most interesting feature of the college is the old chapel and the tomb where is deposited in a silver casket the heart of King James 11. The chapel has been carefully preserved, and is very striking in its plain severity. It is not very large, it could prob-ably contain about a hundred and fifty persons, but was probably ample for the needs of the Scottish students a couple perso of centuries ago. Above the door is the inscription :- " Hic Tabernaculum the inscription Dei cum Hominibus.'

Del cum Homunibus." On the tomb enclosing the heart of the last of the Stnart Kings is a long Latin inscription, beginning: "Mem-oriae Augustissimi Principis Jacobi II., Magnae Britanniae, etc., Regis, 17 October, MDCCI." This tomb is in dark grey marble, which by age has become almost black. It is let into the wall of the ante-room of the chapel. Near by this is a tablet to the memory of Frances Jennings, Duches nnell.

Among the art treasures college are two protraits of the Old and Young Pretenders. These formhung in the chapel, but as the erly hung in the chapel, but as t light there is bad for the display have en remov

is he disgrace of England more than ven the loss of Ireland that education s not more thorough and systematic in our poor Fatherland. It ill becomes any one to speak thus. No peasantry in all the world, not Russia excepted, has been kept so much in thrall and away from education as the Irish peasantry. And none have shown such an aptitude for learning. When England gives a good education system to Ireland it will be time enough to accuse Irish. The influence of the prihe other

dead weight. Great heavens ! What other 'riend did the Irish ever have than the Soggarth Aroon ? Would he seek friendship with the Smythe stamp of men? No indeed. There was some thing in the strong Irish heart dearer than even patriotism, though that was prized higher than gold. It is faith, the love of Church. For the sake of Church and for the sake of country, priests and people have been bound with indissoluble ties for countless generations. Springing from their ranks and sharing in their sufferings, the priests have always had a common cause to plead and win with the laity. Influence of the priests, forsooth ! If it were not for that influence England could not govern Ireland at all. The country would be a perpetual seething cauldron. Canon Smythe may be wise on some subjects, and he may be prudent. In Irish matters he displays offensive ignorance and impetuous rashness.

It is a remarkable fact that we scarcely ever hear of an Englishman or a Scotchman decrying their country because of the immense consumption of intoxicating beverages, but it is a common thing for Irishmen of the Rev. Mr. Smythe's stamp to bring into the lime-light the over-indulgence in drink of his fellow-Irishmen. This is all the more notable when we consider that there is a larger per capita amount of drinking amongst Englishmen and Scotchmen than there is amongst Irish-

AT B nriests - as would be expe - are the foreigner's pet aversion. Standing up at all times - as they have Standing up at all chemes as up have done—or the people, and being their leaders and advisers, it follows that the mijor portion of the alleged sins of the rebellious Irish should be laid at their door. More falsehoods and misrepresentations have been circu-lates about the Irish priests to feed the credulous foreigner than any other ass of people in the world.

Never was anyone more unjustly belied than the priests. I was amazed at the first priest I met. Instead of the arrogant, intolerant, dominating per son I had expected, I found a man, broad-minded, and at ease with the world and himself; willing to crack a joke or share a pinch of snuff. I am not qualified to say anything fo gainst the Catholic religion ; but its litterest enemies must admit, that if they ransacked the world from end to end, they could not find a purer or more moral people than the Catholics of Ireland.'

TRIED AND FAILED.

From the despatches we see that a holiness movement is on foct in the neighborhood of Ottawa. Something of the kind is no doubt needed. Parliament not in session, commissions no longer examining the public conscience, a movement of holiness is just in order. And all the better that it is under the auspices of a camp meeting. There always has been so much holiness in the associations of camp meetings. They are so spiritual, so disciplinary, and so replete with refinement. Holiness without a camp meeting, or a camp meeting without holiness, are unimaginable, except where holiness has a higher ideal and a deeper purpose than more sentimental shouting. But the piece de resistance in this camp meeting and movement of holiness was of no ordinary character. It was nothing less than a deliberate proposal to work a miracle. Here was the attraction. What a drawing card ! Let a miracle be advertised and the in desolation as in consolation, or again

WHAT IS A MIRACLE.

A correspondent writes about miracles and asks some important ques-tions. We answer in the words of the

Rev. Father Gerard, S: J. : "A miracle is an occurrence due to a power beyond the forces of nature and for which the laws of nature cannot

account. "Thus the law of nature cannot ac sount for the restoration of a dead man to life. Supposing this to occur, it must be a mira "The possibility of miracles is ve-

hemently denied by infield philosophers, on the ground that there is no such preternatural power as is rehemently quired to work them. "But the study of nature herself

demonstrates the existence of a power beyond nature and its exercise A we have seen, the first impulse given to the forces of nature must have been a miracle, being nowise in accordance with the laws of nature and beyond the power of her forces. So, too, the first beginning of life. If nature can get life only from a living parent, the first appearance of life was miraculous. "There must, therefore, exist a power capable of doing that which nature cannot do, and as it has cer-tainly once acted, there is no impos-sibility that it should act again. "The question of miracles resolved itself, therefore, into one of the evi-dences on which they rest. If we miracle, being nowise in accordance

dences on which they rest. If we have sufficient evidence been worked, we cannot refuse to admit on the priori ground that it is possible.'

Holy equableness of spirit is a gift Holy equationers of spirit is a gift which you should earnestly strive to gain. We must always remain firm, resolute in the superior part of our mind, following the virtue of which we make profession, and we must keep stead/ast in adversity as in prosperity,

another room. The Old Pretender is a The cortrait of the alf-length one, at that of Bonnie Prince Charlie is a life size one. It is probably intended to represent him just before he sailed on fore he sailed on is last ill fated expedition to Scotland. He is repr sented in a suit of gold inlaid armour with a blue ribbon, probably the Order of St. Louis, across his breastplate. He is standing on an eminence overlooking a bay, in which ficet is seen riding at anchor. His

outstretched arm is pointing in the direction of the fleet, as if giving orders for the embarkation of his troops for the conquest of his lost kingdom.

It is stated that the record of the It is stated that the record of the two Jacobite expeditions to Scotland and the cypher correspondence with the pretender's adherents in Scotland were deposited in the Scots College, but after the French revolution they disappeared. During that troublous time the college was used as a prison. used as a prison. That they were in the college seems fairly certain, as Hume is said to have seen them there when he visited Paris in 1748.

When Napoleon came to power the management of the Scots College was placed in the hands of the authorities of the seminary of Saint Sulpice. Since then the college ceased to educate Scotemen exclusively, the rev-enues being devoted to training in the Seminary of Saint Sulpice a number of Catholic students of theology nomin-ated by the Primus of Scotland.

The property of the foundation con-sists of a farm situated at Grisy, near sists of a farm situated at Grisy, near Paris, and the college building in the Rue Cardinal Lemoins, which is let out to a scholastic institution. The amount of money available is about £500 a year. Is is for the use of this revenue that the British Government is negotiating with the French Min-

M. Briand asked if it was in the al. Driand asked if it was in the charter that the revenues should be devoted exclusively to the education of Oatholic priests. The records were examined, and it was found that it was

examined, and it was icuted use originally founded for the general education of Soctamen, theological students with the others, but not exclusively. It is therefore proposed to return to the original purpose of the foundation and institute scholarships for the students of the liberal professions, art, music, ance of cardinals and a hierarchy in the midst of the people they have to and architecture.-Oban Times. govern."-

the South African War. Now the two of them, Premier of the Transval and of Cape Colony respectively, are sit-ting side by side at the conference of colonial premiers. General Botha's re-ception reminds us of a passage written by Newman in 1851, when there was such an uproar over the re-establish-ment of the Catholic hierarchy in England :

" If there is one passion more than another which advantageously dis-tinguishes the Englishman, it is that of personal attachment. He lives in the present, in contrast to the absent and the past. He ignores foreigners at a distance; but when they come to him, if they come recommended by their antecedents, and make an appeal to his eyes and cars, he almost worshipe them. We all recollect with what enthusiasm the populace received Marshal Soult on his visit to London a few years ago ; it was a warm and hearty feeling, elicited by the sight of a brave enemy and a skilful commander, and it took his own countrymen altoand it took his own countrymen and gether by surprise. . . Nay, Napoleon himself, who had been the object of our bitterest hatred, on his appearance as a prisoner off the British coast, was visited by numbers with an interest, respect, and almost sympathy, which I condsider (mutatis mutandis) would not all have been shown towards Wellington or Blucher, had they hean prisoners in France.

had they been prisoners in France. ... Nay, even more-I will say a bold Nay, even more-I will say a thing-but I am not at all sure that. except at seasons of excitement like the present, the Pope himself, however he may be abused behind his back, would may be abused being nis back, wonter not be received with cheers, and run after by admiring crowds, if he visited this country, independent of the shadow of Peter which attends him, winning favor and attracting hearts, when he showed himself in real flesh and blood, by the majesty of his pres-ence and the prestige of his name. Such, I say, is the Englishman; with a heart (or more direct or with a innate heart for many objects, with an innate veneration for merit, talents, rank, wealth, science, not in the abstract however, but as embodied in a visible form; and it is the consciousness of this characteristic which renders renders whatever statesmen at this moment, of cast of politics, so afraid of the appear

you are all o am in it. I cup of tea wi eigarette with with you. I and you mus only condition erend father. my friends, Within a co Jones was b say that the cepted. "A a subject. F date convenie fortnight wil Bernard ; to speak to Jesuit.''' In reverend ge date, and to delighted at In due cou ecording to pleasant a Conformist c down, and, cross, said In the na Then he v Father," the distinctively ing the act with a report down, and Father Vau is address.

He was I and kindly an hour, wh young boy, the British hurst Coll Fathers, in ITH.

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JUNE 8, 1907.

THE JESUIT AND THE MINISTERS TORY OF AN ENJOYABLE AFTERNOON bis superiors, and, as he came to know STORY OF AN ENJOYABLE AFTERNOON DUBING WHICH THE PRIEST WAS THE PARSON AND THE PREACHERS THE

PEOPLE. Viator" in the Austral Light.

There is, perhaps, no more promi-nent figure in the Catholic life of Eng-land to day than that of the eminent Jesuit, Father Bernard Vanghan. Dur-Jesuit, Father Bernard Vaughan. Dur-ing his long and laborious career as a priest he has played many parts, and a faithful record of his many notable public acts would make up a volume of large proportions and of deep inter-est. He has preached before his Majesty King Edward VII. (when Prince of Wales) by whose command the sermon was afterwards printed and published; he has lived in a poor, rented room in the slums of East End London, doing all his own cooking and London, doing all his own cooking and housekeeping, and preaching from the elevation of a packing-case to friendly elevation of a packing-case to friendly and interested throngs of London's pagans with splendid success; he has successfully prosecuted (and, as a re-sult, eventually suppressed) the notor-ious Rock newspaper for a libelous article, in which it vilely calumniated himself and his order; he has lectured and preached throughout the length and breadth of the "United Kingdom," not stopping even at controversial sub-jects when forced to defend himself or his Church. One of his most notable triumphs was his refutation, in 1895, of Bishop Moorhouse, then the Anglican triumpns was his refutation, in 1835, of Bishop Moorhouse, then the Anglican Bishop of Manchester, and formerly Bishop of Melbourne. I have the original pamphlets—ten in number, printed by Heywood, of Manchester, from shorthand reports, and sold in thomsand as they appared—before mo thousands as they appeared before me as I write, and certainly they leave nothing to be desired in the way of completeness and point. The lectures were delivered in two courses of five comple were delivered in two courses of five each, and the second was his reply to the Bishop's "Rejoinder." The Bishop made no attempt to continue, and the reason is evident to any reader. Father Vaughan took the largest hall in Man-chester for the lectures, and about six thousand persons crowded in to hear them, among whom were clergymen of all denominations. So complete and overwhelming was his triumph that the Bishop became, for the noment, intensely unpopular with his own peo-ple.

There were none so delighted at the

Bishop's overthrow as the Nonconform-

ist clergy, and their satisfaction had an

ed to know our do. It is not ere burn in the our catechism go to Mass on the sacraments sacraments But we must w in our faith ; om non-Catholic e must find our outspoken Cath-avoid books and e against the pray to have. truly upright eads us to obey Mother the

little wishes as ds that can not ortal sin. With arted, we should ross, so we may f the lukewarm, worldly soul, that hose exceptional ill vomit him out d Heart Review.

BOTHA.

Casket. th the warmth of the reading of an r of Southampton rather overdoing ave seemed a grim Jameson, though. , if he could have ar. Now the two the Transvaal and the conference of eneral Botha's re a passage written , when there was r the re-establish-hierarchy in Engthem better, and to become more intimately acquainted with the details of

timately acquainted with the details of their everyaay life-not a moment of which was hidden from their pupils, about which there was not a shadow of that mystery which an ignorant world imagines to enshroud their lives-his love deepened into reverence. The Jesuits taught him to believe that this

Jesuits taught him to believe that this is only a passing world-that we are only here to prepare for something better. They taught him to appreciate in his early boyhood that man's chief, if not his only work in this world is to at-tend to the salvation of his soul. Thus it was that, when he attained to his seventeenth year, he began ser-iously to consider in what calling he could best glorify God and secure his eternal salvation. He had been taught to pray earnestly for light and guid-ance in the selection of a career, and be applied bimself to prayer with rehe applied himself to prayer with re-doubled energy, though in scoret, as he grew in years. He had lived with the Jesuits for some years, had been in their private rooms, had seen them at all hours of the day and night; he had all hours of the day and night; he had consulted them in all his troubles, had confided in them in all things, and had come to revere them all, while in some he saw wonderful examples of every virtue. They had become to him the ideal of all that was good, and noble and holy; and though he was aware, from his reading and his dealings with the outside world, that the world, as such, held them in abborrence, yet he the outside world, that the world, as such, held them in abhormone, yet he knew them. And whenever he thought of the evil repute in which they were held by the generality of mankind, the words of our Blessed Lord came continually into his mind, as if his guar-dian angel whispered their defense to his soul: "If the world hate you, know his soil: "If the world hate you, know ye that it hated Me before you. If you had been of the world, the world would love its own but because you are not the world * * * therefore the world hateth you."

"Remember, reverend gentlemen," said Father Varghan at this point, " I am not such a fool as to tell all this in am not such a fool as to tell all this in order to glorify myself and my brother Jesuits. I am simply giving you my thinkings as a boy, and all this is part of the story of 'Why I am a Jesuit.'" He resumed the story by remarking

that, thus far, he had been working at the great question alone. He now re-solved to put it all before his confessor, with the object of obtaining the fessor, with the object of obtaining the aid of his superior wisdom and experi-ence. He was surprised and anroyed at getting no encouragement. He was simply told to think and pray. He went to another father privately, and not in the confessional, to ask for other assistance and advice, but was again received almost indifferently. He had not known, then, what he immediately came to know when he formally ap-nlied for admittance, that it is an inist clergy, and their satisfaction had an amusing result. A few days after the completion of the second course of lectures Father Vaughan—the man of lectures Father Vaugnan-the man of the hour in Manchester, and, indeed, throughout all England-was seated at his writing table in the little room, which was at once his study and his bedroom, in the presbytery attached to the Church of the Holy Name. A lay the Church of the Holy Name. A lay brother came to him and announced that the Rev. Mr. Jones (let us say) had called to see him. "Show him in," replied Father Vaughan, and the good parson in due time appeared in the Jesuit's den. Being kindly and heartily received, he took the chair effered to him, and at once got to busi ness. "Father Vaughan," he said, "I beg to congratulate you most warmly on the admirable course of lectures you have given in defense of the position of came to anow when he formally ap-plied for admittance, that it is an in-surmountable impediment to one's re-ception into the Society of Jesus that one should be induced by any member of the society to apply for admittance. At this declaration of Father Vaughan At this declaration of Father Vaughan a hum of astonishment went round the assembly, whereupon he repeated and emphasized the statement, eliciting lond applause.

Having obtained his father's bless Having obtained his father's bless-ing and consent, he at length applied and was admitted. "And," he said, slowly and deliberately, "I have never passed a day since my entry into the novitiate without ferrently thanking God and His sacred Mother for the wonderful blessing. I then obtained have given in defense of the position of your Church. I do so not of myself alone, but also on behalf of my reverend brethren in special meeting assembled, all of whom are unanimous in applauding the magnificent victory you have gained over the Bishop of Manchester," wonderful blessing I then obtained, for the unspeakable happiness I have ever since enjoyed." (Again loud apgained over the bindop of Matchester, "Thank you very much," replied Father Vaughan, with the air of one who knew that something else was com-

difficulties of Protestants against the Jesuits and the Church at large. One quiet and dignified gentleman stood up and protested that he had listened with pleasure and profit to the very able and instructive address given by the conqueror of the Bishop of Manchester, but at the same time he could not help but at the same time he could hold be by noticing that the reverend lecturer had carefully avoided any reference to the pernicious doctrine of the Jesuits that the end justifies the means. Would the lecturer kindly tell the Would the lecturer which y ten the assembly how and in what sense the Jesuits taught that extraordinary doctrine? Father Vaughan replied that he had then been in the society thirty years, had been in various offices, thirty years, had been in various offices, had been a superior of the order, had been for some time one of the English advisers of the general of the society, had known and studied under profess-sors of various nationalities, and had never once heard of any Jesuit either balleying or teaching such a false and believing or teaching such a false and absurd doctrine. "But," the question-er urged, "the Jesuits have never denied it." "There are some things too silly and too stupid to deny. We denied it." "There are some things too silly and too stupid to deny. We have rever denied that we poison Popes and kings, and that we are political intriguers. The malicious know al-ready that these charges are false, and

the t. uth. Another questioner wanted to know omething about the vow of obedience. If the superior gives an order, must not a Jesuit obey ? And, further, is it not possible-nay, has it not happened in the history of the order-that some-thing evil and contrary to God's law has been imposed as a task on a Jesuit? Does not this show that the vow of obedience is a very bad thing indeed? Father Vaughan's reply was that the vow of obedience obliged a person only in things consistent with the law of God, and if anything evil were ordered or even anything indifferent-that is to or even anything indifferent—that is to say, neither good nor evil in itself, but inconsistent with the service of God or the work of one's own vocation—then, far from being bound to obey, the plain duty of a Jesuit, or any other "religious" of the Church, would be to discher But the quastioner was unit-"religions" of the Church, wolld be to disobey. But the questioner was put-ting an impossible case. Superiors of the Society of Jesus, as of every other order of the Catholic Church, were chosen for their wisdom and prudence and for their special holiness! and even if this were not the case, no coleven if this were not the case, no col-lection of men or women who have left the world, have sold all they had and given to the poor and come to follow Christ would tolerate any superior who Christ would tolerate any superior who might impose upon them any obedience inconsistent with obedience to God. "I should like to see," he added, " the superior who should ask me to do any-thing that would injure my fellowmen. thing that would injure my fellowmen, or endanger my immortal soul. I know what reply I should nake. But, enough. I could not even imagine such a case " a case.'

Father Vaughan was here asked if he seriously denied what the whole world knew, namely, that the Jenits were political intriguers. He replied that he most emphatically denied it. There was a law, written by the hand of its founder, St. Ignatius, forbidding any member on any pretext to meddle in civil affairs. The penalty for a breach of that law, which is re-enacted by every general of the society, is in-stant expulsion. The Church, the Pope, would not allow any relaxation of that important and necessary law, and he (Father Vaughan) had never known of an instance, in which it had to be enforced. But in spite of that fact, the world would go on forever re Father Vaughan was here asked in fact, the world would go on forever re-peating the old, old calumny till the end of time.

ing. "I'm sure you are very kind, and I'm grateful to you all." "I have a further task to perform," began the Reverend Jones again. "I am com-missioned by my reverend brethren, as their secretary, to request you to be good enough to give them an address at our rooms on some spiritual subject, and they requested me to add that theject, and they requested me to add that the earnestly hope this may be possible." "I don't see any obstacle," said Father begged to assure Father Vaughan that he had done them much spiritual good, and they would go back to their wives and families and to their congregations the special privilege of the indulgence "totics quoties"; and finally blessed all the religious objects the pilgrims had brought with them from the Holy better men and more zealous ministers. They were about to break up and adjourn to adjoining rooms for refresh-ments, when a shrill voice oried out : adjoint to adjoining rooms to reference ments, when a shrill voice or ied out: "Now, reverend brethren, Father Vaughan has spent much time in tell-ing us why he is a Jesuit, but I want to tell him why I an not a Jesuit. He has made vows, he tells us; I want to tell him why I have not." Here he commenced to unroll a huge paper of notes, and grew very pale with excite-ment. The chairman promptly ruled him out of order, saying that Father Vaughan came there by invitation to entertain and edify, and had certainly succeeded beyond the hopes of all. He would emphatically say that the rever-end father did not come there to be lectured at by Brother Wilson and he (the chairman) would not allow the good (the chairman) would not allow the good brother to proceed. But Father Vaughan was ready again, But Father Vaughan was ready again, and, standing up, he smilingly told Brother Wilson that he did not re-quire to be told why the good man was not a Jesuit. He knew already. First of all, he was a Protestant, while Jesuits were Catholies. Next, to be a Justice of a Jesuit. He knew already.
First of all, he was a Protestant, while Jesuits were Catholics. Next, to be a ion for their skilled and devoted and jesuits were Catholics. Next, to be a ion for their skilled and devoted and its that he had not that. As regarded vows, it was easy to explain why Brother Wilson bad no vows. Simply because he could not keep them. One without special grace from God, but it was a vow which was quite in life of the priesthood and the religious orders of the Catholic Ohurch, being the vow which specially qualifies persons to devote their undivided attention to the salvation of souls. "Our life and work would be impossible," he said, "for married people, and you genit life and work would be impossible," he said, "for married people, and you genit life and work would be impossible," he said, "for married people, and you genit life and work would be impossible," he said, "for married people, and you genit life and work would be impossible," he said, "for married people, and you genit life and work would be asure a happy him of it. But our vows you could and thing scame to a speedy conclusion. They filled two rooms, where long tea tables were laid, and Father Vaughan chatted amicably with his new-made

Nothing could excee . When all were standing up to go a reverend gentleman rushed in from the next room, where the overflow tea party so to speak was held, and ex-claimed : "Father Vaughan, do you claimed : "Father Vanghah, do you know what they are saying in the next room ? They say that you are either a great, a grand and a good man or the greatest hyporite alive." "Both wrong" replied Father Vanghan. "I am neither the one nor the other."

ROMAN NEWS.

ROMAN NEWS. The English pilgrimage now on its return journey from the Holy Land arrived in Rome on Sunday night. The pilgrime, who number about 110, are under the leadership of Mgr. Brindle, Bishop of Nottingham, and include Mgr. Segrave, V. G., of Armagh, Mgr. Williams, of Clifton, and about thirty other priests. Their stay in Rome was not long, for they left the city again on Tuesday night: but, like their fore-fathers of the days of faith, they wished to conclude their of faith, they wished to conclude their pious journey to the Holy Places with a visit to the tomb of the Apostles and a visit to the form of the Aposties and the blessing of the Holy Father. On their arrival in Rome from Civitavec-chia, where they disembarked, the pil-grims were received at the station by the Archbishop of Westminster and Monsieure Daie the wilfully ignorant will not listen to

the Archbishop of Westminster and Monsignor Prior. The Holy Father received the pil-grims in the Hall of Consistory on Tuesday morning. In attendance on His Hoiness were Mgr. Bourne, Arch-bishop of Westminster; Mgr. Stonor, Archbishop of Trebizond; Mgr. Brindle, Bishop of Nottingham. leader of the nilerinage - Monsignor Stanley. brindle, Bishop of Nottingham. leader of the pilgrimage; Monsignor Stanley, Bishop of Emmans; Mgr. Giles, Bishop of Philadelphia, Rector of the English and Bede Colleges; Monsignor Prior, Vice Rector of the Bede College; Mgr. Cronin, Vice Rector of the English College. In an address presented by College. In an address presented by Mgr. Brindle, the pllgrims expressed their devotion to the Holy See and to the Person of the Holy Father, and begged his blessing, that returning as they were to take up once again the ordinary duties of life, the memory of these days of grace might ever remain fresh, and be translated into action, and that it might be a source of strength and consolation to them and to all dear to them.

After making the round of the hall and visiting each pilgrim individually, the Holy Father addressed them in Italian, and the words of His Holiness were afterwards translated in English by Mgr. Prior. The Pope said : "It is with great satisfaction that we re-ceive you here to day, who have come to make your visit to the tomb of the Apostes and to the Vicar of Jeaus Christ. It is your faith as Catholics that has brought you to Rome, and your presence here to day is a manifestation of your loyalty to the See of Peter. In like manner your faith and your love have led you to make the pilgrimage to the tomb of Jesus Christ, there is deenen your religions spirit

pilgrimage to the tomb of Jesus Christ, there to deepen your religious spirit and to implore those divine graces and favors which will be of spiritual profit to you in your future daily life. In that sacred spot you have offered up your prayers and petitions to Almighty God; and we too pray that He will chome down His graces upon you, and shower down His graces upon you, and give you all the desires of your hearts. You are now returning to your coun try, and when you meet once more those who are dear to you, say that the Pope blesses them, rec the Pope lists that, reclamation is a con-fident that they will remain loyal chil-dren of the Church, true to the faith which they profess, faithful unto death." His Holiness then gave to

" totics quoties"; and finally blessed all the religious objects the pilgrims had brought with them from the Holy Land, whether they had been actually carried to the andie arried to the andience or not. As the Holy Father left the hall, they gave three ringing cheers, and sang the hymn "Full in the Panting Heart of Rome." Heart of Rome." On Tuesday evening the pilgrimage entertained at dinner the English pre-

friends, whose kindness and cordiality of Ireland than all the speeches and protestations that could be made.

Last week there arrived in Rome large party, forty-five strong, of school-masters and mistresses from the Conneil schools of the Grimsby County Borough, the education authority hav-ing granted them leave of absence during granted them leave of absence dur-ing the school year to make an educa-tional tour in Italy. Though none of the party were Catholics, they ex-pressed a great desire to be received by the Holy Father and His Holiness graciously consented to do so. So, while the English pilgrims from the Holy Land were assembling in the Con-sistorial Hall for their audience, the English school teachers were grouped English school teachers were grouped in the Sala degli Arazzi near the throne room, awaiting the coming of the H.Jy Father. The Pope entered about mid day, and received individu ally each of the teachers who knelt and kissed his ring. His Holiness then addrossed them collectively, Mgr. Prior actirg as interpreter, as follows: "I thank you for your visit to me to day, and it is a supervisit to me to day, and it is a great pleasure to me to see you here. I pray God that He may give you all strength and grace to ful fil with success the important and responsible duties of your position ; and especially that you may bring up the children entrusted to your care in the principles of morality and religion. Upon you depends in very great measnre the future of those under your charge. I pray that God will give you His holy consolations in your work." The Pope then gave his blessing to all. The teachers, who were much moved and greatly pleased with their reconstruction. charge. I pray that God will give moved and greatly pleased with their reception, afterwards grouped them-selves in the Cortile of St. Damasco and were photographed by one of their own number. The Eclair, of Paris, has printed, and

most of the Italian papers have copied, the rumour that Pius X. has already made preparations for the ho ding of an comenical Council in 1913. The news is not new, for the same announcement is not new, for the same announcement was made three years ago, and it can hardly be said to be true, for the only foundation for the statement, as far as can be learned here in Rome, is the desire expressed by His Holiness to re-open the Vatican Council, which was suspended—not closed, thirty-seven suspended—not closed, thirty-seven years ago, should circumstances chance to make that possible. As a matter of fact during the last three years and a half Pius X. has done a great part of the work that might have called for a General Council—notably, for instance, the codification of the Laws of the Church, the radical reform of church nusic, the reform of the seminaries,

and so on. Everybody knows that the Vatican Council would have devoted great at tention to the subject of Holy Scrip-tures had not its labours been perforce suspended, and it certainly cannot be denied that this subject has become far more urgent nowadays than it was generation ago. But in the meantime L o XII'. has founded the Biblical Com mission and Pius X. has warmly encour aged its labours, and it is as likely as not that in the course of the next few years this Commission will do most of the work that would have been accomp lished by the ponderous machinery of a Council. Any way the re-opening of the Vatican Council during the present pontificate is still a matter for vague surmise.

For more than a year now reports have been printed from time to time of the imminence of the publication of a new "Syllabus of Errors." The publication has not taken place, and some persons are therefore disposed to be last consistory, where he describes these errors to be "not one heresy but the epitome and the poison of all heresies." Nobody can say now when this most important document will be this most important document will be given to the world, or indeed whether it may not be given by instalments as occasion requires, but it will be found to be concerned principally with the historical authority of the Scriptures generally, but especially of the new testan ent, with the theory of "imman-ence," and with the nature of the obedience due to the Church-Rome.

The Ideal Laxative for Children

Mothers cannot be too careful in what they give children to move the bowels. Calomel, cascara, senna, salts, cathartic pills, castor oil, and purging mineral waters irritate the bowels-upset the stomachand eventually lead up to chronic non-action of the bowels-Constipation.

5



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all a

priest means that he complied pre-viously thereto with the requirements of the Church, always exacted in a mixed marriage, and without comply-ing with which no priest can perform such cermony. The greatest among these is the promise to have any and all children born to the wedlock baptized and broncht up in the Catholic faith.

and brought up in the Catholic faith. Dr. Butler is an honorable man and honorable men keep their promises. If Mrs. Dr. Butler be the estimable Catholic lady she is said to be, and if God blesses the union with pledges of His love, it would not be surprising to see even greater changes in the religisee even greater changes in the religi-ous convictions of the president of Columbia University. Many men equally eminent have found their way into the Church who have not had the sweet influence and enticing example of a loyal and practical Catholic wife.-Church Progress.

HE GAVE TO THE LORD.

Yesterday he wore a rose on the lapel of his cost, and when the plate was passed he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth ; but he hunted about dollar's worth ; but he finited about and finding a poor nickel, he laid it on the plate to aid the church mili-tant in its fight against the world, the flesh and the devil. His silk hat was fiesh and the devil. His shin hat was beneath the seat, and the gloves and cane beside it, and the nickel was on the plate—a whole nickel. On Satur-day afternoon he had a gin rickey, and his friend had a fancy drink, while the cash register stamped thirty-five cents on the slin the how presented to him. on the slip the boy presented to him. Peeling off a bill, he handed it to the lad, and gave him a nickel tip when he brought back the change. A nickel for the Lord and a nickel for the waiter. lication has not taken place, and some persons are therefore disposed to be-licy that the reports have been with-not foundation. That is a mistake. It is quite certain that for more than two years past the Holy Office has been actively at work, and that it has pre-pared a long list of the errors most prevalent in our time. The nature of these may be easily gathered from some of the Holy Father's most notable utterances, and particularly from his address to the Cardinals created at the last consistory, where he describes And the man had his shoes polished on Saturday afternoon and handed a heavens stand. Yes, He does, and he dropped a nickel in to support the Church militant. And the man knew Church militant. And the man knew that he was but an atom in space, and he knew that the Almighty was without limitations and knowing this he put his hard in his pocket and picked out a nickel and gave it to the Lord. And the Lord being gracious and slow to anger and knowing our frame, did not other the man for the meanness of his anger and knowing our traine, and hoc slay the man for the meanness of his offering but gives him this day his daily bread. But the nickel was as-hamed, if the man wasn't. The nickel hid behind a quarter that was given by poor woman who washes for a living.

THE CATHOLIC RECORD.

passion more than vantageously dis-He lives in the to the absent and es foreigners at a they come to him, nmended by their nake an appeal to ne almost worships collect with what opulace received s visit to London a was a warm and ted by the sight of skilful comman n countrymen alto-Nay, who had been the erest hatred, on his soner off the British by numbers with pect, and almost and almost condsider (mutatis not all have been llington or Blucher, I will say a bold ot at all sure that, f excitement like the himself, however he ind his back, would ith cheers, and run prowds, if he visited dependent of the which attends him, d attracting hearts, himself in real flesh nimeest in real need majesty of his pres-ustige of his name. Englishman; with a jects, with an innate nerit, talents, rank, not in the shetrefi not in the abstract mbodied in a visible the consciousness of ic which renders moment, of whatever afraid of the appear and a hierarchy in people they have to

our rooms on some spiritual subject, and the yrequested me to add that they earnestly hope this may be possible." "I don't see any obstacle," said Father Vaughan ; " but, of course, there are Vaughan; "but, of course, there are conditions. If the reverend brethren agree to them there will be no diffi culty." "What are your conditions, reverend father, so that I may lay them fore the brethren ?"

Father Vaughan then went on to say that he must be the sole director on the occasien. "I must be the parson and you the people, for, don't you see, you are all outside the Church and

and you the people, for, don't you see, you are all outside the Church and I am in it. I will chat with you, take a cup of tea with you, and even smoke a sigarette with you, but I can't pray with you. I must do all the praying, and you must lister. There are my only conditions. 'Very well, rev erend father. I shill by them before my friends, and them sure they will accept.'' Within a couple of days the Rev. Mr. Jones was bac, 'Yen's smilling face to say that the couple of days the Rev. Mr. Jones was bac, 'Yen's smilling face to say that the couple of days the Rev. Mr. Jones was bac, 'Yen's were easily ac-cepted. '' And wath were assily ac-cepted. '' And wath a date and a subject. Fath, 'tou within the next fortnight will say 'me,'' said Father Bernard ; '' and'y subject I propose to speak to you'on 'Why I am a Jesuit.''' In a day or two more the reverend gentleman returned to fix a date, and to say that the brethren were delighted at the choice of a subject. delighted at the choice of a subject. In due course Father Vaughan came In due course Father Vaughan came, according to arrangements, to spend a "pleasant afternoon" among the non Conformist clergy. Coming in, he knelt down, and, making the sign of the cross, said in a loud, ringing volee, " In the name of the Father," etc. Then he went on with the " Our Father," the "Hail Mary " and other distinctively Catholia prevers, include distinctively Catholic prayers, includ-ing the act of Contrition, winding up with a repetition of the sign of the

ing allowed about half an hour to dress and pay a visit to the chapel, where our Lord is in the Blessed Sacrament, the bell rang for meditation, which continued for an hour, and was re-viewed for fifteen minutes. Then the novices went to Mass, and afterwards to breakfeat. Next private spiritual novices went to mass, and alterwards to breakfast. Next, private spiritual reading was indulged in for balt an hour or three-quarters, after which a little free time was allowed for arrang-ing one's books, etc. Then an instruc-tion mas given by the superior on rule.

a was given by the superior on rule, or Holy Scripture; and so on with the other details of ordinary religious life, mere commonplaces to the average Catholic, to whom the written "Lives of the Saints" are familiar, but which or the Saints" are familiar, but which profoundly interested the strange audi-ence to whon the speech was ad-dressed. The end and object of "relig-ions life" was explained, and the dressed. The end and object of "relig-ions life" was explained, and the studies and labors a Jesuit engages in to stain that end were gone into; and the frequency with which the speaker was interrupted by spontaneous bursts of applause showed that the assembled clergy were hearing things of the spirital life unimagined, undreamed of ever before.

ever before. They were a refined and kindly aud-ience, and when the lecture on the Catholic view of the "religious life" came to a close—when the speaker took ever before. came to a close—when the speaker took his seat after his long address—loud and continuous cheering showed the real gratitude for new things learnt which filled them all. Then, the rev-erend chairman stood up to express the thanks of all present. He was sure, he said, that all were in sympathy with him in saying that a new and a nobler notion of a Catholic pricet, and a more correct idea of Jesuit, would exist in their minds for the future. For him-self he had learnt much. He would self he had learnt much. He would now be able to look with kindlier eyes on a class of his fellow servants of God

lates who had been present at the audience in the morning. Mgr. Man-gan, Bishop of Kerry and Mgr. Fogarty, Bishop of Killaloe, also joined the party. After the chairman. Bishop

Fogarty, Bishop of Killaloe, also joined the party. After the chairman, Bishop Brindle, had given the toast of the Pope, which was drunk enthusiastical-ly, and followed by the singing of the "O Roma Felix," Mayor Healy pro-posed the health of the Archbishop of Westminster, who in reply expressed bis charge of mosting the nildrims in westminster, who in reply expressed his pleasure of meeting the pilgrims in Rome, and highly praised the work of the Catholic Association in the organi-zation of pilgrimages. One of the ob-jects of his visit to Rome was to extende a national relations for work year, the year of the Popes Sacerdotal Jubiles. The hierarchy would look with confidence to the Catholic associa

THE CHANGES OF TIME.

How swiftly the years succeed each other is the astonishment of those who stand on the eminence of forty and look back into childhood. Swifter still to those over whom hangs the shadow of half a century. Yet the greatest wonder of the years that have gone is not so much their swiftness as the changes much their swiftness as the changes they have brought. But more won-derful than all the mysterious ways in which they reflect the designs of God. A recent event in the East gives emphasis to the fact. Catholics fa miliar with the history of the Church and her great ecclesiastics in this country recollect with pride the work, the labors and the achievements of Archbishop Hughes of New York. the labors and the achievements of Archbishop Hughes of New York. Closer students may recall his terrific controversial battles of the early for-tiles, when he was as yet a Bishop. These were the days when bigotry

ran riot in that city, and when the bitter storm of know nothingism held bitter storm of know nothingism field it within its killing grasp. Leader in the movement and opponent of the great Bishop was the Rev. Dr. Nicho-las Murray, a grandfather of Dr. Nicho-las Murray Butler, present resident of Columbia University, in the same

DR. OLIVER WENDELL HOLMES AND THE CATHOLIC CHURCH.

M S L tells the following anecdote of Dr. Oliver Wendell Holmes, in the Catholic Review of Reviews:

During a visit to the late lamented Archbishop Corrigan, his Grace re-lated the following conversation which

lated the following conversation which was repeated to him by the late Dr. Metcalf of Boston: Dr. Oliver Wendell Holmes, on the occasion of a call upon his friend Dr. Metcalf, was interrupted by the entrance of a young man, who had some words with Metcalf and hurriedly re-

words with Metcalf and hurriedly re-tired. His words, which were dis-tinctly audible and related to some message from a priest, arrested Dr. Holmes' attention, and when they were alone he said in a startled manner : Metcalf, you are not a Catholic?" "Oh yes," replied Dr. Metcalf, " and have been in the Church for the past two years." years.

Dr. Holmes looked astonished at his friend during a long pause, and then leaning forward placed his hand upon

FIVE-MINUTE SERMONS. Third Sunday after Pentecost.

THE OCCASIONS OF SIN.

"Be sober and watch; because your advers ary the devil, as a roaring lion, goeth about seeking whom he may devour." (I. Sp. Peter

A good business season is this, my A good business season is this, my brethren, for our adversary the devil. He may now modify his roar and limit his search, for the season itself, with its many temptations in the form of amusements, will accomplish no small share of his mean and villan us work. Do not microdestand me. Our relig-

Do not misunderstand me. Our relig-ion is not stiff-necked, nor does it exact long faces. Recreation is necessary for some, it is good for all, and many of the amusements it affords are harmless and innocent in themselves; but while seeking what rest and enjoyment we can

seeking what rest and enjoyment we can for our bodies, we must remember never to do so at the expense of our souls. The apostle in to day's epistle would seem to give us, in two words, a golden rule whereby to govern our conduct and safely guide us in all our recreations-"Be sober and watch." Excess in combine is never prelevently, and "Be sober and watch." Excess in anything is never praiseworthy, and always defeats the very good it was in-tended to secure. Sobriety should be practised in all things — in our eating practised in all things — in our eating and in our drinking, in our work as well as in our play. It is the balance wheel governing the mental and physi cal powers of the whole man. But mark well, brethren, that sobri ety is not sufficient in itself, for the mental mark we not only to be sober

the warns us not only to be sober to watch. Vain is the boast of the but to watch. but to watch. Vain is the back of ortified man armed with a pledge, or fortified with a firm resolve that makes for sobriety, who does not watch, and who fancies that he is strong enough with that shield alone to risk the strongest

Watchfulness has to be employed. particularly during this season, given up as it is to so much relaxation ; and this watchfulness is to be observed by all, at the fashionable quarters of the l by rich, as well as at the resorts of the

The toilers have little, indeed, to amuse them in this life, and God forbid that they should be deprived of the -but in the same breath I say: Better they should die from want of recreation than that they should secure it at the expense of their souls, at some of the vile places at which it is offered.

Understand this well, my brethren that there are some places of amuse-ment very dangerons and forbidden to Christian people. The Sunday excur-sion, which means the desecration of sion, which means the descration of God's day in dancing and drinking and carousing, is undoubtedly both scandal ous and dangerous. It robs God of the special worship due to Him; it only offers to man opportunities of debasing himself. himself.

You, who work all the week and who have Sunday alone for rest, demand, and may well demand, relaxation and recreation; then take it and God bless you in it; but take it in sobriety and watchfulness, take it with your families about you, and take it only after you have fulfilled the positive law of wor-shipping God by hearing holy Mass.

Another forbidden amusement and one of the curses of our city is the Sat-urday night picnic. Beware of it! it is the haunt of our adversary the devil. Let our Catholic young girls shun such places if they value their virtue, for the serpent lies hidden in the very grass they tread. Many an innocent girl has made her first false step at girl has made her first false step at these night picnics; and, in sorrow we have to confess i⁺, many a girl has learned at these resorts to drink in public, without a blush, her first intox icating glass. Fathers and mothers, if you really love rous daughteen should be the state

love your daughters you should move heaven and earth to keep them from such occasions of sin and ruin. You should be willing to make any sacrifice You

THE IMPRESS EUGENIE. How long has it been since we have heard of the Empress Eugenie ? asks a writer in the Boston Transcript. They call her the "Empress of Solitude."

She still lives, an animated memory, in the Hotel Continental in Paris, not a stone's throw from her one time regal

When she drives about Paris now, it When she drives about Paris now, it is in a brougham with a single horse, where so few years ago she drew to her-self the eyes of a city in her \$20,000 coach and her eight spanking nage. Or in her Villa Cyrnos, on the shore of the Mediterranean, under palm and encalyptus swaying in the cool breeze, the exiled Empress walks, a dark figure leaning on an ebony stick, leading an ebony life, aimlessly watching the sea. For a Spaniard her tastes were simple to please her imperial

For a Spaniard ner taskes were simple — too simple to please her imperial spouse. She banked her own money, specnlated, built up a fortune with her own wits — and disgusted her open spouse.

nanced Emperor. When Engenie was to meet Victoria, the Emperor himself superintended the selection of her gowns. And what was his vexation when arriving at Windsor he found that the greater part of the consort's baggage had been left behind 1 handed Emperor.

behind ! He insisted on her pleading fatigue and remaining hid till her dresses could be found — which she refused to do. Borrowing a pale blue frock of a lady in waiting she appeared before the Queen of England with a single rose in her hair. And the sensation has ceased to be. They will write of her one day as they write of Napoleon and Antoinette Marie

But this evening of her life is placid, her mournful and solitary figure placid, her mountful and solitary ngure in it, her quiet beauty, her dignified submission to her fate are so tender a picture that enemies of Eugenie she created thus, thirty years ago, has never yet been forgotten.

ON SAINTS AND IMAGES.

Some weeks ago, in commenting upon the statement in a Methodist journal that the late Methodist Bishop McCabe never passed a portrait of Abraham Lincoln without saluting it, we re-marked that the very people who com-mend such a display of respect for the memory of a great American call Cath-olics idolaters when they salute a statue or picture of Christ, the Bleased Virgin or the saints. The Pittsburg Virgin or the saints. The Pittsburg Christian Advocate, a Methodist weekly, is stirred to wrath by our remark, and even goes so far as to in-sinuate that we do not truly repre-sent Catholic doctrine; that, in fact, we and other Catholics are not hones and try to explain away our "worship Here is just of saints, relics," etc. Here is just what the Pittsburg Christian Advocate

says: "In this manner our Roman Cath olic friends seek to ease up or explain away their worship of saints, relics, images, etc. Concerning this matter one or two things is clearly true: either Christ. one or two things is clearly true: dither they are grossly misrepresented and misunderstood, or this is not an ingen-ous statement. Which is the truth? Will our brother of the News allium that the feeling and the attitude of Romanists when they 'salute a statue or picture of Christ, the Blessed Virgin or the saints,' is the same as, and nothing more than the respect and reverence Protestants feel for Luther. or Wesley, or Calvin, or than patriots feel for Washington or Lincoln ? Will feel for Washington or Lincoln 7 with he? He dare not. It is not more re-spect and veneration they show, but it is adoration, and that is idolatry, be-cause it is in violation of the second commandment. That is the real distinction which they seek to cover up. Come, now, friends, be honest and state the case as it is, and do not try to explain it away. Coming from a Christian Advocate that is rather unChristian and ungen-The Methodist tlemanly language. The Methodis editor might as well have called us a falsifier and be done with it. He says that we Catholics seek to "ease up" and "explain away" our worship of saints, relics, images, etc. Apparently he believes he knows Catholic doctrine better than Catholics themselves do, for he insists it is not veneration we show the saints, but adoration, and that is idolatry. Perhaps there is no other Catholic teaching that has explained more fully for non-Catholics than this very honor and veneration we pay to God's saints and to their images in our churches. But many non Catholics will insist that their distort in fact, we do not know what we be-lieve. Our friend of the Pittsburg Christian Advocate will probably be willing to admit that the Council of Trent is a pretty fair authority on Cath-olic teaching. Well, the Council of Trent (Sess. xxv) declares : "That the images of Christ and the Virgin Mother of God, and of the other saints, are to be had and kept especi-ally in churches, and that due honor walking through the screek pastor. As and veneration are to be given is be tain town with the resident pastor. As the not that any divinity or virtue is be they passed by the women nodded, the not that any divinity or virtue is be men tipped their hats and the little lieved to be in them on account of which they are to be worshipped, or which they are to be washipped, or which they are to be workingbod, of that anything is to be asked of them, or that trust is to be reposed in im ages, as was done of old by the gen-tiles, who placed their hope in idols; but because the honor which is shown them is referred to the prototypes which these images represent; in such wise that by the images which we kiss, and before which we uncover the head prostrate ourselves, we adore and Christ and we venerate the saints whose similitude they bear." Now that ought to be plain enough for even the Methodist editor in en lightened Pittsburg who will have it that Catholics adore images. But he may persist that at any rate we wor-ship saints, instead of God. The following beautiful passage from a letter written by the late Bishop Stang of Fall River, Mass., on his death-bed man the difference between the homage paid to the saints, who are the ser-vants of God, and that given to God Himself: "I trust in the boundless mercy of Jeeus; in the blood which He poured out for me on Calvary. May it lowing beautiful passage from a letter

wash out all my sins ! And thou, sweetest Mother Mary, whom I hope to see in thy immaculate beauty in heaven, come to the rescue of thy un-worthy child. O holy Joseph, my best father and protector, assist me on my journey to Jesus. My holy patrons, William, Laurence, Aloysius and Fran-cis, my guardian angel, all angels and saints of God, intercede for me a poor sinner."

THE CATHOLIC RECORD.

sinner. We would suggest th t the next time We would suggest in t the next time the Pittsburg Christian Advocate's editor feels like writing anything about Catholic teachings it might be prodent for him to consult some book that states the doctrine exactly. Thus he will be spared making himself ridio-ulous.— Catholic News.

THE RESPONSIBILITY OF CATHOLICS.

"We must meet the world on its own platform. We must show our superior religion by results. We must show that we are the traly and only followers of Jesus Christ, by results that appear to men and that can be seen and folt. We must meet the mend on this ground if we would be world on this ground if we would be true to Christ. I tell you plainly, ou are not recognizing your responsi you are not are whether non-bility. You do not care whether non-Catholics are edified or scandalized by your conduct: and it is shameful to think that Catholics are so in-

His Church. "Every Catholic is burdened with the responsibility of bearing that sacred name with honor. And if every Catholic in this country to-day were really worthy of that name, there would be very few Pro-testants in the United States. But testants in the Onited States. But because Catholics do not care; because they are perfectly indifferent to the fate of non-Catholics; because they are always ready to say that these non Catholics can die and go to hell as far as they are concerned, the Church is making very little or no progress

"Their priests are doing their duty ; "Their priests are doing their duty; they are building churches and work-ing and trying to collect money to pay for them; but there is not a country in the world to-day where Catholics are such strangers to the missionary spirit of Catholicity as in the United States of America. Last week I saw in the morning paper the result of the missionary work of the women of one Protestant church in St. Louis for the year 1906. The women of that one year 1906. The women of that one Protestant church, and it is not the trongest Protestant church in the city, either, raised more money for home and foreign missions than was raised by all the Catholics of the Archdiocese of St. Louis put together. These women of one Protestant church These women of one Protestant church, of one of the middle class Protestant churches of St. Louis, raised more money to spread Protestantism than all the Catholics of the Archdiocese of St. Louis to spread the gospel of Jesus

'Now think of that, we who are boasting of our achievements. We are priding ourselves on doing great things and being a great Catholic people; but is it not an empty boast?

"We have in the Catholic Church to day in America the pick of all the national churches in the world. We have in the American Catholic Church to-day the choicest members of the Catholic churches of Ireland, England, France, Spain, Italy and Germany But if as we are the premier nation o the world to-lay, why is it that the Catholic Church of America is not the premier church of the world? We are is numerous as the Catholics of Germany. But how poor and contemptible why do I say that American Cath-

olics have no love for their religion? Because they do not want very much of it. The less of it they get, the better they like it. We are getting down now to the bare essentials. We ask that is the least we must do to be There is no place in the world saved ? to-day where the people want shorter services and want fewer sermons, than in the United States. "Now, is it not true that what we love we like to talk about ? What we love we like to hear about ? What we love we like to read about ? Catholics in the United States do not want to talk about religion ; they do not want to hear about religion; they do not want to read about religion. And it is because they have no interest either in their church or in their religion. " And that is why those outside of "And that is why those outside of the Church do not come in. St. Chry-sostom, away back in the very morning of Christianity, declared that the preaching of the word of God was the true ministry of God. He declared that the priest or Bishop who could not preach should never have been ordained. He may have every other qualification, but if he cannot preach he should never be ordained. And it e should never be ordained. And it is a fact that the halcyon days of the Church have always been those when people loved to hear sermons. We brick and mortar clergy of America will soon disappear, and the sooner th better, to give place to a race of Christian preachers. " Until a change takes place, and until the priests begin again to preach, and until the people hunger and thirst for sermons again, we cannot expect to do much in the way of converting America "The American people want a religion that will make them happy. That is one end of true religion. It they is one and of true religion. It does see that Catholics are happy in their religion they will join them. Now, are we happy in our religion ? Is it not a heavy burden for most of us ? Is not attendance at church and the reception of the sacraments an irksome duty i Does our religion make us grow in love i Does our reingion make us grow in love? What secret agencies were at work in those heroic days of Christianity when whole nations entered the fold en masse? We do not hear of what the priests did or said : but the heathens say : 'How these Christians love one another.' God, send us back those blassed dows when we shall be interest.

PURGATORY-PROTESTANT IMIT. ATION AND CONVERSION. Catholic Univ rse

Catholic Univ ree. This is the age of injunctions. If we do not enjoin the Church Protest-ant from gradually appropriating doc-trines and practices that have been the sole possession of the Church Catholic, we will not find very much external difference between them. The cross was for a long time a sure sign that the church it surmounted was Catholic. The cross as an orna-ment was, in times gone by, never worn except by a 'member of the Church that has existed in the world since Calvary. Confession and the

Church that has existed in the world since Calvary. Confession and the confessional, scouted and decried for years as insulting to the "Only Medi-ator," found lodgement and votaries in one of the many branches of the Protestant Church. "Image worship" was charged against Catholics because they had statuary and painting in their temples, and now there are few Pro-

they had statuary and painting in their temples, and now there are few Pro-testant churches in which they are not found in one form or another. Vestments, candles and the Mass are advertized as attractions among the Ritualists. Praying for the dead was a high crime against Protestant theology, be-cause it had been settled that a soul departing, if not fit for heaven, must be defiled, and no matter how slightly defiled, had to go to hell as the only other place in the next world. That God is infinitely just, would render to every one according to his

That God is infinitely just, would render to every one according to his works, and that our Lord had said that there is a prison beyond the grave in which souls must stay until they had paid the last farthing, and that the Jews had sent silver to Jer-usalem to have sacrifice offered for the soldiers that had fallen in battle, be cause it is a holy and wholesome thought to pray for the dead "--all those indications of a place of purga-tion in the next world were soonted and derided by the Protestant minis-ters and by their followers. It was and derived by the robustant mini-ters and by their followers. It was claimed that the teachings and the scheme were for revenue only. It was branded as supersition and as blas phemous. Yet there is not doctrine more in accordance with Scripture,

with tradition, with justice and with common sense.

rossicity the following story may help some victim of the drink habit to become a total abstainer. It will be well for those who wish to co-operate to have food handy in case of emer-Now comes Rev. Levi Gilbert, who Now comes Rev. Levi Gibert, who for years was pastor of the First Msth-odist Church in Cleveland. He has written a book on "The Hereafter and Heaven"—a "plea for prayers for the dead." The book has drawn out a gency : A hard drinker was told by his dcctor that he could be cured if every time he felt that he must have a drink caustic criticism from the Central Christian Advocate (Methodist, Kan Central he would immediately take something to eat instead. The man followed the Christian Activities (Henrouse, Henrouse, Henr advice and was cured, but the habit of asking for food had become so fixed with him that once he was nearly with him that once he was nearly locked up as a lunatic. He was stop ping at a hotel and hearing a great com-motion in the room next to his, he peeped over the transom to see what the matter was. He saw and rushed madly down to the office and should to the elevet "The man in 15% hear owever, shows that his idea is a very nowever, snows that his idea is a very moderate one. His suggestion of prayers for the dead apparently goes no further than to recommend that we pray for their "progress in the heavenly life," " Is there any bar," to the clerk : "The man in 153 has shot himself ! Ham and egg sandwich he asks, put upon the promptings of our hearts to breathe out loving, trust pleasel ful supplication for them as of old ?' To quote from his book, Dr. Gilbert

defends by asking : "Is it claimed that definite suppli-" is it claimed that dennite suppli-cation for the dead is ruled out by the theology which teaches that it is utter-ly useless and unavailing since it could effect nothing—since the dead are in a fixed condition of joy and have all consummation of blessings? We may well pause to question it. Is it not reasonable to believe that in heaven it self there are gradations of happines self there are gradations of happiness, possible growth into larger and fuller bliss, ever-advancing progress toward the perfection which is in God? It is rational to suppose that our dead are to maintain a flat, stationary condition of dead level in that land of vast op-portunity? Was not Tennyson right in describing the life of the future as i Eternal process moving on.

JUNE 8, 1907.

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Wait for the Mud to Dry.

Father Graham was beloved by every one, and his influence in the little town was great, so good and so active was he.

A young man of the village had been badly insulted and came to Father Graham, full of angry indignation, declaring that he was going to demand

an apology. "My dear boy," Father Graham said, "take a word of advice from an old man who loves peace. An insult is like mud; it will brush off much botter when it is dry. Wait a little till he and you are both cool and the thing is easily mended. If you go now it will only be a quarrel."

Amusing Anecdots of O'Connell. Amusing Anecdots of U'Connell. The Daily News has another story of O'Connell. Dan's great rival was Serjeant "Tom Gould," pronounced "Gold." Tom was a confirmed old bachelor, but when over eighty years of age proposed to and was accepted by a girl of eighteen. He announced his engagement to O'Connell in verse, con-cluding thus

So, you see, my dear Dan, that, tho' eighty years old, A girl of eighteen fell in love with old Gould. To which Dan replied : That a girl of eighteen may love gold, it is

true ; But, believe me, dear Tom, it is gold without you (u).

It may be that some persons whom you often see stumbling, and commit-ting many imperfections, are really more virtuous and more pleasing to God (either because of the great courage which they preserve in the midst of these imperfections on because

LONDON, CANADA

JUNE 8, 1907.

CHATS WITH Y Amiabil

It is not so much that injure a man's bu sion as the little thin he does not think wor tion. One of the wo tion. One of the work hindrances to success little in a world who swells into an Amazo stealing of a pin may fold—is lack of amlab fold—is lack of amiab a clerk or stenograp able to keep a positik explosive temper or nature! How many lost by the impatien want of equanimity or How many hotel of ors have lost desirn

curtness of manner

treatment. I know of a room whose suave manner ment of the guests m able in attracting as age, that the propr pay him a very larg him to remain in his

Many commercial access largely to th ing traveling men o and personality to fact, some of these tact, some of these 1 dent upon the perso that, should they is part of their trade v The merchants whon visit become attach many cases, rather business with the

ability to look at attaining material to brighten and home, in the stree the store, office, of it is found, is of in than its material winner.-Exshang

A Shame to be I Everywhere we cially from twe of age, who feel of handicapped by t ing. I often g people, asking if i educate themselv course it is. The correspondence stitutions like evening schools, ies, and periodic letermined to im

abundant opport While you la early education a begin, you may other young men who are making improvement, a half as good an

you have. The first thing resolution, stro termined, that y aducated man, to go through li ance; that, if yo of early advant make up for the you will no long placed at a disa you can remedy You will find

change to you attitude toward prised to see he materially important have made a vi Go about it wi tion that you learn a trade. There is a normal being

"A Praver."

"-Catholic Universe

"The man in 153 ha

The chaplain of the house of repre sentatives in Austin Tex., gave utter ance to the following in his "invoca-tion" at the opening of a recent session "There are thousands who are cursing the legislators for the laws they have passed. Why don't they come passed. Why don't they come and curse them to their faces ? here nere and curse them to their faces ? Is it because they are restrained by the thought that they may get their teeth knocked down their throats by the stalwart throats of these men

here? As a part of a political speech these expressions would be strenuous enough but the man who uses them in a prayer has some very strange ideas of the meaning of the act, which is a com-



A Cure.

Possibly the following story may

1. 20

A CONTRACTOR OF THE OWNER

to put yourself to any expense, to sup-ply them with suitable and wholesome recreation. And what shall I say of the Catholic

young man who visits such places? I can tell him plainly he is already the prey of his adversary the devil; he is prey of his adversary the devil; he is encouraging and supporting resorts that tend to degrade women and brutal-ize men. Yoang men, this is not a profitable trade you are engaged in, even if you look at it from a natural stand-point. The chances are against you at those reacts, you will be you at these resorts; you will be neither sober nor watchful, and the result will be ruinous to your best in-terests, both spiritual and temporal.

THE TRUE CATHOLIC SPIRIT.

If every Catholic, priest or layman, possessed the spirit of the priest Father Bertrand Conway, C. S. P., tells us of in the "Catholic Missions," the work of the non Catholic mission aries would be made very easy, if indeed there were need for it. Says Father Conway: "I remember a Paulist missionary

walking through the streets of a cer children smiled. Now and again the pastor would stop for a moment, speak a few kint words, introduce the visit-ing priest and then pass on. "Your people?" asked the mission-

"Again the same question, and the same answer. After a while the mis-sionary asked: 'Why, is this whole town Catholic?' " 'Not at all,' said the priest with a

s nile : ' the Catholics are in the minority. But they are all my people --Catholic and non-Catholic.'

"That is the spirit of the true Cath-olic, priest or layman."

Look abroad upon earth's swarming millions — listen to the mean of pain that rises up to heaven from the pain that rises up to heaven from them heart of humanity, and 'acknowledge that now, slso, as of old time, weari ness and disappointment, and sorrow ness and disappointment, and sorrow are the inheritance of our race ! and that still,'as in the days of Solomon the ground tone of the peakm of life is found in the sad words : "vanity of vanities." Eternal process moving on From state to state the spirit walks?

And, if so, can we repress our profound-est wish that our departed ones may est wish that our departed outs may advance by sure steps through the cir-cuits of their orbits, unto 'a higher height, a deeper deep?' Yea, does there not lie, latent and unexpressed, a real prayer at the heart of all love? And, as we love the holy dead, must not our love breathe out a petition for their constant and increasing advance ment in the happiness and holiness of

Praying for the dead implies a belief in the Catholis doctrine of the "Com-munion of Saints." Imitation is flat tery, but initation is frequently stamped anterfeit."

Should Have Catholic Pictures.

The home of a Catholic should have something Catholic about it. It is no something Catholic about it. It is no excuse to say that pagan adornments are artistic—a word, by the way, bor-rowed from the critics who preach the gospel of flesh. To the pure all things are pure, is no argument to prove that we may have indelicate representations. Trere are, however, Catholic homes which are pagan as to pictures and ornaments. There is no manifestation of faith. Pictures of Christ Our Lord, of His Blessed Mother and the saints of His Blessed Mother and the saints of his blessed a lotner and the same are refused a place on their walls. They are not, we assume, ashamed of their religion, but they are ignorant of what constitutes art, and ignorant also of the fact that the most beautiful works in the world have come from men who knew how to pray and who, as true artists, made their genius the

handmaid of the beautiful and pure.

Regarding Inscriptions. The inscription "At Rest" should never be seen on a Catholic coffin, says the Casket. It means that the deceased the Casket. It means that the deceased has entered into glory, a declaration which it would be the height of pre-sumption for us to make. The Catholic inscription is "May he rest in peace," that is, may he one day enter glory. We de not dare ask God to admit a soul to heaven at the moment of its departure from this world; we beseech Him to shorten its term in purgatory through regard for the prayers of his Church, and especially through regard for His divine Son perpetuating the saorifice on Calvary, when Mass is said.



yearning for Beware of sti ture for self un

Man was manal expansion To have an am broader every of ignorance e a little little wiser, an ambition w It is not ab education sho years of school

people are the ing, always a every possible opportunity.-Easi

The only found where that is, you of But in yours ened with it, If the other sometimes if to perceive fault with th warm or too too sunny or a good deal times never times or ele making too ods you do and so don' subconscio that money comprehend honest. Ar wrong, too, ter of fact, self that yo real discrim but you do running the settling all You may world wide along amies You may run a litt think you the big tru are the ele

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one of the

LONDON, CANADA Leccocced

CHATS WITH YOUNG MEN.

I know of a room clerk in a hotel I know of a room clerk in a hotel whose suave manner and cordial treat-ment of the guests made him so valu-able in attracting and holding patron-age, that the proprietor was glad to pay him a very large salary to induce him to remain in his employ. Many commercial houses owe their success largely to their ability in select-ing targing manners astment.

than its material influence as a success

winner.-Exshange.

success largely to their ability in select-ing traveling men of pleasing manners and personality to represent them. In fact, some of these firms are so depen-dent upon the personality of these men that, should they leave them, a large part of their trade would go with them. The merchants whom the "drummers" visit become attached to them, and, in many cases, rather than cease to do business with them, would transfer their patronage to the firm with which they choose to connect themselves. their patronse to connect themselves. The largest establishment in Paris-the Bon Marche-was literally built up

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ther Graham lvice from an An insult is much better little till he the thing

o now it will O'Connell.

other story of t rival was pronounced confirmed old eighty years s accepted announced his in verse, con

that, tho' eighty with old Gould. love gold, it is t is gold without

persons whom , and commite pleasing to he great cour-e in the midst or because of v extract from

JUNE 8, 1907.

Amiability.

sun. You are "far-sighted" in your mental vision. You see only the things that are beyond the reach of your hands and are blind to those that lie about Amiability. It is not so much the great things that injure a man's business or profes-sion as the little things, the trifles that he does not think worthy of his atten-tion. One of the worst of the little hindrances to success—if anything is little in a world where a mud crack swells into an Amazon, and where the stealing of a pin may end on the scaf-fold—is lack of amiability. How many a ble to keep a position because of an explosive temper or a lack of good host by the impatience or insolence or want of equanimity of a salesman ! How many hotel clerks and propriet-ors have lost desirable customers by curtaces of manner or inhospitable treatment. you. You see the faults of the other fellow, but not your own.-Our Young People. If you are a clerk and hate the yard-If you do not love your work and are

If you do not love your work and are not enthusiastic in it. "If you do not long to get to it in the merning and hate to have the time come to leave it. If you do not see something more in it than making a living—if you do not see an opportunity to make a life. If you are not growing broader, deep

If you are being dwarfed in any part

If your nature. If your faculties are being stunted, your ideal dulled. If your arbition is being strangled. If you work mechanically and with out heart.—Success.

You Are Out of Piace.

What Makes Happiness.

What Makes Happiness. A little thought will show you how vastly your own happiness depends on how other people bear themselve; to wards you. The looks and tones at wards you. The looks and tones at your breakfast table and the conduct your breakfast table and the conduct of your fellow workers or employers, the faithful and unreliable men you deal with, what people say to you on the street, the way your cook and housemaid do their work, the letters you get, the friends or foes you meet, these things make up very much of the pleasure or misery of your day. Turn the idea around and remember that just so much are you adding to the pleasure or misery of other people's days. And this is the half of the matter which you can control. Whether any particular the Bon Marche—was literally built up by the amiability and pleasing manners of its founders, as was also the famous grocery business of Park and Tilford of New York. But it would be a narrow view of ami-bility to look at it color as a factor in

this is the half of the matter which you can control. Whether any particular day shall bring to you more of happi-ness or of suffering is largely beyond your power to determine. Whether each day of your life shall give happi-ness or suffering to others rests with But it would be a narrow view of ami-ability to look at it only as a factor in attaining material success. Its power to brighten and sweeten life in the home, in the street, in the school, in the store, office, or market—wherever it is found, is of infinitely greater value than its material infinence as a success yourself.

OUR BOYS AND GIRLS. LUCILLE'S " BOTHER."

It was Saturday afternoon. Lucille sat curled up in the hammock on the long shady verands, mending some stockings. Down on the grass lay Tommy Bill, and Lucille was frowning and all cris-cross on account of Tommy Bill. A Shame to be Ignorant in America. A Shame to be Ignorant in America. Everywhere we go, we see men, os-pecially from twenty-five to forty years of age, who feel cramped and seriously handicapped by the lack of early train-ing. I often get letters from such people, asking if its possible for them to educate themselves so late in life. Of course it is. There are so many good correspondence schools to-day, and in-stitutions like Chantauqua, so many evening schools, lectures, books, librar-ies, and periodicals, that men who are determined to improve themselves have

beach. Mr. Penrose ran the launch up close beside it, and gave a glad cry when he looked in. Fast asleep in the bottom lay Tommy Bill, dirty and be-draggled, but smiling in his sleep as contentedly as if he lay cuddled up in his own little white crib at home. When the rector raised him and handed him over to his mother's anxious arms, he awoke, and murmured sleepily : "Tommy Bill went sailin' 'way off, 'tause Cillie said he was a 'bozzer." Tommy Bill don't never want to tum home any more." It was hard enough having a little to was nare enough having the every-bother of a brother to tag you every-where you went, and tease for all your books and toys; but that one should have to stay at home all this beautiful have to stay at home all this beautiful autumn day, just to take care of a run-away rogue like Tommy Bill-it was dreadful, Lucille thought. All the week the girls had planned determined to improve themselves have

"I did, mamma," cried Lucille, kiss All the week the girls had planned their Saturday outing at school. Mr. Penrose, the rector, lived in the big white house next to the river, and ha had promised the girls of the Bible Class a trip in his launch, the Minne-haha, if they would gather water lilies enough to decorate the altar with on Sunday. That meant a sail down the river to Lily Island, the prettiest spot in all Glencoe; and now Lucille could not go, all on account of blue eyed, threas rear old Tommy Bill: determined to improve themselves have abundant opportunities to do so. While you lament the lack of an early education and think it too late to begin, you may be sure that there are other young men not very far from you who are making great strides in self-improvement, and they may not have half as good an opportunity for it as Penrose, the rector, lived in the big white house next to the river, and he had promised the girls of the Bible Class a trip in his launch, the Minne-haha, if they would gather water lilies enorgh to decorate the altar with on Sunday. That meant a sail down the river to Lily Island, the prettiest spot in all Glencoe; and now Lucille could not go, all on account of blue eyed, three-year old Tommy Bill: "Bother!" exclaimed Lucille, bit-ing off her thread with a snap. Little brother looked up merrily. "Me a bozzer, Cillie?" he asked. "Yes, indeed, you are, the very worst bother that I've got," Lucille answered, biting off her darning yarn with a jerk, and never thinking how her thoughtless words might hurt Tommy Bill. But he cally smiled up at her as if it were all a good joke, and went on tying his strings of reindeer bells on poor Tots' tall. "Thomas William Dickinson!" cried Lucille. "You'll kill your poor little kitten, teasing her like that. I'll tell mamma." you have. The first thing to do is to make a resolution, strong, vigorous, and de-termined, that you are going to be an educated man, that you are not going to go through life humiliated by ignor-ance; that, if you have been deprived of early advantage you are not going to trust, you are as much bound to be faithful to that trust, whatever happens,

ance; that, if you have been deprived of early advantages, you are going to make up for their loss. Resolve that you will no longer be handicapped and placed at a disadvantage for that which you can remedy. You will find the whole world will

THE CATHOLIC RECORD.

side half out of the water; but he pushed and pushed it until it slid slow-ly along the soft mud into the water, when the runaway climbed in joyously, and the boat floated out into the current, and after the Minnehaha. When Lucille came home it was sun-set. The trip had been a delightful one, and the girls had a great mass of Closely upon the month of May follows the month of the Sacred Heart; the month that calls upon us to turn our thoughts to Him Who took man's nature on Him in the womb of the Virgin Mary, and Who is set for our example as the One "meek and humble of heart." He Himself has said it : " Come to Me, all you that labor, and When Lucille came home it was sun-set. The trip had been a delightfbl one, and the girls had a great mass of golden hearted lilles as an offering for the altar from the Bible Class. Some-how, Lucille had not erjoyed herself. All the time she seemed to see Tommy Bill's wistful little face, and hear her mother telling her to "take care of brother." When she came up the garden path, she looked almost eager-ly for a glimpse of her "bother," but he was nowhere to be seen. Instead, Mrs. Dickenson met her half-way up t the path. of heart." He Himself has said it : "Come to Me, all you that labor, and are burdened, and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek, and humble of heart : and you shall find rest to your souls. For My yoke is sweet and My burden light." (St. Matthew xi. 28.20.) Few of us, perhaps, realize the close

Few of us, perhaps, realize the close connection between devotion to the Sacred Heart of Jesus, and the price-less gifts of meekness, humility, and peace in our own hearts. Yet we may confidently hope that if we carefully and rrayerfully practise devotion to the Sacred Heart, these great gifts shall be ours. This devotion does not mean simply to have a nicture of the the path. "Waere is brother, Lucille?" she asked, as she bent to kiss the sweet upturned face. "I thought he was with you." Lucille's lilies fell in a tumbled heap Lucifie's filles fell in a tumbled heap upon the graveled path, and she gave a frightened cry. "Oh, mamma, I thought he'd be all right, and he couldn't open the gate, end..." mean simply to have a picture of the Sacred Heart on our altars, at home and in church; to pay visits to them, and decorate them with flowers and lights. No, it means that we should look up and --'' "The gate was wide open when I came home, daughter,'' said Mrs. Dick-enson, her face anxions and worried. "He must have followed you." The rector was still standing at the landing and when he heard the story be thought deaping.

steadfastly to the statue, to that worn, bleeding, cross-crowned, and thorn-surrounded Heart, and make Christ's Heart our study and our example in our daily lives. To imitate the Heart of Jeans is to do it the truest homage. landing and when he heard the story he thought deepiy. "There are little prints of bare feet in the mud aroand where the old red boat lay," he said. "I thought pos-sibly some of the boys had taken it, but it must have been Tommy." "We passed an old empty boat com-ing home. Mr. Penrose," said Dora Al-dem. "It was beached on the south side of the island." Without waiting to hear more, Mr. "How shall we imitate it? We shall imitate it by bearing with meek ness, all trials and troubles that come ness, all trials and troubles that come upon us in any and every way. As we study Christ's meckness and Christ's humility—as we pray to Him : "Jesus meek and humble of heart, make my heart like unto Thine,"—as we stan in spirit beside the cross, where the Sacred Heart was broken and pierced for the love of us and of all the human race—the graces of that Heart will be. Without waiting to hear more, Mr. Penrose started off in the launch with Lucille and her mother for the island, on a sorrowfal quest. Lucille could not keep her tears back. She laid her race-the graces of that Heart will be race-the graces of that fleart will be-gin to flow into our own weary hearts and make them like to His. So, gradually, there shall come to us His promised rest. For how shall we not keep her tears back. She laid her head on her mother's lap and sobbed all the way, for had not Dors said the boat was empty, and if that were so, where was Tommy Bill? Sure enough, when the south side of Lily Island came in view, there lay the old red boat, as it had floated in on the sandy beach. Mr. Penrose ran the launch up blace beside it and gave a glad cry

His promised rest. For how shall we not rest, interiorly, even though storms rage wildly round us, how shall we not rest, who are learning to bear all trial and pain with Jesus and like Jesus? He will quiet our tortured nerves, He will calm our aching brows, He will southe our sensitive and troubled souls. so the our sensitive and troubled souls. He was a sufferer once, like us; and it was for us and for our fellow men that He suffered. Gradually we shall come to love our fellow men, to be patient with them, to have divine charity for them; and surely such love as that must help to give us rest. So, every day, and often through every day of this bright month of June, let us repeat this little prayer, with deep earnestness: "Jesus, meek and humble of heart, make my heart like unto Thine." Yes, patient, humble,

numble of near, make my neart like unto Thine." Yes, patient, humble, holy, calm, peaceful, loving, like to Thy Heart, O Jesus, so make all Thy chil-dren's hearts to be! — Sacred Heart

Review. THE AUTHORITY OF THE CHURCH.

If we carefully analyze the motives of the many converts, who yearly abandon the faith in which they have been reared to embrace the tenets of the One, Holy, Roman Catholic Church, we shall find that in a great majority of cases, the reason for their secossion from the religion which they had pre-viously professed, is founded u; on the lack of anthority in their particular church. Especially is this the case with those who come from the Anglican or Episcopalian Church. If we carefully analyze the motives of faithful to tast trust, whatever mappens, as a soldier on duty." Lucille's head was bowed, and her voice low and earnest as she ans <ered: "I will try mamma !" Toemey smiled at her sleepily. "Me your big bozzer, Cillie ?" he asked, and Lucille gave him a big, marm hur.



WHEN YOU ASK FOR

her rebellious subjects, and will con-tinue to exercise until the end of time. -B. C. Orphan's Friend.

CATHEDRAL FOR SALE. PROTESTANT STRUCTURE OF UTRECHT TO CATHOLICS.

The Amsterdam correspondent of the London Pall Mall Gazette writes the London Pall Mall Gazette writes to his paper of a remarkable proposal that is being made by the Protestant community of Utrecht, that they should sell to the Catholics the ancient Cathe-dral of the city, which is described as the largest Gothic historical building in the Netherlands. The idea was first mooted, oddly commend by one of the Protestant Bay-

enough, by one of the Protestant par-tors, Mynheer Gunning, who is regarded as the leader of the Protestant body in as the leader of the Pickesan body in Utrecht. His grounds for making the proposal are strictly utilitarian. He estimates that the building would real-ize a million florins, with which sum it would be possible to build five new churches and endow each with a llving. It should, perhaps, be explained that the Cathedral is said to be in a half ruinous condition. During a fearful storm in 1674 a great part of the nave collapsed and has never been repaired. State Archivist Mallen, who has made State Archivist Mullen, who has made an elaborate study of the place, and has even prepared complete plans for re-building the nave, warmly supports the proposed sale.

It is a part of the Catholic teaching that Christ has said many things and did much that is not related in the Sacred Scriptures; nav, we have it on the authority of St. John himself, in the last chapter of his Gospel, that Jesus did so many things besides what have been recorded, that he really be what lieved if they were all written the world could not contain the books in which they should be written.





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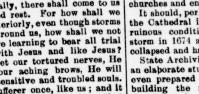
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CANADA

It is now alsolutely nowledge into a few years of school life. The best educated people are those who are always learn-ing, always absorbing knowledge from ing, always absorbing knowledge from ing, always absorbing knowledge from every possible source—and at every opportunity.—O. S. M. in Success. Eastest Thing to Find. The only thing that can easily be found where it does not exist is fault— that is, you can easily find it in others. But in yourself, though you be black-ened with it, you can't see it so easily. If the other fellow has a fault, and sometimes if he hasn't, you are quick to perceive it. You incessantly find fault with the weather. It is either hard times nor too cold, too wet or too dry, too sunny or too cloudy, and you have a good deal to say about it. And the times never suit you. It's either hard times or else some other people are making too much money by the meth-ods you don't approve. Deep in your subconsciousness you are quite sure that money making which you can't comprehend and can't imitate can't be honest. And the government is elf that you are unable to vote with real discrimination for county shere elf that you are unable to vote with real discrimination for county shere settling all international differences. You may be loudly preaching for world wide peace when you can't genome amissibly with your own wife.

Go about it with the same determined its make money of more thank willing willing more thank will we want the set of the se of "Romish" impertinence. Nowadays a good many of our Protestant friends are affonted because the Pope passes over the United States in the matter of red hata. In some subtle way it is now considered a slight to the majesty of this great country that there are not several princes of the Church among the ecclesisatics of the United States. Non Cathelic editors talk about the lack of American representation in the College of Cardinals as gravely as if that body were an international re-presentative body. The College of Cardinals is not and never was intended to be a body representing the various nations of the earth. It is made up chiefly of the Pope's personal advisers. This should be borne in mind by those who are disposed to criticize the appointments of the Holy Father from a national standpoint.—The Sacred Heart Review.

Review.

" I haven't any bother at all, now !"

warm hug.

A MEDICAL CONFESSION.

Our Episcopalian brethren have long had "confessionals" in their ritualistic churches, where "penitents" are so eeger to lay bare the secrets (f heir consciences that they are accommo-dated with gas lights, so that they may see to read off their lists of sins and not miss any, says the New World. It remains for Boston — Puritan Boston — to imagurate medico - ecclesiastical "confessionals." We see by the Liter-ary Digest that Emmanuel Church there has instituted a "moral treat-ment of nervous disorders." An ad-visory board of trained neurologists assist the pastor in -pplying "suggest ion " and the power of " a few simple, uplifting ideas" as healing agencies. The treatment is administered " in frequent meetings in private between the patients individually with the physicians and ministers. Here souls unbosom their troubles to a sympathe-tic ear; the precise cause of their wratchedness is laid hare: the pents Our Episcopalian brethren bave long ad "confessionals" in their ritualistic self that you are unable to vote with real discrimination for county sherif, but you do think you know all about running the national government and settling all international differences. You may be loudly preaching for world wide peace when you can't get along amisably with your own wife. You may not be able successfully to run a little corner grocery, but you think you know all about think you know all about settling ideas' as healing agencies. The river sparkled brightly in the sunshine at the foot of the hill, and he could hear a far off sound of merry the big trusts. You don't know what are the elements of failure in your own business affairs, but you think you think you is easily diagnosed. It is of the great railroads. The trouble with you is easily diagnosed. It is one of the common disorders under the

they profess. As in civil society there necessarily must be a final court of appeal, whose decisions are, to all intents and pur-poses, infallible, and which, for Eng-land and its colonies, is vested in the Privy Council; so in the Church there must be an authority whose decisions, in all matters appertaining to fatth and morals, must be final and unalterable; in other words, must be infallible ; according to the words of Christ, "the gates of hell shall not prevail against it (the Church)." "He that hears you, hears Me." "He that will not hear the Church, let him be to you as the heathen and the publican." The Catholic Church alone claims, has, and exercises this authority. Her decisions are admitted in filial sub-mission, by all her faithful children. This authority she has exercised from the very beginning of her existence, through all ages and times, in spite of the flerelest opposition from some of

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Notice is hereby given that a Divi-dend at the rate of Six per cent. per annum upon the pald-up capital stock of this Bank has been declared for the half-year ending 31st of May, 1907, and the same will be payable of the half-declared office and Branches. on

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JAMES: MASON, Gen. Mgr.

May, both days inclusive. By order of the Board, Toronto,124th April 1907.

THE

1854



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TWO NEW BOOKS

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IRELAND'S REVELATION.

Although Parnell may not have been a reformer of the highest ideals and a dreamer of the loveliest visions, he was one of the first inherently cultured Irishmen who dreamed of the awakenirishmen who dreamed of the awaken-ing of the Irish people to a sense of their peculiar national and literary personality. For a long time it has been hard to find in Ireland an Irish personality. For a long time it has been hard to find in Ireland an Irish person thinking in an Irish way, romancing in Irish fancies, the most fanciful ever woven out of the invisible skeins of the imagination; one by naturalness ignoring allen association. But intellectual freedom is being bred of political strife with a contrariety that is not entirely singular as a national trait. Reformers of former days were apt to forget the ways of the plxies; those of modern times have swerved from the tortucus roads of politics and turned into the fragrant paths of nationalism. The fairies have waved their wands and the tuning of the harp is heard in many a home. Frish hearts the world over are mourning they cannot be "thrangin' back the way they came." The dreamers have awakened, and do not have to lie in terror of hallacina tions; for they can see the waiths destine harond the hors. Fancy's

not have to lie in terror of nandoms tions; for they can see the wraiths floating beyond the bogs. Fancy's coming free where the maid may walk from north to south unharmed, and the grass is an emerald green the year round. Ireland is to be for the Irish, indexing the decrees of a more enlight-

grass is an emerald green the year round. Ireland is to be for the Irish, jadging the decrees of a more enlight-ened, more passionate, more demand-ing nationality. Some say the century is to be Canada's; others, the Argentine's; more, Japan's; and still more, China's. But many a seer prophesies that the crown of the twentieth century will rest in Ireland, where there will be national life and liberty. Erin is sounding the harp through the land. She sends it crooning through the gap in Kerry, echoing back from the rocks of Bantry's bay, zither log across the plains of the Meaths, doubling to get into the valley of the Bhannon; "thrippin'" into Connaught, rough, wild, divil the poorer nor the richer Connaught; sending golden mel-odies into Donegal, fine Donegal; waft-ing dulcet strains down the Erne loughs, capering over Caven, sighing at Tara; and the sender in the source mouning dalect strains down the bine loughs, capering over Caven, sighing at Tara, settling in the Mourne moun-tains, playing to the banshees of the Bog of Allen, and racing on the Cur-The signs themselves are a reragh. The signs themselves at men of velation. And the little wise men of the raths are saying : There's a sun rising in Dublin's bay that will shed golden hues across an empire before it sets aflame in Galway's bay.-Roches-ter Post Evence ter Post Express.

Will Begin Over Again.

T. P. O'Connor, M. P., in a speech before the United Irish League of Great Britain, which mot in Dublin last Wednesday, said that the polit-ical situation created by the conven-tion's rejection of the Irish bill, imed upon all, new and large duties and may necessitate some change of Is added :

policy. He added: "Instead of reaching the end of the chapter of Irish misgovernment we have to open a new chapter. I believe the House of Lords was determined to destroy the Irish Bill in any case, but if it had been satisfactory the bill would have marked the closing of a certain chapter in Irish history. Now we have to recommend the work, as we have done many times before. There is now imposed on the Irish race the obligation of making a stronger, sterner and more energetic struggle than it has ever made before. I be-lieve that the rejection of the bill has not retarded for a single hour the erec tion in Ireland of a great assembly to make the laws of Ireland on Irish soil."

THE END OF MAN.

A contemporary, not of the faith

stances it may not embrace this or t'at particular good object. There can be no doubt, therefore, that the end of man is his own perice tion, his own beatitude as he conceives

then, his own bestfulle as he concerves it, when every desire of the human heart will be realized, and when no longer enzaged in struggling for the good the will may rest in the inaliena-ble persention of it. le possession of it. That good in which the heart will

That good in which the heart will rest completely satisfied can only be the infinite good. For only the in-finite good can fill every want of the human heart. That is why we can never rest content with riches or pleasures in the present life. What we long for is a good that knows no limits, that is inexhaustible, that can meet our every desire. And only the all-good God Himself is infinite, inexhaustible, and capable of making us happy forever.--Providence Visitor.

AN APOSTOLIC CONVERT

At the Sacred Heart convent, Bel-mont, North Carolina, Miss May Un-derwood, in religion Sister M. Flora, was admitted into the order of the Sisters of Mercy on Thursday, May 9. The entry into religion of Sister M. Flora recalls one of the most promi-nent converts in the history of the Catholic church in North Carolina. Catholic church in North Carolina-Dr. Monk, of Newton Grove. He wa Dr. Monk, of Newton Grove. He was a worthy ropresentative of the sturdy practitioner. But while he attended to the bodily ills of his neighbors, his soul longed for the spiritual nourish-ment which the dry husks of Protest antism failed to supply. One day he chanced to receive a packet, about which was wrapped a copy of the New York Sun. Idly glancing over the she this eye fell upon an article in defense of the Catholic Church written by the late Archbishop Hughes, of New York. So clear, vig-orous and convincing was the learned relates, of new lots is be learned prelate's exposition of Catholic faith and teaching that it appealed very strongly to the rugged seeker after truth. He accordingly wrote to Cartruth. He accordingly wrote to Car-dinal Gibbons who was then a vicar Apostolic of North Carolina, deliver-ing in wayside chapels and country kitchens that series of sermons which under the title of "The Faith cf Our Fathers," have made the name of Car-dinal Gibbons a household word the wide world over. True to the apostolic zeal which as ever distinguished zeal which as ever distinguished Carolina's prelates, from England to Haid, the vicar Apostolic immediately furnished the required doctrinal works. Recognizing the Catholic Church as the pillar and ground of truth, Dr. Monk journeyed to Wilming-ton, N. C., accompanied by his wife and daughter, Mrs. Underwood, moth er of Fr. Francis, O. S. B., and Sister

M. Flora. After some preliminary instruction the trio were duly baptized by the pastor of the local Catholic by the pastor of the local Catholic Church, who is now the Cardinal Archbishop of Baltimore. Returning to his home, the old phy-

sician became a valiant champion of the ancient faith. Fearing to trust the new convert to Catholicity, his the new convert to Catholicity, his old patrons gradually deserted him. But the dwindling of the doctor's practice only increased his religious zeal. Time at last dispelled the cloud of prejudice, and after a long and suc ot prejudice, and after a long and suc cessful battle in the cause of the faith of his later years. Dr. Monk finally passed away, mourned alike by Catholic and Protestant. As show-ing the power of one earnest soul, it may be well to state that Newton Grove is now a Catholic community.

THE FAITHFULNESS OF ORAL TRADITIONS.

The Catholic Church is distinguished from the innumerable Christian sects by among other things, her faithfulness to tradition. The people who believe in the word of the Bible and who will believe nothing but what is there written, (for-getful of the fact that the Church existed years and years before one word of the Gospel was written ; and that moreover she is restrained from error by the Holy Ghost) accuse the Church of being too credulous to tradition. Bat even from a merely human standpoint it is coming down to be acknowl-edged that tradition coming from sire to son by word of mouth may be more faithful to facts than that which is written in books. In the Nineteenth Century and After is an article on the subject of English oral tradition by an publications. American minister who was for some time in charge of Anglican parishes in England, which gives several interest England, which gives several interest-ing facts to prove this. The name of a family in a remote Norfolk parish, where this minister served for some time, not being pro-nounced by the country people as the family itself pronounced it, the minis-ter was curious to know why. The family thought it "sheer stupidity and stubbornness" on the part of their rustic neighbors, but the minister felt there must be some other reason. He there must be some other reason. He there must be some other reason. He thus relates his investigations: I asked several villagers why they did not pronounce this lady's name as she did, and as it was spelled. But they could give no answer, the only they could give no answer, the only reply being that their fathers and their mothers had always pronounced the name as they did. So I did not get very far in my investigation till one day in passing through a village some eight miles distant, I found that it bore the name of my yeoman family. This at once arrested my progress, the case, that the good which we strive that is a good which we strive that is a good which perfects not the a rest, I spent several hours walking about and talking with the villagers. I found that they all pronounced the about and talking with the villagers. I found that they all pronounced the name just as our village folk did, and for the object of our desire precisely rame just as our village folk did, and that in spite of the spelling to the con-trary. I because very much interested and asked to see the church records. But this was rather difficult, as the incumbent was absent. However, I finally Nor is the argument weakened be-cause the will may sometimes em-brace the lower in preference to the higher g od. For we are not arguing about good objects, or good in the concrete sense. The point we are making is that the formal object of the will is the good, that the will must embrace the good and only inas-much as it is good, although in in-

THE CATHOLIC RECORD.

folk now pronounced it. This was in-deed a most important discovery, and proved in a striking manner that the peasant folk had perpetuated by word of mouth the correct original name of this ancient family, whilst the family itself had lost it. This I regard as a very remarkable instance of the purity and persistence of oral tradition in the very face of the incorrect written word and persistence of oral tradition in the very face of the incorrect written word, proving, as I have always held, that tradition is more trustworthy than his-tory so called.

BISHOP MCEVAY IN DETROIT.

His Lordship, the Right Rev. Bishop McEvay, on the 25th ult., consecrated the beautiful new marble altar of St. Albertus Church, Detroit. It is the Albertus Church, Detroit. It is the only marble jaitar in Detroit, and reaches the ground through the foun-dations of the church. It is, architect urally, an exquisite piece of workman-ship. The entire church of .St. Al-bertus has been transformed, the decor-tions mithin mathing it one of the most ations within making it one of the most beautiful in the State. Two years have been consumed in the redecoration, which even yet is not finished, as the pulpit, said to be a magnificent piece of wood carving, is not yet in place.

The first Mass celebrated on the altar was that in which Bishop Mc-Evay was the celebrant.

PRIEST ADVISES MARBIAGE.

HURCH MAY SEE PROPER TO APPLY LEGISLATION OF FORMER CENTURIES UNLESS THERE COMES A CHANGE.

Father William Temple, of St. Paul's church, Wilmington, Deleware, has just preached a sermon that is exciting wide interest. Father Temple is a prolound scholar and a speaker of much ability, having lectured at the Maryland Sum-mer school, and that in the East. In his sermon the reverend speaker de-clared it the absolute duty of everyone not in religious orders to engage in the marriage relation.

marriage relation. "As citizens of the State you owe it to the State to marry," he said, "and as children of the Church you owe it to her and to God, who created you. The Catholic who can afford to marry and will not, dare not conscientiously call himself or herself a true child of the Church."

Father Temple, in the course of his Father Temple, in the course of his sermon, said that in past centuries it was the rule that every one become married under pain of being excom-municated from the Church. By this means the earth was preserved and the earth populated. Unless there comes a change in the attitude toward mar-ing the is becoming only too genriage that is becoming only too gen-eral among American Catholics, male and female, the Church may deem it proper to put the ancient legislation in

He referred to the women of to day who have not the proper maternal spirit. He said they thought more of spirit. He said they thought more of a dog than a person. Their pets they claim have souls and are capable of loving more than any man or woman. This, the speaker declared, had actually been stated by some women. The speaker said that the young men and women in the prime of life declare they do not get married because they have not antificient funds. Yat these have not sufficient funds. Yet these very men are receiving salaries of twenty and twenty five dollars each week. He asked what they did with it. He contended that they do not save and that some of their money is un doubtedly spent in riotous living. He said the young men should save their money and get married.

A Noted Jesuit. Father Ignatius Koch, S. J., who died recently in Italy, had a remark-able career. He was born of Protest-ant parents in British Guiana, and in early life followed the sea. Doubt of the doctrine he professed entered his mind, and on one voyage, being ship-wrecked, he promised if his life were spared to investigate the teachings of spared to investigate the teachings of the Catholic Church. He was saved almost by a miracle, and keeping his vow, he became a Catholic and later vow, he became a catolic and lace entered the Society of Jesus. He was sent to India, where he did great work in the cause of religion, until failing health compelled him to return to Enrope. The last months of his life

Episcopalian Minister Praises Franciscans.

Franciscans. The Rev. Hamilton Schuyler, the leading Episcopalian minister of Tree-ton, N. J., has had an illustration of the charity of the Franciscan Sisters in charge of St. Francis Hospital, that city, and in a public letter he acknow-ledged it. Dr. Schuyler needed a trained nurse for a poor woman, whose family had oppealed to him for as-sistance. He laid the case before two Protestant hospitals and begged that a nurse might be sont if only for a few hours. His request was refused, be cause all were engaged. The same appeal was made to St. Francis Hospital where the same condition prevailed, but when the Superioress was made acquainted with the urgency of the same she agreed, though at great incon-

acquainted with the urgency of the ease she agreed, though at great incon-venience to the institution, to take charge of the case. "I heaved a sigh of relief," writes Dr. Schuyler, and de-voutly thanked God that there was one Christian institution in this city that was not so occupied with its own im-mediate concerns as to be unable to heed a call of charity from without." a call of charity from without."

DIOCESE OF LONDON.

On Thursday, June 13th, at 10 30 a.m., Right Rev. Bishop McEray, of Londoz, will blees and lay the corner stone of the new chapel about to be crected in connection with Assumption Col-lega, Sandwich. The sermon on the occasion will be preached by the Rev. Jos Smith of Cleveland, Ohio. The Archbishop of Toronto and the Bishop of Detroit are expected to be present.

AN IMPORTANT PROMOTION.

Mr. M. Ryder, formerly of Lucan, Ont., who was in the C. P. R. service for the last sixteen years in our great West, and for eleven years the station, sgent in Wolseley, has been pro-moted to the agency of the city of Brandon, Man.

into the second in the city of Brandon, Man. Brandon station being the second in rank of importance between Winnipeg and the coast, the promotion is well worth mentioning, and we are proud to consider it as the reward due to correctness and fidelity in the fulliment of some as strictness, but when looking at it with impartiality, they were obliged to conclude that Mr. Ryder had the true sense of his re-sponsibility, and was answering by his confuct to the confidence given him by his chiefs. In such a position justice to all is the first and indipeneable virtue and Mr. Ryder has it in an incense and very sensible degree. In priv-tuel, exact and loyal agent, such is the man we lose. Though feeling greatly his departure, we are glad to congratulate Mr. Ryder and portant office. Mr. Ryder was a member of the Roman Catholis Separate School Boyard (Sask) May 23rd. 1907.

From Brantford. On Sunday levening, May 26, Rev. Father Lennon, who for the past twenty-five years has been pastor of St. Basil is Church, Brantford, Ont, was presented by the men of his con-gregation with an auto carriage. For some time past, Father Lennon has not been in his usual vigcorous healt not being able to move about as much as formerly. The address was read by Mr. M. J. O Donohue and the pre-sentation made by Mr. William E Dunne, on behalf of the congregation. Rev. Father L'nnon replied in a few well chosen words in they might still have some years spared them to work together in the service of God. - Cox.

Bilver Jubiler. On Sunday, May 26th. Rev. Father Doherty, who has been pystor of St. Johns church, Arthur, dioese of Hamilton, during the past iwent fivery cars. Celebrated Hiss a serioon was delivered by Rev. Dr. Bothweizer. of St. Jerome's College, Berlin, which was presented with a sterling silver end a purse of gold. On Monday events the Protostant section of the town, with with the reversend gentleman is very Deplate, are had over held in the Arting-tion Hotel presented R.v. Father Dohersy with a sciption; "Presented to Rev. Father Dohed presented R.v. Father Dohersy with a goldheaded cane, bearing the follow-ing, arty by his Protestant friends of Arthur, on theirwenty fifth anniversary of his pastor-ate. May, 1907." Speeches of a highly eulo-gistic character were delivered by the leadi, g professional and business men of the town,

DIED.



JUNE 8, 1907.

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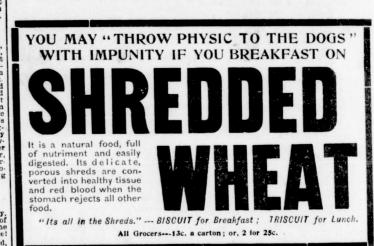
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crease. The saloon read aright the sign in honor. His busin imate, but it is ad poor occupation fo aither brawn or bra be a factor in the community. The albeit, a generous f h's quips and jok parish. Public of him and his busi will not have him i distinction. The the bar room will ! enlist the activitie loves his fellows handle money tha and unhappiness. to walk the stree shop owned by a C notice : " Licensed liquors."

> WORTH RE. The joke-smiths

temperance crank fanatics and ridic day for the good f lant enough while who, when the fire out within them estimation, fools type. It should " fanatics these squalid houses ter of liquor. They of youth rotting o They are aware moderate drinker drunkard of to-r shorn of his power to work with and the total abstaine ize the saloon wi But employers d their employees man cannot, as a and play for any cessful part in human activity. moderate use of that morally and keyed to the op Even a moderate jurious to vitalit when used for any medical, chemica it is not a food: i destroyer of heal This is the verd ist. We commen He may ignore it

asks if it is not possible to explain the existence of material things other than by final causality. In other days than ours it would have been folly to moot the question. At present, however, causes have been relegated to the superstitions of the middle ages and things are explained by chance.

For the advocates of the chance doctrine we have no brief. Neither has any serious man. We believe, as the majority of men do, that we exist for a purpose, that we were created for a special end, and that end is the honor nd glory of God which we attain by saving our own souls. But can we know spart from divine

revelation that we were created for our own beatitude? Is there any-thing in ourselves or in the order of nature by which we may conclude that we live for a higher and happier world

than our own ? It might seem that we are begging the question by assuming that everythe question by assuming that every thing exists for its own perfection. But this fact is made clear by a simple study of the things about us. Do not even the plants and animals seek what is for their good? And why unless there is within them some impulse, given to them by a superior being, forcing them to tend to their own per-

There is in man, however, a stronger and nobler faculty which proves most clearly that we live for our own per-fection. That faculty is the will. For in every movement of our lives we act only because we wish to obtain some good. It may be, and frequently it is the case, that the good which we strive good.

Nor is the argument weakened be-

were spent at San Remo. Father Koch was a writer of ability also, and contributed to many leading Catholic

PRESIDENT FALCONER.

WHAT NOVA ECOTIA HAS DONE FOR CANADIAN EDUCATION.

Principal Falconer, the eminent educationalist, who has been appointed educationalist, who has been appointed to the Presidency of Toronto Univer-sity, is only one of several great scholars who come from Nova Scotia. Principal Gordon and the late Prin rincipal Gordon and the late Prin cipal Grant were wise men from the East. This fact makes one think that This fact makes one think that Nova Scotia supplies Canada with the best possible educationists, just as Gourlay, Winter & Leeming of Tor-onto supply all Canada with the best cossible pipeos. The Gourlay pipeo possible pianos. The Gourlay piano is as much an industrial credit to Toronto as President Falconer is an edu cational credit to Nova Scotia. Every one who purchases a Geurlay is satis fied with it. Indeed the firm receive letters every day from delighted cus-tomers. Four arrived the other morning. One was from Mr. A. Walter of Salt Spring Island, in British Colum-bia. Mr. Walter said : "We consider the piano a very fine instrument and it is generally much admired." Mrs. Lucy Ward of North Battleford paid a Lucy Ward of North Battleford paid a tribute to the durability of the instru-ment in the following terms: "I am glad to say the piano has weathered the most severe winter in a most satis factory manuer. We may secure another customer for you." Mr. Fred L. Griffith of Melbourne, Ont., said : "We are much pleased with the plano and we believe your planos are finding favor in this community, for there are now five here." Mrs. (Rev.) R. C. Pollock of Treherne, Manitoba said : "We find the piano to be all that you claim for it." Praise coud scarcely

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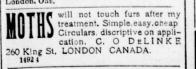
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A BEAUTIFU

The addresses anent our prog country are of new day is day signs of the sp ments to be. V and an antidote that obtrudes But, mayhap, s athwart whose of the light w orators.

We cannot. eyes to the fa strew our wa much as they their children, in the streets horted not to chiefs. They and warned, b blood goes on, immature as t given every op in the lottery a post-graduat sity of the St therefrom mas irreverence, an