

# The Catholic Record.

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

VOLUME XXIX.

LONDON, ONTARIO SATURDAY, JUNE 8, 1907

1494

## The Catholic Record

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 fierce revolutionist and a staunch atheist. He hates Christianity, 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 imperfect—agnostics who doubt of everything but their own doubt." Or, as Goldwin Smith declares in one of his recent works:

"The authority of religion, it seems to me, is religious. The sanction of its awards appears to be something beyond temporal interests, utility, or the dictates of law. In the absence of such a sanction what can there be to prevent a man from following his inclinations good or bad, beneficent 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 Clemenceau, we are told, is a devout pagan—is paganism which, sits at the feet of Priapus, has newfangled names for vices, and, having drained the cup of sensual gratification to the lees, glories in 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 concupisces. And one need not go far afield into the domain of modern French literature without discovering that many of its poets and postesters and novelists are of the phosphorescent slime school. Efficacy 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 hurls 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 fellows, may be vouched for by facts which have not, we presume, escaped his observation. The other day the officials of the Dunkirk hospital gave some small-pox patients the benefit of pagan charity—that is, they refused to help them: two Sisters of Charity, however, looked upon them as "most dear brothers" and died in nursing them.

#### 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 self-sacrifice in a quiet and unostentatious manner. . . . The Catholic Church throughout the West is noted for its splendid charities. It does more for the helpless, aged and infirm than all the Protestant bodies combined."

#### WORTH REMEMBERING.

Our readers should remember that the foreign correspondent who gives us the "French news" is, as a rule, an advocate in behalf of the French Government. By misrepresenting or garbling the words of the Holy Father, by suppressing the true and suggesting the false, phrasing the white ant the conciliatory policy of Clemenceau and Briand, they contrive to make some worthy people believe that the blame must rest wholly with the Vatican. Though we have presented this matter in its true light, let us once more, this time with Father Gerard, S. J., as our guide, lay before our readers facts which should not be forgotten.

1. After the State confiscated the entire property of the Church, the Separation Law was passed. This law declares that buildings intended for Catholic worship must be used for Catholic worship alone. The conditions under which they may be employed depend wholly upon the State. The

first proposal was that local lay committees should take over cathedrals, churches, etc., and arrange for the use to be made of them. The correspondents tell us that this is a simple and equitable and remarkable measure as evidenced by the system of churchwardens in England and elsewhere. They forget, however, to say that while churchwardens manage church property in England they are not directors and organizers of church worship as the French associations would be. In the event of any doubt arising as to whether the service performed in any church were really a Catholic service the decision would rest, not with the Bishop of the diocese, but with a Council of State nominated by the ministry in Paris.

The Pope had no alternative but to forbid the formation of such associations and in so doing he had the unanimous support of the French Episcopate. The Government was amazed at the attitude of the laity and clergy. Instead of socialism they saw Catholics willing to suffer rather than surrender the principle of religious liberty, and intent upon obeying the Holy Father. In a letter to the London Daily Telegraph, the Countess de Franqueville, an Englishwoman and a Protestant, says: "Not more than six out of sixty thousand clergy have followed the lead of the schismatic Martin. There is no cringing; there is every variety of individuality; but on every side in laity and clergy (both secular and religious) is one splendid, solid rally around the Pope their head."

#### A COMPROMISE.

The system of Cultural Associations having thus broken down, M. Briand, in a circular issued on the 1st of last December, proposed to extend the law of 1881 governing political meetings, to meetings for religious services which would be legitimized by giving proper notice of them to the civil authorities. And one notice would be held sufficient for a whole year. What could be more equitable, say many correspondents. The Pope refused the offer, and for many reasons, which are indicated by the Roman correspondent of the London Times. One reason is that a ministerial circular offers no guarantee whatever: it is annulled by his successors the Church would be left liable to prosecution for the contravention of laws which are not legally and definitely superseded. Moreover, the circular is antagonistic to the interests of the Church. One notice may suffice for the regular routine of worship, but as regards baptisms, marriages or funerals the circular of M. Briand states that the conditions of Article 2 in the law of 1881 have to be fully complied with, which entails that all public meetings shall be preceded by a declaration indicating the place, the day and the hour of the meeting. The clergy have no administrative power in the churches; they can alter nothing, they cannot even mend a broken window without permission. At the same time they are to be held responsible for any damages which the buildings 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.

#### MERELY A SNARE.

The clergy can rent their presbyteries as they please, but there is nothing to prevent a municipality or an individual competitor from raising the rent beyond all reasonable limits. The seminaries are confiscated absolutely and the students have received orders to go through their military service. "How," it may be asked, says Father Gerard, "could the head of the Church consent to purchase a brief and precarious tenure of the temples dedicated to divine worship by making himself a party to the extinction of the clergy by whom these temples have to be served." Be it noted that the Holy Father is not in opposition against the declaration required for religious meetings, but against the whole spirit of M. Briand's circular.

#### A FIASCO.

When Clemenceau expelled Mgr. Montagnini, the secretary of the late nuncio, and seized the papers and documents found in his office, the

world hoped for a revelation of some kind or other that should incriminate the Vatican. The priests were traitors and were aided and abetted in their treason by the Pope. So it was said: and the stolen letters would prove that the atheists were, after all, far-seeing statesmen concerned only with the dignity and safety of the Republic.

It turns out, however, that the burglary is to little purpose. Not a word against the Republic has been discovered: and these atheists who have their hour—these Christ-hunters and nun and priest traitors with their laws and plans and snares—have given another proof that they have forgotten all sense of chivalry and decency.

#### SOME OF THE ABSURDITIES OF ATHEISM IN FRANCE.

RIDICULOUS FEATURES OF THE CRUSADE AGAINST RELIGIOUS STREET NAMES. DILEMMAS OF TOWN AUTHORITIES.

The attempts to enforce an official divorce of John of Arc—that superlatively type of mystic, zealot and religious 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 preconceived opinion which forces an astonished American into an attitude of amused yet contemptuous impatience with much of the procedure of the anti-religious leaders.

#### OBLITERATING RELIGIOUS NAMES.

Voltaire's wit would be necessary to do full justice to a regime which deems it necessary to safeguard liberty and free the people from clerical dominance by waging a solemn and persistent warfare against the names of streets.

How can an American, who knows what freedom of thought and action really means, regard with respect a Government which is making it its serious business to obliterate from the corner lamp-post every name, no matter how many centuries old, which might be construed as a sanction of the existence of something connected with religion?

A recent communication from a distinguished man of letters quoted in the Gaulois contained this incidental comment: "Concerning the streets, the rule of the game is this—to replace the names of military heroes by the names of Socialists; the names of ancient public benefactors by the names of revolutionary writers; names having a local tradition by names without significance to believers in religion, and, above all, names of saints by names offensive to Christians."

This statement was upheld by the signature of a French academicien, M. Emile Faguet. Therefore, it could not be dismissed as a slander or a wild exaggeration. It seemed worth investigation.

Surprising as it may seem, I found that this Dogberrian crusade not only was in progress, but was accepted as an understood fact by all classes of the French people without protest as a matter so commonplace that few people of no matter what political or religious sympathies or antagonisms, deem it worthy of comment.

Here are some of the workings of what calls 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 widely known atheists.

No indignation is aroused when a thing is done which corresponds to an 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 provinces who met in Paris.

"I am especially happy to see you," says the first, "because I lost your address and was uncertain whether my next message reached you. You live in the Rue Voltaire, do you not?"

"No in the Rue Diderot!"

"Ah! 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."

NOTE ON ANTI-RELIGIONISTS. There are other jokes—many of them. The legalization of street names is not a simple process. Thanks to Robespierre and his associates, the name of "Jacobin" is held sacred by the present dominant party. The municipal councillors of one town were well satisfied to hold their sessions in "the street of the Jacobins."

Another town, however, is the prize winner as the harvester of troubles. It had two streets which were absolutely necessary to rename—the "Rue des Capuchins" and the "Rue Saint-Honore." The first was changed to "Rabelais street," and the city fathers learned too late that they simply swapped a Capuchin for a Benedictine, because Rabelais lived out his days in the smiling land of Touraine, a good Catholic to the end. Little better luck 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 masterpiece proves him a sympathizer with aristocracy, the monarchy and political reaction.

But the climax of ridiculous intolerance 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 its name. Yet that name is one that it would not tolerate as the designation 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?"

FATHER BROSNAHAN, S. J., ANSWERS A MOMENTOUS QUESTION—THE IDEAL AND THE REAL SOCIALISM—ITS ATTITUDE TOWARD RELIGION—AUTHORIZED SPOKESMEN QUOTED IN DENUNCIATION OF CHRISTIANITY.

(Philadelphia Catholic Standard and Times.) Before an audience that filled the spacious auditorium of St. Joseph's College, Rev. Timothy Brosnahan, S. J., professor of ethics at Woodstock College, lectured Wednesday evening on the question, "Can a Catholic be a Socialist?" The discourse was delivered under the auspices of the Alumni Sodality, and, needless to say, it attracted 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 Catholicity determines his intellectual convictions regarding conduct and theories affecting conduct; one who does not assert his intellectual independence of the Church in that province of thought, over which by divine right it claims either infallible or magisterial authority; one, therefore, who gives intellectual 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 either his private country and which have a vital bearing on matters of faith and morals, even though the pronouncements 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 Socialist?"

WHAT IS SOCIALISM? "With regard to Socialism, the word has become a cloak under which almost every species of wild theory on religion, philosophy, politics and political economy has masqueraded. Its adherents have used it as a stalking-horse to assist in propagating their theories of irreligious liberalism, revolutionary infatigability, and the rejection of the use of it, or its derivatives, as a designation of Catholic social reform."

"Proudhon, one of the earliest Socialists, 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 movement, 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 befitting 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 reasonable share of the bounties of their Heavenly Father, now if, I say, this is all that Socialism implies, then assuredly we are all Socialists."

"If this is Socialism, then the Catholic Church is the first and the greatest socialist institution of the world; for it is beyond doubt that from the doctrine of Christ, of which the Catholic Church is the original and true custodian, every movement for the betterment of the poor and the suffering and for the emancipation and elevation of the enslaved has come."

The ideal outlined by the lecturer conformed, he said, to the teaching of the Church, as may be seen in the encyclical of Leo XIII. on "The Condition of the Working Class," on "The Evils Affecting Modern Society," on

"The Chief Duties of Christians as Citizens," on "Working Men's Clubs and Associations," on Christian Democracy," which are all inculcations of principles and methods for amending, improving and advancing the social conditions of humanity.

TWO DISTINCT QUESTIONS. "If we wish to define Socialism," continued the speaker, "we must look 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?"

"Second. May a Catholic approve of 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 irrelevant 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 existence, the Church teaches, is to secure for its citizens the fullest mutual liberty, opportunity for self-development and inviolability of rights and to promote the widest and most diffusive temporal prosperity.

"If the advocacy of the social reforms outlined by Leo XIII. is what only may, but must proclaim himself a Socialist."

"But may a Catholic approve of the 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 resources and instruments of production.

(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 the term Socialism to signify exclusively any theory of which the central doctrines are those just enumerated.

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, and from which they distribute them."

They came to this country from Germany, and the leading spirits of the Socialist party and the Socialist Labor party and exercise a great influence in many trades unions.

"The second class are usually called pure Socialists. These pure Socialists differ from the scientific Socialists in rejecting the so-called philosophy on which scientific Socialism is based."

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

"Every appeal to men to become Socialists in the name of Christianity will result in the corruption and betrayal of Socialism in the end. . . . People cannot separate Christ from Christianity. And Christianity stands 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 most 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 forms with it, or to make approaches to the Socialist movement is for Socialism to take Judas to its bosom."

AN ANTI-CHRISTIAN STATE. "Let those, therefore, who are misled by the public programmes of the Socialist party, or of any of its allies, bear in mind that this quondam Unitarian minister is one of the highest officials in the Socialist party in America, and America's 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 interest in the solution of questions that will effect for good or evil the destiny of his country and the temporal happiness of his fellow-citizens. Every intelligent Catholic, therefore, ought to make himself thoroughly acquainted with the teachings of his Church on social and political questions. This teaching may be found in the famous encyclical 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.

This method of living constantly in the presence of God, "in Whom we live, and move, and are," excels all others. God, though hidden, is none the less present to the eyes of faith.

#### CATHOLIC NOTES.

The Blackburn (England) Daily Telegraph, of April 29th, announces the death of Father Gordon, rector of Stoneyhurst 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 rumor in New York that the celebrated financier, J. Pierpont Morgan, has become a Catholic. The story of the conversion first came from Rome. When in London, it is said, Mr. Morgan frequently attends service at the Catholic Cathedral in Westminster.

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 Chidwick issued the call to the Catholic members of the department and presided the sermon.

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

A new-made grave in the little Jesuit graveyard at Florissant 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 passed to his heavenly reward recently at the grand old age of eighty-five years.

The seismological observatory erected at the expense of the Pope was inaugurated on May 14 at Villa di Pompei, near Naples. Father Alliani, director of the Florence Observatory, made the inaugural 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 Freedom, 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, Cranston, 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 religion—thought and action that the cross raised to the memory of Padre Junipero Serra was erected by non-Catholics and blessed by the highest dignitaries of the Catholic Church in Southern California.

A Paris dispatch states that at a meeting of leading French Catholics 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 Sunday. All Catholics are urged to refrain from making purchases of any kind on Sunday. The idea of the church party is to Christianize the law promulgated in a purely secular spirit.

Sir Christopher Nixon, M. D., of the Catholic University of Ireland, an eminent physician and exemplary Catholic, has been unanimously elected 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 Presbyterian minister, Rev. Dr. Hamilton, president of Queen's College, Belfast.

More than twelve hundred storm-bound travelers have been rescued by the monks of the Grand St. Bernard Hospice, Switzerland, during the past winter, which has been the most severe 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 Catholics to the Holy See. He said that America afforded him many consolations. 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 the foundation will probably be completed by October next. Father Bradley 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 parish, having returned to St. Louis simply to assume charge of the calculations in the erection of the new edifice.

Thirty-five years ago Catholicism in Germany was more threatened than 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 Canossa, but he did go. In 1871 there were only fifty-eight Catholics in the Reichstag, representing 720,000 electors. Now there are more than a hundred, representing 1,800,000 electors. They are really the ruling elements in the country.



vidly just because it was now isolated and alone. And it saved me from rough men, from a vicious life, from the thousand and one temptations that beset a young man in a place where men's passions are let loose, and no law of man 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 understand, 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 that I had almost forgotten it, and had begun to reason that Nora was right, 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 horrible thing that will pursue me to my grave."

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 months had tottered as such airy superstructures will. He stood, white and stern and startled, Miss Nettie Alden facing him with scarlet cheeks and flashing eyes.

"This ends all," she said, passionately. "Fortunately you have shown your true colors in time for me to escape a life of slavery to your whims, your superstitions."

"Whims! Superstitions!" he echoed. "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 demands of a medieval Church."

"Unreasonable? No, no," he answered. "Nettie the position of our Church in this matter is most logical, most reasonable, consistent with the claim she makes upon her children's 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 willing, too willing, to yield in all serious matters, but every woman should be queen and mistress of her own marriage. The details belong to me, to my family, and I will not give up my privilege. It is barbarous in you to demand it."

"It is your privilege, I agree," Gilbert Vane answered, slowly. "But 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 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 home by a priest."

"I refuse," she replied, angrily. "I refuse positively. I married in a poor, cramped little apartment like this, and she swept a scornful glance about the dainty, luxurious room.

"There would be no dignity, no beauty, no style, in such an affair. Oh! I had planned it all, all! The choristers, the flower-decked chancel, the Church crowded with our friends. Mamma had set her heart on the most brilliant event of the season, and now — Miss Alden buried her face in her hands and burst into tempestuous tears.

"Nettie, Nettie darling," she said, laying his hand upon her shoulder. "I don't, don't," she cried, shrinking from his "don't mock me with your words of love. They mean nothing, nothing but selfish exaction."

"Selfish exaction — when I would give my life for you, Nettie."

"Your life!" she repeated bitterly; "your life! When you will not give me one beautiful hour for my very own, the one hour of the brightest, the sweetest, the holiest of my 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 agreed."

"To do all that you had the right to ask of your wife — 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 slavish submission as you demand, I refuse, I peremptorily refuse. I will not turn my wedding into a shabby, forlorn makeshift. I will not publish my weakness and my dishonour to all my world. I will be married here and where I please or not at all — not at all."

"Do you mean this?" the words came in a new tone from his lips — a tone she had never heard before. It had a ring of steel, of rock, of hidden, unguessed forces, against which she was striking blindly, hopelessly. And with a woman's quick intuition she discerned from the danger-point and changed her attack. Lifting her beautiful, tear-stained face to his, she put her hands upon his shoulders, and looked up at him with eyes full of tender, beseeching appeal.

"Do you mean it, Gilbert?" she asked tremulously. "After all — after these beautiful months that have been passed to us both, after all our dreams, our hopes, our love! Have you worn my woman's heart only to cast it aside like a broken toy?"

"Cast it aside!" he murmured. "Nettie, Nettie, cast you aside, when the thought of losing you is madness, beloved."

"Then you will not give me up," she pleaded. "You will not fling me off for a monkish law, a priestly word. I ask so little — little, Gilbert. Ever afterward you shall be my lord, my master,

the dear husband who will rule my life. 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 sobbing 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. Andrew's?"

"Yes," was his hurried reply, as she lifted her glad eyes of triumph to his. "Where, 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 attraction of Paris hats and gowns, the pressing claims of milliner and modiste upon her every hour, all the rosy glamour that surrounds a bride — just there had a vague, indefinable shadow — something she could not shape nor name.

Gilbert 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 gait, a new abstraction in look and word, a 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 afternoon as she returned from a drive with her betrothed. He had an engagement with his lawyer 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 crackled upon her 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 four-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 today, she looked a queen still.

"This is a surprise," said the young lady, as she bent to kiss the faded cheek.

"I had to come, my dear, I had to come! I never move out of the house after the first frost — though why any woman wants to keep alive at eighty years, I don't know. But since I can't come to the wedding —"

"Ah, why not?" interrupted Nettie sinking down in the cushion at the speaker's feet and clasping the wrinkled 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?"

"Really, yes," laughed the girl, the soft flush deepening on her cheek. "Don't you approve?"

"My dear, again you are touching 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 generations. And they were all good women and noble men. And now that I have had my tea, and a 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.

"St. Andrew's!" echoed Madame Brune. "Did I understand you to say St. Andrew's, my dear? Why, the Vane's are Roman Catholics."

"But the Aldens are not," was the light reply. "There was some discussion of a home wedding, but Nettie would not consider that at all, so of course Gilbert yielded the point."

"Yielded the point!" repeated the old lady, fixing her keen dark eyes on 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 weakness, of wrong. And the Vane's I have 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 wheel. And it has come down to the generations. It was one of my dearest friends, the lovely 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 a little present, my dear; to turn my back on God's beautiful world!' your back on God's beautiful world!"

"And she got there my dear, in less than two years, nursing paupers in a cholera hospital. And Rupert Vane, Gilbert's uncle, the rightful head of the family, the handsomest, cleverest man of his set, is Bishop of some barbaric place where it's all he can do to keep his people from eating each other. It is a stupendous power, this Catholic faith. If I were not a mere calcareous deposit in these latter days, I would say, I was sorry to hear about St. Andrew's. It's the proper thing of course — from our standpoint, but we can veer comfortably to wind and tide, while the rock of Rome is immovable. But here I am gossipping on like an old granny, forgetting that the sun is going down, and I must be home before the evening chill. I have brought you a little present, my dear. I suppose I could have made it a soup ladle or a berry dish, but I had a fancy that Gilbert Vane's wife might value this more than any trinket I could buy."

She took a little velvet case from her

old-fashioned reticule, and touched the spring. Within, framed in golden filigree, was the miniature of a beautiful girl. The face that smiled up from the old ivory seemed to Nettie the loveliest she had ever seen, for it had Gilbert's eyes softened into a tender radiance, Gilbert's lips with a new sweetness in their rosy curve, Gilbert's brow noble with a strange serenity. And wrought in the delicate frame was the old crest of the Vane's — the cross and heart, with their motto, *Fides et Amor*.

"It is Mildred, my dear," said the old lady, smiling. "I have kept it as well, as a talisman, for fifty years. I can't be here much longer and I don't 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 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. 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 Vane's were a noble, noble and not in the second-hand authorities of so-called classical historians, no one of whom is to be depended upon. A very striking example of this, one that every Catholic should know and appreciate, 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 history of Queen Elizabeth's time. Mr. Lee was for many years one of the most important contributors to the '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 sixteenth century, and necessarily has much to say of Spain. It is of special interest at this time because his survey of the period closes with that devoted year 1607, when an English settlement in the new hemisphere first took permanent root at Jamestown, an event which we are celebrating with all due solemnity during this present summer."

Mr. Lee has no delusion with regard to the wonderful role that Spain played in the discovery, the settlement 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 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 for every action were maligned, her achievements belittled, everything possible 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 latter.

Here was the beginning of the great conspiracy against the truth in English history. Every possible charge was made against the Spaniards from irreligion to cruelty, though history justified none of them, and Mr. Lee has not been backward in stating this. He says: "Especially had theological bias justified neglect or facilitated misconception of Spain's role in the sixteenth-century drama of American history. Spain's initial adventures in the New World are often consciously or unconsciously overlooked or underrated in order that she may figure on the stage of history as the belighted champion of a false and obsolete faith which was vanquished under Divine Providence by English defenders of true religion. Many of the historians who have painted the sixteenth century Spain as the avicious accumulator of American gold and silver to which she had no right, as the monopolist of American trade of which she robbed others, and as the oppressor and exterminator of the weak and innocent aborigines 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 sixteenth-century empire. On the other hand, the English adventurer has been credited by the same pens with a touching humanity, with the purest religious aspirations, with a romantic courage which was always at the disposal of the oppressed native.

No such picture is recognizable when we apply the touchstone of the oral traditions, printed books, maps, and manuscripts concerning America which circulated in Shakespeare's England. There a predilection for romantic adventure is found to sway the Spaniard in even greater degree than it swayed the Elizabethan. Religious zeal is seen to inspire the Spaniard more constantly and conspicuously than it stimulates his English contemporary.

THE CONSPIRACY AGAINST THE TRUTH.

A hundred years ago the Comte de Maistre, then one of the great writers of Europe, announced very definitely in a sentence that rang throughout the Christian world that history for the last three hundred years, meaning thereby the three hundred years from the Reformation to his own time, had been a conspiracy against the truth. Very few of the historical scholars outside of Catholic countries in his time took the expression seriously. A hundred years later, however, when the editors of the Cambridge "Modern History in England" came to write the preface of their work, which was to be occupied with the history of the race from a time just before the Reformation so-called, they repeated, consciously 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 original documents and in the actual events of the times, and not in the second-hand authorities of so-called classical historians, no one of whom is to be depended upon. A very striking example of this, one that every Catholic should know and appreciate, 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 history of Queen Elizabeth's time. Mr. Lee was for many years one of the most important contributors to the "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 sixteenth century, and necessarily has much to say of Spain. It is of special interest at this time because his survey of the period closes with that devoted year 1607, when an English settlement in the new hemisphere first took permanent root at Jamestown, an event which we are celebrating with all due solemnity during this present summer."

Mr. Lee has no delusion with regard to the wonderful role that Spain played in the discovery, the settlement 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 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 for every action were maligned, her achievements belittled, everything possible 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 latter.

Here was the beginning of the great conspiracy against the truth in English history. Every possible charge was made against the Spaniards from irreligion to cruelty, though history justified none of them, and Mr. Lee has not been backward in stating this. He says: "Especially had theological bias justified neglect or facilitated misconception of Spain's role in the sixteenth-century drama of American history. Spain's initial adventures in the New World are often consciously or unconsciously overlooked or underrated in order that she may figure on the stage of history as the belighted champion of a false and obsolete faith which was vanquished under Divine Providence by English defenders of true religion. Many of the historians who have painted the sixteenth century Spain as the avicious accumulator of American gold and silver to which she had no right, as the monopolist of American trade of which she robbed others, and as the oppressor and exterminator of the weak and innocent aborigines 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 sixteenth-century empire. On the other hand, the English adventurer has been credited by the same pens with a touching humanity, with the purest religious aspirations, with a romantic courage which was always at the disposal of the oppressed native.

No such picture is recognizable when we apply the touchstone of the oral traditions, printed books, maps, and manuscripts concerning America which circulated in Shakespeare's England. There a predilection for romantic adventure is found to sway the Spaniard in even greater degree than it swayed the Elizabethan. Religious zeal is seen to inspire the Spaniard more constantly and conspicuously than it stimulates his English contemporary.

The motives of each nation are barely distinguishable one from another. Neither deserves to be credited with any monopoly of virtue or vice. Above all, the study of contemporary authorities, 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 newer 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 Public School children will probably not be taught for some years yet, unless Catholics 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.

AN OUTSPOKEN EDITOR CONFESSES TO ONE OF THE MANY MISTAKES OF PROTESTANTISM

A remarkable admission is made by the "Christian Work and Evangelist," a Presbyterian organ, of the sorry mistake of the Puritans in abolishing the devotional observance of days set apart by the Mother Church for the commemoration of some events in the life of the Saviour.

"The Puritans impoverished themselves," it says, "and punished their children by their excesses or protest against Rome and the Church of England. No boomerang ever came back with surer stroke on the sender than the weapon put in motion to defend our Protestantism from the usage and encroachments of churchly Christianity. They taught us to shun Christmas as a Popish invention, and we who are welcoming the Easter tide like good Presbyterians to-day were taught to despise Easter as a dishonor of the Sabbath."

"At last we are beginning to repent," 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 Churchmen for a sprig or two of holly to break our fast. But when Holy Week approaches we are compelled to confess our emptiness and enter our neighbor's house to beg our bread. It is a pitiful thing to be making pretences. We have really nothing but an odd sermon lung between extra music. A ragged patchwork of songs without settings, readings without order, and imitations without heart. It is really humiliating to wear the old Puritan cloak and try to look like a modern Christian."

The trend to deeper and significant service has become a public demand. It is a religious necessity to day. The old Anglican 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 justified in creating a new division among Christians? Why not frankly conform 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 religious festivals.

A New Version of a Good Old Story.

I heard a rare story the other day of a good Bishop, who was visiting the outlying portion of his diocese for the purpose of confirming some of the rising generation. The pastor had ranged the brave boys in a line, and the Bishop, after asking a few leading questions, requested a little girl to state the definition of matrimony.

And with hands folded, eyes half closed, and a generally modest mien, the little one rapidly recited off the startling announcement that "matrimony is a state of terrible torment which those as a partial punishment for their sins and in order to prepare them for a brighter and better world." The pastor, who had taken great pains to prepare his class, was greatly annoyed at this blunder, and sharply said: "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?"

We must not fear that God may fail us for His love is infinite for the soul that rests on Him.

It's simply astonishing the way St. George's Baking Powder has taken hold of my customers. They say it makes lighter, tastier, finer-grained Biscuits and Cakes than any other they ever used!

Send for our new Cook-Book—free.

National Drug & Chemical Co. of Canada, Limited, Montreal.

---

Educational.

**Assumption College**  
 234 WILSON ST. ONT.  
 THE STUDIES EMBRACE THE CLASSICAL and Commercial Courses. Terms, including all ordinary expenses, \$150 per annum. For full particulars apply to the Very Rev. R. McBRIDE, C. S. B.

**St. Jerome's College**  
 BERLIN, ONT.  
 Commercial Course  
 Latest Business College Features.  
 High School Course  
 Preparation for Matriculation and Professional Studies.  
 College or Arts Course  
 Preparation for Degrees and Seminaries.  
 Natural Science Course  
 Thoroughly equipped experimental Laboratories.  
 Critical English Literature receives special attention.  
 First-class board and tuition only \$150.00 per annum. Send for catalogue giving full particulars. REV. A. L. ZINGER, C. R. PRES.

---

**CENTRAL Business College**  
 STRATFORD, ONT.  
 A commercial school of the highest grade. A school without a superior in the Dominion. Catalogue free. ELLIOTT & McLaughlin, Principals.

---

**32 WOMAN'S SUITS, \$5**  
 50 cents per suit. Includes raincoat, skirt and hat. All the latest styles. Free catalogue. Southport Suit Co., Dept. 1, London, Can. Best for self-measure. Write for catalogue.

---

**JUST READY!**  
 Better than Ever. Colored Frontispiece  
**CATHOLIC HOME ANNUAL**  
 For 1907  
 Profusely & beautifully illustrated  
 Price 25 Cents

CONTENTS:

His Eminence Cardinal Gibbons—Reminiscences of the Cathedral of Baltimore. Illustrated.

Katherine Tugan—Queen's Rose. A Poem. Marion Ames Taggart—The Island Priest. A charming story.

Rev. Morgan M. Sheedy—The Blessed Virgin in Legend. Illustrated.

Jerome Harto—in the Niche at the L'c. A story.

P. G. Smyth—A Breath of Irish Air. A graphic description of interesting spots in Ireland. Illustrated.

Grace Koon—The Blessing of St. Michael. A touching story in this author's best style.

Rev. Martin S. Brennan, H. M. S. C.—What Catholics Have Done for the World. Worth the attention of every Catholic.

Mary T. Waggaman—Adrift. The story of a wandering soul!

Rev. W. S. Kent, O. S. C.—The Suffering of Souls in Purgatory. Illustrated.

Anna T. Stadler—in the Dwelling of the Witch. A tale of the days of persecution.

The Blessed Julie Billart. Profusely illustrated.

Maud Regan—A Hole in His Pocket. The story of a devoted priest. Some Notable Events of the Year 1905-1906. Illustrated.

Every Child Should Have its Own Copy.

**Little Folks' Annual**  
 For 1907  
 Stories and Pretty Pictures  
 Price 10 Cents  
**Catholic Record,**  
 London, Canada

---

Works of the Very Rev. Alex. MacDonald, D. D., V. G.

The Symbol of the Apostles..... \$1.50  
 The Symbol in Sermons..... 75  
 The Sanctification of the Mass..... 75  
 Questions of the Day, Vol. I..... 75  
 Questions of the Day, Vol. II..... 75

"Dr. MacDonald's books will excite the mind and strengthen our intellectual vision and open the eyes and enlighten the heart with the food of solid doctrine."—THE CATHOLIC RECORD.

"He never expresses himself on a subject until he has studied it thoroughly from all sides and the depth and versatility of his learning makes his grasp sure and his touch illuminating."—THE CATHOLIC UNIVERSITY.

**JATHOLIC RECORD, LONDON, ONT.**

THE CATHOLIC FREEMASON.

To a correspondent who signs himself "a Catholic Freemason," Father Hull, S. J., editor of the Examiner, Bombay, says "You might as well sign yourself 'a Catholic Swedenborgian' or 'a Catholic Christian Scientist.' You may have been born and baptized in the Catholic and its doctrines. But so long as you are a Freemason you are cut off and disowned by your own Church. No Bishop or priest or deacon all the world over, from the Pope downwards, will acknowledge 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 give you (knowingly) give you the Holy Sacrament. Nor will any priest celebrate your marriage for you, or give you extreme unction, until you have resigned your membership of the craft, and confessed your sin of disobedience, and made yourself over repentant for reconciliation with Mother Church. 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 you; so long as you append 'Freemason' to your name."

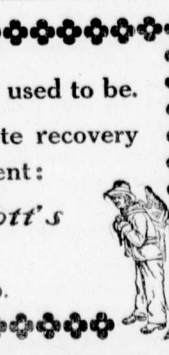
Friendship improves happiness and abates misery, by the doubling of our joy and the dividing of our grief.

Church Decorating

Colored sketches and designs submitted free of charge.

A member of the firm will be sent to any place in the Dominion to discuss preliminaries and give estimates.

**The Thornton-Smith Co., 11 King St. W., Toronto**



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.

THE CATHOLIC RECORD.

The Catholic Record

Price of Subscription—\$2 00 per annum. THOMAS COFFEY, Editor and Publisher.

Approved and recommended by the Archbishop of Toronto, King, on Ottawa and St. Basil, the Bishops of London, Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.

Subscribers changing residence will please give old as well as new address.

Obituary and marriage notices cannot be inserted except in the usual condensed form.

Each insertion 50 cents. Messrs. Lake King, J. J. Neven, E. J. Brodick, and Miss Sara Hanley are fully authorized to receive subscriptions and transact all other business for THE CATHOLIC RECORD.

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 18th, 1906.

Mr. Thomas Coffey: My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit.

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

Yours faithfully in Jesus Christ, D. FALLOUIN, Apostolic Delegate.

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.

it is simply throwing dust in the eyes 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.

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 unseemly inconsideration to talk Home-Rule, Ireland generally, and the influence of the priests over the Irish specially.

because of hatred of the Catholic 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.

IRELAND AND RUSSIA.

In a New York daily paper we recently read that it is considered a crime to whistle in Russia. This may be quite true, but it is worthy of remark that Russia is not the only place where it has been considered lawless to whistle.

A rev. gentleman of the name of Johnston, one of the younger brethren hailing from Pendleton, was announced—not to preach merely, but to perform a miracle.

THE SCOTS COLLEGE IN PARIS.

One of the results of the separation of Church and State in France has been to reveal to the majority of the 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 Scottish priests at the Seminary of Saint Sulpice.

THE SCOTS COLLEGE IN PARIS. One of the results of the separation of Church and State in France has been to reveal to the majority of the 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 Scottish priests at the Seminary of Saint Sulpice.

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 countless books, with which the market is flooded, too often contain open or hidden attacks upon our 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.

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 countless books, with which the market is flooded, too often contain open or hidden attacks upon our 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.

GENERAL BOTHA.

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 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 hugged—and very properly hugged, if he could have laid hands on him at any time during the South African War.

THE JESUIT AND... STORY OF AN ENJOY... DURING WHICH THE... PARSON AND THE... PEOPLE.

There is, perhaps, no figure in the Catholic world to-day that is more interesting than that of the Jesuit, Father Bernini, whose long and happy life has been a faithful record of public acts of large proportions. He has been promoted to the rank of Majesty King Edward (Prince of Wales) in the sermon was after published; he has resided in the London, doing all his housekeeping, and elevation of a patch and interested in the pageant with splendidly successful prosecution, eventually upon the Rock newspaper article, in which it himself and his order and preached through the not stopping even in the subjects were forced to his Church. One triumph was his Bishop Moorhouse, Bishop of Manchester, original pamphlet printed by Heywood from shorthand reports thousands as they as I write, and nothing to be done completeness and were delivered in each, and the second Bishop's "Rejoice" made no attempt reason is evident Vaughan took the chester for the thousand persons them, among of of Reconciliation and overwhelming the Bishop became intensely unpopular.

THE JESUIT AND THE MINISTERS

STORY OF AN ENJOYABLE AFTERNOON DURING WHICH THE PRIEST WAS THE FAIRBORN AND THE PREACHERS THE PEOPLE.

There is, perhaps, no more prominent figure in the Catholic life of England to-day than that of the eminent Jesuit, Father Bernard Vaughan.

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 housekeeping, and preaching from the elevation of a packing-case to friendly and interested throngs of London's pagans with splendid success; he has successfully prosecuted (and, as a result, eventually suppressed) the notorious Rock newspapers, for a libelous article, in which it vilified calumniated himself and his order; he has lectured and preached throughout the length and breadth of the "United Kingdom," not stopping even at controversial subjects when forced to defend himself or his Church.

One of his most notable triumphs was his refutation, in 1893, of the 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 thousands as they appeared—before me as I write, and certainly they leave nothing to be desired in the way of completeness and point.

There were none so delighted at the Bishop's overthrow as the Nonconformist clergy, and their satisfaction had an amusing result. A few days after the completion of the second course of lectures Father Vaughan, 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 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 offered to him, and at once got to business. "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 the Bishop."

Father Vaughan then went on to say that he must be the sole director on the occasion. "I must be the parson and you the people, for, don't you see, you are all outsiders of the Church and I am in it." With that, he took a cigar and a cigarette with you, but I can't pray with you. I must do all the praying, and you must listen. There are my only conditions.

With a crowd of smiling faces to greet the Rev. Mr. Jones was easily accepted. "And you about a date and a subject, Father Vaughan?" "Any date convenient to you within the next fortnight will do," said Father Vaughan, "and any subject I propose to speak to you on 'Why I am a Jesuit.'" In a day or two more the two reverend gentlemen returned to fix the date, and to say that the brethren were delighted at the choice of a subject.

brothers had already been for some time. He soon learned he said, to love them better, and to become more intimately acquainted with the details of their every-day 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 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 attend to the salvation of his soul.

Thus it was that, when he attained to his seventeenth year, he began seriously 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 guidance in the selection of a career, and he applied himself to prayer with redoubled energy, though in secret, 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 consulted them in all his troubles, had seen them in all things, and had come to reverence them all, while in some he saw wonderful examples of every virtue.

Having obtained his father's blessing 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 fervently thanking God and His sacred Mother for the wonderful blessing I then obtained, of the unexpressed happiness I have ever since enjoyed." (Again loud applause.)

At the request of the chairman, Father Vaughan then gave a sketch of daily life in the novitiate, and gave, in addition, a general idea of the training and duties of a Jesuit thereafter. The novices rose, he said, at five every morning, winter and summer, and, being 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 reviewed for fifteen minutes. Then the novices went to Mass, and afterwards breakfast. Next, private spiritual reading was indulged in for half an hour or these quarters, after which a little free time was allowed for arranging one's books, etc.

They were refined and kindly audience, and when the lecture on the Catholic view of the "religious life" 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 reverend 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 priest, and a more correct idea of Jesuit, would exist in the minds of the future.

After a whispered word or two with the lecturer, the reverend gentleman then announced that Father Vaughan was ready to reply to any questions and solve any difficulties that might be proposed regarding the subject of his address. Out at once came the usual

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 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 assembly how and in what sense the Jesuits taught that extraordinary doctrine? Father Vaughan replied that he had been in the society 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 professors of various nationalities, and had never once heard of any Jesuit either believing or teaching such a false and absurd doctrine. "But," the questioner urged, "the Jesuits have never denied it." "There are some things too silly and too stupid to deny. We have never denied that we poison Pope and king, and that we are political intriguers. The malicious know already that these charges are false, and the willfully ignorant will not listen to the truth."

Another questioner wanted to know something about the vow of obedience. If the superior gives an order, must not a Jesuit obey? And, further, is it not possible—may, has it not happened in the history of the order—that something 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 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 disobey. But the questioner was putting 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!

Father Vaughan was here asked if he seriously denied what the whole world knew, namely, that the Jesuits 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 instant expulsion. The Church, and not the Pope, would not allow any relation of so important and necessary a 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 repeating the old, old calumny till the end of time.

Other questions were put and answered, and at the end the reverend chairman stood up and begged once more to thank the lecturer for his kind kindness and good fellowship in coming to spend the afternoon in giving them a delightful entertainment. Speaking for himself and for all, he 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 better men and more zealous ministers. They were about to break up and adjourn to adjoining rooms for refreshment, when a shrill voice cried out: "Now, reverend brethren, Father Vaughan has spent much time in telling us why he is a Jesuit, but I want to tell him why I am not a Jesuit. He has made vows, he tells us; he wants to tell him why I have not." Here he commenced to unroll a huge paper of notes, and grew very pale with excitement. 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 reverend father did not come there to be lectured on by Brother Wilson and the chairman would not allow the good brother to proceed.

But Father Vaughan was ready again, and, standing up, he smilingly told Brother Wilson that he did not require to be told why the good man was not a Jesuit. He knew already. First of all, he was a Protestant, while Jesuits were Catholics. Next, to be a Jesuit one requires a vocation from God, and Brother Wilson would admit that he had not that. As regarded vows, it was easy to explain why Brother Wilson had no vows. Simply because he could not keep them. One vow especially was very difficult to keep without special grace from God, but it was a vow which was quite inopportune for those who entered the order of the priesthood and the religious duties of the Catholic Church, being that he had to devote his undivided attention to the salvation of souls. "Our life and work would be impossible," he said, "for married people, and you gentlemen are all married. I suppose, I thank you, a rather congratulatory note should be written by His Grace the Archbishop of Westminster, for that most gratifying letter which His Grace had written to Mr. John Redmond in acknowledgment of the services rendered by the Irish party in Parliament to the cause of the Catholics in England. Such an acknowledgment should do more to promote unity and to captivate the hearts of the Catholics

of Ireland than all the speeches and protestations that could be made. 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 exclaimed: "Father Vaughan, 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 hypocrite alive." "Both wrong!" replied Father Vaughan. "I am neither the one nor the other."

ROMAN NEWS.

The English pilgrimage now on its return journey from the Holy Land arrived in Rome on Sunday night. The pilgrims, who number about 110, are under the leadership of Mgr. Brindle, Bishop of Nottingham, and include Mgr. Segara, 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 pious journey to the Holy Places with a visit to the tomb of the Apostles and the blessing of the Holy Father.

The Holy Father received the pilgrims in the Hall of Consistory on Tuesday morning. In attendance on the blessing of the Holy Father, Archbishop of Westminster; Mgr. Stonor, Archbishop of Trebizond; Mgr. Brindle, Bishop of Nottingham, leader of the pilgrimage; Monsignor Stanley, Bishop of Emmanus; 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 Mgr. Brindle, the pilgrims 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: "I give you all my desires, that you receive here to-day, who have come to make your visit to the tomb of the Apostles and to the Vicar of Jesus 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, these 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 shower down His graces upon you, and give you all the desires of your hearts. You are now returning to your country, and when you meet once more those who are dear to you, say that the Pope blesses them, recommends himself to their prayers, and is confident that they will remain loyal children of the Church, true to the faith and to the duties of their stations. He who is your pastor, and who has blessed all the religious objects the pilgrims had brought with them from the Holy Land, whether they had been actually carried to the audience or not."

On Tuesday evening the pilgrimage entertained at dinner the English prelates who had been present at the audience in the morning. Mgr. Mangano, Bishop of Kerry and Mgr. Fogarty, Bishop of Killaloe, also joined the party. After the chairman, Bishop Brindle, had given the toast of the Pope, which was drunk enthusiastically, and followed by the singing of the "O Roma Felix," Mgr. Healy proposed the health of the Archbishop of Westminster, who in reply expressed his pleasure of meeting the pilgrims in Rome, and highly praised the work of the Catholic Association in the organization of pilgrimages. One of the objects of his visit to Rome was to arrange a national pilgrimage for next year, the year of the Pope's Sacrodotia Jubilee. The hierarchy would look with confidence to the Catholic association for their skilled and devoted assistance in the organization of the pilgrimage. The Bishop of Kerry responded to the toast of the guests; and after expressing the great pleasure the Bishop of Killaloe and he had in accepting the invitation to be present there this evening, His Lordship said that there were close bonds of union between the Catholics of England and the Catholics of Ireland; and the English hierarchy might be assured that in all matters which they had at heart, they had the complete sympathy and would have, if need were, the active help of the hierarchy of Ireland. He was particularly pleased to land. He was particularly pleased to land. He was particularly pleased to land. He was particularly pleased to land. He was particularly pleased to land.

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 they have brought. But more wonderful 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 familiar 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. Closer students may recall his terrific and controversial battles of the early forties, 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 it within its killing grasp. Leader in the movement and opponent of the great Bishop was the Rev. Dr. Nicholas Murray, grandfather of Dr. Nicholas Murray Butler, present resident of Columbia University, in the same city. Dr. Butler has recently been married to a Catholic young lady, and by a Jesuit Father. What a striking illustration of the changes of time. What a break in the Murray line of descent! What a change in the Murray character of thought! But it is a change and a break for betterment. This, Catholics understand who understand their religion. The fact that Dr. Butler was married by a

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 stomach—and eventually lead up to chronic non-action of the bowels—Constipation. Fruit-a-tives are the finest medicine in the world for children. It is just like giving the little ones apples, oranges, figs and prunes—because "Fruit-a-tives" ARE the juices of these fruits—but so combined that the medicinal action is increased many times. Fruit-a-tives are perfectly safe for the children. Keep a box always in the house. 50c. a box—6 for \$2.50. Sent on receipt of price, if your druggist does not handle them. Fruit-a-tives Limited, Ottawa.

priest means that he complied previously thereto with the requirements of the Church, always exacted in a mixed marriage, and without complying with which no priest can perform such ceremony. The greatest among these is the promise to have any and all children born to the wedlock baptized 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 who 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 religious 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 coat, 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 and finding a poor nickel, he laid it on the plate to aid the church militant in his fight against the world, the flesh and the devil. His silk hat, beneath the seat, and the gloves and cane beside it, and the nickel was on the plate—a whole nickel. On Saturday afternoon he had a gin rickey, and his friend had a fancy drink, while the cash register stamped thirty-five cents 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. And the man had his shoes polished on Saturday afternoon and handed a dime without a murmur. He had a shave, and paid fifteen cents with equal alacrity. He took a box of candies for them, and the box was tied with a dainty bit of ribbon. Yes, but he also gave a nickel to the Lord. Who is the Lord? Who is He? Why the man worships Him as Creator of the universe the One who puts the stars in order, and by whose immutable decree the heavens stand. Yes, He does, and he dropped a nickel in to support the Church militant. And the man knew that he was, but an atom in sympathy and he knew that the Almighty was without limitations and knowing this he put his hand 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 slay the man for the meanness of his offering but gives him this day his daily bread. But the nickel was ashamed, if the man wasn't. The nickel hid behind a quarter that was given by a poor woman who washes for a living.

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 related 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 retired. His words, which were distinctly 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." Dr. Holmes looked astonished at his friend during a long pause, and then leaning forward placed his hand upon his knee, saying: "And you are right Metcalf, you are on an old ship that will land you safely on the other side. The old bulk is covered with barnacles, but 'twill take you safe into port—I'm on the high seas."—Boston Pilot.





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, inheritor of the awakened Irishman who dreamed of the awakening of their peculiar national and literary 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 skins of the imagination; one by naturalness ignoring alien associations. But intellectual freedom is being bred of political strife with a contrariety that is not entirely singular as a national trait.

The fairies have waved their wands and the tuning of the harp is heard in many a home. Irish hearts the world over are murmuring they cannot be "through" back the way they came. The dreamers have awakened, and do not have to lie in terror of hallucinations; for they can see the wreaths 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 for the Irish, judging the degrees of a more enlightened, more passionate, more demanding nationalism. 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, either lag across the plains of the Meath, doubling to get into the valley of the Shannon; "thrippin'" into Connacht, rough, wild, divil-the-poorer nor-the richer Connaught; sending golden melodies into Donegal, fine Donegal; wafting dulcet strains down the Erne loughs, capering over Cavan, sighing at Tara, settling in the Mourne mountains, playing to the banishes of the Bog of Allen, and racing on the Curragh. The signs themselves are a revelation. And the little wise men of the rabbs are saying: There's a sun rising in Dublin's bay that will shed golden hues across an empire before it sets alone in Galway's bay.—Rochester Post Express.

Will Begin Over Again.

T. P. O'Connor, M. P., in a speech before the United Irish League of Great Britain, which met in Dublin last Wednesday, said that the political situation created by the convention's rejection of the Irish bill, imposed upon all, new and large duties and may necessitate some change of policy.

"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 believe that the rejection of the bill has not retarded for a single hour the erection 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, 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 superstitious 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 and glory of God which we attain by saving our own souls.

But can we know apart from divine revelation that we were created for our own beatitude? Is there anything 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 everything 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 perfection?

There is in man, however, a stronger and nobler faculty which proves more clearly that we live for our own perfection. That faculty is the will. 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 to obtain is only an apparent good; that is a good which perfects not the whole man but some particular appetite or faculty. Nevertheless, we reach out for the object of our desire precisely because it is good. And this is sufficient to prove that our will blindly as it were, is impelled to grasp for the good.

Now is the argument weakened because the will may sometimes embrace the lower in preference to the higher good. 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 inasmuch as it is good, although in in-

stances it may not embrace this or that particular good object. There can be no doubt, therefore, that the end of man is his own perfection, his own beatitude as he conceives it, when every desire of the human heart will be realized, and when no longer engaged in struggling for the good the will may rest in the inalienable possession of it.

That good in which the heart will rest completely satisfied can only be the infinite good. For only the infinite 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, Belmont, North Carolina, Miss May Underwood, 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 prominent converts in the history of the Catholic church in North Carolina—Dr. Monk, of Newton Grove. He was a worthy representative of the sturdy practitioners. But while he attended to the bodily ills of his neighbors, his soul longed for the spiritual nourishment which the dry husks of Protestantism 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 sheet his eye fell upon an article in defense of the Catholic Church written by the late Archbishop Hughes, of New York. So clear, vigorous and convincing was the learned prelate's exposition of Catholic faith and teaching that it appealed very strongly to the rugged seeker after truth. He accordingly wrote to Cardinal Gibbons who was then a vicar Apostolic of North Carolina, delivering in wayside chapels and country kitchens that series of sermons which under the title of "The Faith of Our Fathers," have made the name of Cardinal Gibbons a household word the wide world over. True to the apostolic 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 Wilmington, N. C., accompanied by his wife and daughter, Mrs. Underwood, mother and daughter, O. S. B., and Sister M. Flora. After some preliminary instruction the trio were duly baptized by the pastor of the local Catholic Church, who is now the Cardinal Archbishop of Baltimore.

Returning to his home, the old physician became a valiant champion of the ancient faith. Fearing to trust 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 successful battle in the cause of the faith of his later years, Dr. Monk finally passed away, mourned alike by Catholic and Protestant. As showing 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, forgetful of the fact that the Church existed years and years before any book was written; and that moreover she is restrained from error by the Holy Ghost; accuse the Church of being too credulous to tradition. But even from a merely human standpoint it is coming down to be acknowledged 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 American minister who was for some time in charge of Anglican parishes in England, which gives several interesting facts to prove this.

The name of a family in a remote Norfolk parish, where this minister served for some time, not being pronounced by the country people as the family itself pronounced it, the minister was curious to know why. The family thought it "abhor, staidity and stabornness" on the part of their rustic neighbors, but the minister felt 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 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, and dismounting, and giving my horse a rest, I spent several hours walking about and talking with the villagers. I found that they all pronounced the name just as our village folk did, and that in spite of the spelling to the contrary. I became very much interested and asked to see the church records. But this was rather difficult, as the incumbent was absent. However, I finally induced the clerk to show me the books. The records of this parish went back to the fifteenth century and I discovered that the name I was in search of was spelled first one way and then the other, till I came to the seventeenth century—my examination went backwards from the nineteenth when it was uniformly spelled as the village

folk now pronounced it. This was indeed 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, while 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, proving, as I have always held, that tradition is more trustworthy than history 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 only marble altar in Detroit, and reaches the ground through the foundations of the church. It is, architecturally, an exquisite piece of workmanship. The entire church of St. Albertus has been transformed, the decorations within making it one of the most beautiful in the State. Two years have been consumed in the reconstruction, 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 McEvay was the celebrant.

PRIEST ADVISES MARRIAGE.

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

Father William Temple, of St. Paul's church, Wilmington, Delaware, has just preached a sermon that is exciting wide interest. Father Temple is a prominent scholar and a speaker of much ability, having lectured at the Maryland Summer school, and that in the East. In his sermon the reverend speaker declared it the absolute duty of everyone not in religious orders to engage in the 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 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 sermon, said that in past centuries it was the rule that every one become married under pain of being excommunicated from the Church. By this means the earth was preserved and the earth populated. Unless there comes a change in the attitude toward marriage that is becoming only too general among American Catholics, male and female, the Church may deem it proper to put the ancient legislation in force.

He referred to the women of to day who have not the proper maternal spirit. He said they thought more of a dog than a person. Their pets are their children. They 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 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 undoubtedly 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 remarkable career. He was born of Protestant 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 shipwrecked, he promised if his life were spared to investigate the teachings of the Catholic Church. He did so, and being almost alone in the world, he kept his vow, he became a Catholic and later 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 Europe. The last months of his life were spent at San Remo. Father Koch was a writer of ability also, and contributed to many leading Catholic publications.

PRESIDENT FALCONER.

WHAT NOVA SCOTIA HAS DONE FOR CANADIAN EDUCATION.

Principal Falconer, the eminent educationalist, who has been appointed to the Presidency of Toronto University, is only one of several great scholars of Nova Scotia. Principal Gordon and the late Principal Grant were wise men from the East. This fact makes one think that Nova Scotia supplies Canada with the best possible educationists, just as Goulray, Winter & Leeming of Toronto supply all Canada with the best possible pianos. The Goulray piano is as much an industrial credit to Toronto as President Falconer is an educational credit to Nova Scotia. Everyone who purchases a Goulray is satisfied with it. Indeed the firm receives letters every day from delighted customers. Four arrived the other morning. One was from Mr. A. Walter of Salt Spring Island, in British Columbia. Mr. Walter said: "We consider the piano a very fine instrument and it is generally much admired." Mrs. Lucy Ward of North Battleford said a tribute to the durability of the instrument in the following terms: "I am glad to say the piano has withstood the most severe winter in a most satisfactory manner. We may secure another customer for you." Mr. Fred L. Griffith of Melbourne, Ont., said: "We are much pleased with the piano and we believe your pianos are finding favor in this community, for there are now five here." Mrs. S. (Rev.) R. C. Pollock of Treherne, Manitoba said: "We find the piano to be all that you claim for it." Praise could scarcely go further than this.

Episcopalian Minister Praises Franciscans.

The Rev. Hamilton Schuyler, the leading Episcopalian minister of Trenton, 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 acknowledged it. Dr. Schuyler needed a trained nurse for a poor woman, whose family had appealed to him for assistance. He laid the case before two Protestant hospitals and begged that a nurse might be sent if only for a few hours. His request was refused, because 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 case she agreed, though at great inconvenience to the institution, to take charge of the case. "I heaved a sigh of relief," writes Dr. Schuyler, and devoutly thanked God that there was one Christian institution in this city that was not so occupied with its own immediate concerns as to be unable to heed a call of charity from without."

DIocese of London.

On Thursday, June 13th, at 10:30 a. m., Right Rev. Bishop McEvay, of London, will bless and lay the corner stone of the new chapel about to be erected in connection with a assumption of the Blessed Virgin Mary, and the Bishop of Detroit are expected to be present.

AN IMPORTANT PROMOTION.

Mr. M. Ryder, formerly of Lucas, Ont., who was in the C. P. R. service for the last sixteen years in our great West, and for eleven years the station agent in Wolsley, has been promoted to the agency of 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, with the addition of the daily duty. This correctness was felt by some as strictness, but when looking at it with impartiality, they were obliged to confess that Mr. Ryder had the true sense of his responsibility, and was answering by his conduct to the confidence given him by his chiefs. In such a position justice to all is the first and indispensable virtue and Mr. Ryder has it in an eminent and very reasonable degree. In private life a gentleman, in railway life a punctual, exact and loyal agent, such a man is our glad to congratulate Mr. Ryder and wish him success in his new position as station agent. Mr. Ryder was a member of the Roman Catholic Separate School Board of Wolsley. From the Wolsley News ( Sask. ) May 23rd, 1907.

From Brantford.

On Sunday evening, May 26, Rev. Father Lennon, who for the past twenty-five years has been pastor of St. Basil's Church, Brantford, Ont., was presented by the men of his congregation with an auto carriage. For some time Father Lennon has not been in his usual vigorous health, not being able to move about as much as formerly, and a highly important office. Mr. J. O'Donohue and the presentation made by Mr. William E. Dunne, on behalf of the congregation, Rev. Father Lennon replied in a few well-chosen words in which he thanked his people for their generous and good will, and expressed the hope that they might still have some years spared them to work together in the service of God.—COM.

Silver Jubilee.

On Sunday, May 26th, Rev. Father Doherty, who has been pastor of St. John's church, Arthur, diocese of Hamilton, during the past twenty-five years, celebrated his silver jubilee. Immediately after High Mass a sermon was delivered by Rev. Dr. Schuyler, of St. Jerome's College, Berlin, who highly commended the work of the pastor. He was presented with a sterling silver chalice, gold plated, set with precious stones, and a purse of gold. On Monday evening the Protestant section of the town, with whom the reverend gentleman is very popular, at a banquet held in the Arlington Hotel, presented Rev. Father Doherty with a gold-headed cane, bearing the following inscription: "Presented to Rev. Father Doherty by his Protestant friends of Arthur, on the twenty-fifth anniversary of his pastorate, May, 26th, 1882. Success to a highly congenial character were delivered by the leading professional and business men of the town."

DIED.

CHUCKSHANK.—In Detroit, on Monday, May 7th, 1887, Alice M. Chuckshank, widow of the late J. F. Chuckshank and daughter of the late W. F. Harper. May her soul rest in peace. FUNERAL.—On May 10th, at Brantford, Patrick Fitzgerald, aged seventy-four years. May his soul rest in peace! MINTON.—On May 11th, at the residence of her nephew, Michael Farrell, Anna Doran, relict of the late Patrick Minton, in her eighty-fourth year. May she rest in peace!

NEW BOOKS.

"The Fountain of Living Water" or "Thoughts on the Holy Ghost for Every Day in the Year." Collected and arranged by Rev. A. A. Lambing, LL. D., with the sanction of Rev. Regis Canevin, D. D., Bishop of Pittsburgh. Published by Fr. Pustet & Co., Ratisbon, Rome, New York and Cincinnati. Price 50 cents. "Round the World." Volume III. With 114 Illustrations. Published by Benziger Bros., New York, Cincinnati and Chicago. Price \$1.00. "The Holy Eucharist," by the Right Rev. John Cathbert Hedley, Bishop of Newport. Published by the Longmans, Green & Co., 39, Paternoster Row, London, Eng., New York, Bombay and Calcutta. Price \$1.25.

WANTED.—SIDELINE TRAVELING SALESMAN.—A Canadian gentleman collecting orders through the celery season. Good commission to right party. Only sober, experienced applicants. Address as above, the Imperial Celery Co., Kalamazoo, Mich. 1494 ft.

THE CATHOLIC EMIGRATION ASSOCIATION. WHOSE HEADQUARTERS AND RECEIVING HOME are a Hintonburg, Ont. have had a number of girls between the ages of four and ten, for adoption. Enquiries regarding them should be made to Mr. Cecil Arden, Agent Catholic Emigration Association, St. George's Home, Hintonburg, Ontario. 1493 ft.

TEACHER WANTED. WANTED.—TWO CATHOLIC MALE teachers for the Warwickshire Babs industrial school. Salary \$350 a month. Duties to commence August 19, 1907. Good position, Board and lodging free, the college absolutely excellent opportunities for private studies. Apply to Rev. Father Th. Couture, S. J., Warwickshire, Ont. 1488 ft.

\$10 WOMANS LUSTRE SUITS, \$6. Wash suits \$2.50 up. Cloth suits \$5 to \$16. Skirts, waists, and silk coats at manufacturers' prices. All garments tailored to your measure within one week. Send for free cloth samples and fashions. Southcott Suit Co., London, Ont.

MOTHS will not touch furs after my treatment. Simple easy cheap Circulars descriptive on application. C. O. DELINKO 260 King St. LONDON CANADA. 1492 ft.

C. M. H. A.—Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, in Albion Block, Richmond Street. M. J. McGrath, President; F. F. Boyle, Secretary. 1491 ft.

ABSOLUTE SECURITY 4 PER CENT TO DEPOSITORS THE UNION TRUST CO LIMITED TEMPLE BLDG 174 176 Bay St TORONTO MONEY TO LOAN SAFETY DEPOSIT VAULTS TO RENT RECEIVES DEPOSITS SUBJECT TO CHEQUE ALLOWS FOUR PER CENT INTEREST ON BALANCES & COMPOUNDS IT QUARTERLY ACCOUNTS OF EXECUTORS & TRUSTEES ARE SPECIALLY INVITED

The Sovereign Bank of Canada. Current Accounts and Savings Deposits received at all Branches at best rates consistent with conservative banking. Interest paid 4 times a year on Savings Deposits. 83 London Branch—Opposite City Hall, F. E. KARN, Manager. London East Branch—635 Dundas St., W. J. HILL, Manager. 78 Branches throughout Canada.

The Church Decorators The Church Decorators are the only Canadian Firm making a Specialty of Ecclesiastical Design and decoration. References Given. Ask for Designs and Estimates for your requirements Our services at your disposal. 32 Richmond Street east, Toronto

YOU MAY "THROW PHYSIC TO THE DOGS" WITH IMPUNITY IF YOU BREAKFAST ON SHREDDED WHEAT. It is a natural food, full of nutriment and easily digested. Its delicate, porous shreds are converted into healthy tissue and red blood when the stomach rejects all other food. "It's all in the Shreds."—BISCUIT for Breakfast; TRISCUIT for Lunch. All Grocers—13c. a carton; or, 2 for 25c.

A REMARKABLE INVENTION FOR THE CULTURE OF HAIR. THE EVANS VACUUM CAP is a practical invention constructed on scientific and hygienic principles by the simple means of which a free and normal circulation is restored throughout the scalp. The minute blood vessels are gently stimulated to activity, thus allowing the food supply which can only be derived from the blood, to be carried to the hair roots, the effects of which are quickly seen in a healthy, vigorous growth of hair. There is no rubbing, and as no drugs or chemicals of whatsoever kind are employed there is nothing to cause irritation. It is only necessary to wear the Cap three or four minutes daily. 60 DAYS' FREE TRIAL! THE COMPANY'S GUARANTEE: An EVANS VACUUM CAP will be sent you for sixty days' free trial. If you do not see a gradual development of a new growth of hair, and are not convinced that the Cap will completely restore your hair, you are at liberty to return the Cap with no expense whatever to yourself. It is requested, as an evidence of good faith, that the price of the Cap be deposited with the Chancery Lane Safe Deposit Company of London, the largest financial and business institution of the kind in the world, who will issue a receipt guaranteeing that the money will be returned in full, on demand without questions or comment, at any time during the trial period. The eminent Dr. I. N. LOVE, in his address to the Medical Board on the subject of Alopecia (loss of hair) stated that if a means could be devised to bring nutrition to the hair follicles (hair roots), without resorting to any irritating process, the problem of hair growth would be solved. Later on, when the EVANS VACUUM CAP was submitted to him for inspection, he remarked that the Cap would fulfil and conform in practice the observations he had previously made before the Medical Board. Dr. W. Moore, referring to the invention, says that the principle upon which the Evans Vacuum Cap is founded is absolutely correct and indisputable. An illustrated and descriptive book of the Evans Vacuum Cap will be sent, post free, on application. THE SECRETARY, EVANS VACUUM CAP CO., LTD., REGENT HOUSE, Regent Street, LONDON, W., ENGLAND.

VOLUME The Catho LONDON, SATURDAY A HOPE There will be, we whiskey men until But the number of cresse. The saloon read aright the sign in honor. His business imate, but it is a poor occupation for either brawn or brain be a factor in the community. The albeit, a generous for h's quips and jok Public op him and his busi will not have him i distinction. The d the bar room will enlist the activiti loves his fellows handle money tha and unapphness. to walk the street shop owned by a C notice: "Licensed liquors."

WORTH RE The joke-smiths temperance cranks fanatics and ridico day for the good fe want enough while who, when the fre out within them, estimation, fools type. It should these "fanatics squallid houses ten of liquor. They y of youth rotting o They are aware moderate drinker drunkard of to-m shorn of his power to work with and i the total abstinence the saloon with But employers d their employees; man cannot, as a and play for any cessful part in human activity. moderate use of a that morally and keyed to the opp Even a moderate jurious to vitality when used for any medical, chemical it is not a food; it destroyer of health This is the verd ist. We commen He may ignore it tempt bred of ine rue that day wh port the saloon burden for any the Church and piness and good- ent let us say th emy of Medicin 1898, declared: "We doctors the medical prof day in private p als, the asylum lamentable victi poison; we, who degeneration whic of alcoholics, w against every lat otherwise than fighting it and r its ravages."

A BEAUTIFU The address esent our prog country are op new day is daw signs of the sp ments to be. Ve and an antidote that obtrude But, mayhap, s atwhart whos of the light w orators. We cannot, eyes to the fa strew our way much as they their children, in the streets, hortored not to chiefs. They l and warned, b blood goes on, v immature as t given every op in the lottery a post-graduati alty of the Str therefrom mas arroverence, an