LONDON, ONTARIO, SATURDAY, MAY 16 1908.

The Catholic Record

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TOO FAR FROM MANDALAY.

In these days Rudyard Kipling is gave a thought to the parents when too near the bank and too far from they were housed and clothed and fed Mandalav. His friends, who care little as paupers. They never visited them. for him as official adviser to the empire, so fearfal were they that the world would like him to hearken to the call would learn of their cruelty. They of the temple bells and go out again to swept their hearts clean of filial affecthe old Moulmein pageda, and weave tion, and forgot the love that once on the loom of his genius some more of laved them in generous waves, the the stuff that has a sob and a laugh and anxiety and work occasioned by their something else in it. Whatsoever his upbringing, the many sacrifices made admirers think of his moderation of for them. The tired face and eyes thought and width and compass of outfilled with tears-the tired heart breaklook, they must be puzz'ed on reading ing under its anguish and misery, the some of his letters on Canada. For tired and wasted body garbed in pauper instance, what can they make out of the raiment-all this never crosses their line of vision. But what a source of following citation from a letter on Quebec: 'She has the double-language, bitterness these children dig for themdouble law, double politics drawback selves. When reverses come upon them, and experience punctures their in a worse form than South Africa, be cause, unlike our Dutch, her French illusions, and life is as bleak as a windswept moor, memory will rise up and cannot well marry outside their religion, scourge them and burn into their heart and they take their orders from Italy of hearts, that for them there is nought -less central sometimes than Pretoria but repentance. Memory will dog or Stellenbusch." We have heard this their steps to the grave, showing them before, and from gentlemen far less ever and anon the tear-stained face of eminent than Mr. Kipling. We shall her who was their visible guardian probably hear it again, and have the angel and who should have been surdistinguished writer put forward as an rounded with all the comforts that a excuse for loquacity. Now Mulvaney dutiful heart could invent. The waves could set him right on this question. of remorse, but unavailing, will flow Mulvaney does not know just how a Maxim is constructed, and he is not aware of how the ship found herself. but he does know that Quebec obeys poor-house. Italy in matters which regard its relig-And parents want so little, a nook in ons faith, and in these matters of the child's home-a word of love to ecclesiastical discipline which have al ready been defined by the competent cheer them as they go down into the authorities. And this obedience does valley, a little thought and sympathy to make the way easier-surely these not detract from what is due to the State, because the laws of God, which demands are moderate. But they are ignored by some children. Instead of the Pope does enforce among Catholics, love they give neglect; instead of a ordain that we should pay obedience to the existing government of the country home, a place among paupers, and, instead of thought cruelty where we dwell, so the obedience we

in our allegiance to such government. We regret Mr. Kipling's misleading words, not because they will do any harm, but because they may incite the empire builders in Ontario to borrow the colonel's musket and march forth to war.

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Id

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we the Pope only tends to confirm us

wreak on a dog. And we have wit-

nessed the passing of some of these de

serted parents and heard them commit-

ting to the care of Jesus and His Bles-

sed Mother the boy or girl whom they

had crooned to sleep in the long ago-

forgetful, or not wishing to remember,

that the boy or girl living hard by had

left them unvisited and denied them a measure of the love that would have

HOUSE DEVIL."

Instead of a home warmed by the gen-

we see a house quivering with horror

that snarls and vomits the contents of

an unclean heart on his wife and chil

promised to cherish as he would not

taunts her with charges born of the

heart of a degenerate. The voman

suffers in silence because there are sor-

rows too deep for words, and because

for her children's sake she will not take

makes life worth the living.

We may talk of gallantry on

field, of explorers, who, reckless of

resisting in no lukewarm fashion the gladdened their old eyes and made

THE LIQUOR MEN'S THREAT. The liquor interests in England are

music in their hearts. We are not proposed measure to reduce the numgiving vent to our imagination; we ber of licenses. So far as we can learn, their weapons were fashioned in the are referring to men and women known to the world as respectable members same factory as those of their brethren Montreal. There, as in the Canaof society and to their consciences as dian city, they claim immunity from beings of whom an author said: "When nterference on the grounds that they the hypocrites are stripped of their shams even the devils will laugh." have been generous contributors to chools, churches, etc. They warn churchmen that their advocacy of the measure will forfeit the confidence of a great number of their followers who have consistently supported them and have subscribed to their church, schools and other objects, but who will no devil. be able to entrust them with laugh, his quips and jokes, and have funds for these purposes. There, as in noticed, and, perchance, admired his Montreal, prominent men are outspoken graceful urbanity. He is a favorite in their condemnation of the attempt with the boys; a good "mixer," a to reduce the number of licenses. But we are of the opinion that the liquor board, and always on the side of the men have an undue idea of their own majority. But now and then, when we importance and fail to understand that, thanks to the instruction on this matter imparted by scientists, medical and busidoubts as to the reliability of our eyes, ness men, and labor leaders, the trade because the picture is so strange and is not in a position to dictate a line of so unexpected. Instead of an Eden we action to either churchmen or to the behold something entirely different. man in the street. The petition of some of Montreal's prominent citizens iality that this individual exudes so to the Legislature, not to reduce the generously for the benefit of the street, number of saloon licenses, may be granted, and the trade have a breathat the sight and touch of a mere brute ng space. But certain it is that the temperance army, waxing daily in strength, will ere long exercise a redren. He treats the woman whom he straining influence on the lawmaker tempted te serve the liquor interests. They who wish to represent the people | He pours upon her insults that would be in the Legislature will not ignore the demands of those who insist that berates her before her children and

A GRIM TRAGEDY.

law shall not be made or unmade at the

behest of alcohol.

Some time ago we heard a superinsendent of a poor house say that many hearth is devoid of cheer and her skies a grim tragedy is enacted within its are gray, but she goes on as cheerfully walls. He spoke of the fathers and as she may, buoyed up by the hope of mothers—the old men and women whose happiness and peace beyond the grave. earning days are over-being obliged, And the house devil hounds her to through the ingratitude and neglect of death systematically and carefully, so children, to seek shelter within its as to bruise and kill everything that walls. When they died their bodies were taken, cautiously of course, from the asylum, and forthwith we learned

-, the father or mother of our re- age pales before that of the wife who spected fellow-citizen. Then here are covers her wounds, shows ever a brave wreaths and creations of floristic art front to the world, and guards the ghastly secrets of her prison cell misas tokens of the love of the called a home bereaved children, who persist in playing the hypocrite to the

last. These affect onate children never BISHOP McFAUL ON SOCIALISM.

From time to time, in public adwe have referred to Socialism and warned Catholics of its dangers. Invariably, we have been assailed by the Socialistic press and by letter-writers, We feel certain that most of these attacks were made not by the conscien tions men, but by demagogues, who were supporting themselves at the ex pense of the uneducated multitude unable to discover the fundamental errors of Socialism, because they were so artially envered up by the cloud of against capitalists and employers. Boisterous appeals are made to the wrongs suffered, too often, indeed by workingmen, at the hands of their masters. These are vividly depicted, while nothing is said f the dangerous fundamental teachngs of S cialism.
It cannot be denied that the Socialist

party is rapidly increasing both in Europe and in the United States. In deed, it is found wherever modern in hence it spread over the Continent of Europe, and manifests its principles trength at present throughout Italy, France, nay, all over Europe.

If Socialism be dangerous, it certainly behooves the leaders of the people sound the alarm with no uncertain round about them, and conscience scourge and remind them always of the parents who were allowed to die in the polled. The total national vote in 1900 was about 14,000,000, and the total Socialistic vote about 128,000. In 1904 the total national vote was a little over 13,500,000, and the total Socialistic vote nearly 436,000.

The total vote of New Jersey for

1900 was 401 050; the vote of both Socialist parties was 6,683 The total vote of this State in 1904 was 432 547 and the vote cast by both Socialist parties was 12 267 These figures show that in the nation during four years from 1900 to 1904 the Socialistic par ties have increased two and a half times that a decent-hearted man does not they have nearly doubled the number

of that year.
The word Socialism has been used to designate various theories of political economy. At the present time, how-ever, the word can be restricted to the Marx Engles school. The Socialists, in their Chicago platform, tell us: Into the midst of the strain and crisis of civilization, the Socialist movement comes as the only saving or conservative force. If the world is to be saved from chaos, from universal disorder and misery, it must be by the union of the workers of all nations in the Socialist movement. The Socialist party comes with the only proposition or programme for intelligently and deliberately organizing the nation for the common good of all its citizens. It is the first time that the mind of man has been directed to the conscious organization of society."
This sounds plausible, but it is very deceptive. When we closely examine

the fundamental principles of Socialism, THE STREET ANGEL AND THE structive of the common good. First of all, the Socialist proposes to destroy the family. The union of one man and Our readers may know the individual one woman in marriage for the propa who is a street angel and a house a street angel and a house gation of the race is in conformity with They have heard his merry the laws of nature and revelation

Wherefore, a man shall leave father and mother, and shall cleave to his wife: and they shall be two in one flesh." " Every one that putteth away his wife, and marrieth another, com contributor to the gaiety of the feative mitteth adultery; and he that marrieth her that is put a wa, from her husband, committeth adultery."

On the contrary, Marx and Engels get a glimpse of the home life of this tell us: "It is self-evident that the abolition of the present system of proindividual, we rub our eyes and have duction must bring with it the aboli-tion of the community of womenpresent marriage-springing from that system of prostitution, both public and private." Morris and Bax maintain that through Socialism : " A new development of the family would take place on the basis, not of a pre-determined life-long business arrangement, to be formally and nominally held to, irrespective of circumstances, but on mutual inclination and affection. association terminable at the will of either party.

Hence, according to Socialism, a man and a woman may unite themselves for a long or a short time, according to dare to treat any other woman on earth. their desires, and continue the relationaring the period that lust m resented by a woman of the slums. He dictate. This is certainly the destruc tion of the family.

The Socialist says: We do not wish abolish religion : that is a private affair. Why does not the Church, then, leave us alone? Marx declares: Man makes religion, not religion nan. The abolition of religion, as the deceptive happiness of the people, is a necessary condition for their true happiness." the public into her confidence. Her

Engels writes: "Three great ob tacles block the path of social reform private property, religion and the present form of marriage." The Church, therefore, as the duly author ized teacher of religion, must defend herself against her enemies, and propeople against poison errors that would bring misery and rain

upon them.
It is claimed by the Socialist that he from the daily prints of the demise of danger, trail discovery, but their cour- does not propose to divide up pro

perty. It is true that he may not wish apportion to each person so much etate or so much money, but he does intend that the public s all take possession, forcibly or otherwise, of nd and capital, so that each one may

have an equal portion of the income. How is this to be accomplished: How is this to be accomplished? Mark tells us: "In most countries of urope violence must be the lever of ir social reform." The Socialist laims that existent evils can be remin the means of production. But an has certainly a right to land and he means of production, a right which existed previous to c'vil society, be sause the family existed before the cate, and is the unity whose aggregation forms civil society.
Father Boarman, S. J., affirms that

ct that the earth and the fullness thereof have been given to the whole human race; and, therefore, he who owns a part robs all the rest. sole human race, but individual ownrship depends upon occupancy, in ention to use, cultivation, work, and ntion to use, cultivation, work, and ch other human actions as make for

production were once abolished, the rld's order and thrift would vanish. happiness or glory. With the abolition of private ownership in the means of production the opportunity of produc ing for private exchange would disappear and human energy become stagnant. The ploughman would not till the soil, the miner use his drill, or the woman her needle. Dallness, list lessness and idleness would reign su

Mr. David Goldstein, the ex Social ist, of Massachusetts, says: "The Socialism of America, and the Socialism of Germany, France, Italy, England, etc., are one and the same. Socialists seek the establishment of the principles embodied in the teachings of Marx, Eogels, Ferri, Bax, and Herron, and a host of others of international standing. To these teachings the modern Socialist movement is irrevoc ably committed."

We have now briefly outlined the principles of Socialism as presented by its most eminent leaders. We have shown that it is opposed to marriage, to private ownership and to religion. It would abolish the existing order of society, and minister to the greed, the lust and the baser passions of human

great evils; that we should all work together to remedy them. Let us not, however, be deceived. The elevation and the happiness of the laboring man will not be attained by destroying the present organization of society, the family and religion. These are all esential to his happiness.

Our civilized society is the product

of centuries of struggle, of bloodshed, on a thousand fields. It was born amid he bitterest pangs of humanity, from Adam to this hour. It cannot be violently cast aside or destroyed without confusion and lasting chaos. Socialsm furnishes no foundation stones which can be substituted for those of the present edifice. The whole fabric of Socialism must eventually fall by its own weight, and inevitably end in an archy and despair, and what must be the suffering during the period of in ention, trial and experiment !

Let us here state distinctly that we ecognize some good features in Socialism; we deny, however, that they are peculiar to it. They have been approriated from Christianity. They are the elevation of the poor, the obtaining oral and eternal interests. and the defending of the rights of the working classes, the betterment of the individual and society. These must be obtained, not by violence and obbery, but by rational, moral and

At the advent of Christianity society as in a deplorable condition. Under pleasant exterior was veiled the ost horrible corruption. As the phil sopher Balmes declares: "Morality as without reality, manners without odesty, the passions without restraint aws without authority, and religion without God. Man was a profound nystery to himself; he did not know educed it to the level of brutes : and when he attempted to exaggerate its uportance, he did not know how to onfine it within the limits marked out by reason and nature; and it is well worthy of observation, that while a great part of the human race grouned the most abject servitude, heroes, and even the most abominable mon ter, were elevated to the ranks of

Such elements must, sooner or later, have produced social dissolution. Even if the violent irruption of the parbarians had not taken place, society nust have been overturned, for it did not possess a fertile idea, a consoling hought, or a beam of hope, to preserve from ruin.".

The same consequences would be

he offspring of the fundamental principles of Socialism. Hence the Cathoc Church, organized Christianity, annot possibly advocate Socialism in he sense in which its modern leaders ave presented it in their public ad resses and writings.
If we are asked what are the reme

ies for the wrongs under which the orking classes groan, we should reply: virtuous Christian life, education, ngality, temperance, the organization the forces of labor for the better ment of the working classes, and the to do it attainment of their tawful demands by the soul.

those just and peaceable methods which will bring to their aid the sympathy of

the community.

Let not our Catholic people be per-suaded by voluble unbelievers and Socialists that the Catholic Church is socialists that the Catholic Church is the enemy of the working men and of the poor. Holy Scripture tells us that when John the Baptist: "Had heard in prison the works of Christ, sending two of His disciples, he said to Him: art Thou he that art to come, or do we look for another? And Jesus making answer, said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleaned, the deaf your thanded your transfer. the deaf near, the dead rise again, the poor have the Gospel preached to them."

Ole of the signs then given by the Savior Himself for the divinity of His mission, continued through the Catho-lic Church, is: "The poor have the Gospel preached to them otto Church is pre-eminently the Church of the poor. Beginning with her great Pontiffs, sitting in the chair of Peter, upon the hills of Rome, how many of them have been the sons of the chair of the c many of them have been the sons of toil! The present Holy Father, Pius X., is of lowly origin, and tilled the fields with his own hands. How many of her Cardinals, Archbishops, hops and priests and religious of both sexes have sprung from the lions of the common people! She is the Church of all men indeed, rich and poor, learned and unlearned, weak and strong, helpless and friendless. Nevar fact that she is the Church of the poor, the loving mother, guardian and protectrix of the humble and the oppressed. Centuries ago she proclaimed the immortal doctrines of the Declara-tion of Independence and preached the equality of all men before God and before the law. The principles of the Declaration are the doctrine of her Fathers and Doctors: "That they men) are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pur-suit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its founda tions on such principles, and organiz ing its powers in such form, as to them shall seem most likely to affect their safety and happiness. Prudence, inong established should not be changed for light and transient causes : and accordingly, all experience hath shown that mankind are more disposed to soffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accus-

O Glorious Church of Christ! Thou hast ever been the friend of humanity and taught unceasingly that all men are brethren; that they all bear the same relationship to the eternal Father, that they are all His children with the same right to happiness here and here after : that for them Christ came ro Heaven, preached His Gospel, established thee, placing within thee the means whereby the human race is led onward and upward from this imperfect world to the perfect happiness of

Who have built her church edifices ! Who have erected her schools, her col-leges, her universities, her hospitals and other charitable institutions? The pardy sons and daughters of the working men and women. Therefore, she ing men and women. Therefore, she loves them with a mother's heart, and there is no sacrifice which she is not willing to make to advance their temp

It is autortunate that a few among cognize their true friends, and allow enemies. One of the best friends labor over had was Mr. Terence V. Powderly Listen to the description of his work, and how the Socialistic element baffl d his efforts: "I began, " said he, " the work of organizing workers when it was new. Or course, many for whom I spoke and worked did not understand me, my work or my motives. The expected the radical and the hurried who worked in harmony with those who employed them, and for years a large number of employers and manufacture s were members of the Knights of Labor This did not suit him of Socialistic tendencies, and eventually I quit, resigned. I am not a quitter, but when your every motive is misconstrued by those you work for and love-what's the use? I could do more for them out than in and out I went.

"While I was at the head of the Knights of Labor, I never ordered : strike. No workman ever lost a day's mixed up in four large strikes, begun without my consent, and was proclaimed a striker. In the fifteen years of my official life in the Knights of Labor personally settled one-thousand one hundred cases of dispute between capital and labor, but being peaceable they were not sensational enough to break into print in very large letters."

—New York Freeman's Journal.

Another thing is, to make all your spiritual exercises, daily, or otherwise, whatever manner of prayer you may be using, with the greatest peace, calm ness, and stillness of heart. There is nothing worse in prayer than anxiety.

WORKINGMEN WHO GO TO CHURCH.

Some recent statements as to the alleged drifting away of workingmen from all church affiliations moves the

Christian Register to remark:
"When we hear a man say that
three fifths of the worklogmen in Massachussetts are Catholics, and a little later exclaim that the majority of all workingmen have ceased to attend church, we wonder what he means. Do not Catholic workingmen attend church, and, if they do, is it true that the majority of workingmen do attend church?"

Any one who doubts that Catholic workingmen attend church should be present at one of the many Masses celebrated in every one of our city church-es every Sunday. There are mal-contents and soreheads as well as indifferentists among Catholic workingmen, of course, as there are among Catholics of all other classes—men who go to church but seld m, if at all—but it is the glory of the Church in the United States that her adherents are argely of the working class, and that have the Gospel preached to them." Not long since our Protestant friends used to fling this as a reproach at the Cathlie Church-that she had so many of in her ranks. Lately, since the sects have awakened to the defection of the working people from their own congregations, they are beginning to look at things differently, and to view with wonder the fidelity of the working classes to the Catholic Church, Sc long as three fifths of the workingmen of Massachusetts are Catholics so long will the charge be untrue that the ma

CATHOLIC NOTES.

Or last Sunday in the Baltimore cathedral Mgr. O Connell, rector of the Catholic University, was consecrated Bishop of Sebaste by Cardinal Gibbons.

The McKinley homestead at Canton, O, a place of pilgrimage for people in all parts of the country during the presidency and since the tragic death of Mr. McKinley, is about to be transformed into a Catholic hospital.

Mrs. Thomas F. Ryan of New York, as purchased the beatiful home in Rosnoke, Va., known as "Greenway Court," to be used as a home for aged Court," to be used as a home for aged Catholic priests, paying \$30,000 for it. It is one of the most beautiful residences in the city.

Father Walsh of the Society of the Propagation of the Faith, says that the Catholic missions in Eastern Asia are just now suffering woefully for lack of English speaking priests. English is to-day the commercial language of

Rev. D. S. Phelan, editor of the Western Watchman, and pastor of the church of our Lady at Mount Carmel of St. Louis, Mo, was presented with two purses amounting to \$3,000 by the elergy and laity of that city at a banquet commemorating his forty fifth year as a priest.

On the 6 h inst., Cardinal Logue, Archbishop of Armagh and primate of all Ireland, was tendered a lunchen at the White House by President Roosevelt. Amongst other distinguished churchmen present were Cardinal Gib bons and Archbishop Falconio, Apos-tolic Delegate.

Many Catholic noblewomen of England are in convents. Of the sisters of the Dake of Norfolk, one is a Carmelite nun and the other is a Siste of Charity. Lady Frances Bertie, sister of the Earl of Abingdon, is also the laboring classes are unable to re- a nun, and resides in the Convent of the Visitation, in Harrow.

With a view to establishing a college and seminary in the south of Ireland, where English-speaking priests will be trained for foreign countries, Rev. Robert L MacNeely, vice-rector of the church of San Silvestro in Capite at Rome, has come to this country, and was the guest last week of Cardinal Gibbons, who is interested in the pro

Up to the present more than 2,500 membership tickets for the London Eucharistic Congress have been sold, excluding the applications from foreignspeaking countries. It has been found will not be possible to admit more than 6 000 persons into Westminster cathedral at one time. The first 6,000 members enrolled will, therefore, be given the prior right of admission to the cathedral at all the Con-

Cardinal Gibbons has accepted the invitation to offer prayer at the laying of the corner stone of the \$1,000 000 palace to be erected in Washington by the South American Republic. A dele gation of representatives of the American countries, headed by Hon. John Barrett, visited Baltin the Cardinal. corner stone of the palace will be laid in the presence of President Roosevelt and his Cabinet and the diplomatic corps.

After an interruption lasting for more than four hundred years, worship has now been restored in the ancient church of Kariat el Anab by the Benedictine Fathers of Pierre qui V are stationed at the Mount of This church, which was founded by the was for a long time served by the Franciscan Fathers; but, in the masfear, fretfulness, hurry, cv.r-engeness sare of their community by the Sara-to do it right, or any over straining of cens, about 1487, the building was seriously dismantled.

THE LION OF FLANDERS.

BY HENDRIK CONSCIENCE.

CHAPTER XI. CONTINUED. At Maria's first touch the maide started from her sleep in slarm, opened wide her eyes, and regarded her friend with mingled doubt and terror. "Is it you, Maria?" she exclaimed,

hastily passing her hand over her eye-lids; "what brings you to me at this

strange hour?"
"My poor friend!" cried Maria,
bursting into tears, "you must get up
and let me dress you. Norve yourself
as beat you can, and above all make
haste. A great misfortune has befallen
von."

you."
In her bewilderment Matilda rose In her bewilderment histing rose from her bed, fixing a look of anxious inquiry upon Maria, who immediately began dressing her, sobbling bitterly the while, and making no answer to the terrified girl's repeated questions, till, at the moment of handing her a long riding dress, with a painful effort she

said,
"You are about to take a journey,
"You are about to take a journey,

dear Matilda! May St. George pro-tect and keep you!" ans this, my Maria ? Ah, now I see what lot awaits me! My sad dream, then, was a true one; for, even as you woke me, methought I was being as you work me, metaloght I was being carried off to France, to Joanna of Navarre. Now is all hope gone from me! never again shall I behold my beloved Flanders! And you, my father, never again, in this world, shall

you embrace your child !"
Overcome with grief, Maria had sunk into a chair : her voice inarticulat with sobs, was unable to offer a word of comfort, when she lett ner nova circled by Matilda's arms, and heard her tender accents sounding in her

"Weep not for me, sweet friend. Sorrow upon sorrow is nothing new to my sad heart: and for the house of Flanders there is left no joy, not ever

peace."
"O hapless, yet ever noble girl!"
Maria at last found words to say
"you know not that the French sol diers who are to carry you hence al

ready guard the house!"

At these words Matilda turned pale, and an evident shudder passed over her frame. "Soldiers!" she exclaimed, "am I then to be exposed to the in-solence of refilm hirelings? Save me, my Maria! O God! that I might now die ! My father ! my father ! know not what insults are offered to your blood!"

Be not thus terrified, my Matilda; their leader is a good knight and a noble gentleman."

a fated hour, then, is come. must leave you, Maria; and the wicked Joanna, will cast me, too, into a dun-geon. Be it so; there is a Judge in heaven, and He will not forget me!" "Quick, now, and put on the riding-dres; for I hear the soldiers approach-

ing."
While Matilda was fastening her dress about her, the door opened, and the

waiting maid entered. "Madam," she said, addressing her-self to Maria, "the French knight desires to know whether the Lady Matilda is yet ready, and whether it is permitted him to present himself before

Let him come," was the unhesitating answer. Messire de Cressines had followe closely upon his messenger, and now made his appearance. He bowed re spectfully to the ladies; and his compassionate looks sufficiently testified his distaste for the commission with which

he was charged. i geat "Noble countess," he commenced, "bear with me it I call upon you to accompany me without further delay. I assure you I have already allowed you all the time that it is possible for me to grant."

I will follow you, Messire, on the instant," answered Matilda; "but I trust that I may rely on your knightly honor to secure me against any un-worthy treatment."

swear to yeu, lady," replied De Cressines, deeply moved by her resignation, "that so long as you are in my charge, you shall meet with no-

"But your soldiers, Messire?"

"As fer my soldiers, lady, not a
man among them, I assure you, shall
address one word to you. Let us now
be going."

Anxiously and tenderly the two friends embraced one another, while tears trickled down their cheeks. Often was the bitter word "farewell" repeated, and the last embrace given, only to be commenced anew. At length they left the room, and began to descend the stairs.

"Messire," said Maria, earnestly, "tell me, I entreat you, whither are you conducting my unhappy friend?" "To France," he replied; and then turning to his soldiers.

"Mark my words well," he said, in a voice of stern command : "let no un voice of stern command: "let no un seemly word pass the lips of any of you in this lady's presence. It is my will that she be treated in every respect as becomes her noble rank; bear this well in mind, or ——: you know me. Now let the horses be brought round."

The horses came; the last word, the last empages.

last embrace were exchanged amid sobs and tears; Matilda was lifted upon her palfrey; Master Brakels and the two servants were released; the party hastened away through the streets of Bruges, and were soon far beyond its walls. beyond its walls.

The night was dark, and all nature seemed to slumber in solemn stillness.

Messire de Cressines rode at Matilda's side, scrupulously refraining, however, from intruding upon her grief by any attempt at conversation; so that probably the entire journey would have passed without the interchange of a passed without the interenance of word, had she not herself broken silence by asking:

"Is it in your power, Messire, to give me any information as to the fate which awaits me? And may I inquire by whose command I am thus forcibly removed from the residence I had

"The order was given to me by Messire de Chatilion; but it is by no means impossible that it may have, in the first instance, proceeded from a still higher authority; for Complégne is the place of your destination."

"Ah, so I might have imagined! It is Joanna of Navarre from whom this blow comes. It was not enough

this blow comes. It was not enough that she should imprison in her dun-geous my father and all my kindred; her yenggange was not complete while

geons my father and all my kindred; her vengeance was not complete while I remained. Oh, Messire, you have an evil woman for your queen !"

"A man should not dare say that in my presence with impunity, lady; nevertheless, it is true, that our queen deals hardly with the Flemings, and especially with the house of Damplerre. From my heart I griave for Messire. From my heart I grieve for Messire Robert; still I may not hear my princess blamed."

princess blamed."

"Forgive me, Messire; you speak like a true knight, and your fidelity demands my esteem. I will vent no more reproaches against your queen, and will even deem myself fortunate that in my calamity I have fallen into the hands of one who has the heart of a true and honourable knight."

"I should have rejoiced, noble lady, could I have been your conductor throughout the entire journey; but that is a pleasure which is denied me. It is but for some short quarter of an hour more that I shall have you under my charge; you will then proceed under other escort. That circum stance, however, can make no change stance, however, can make no change for the worse in your condition; no French knight will fail to remember what is due to your sex, your rank, and your misfortunes."
"True, Messire, the nobles of France

have ever borne themselves courteously and honourably towards us; but what assurance have I that I shall always be escorted in such wise as bens one of my noble father's race?

"You need be under no apprehension "You need be under no apprehension on that score, lady. I am now conducting you to the Castle of Male, where I am to deliver you over to the custedy of the castellan, Messire de St. Pol. So far only does my mission avtend."

The conversation continued till they found themselves in front of the castle which for the present was their journey's end. The warder announced their arrival from his station above; the gates opened, and prisoner and essort passed on into the interior of

Months had now gone by since the surrender of Bruges. De Chatillon had appointed Messire de Mortenay governor of the city, and had himsel returned to Courtrai; for he knew enough of the true feelings of the men of Bruges not to feel himself ill at ease within their walls. Meanwhile the garrison which he had left behind to insure submission indulged them elves in deeds of violence of every description,—plundering, insulting and wan-tonly annoying the citizens in a thou-sand ways. The foreign merchants, disgusted at this state of things, had mostly betaken themselves elsewhere; the commerce of this city fell off from day to day, and with it the prosperity of the manufacturing and working classes, whose sullen dislike of their new rulers had thus gradually ripened into active hatred, which waited only an opportunity to exhibit itself in on rebellion. The time to attempt this, however, with any hope of success was not yet come. The French garrison was too numerous, and every possible means had been adopted by them in order to secure what they had already won. The city had been dismantled, in a great measure, of its defensive works, and a strong citadel was in pro-gress of erection, by which they hoped nore effectually to overawe the in habitants.

To the great surprise of his fellow citizens, Deconinck allowed all this to proceed without opposition, and, as far as the public could discern, went quietly on his way, as though now only intent upon his own affairs. In the private assemblies of his guild, how over, he was all the while encouraging, by his fervent exhortations, the hearts of his fellows, and cherishing in their hearts the warmest and noblest aspira-tions for the deliverance of their country.

As for Breydel, there seemed to be nothing of his former self remaining. Ever darkly musing, with knitted brows and downcast eyes, the gallant Butcher went about as if bowed under the weight or years. It was seldom, indeed that he left his house. Bruges, enthralled and oppressed, was to him but a wider prison, whither the light and a price of freedom could no enthrolled by the seldom could not be seldom. air of freedom could no more enter; upon the forehead of each brothercitizen he read only the brand of shame; in the eye of each stranger glanced the insulting taunt, "Slave! slave I" For him there was neither joy nor comfort more. In this mood he was one day pacing his shep in the early morning, and fitfully continuing the dreams of the past night,—now plunged in gloomy thoughts, now fum-ing with rage; at one moment grimly smiling upon his are as he poised it in his hand, and at another wrathfully casting it from him as the useless play thing of a slave, -when suddenly the door opened, and to his surprise the Dean of the Clothworkers stood before

"A good morning to you, master," said the Butcher; "what evil tidings is it that brings you to me thus early?" "My friend Jan," answered Deconinck, "I ask not why you are sad; the thought of slavery—"

thought of slavery-"Silence, Deconinck! I pray you, speak not that word; the very walls of my house seem to re-echo it around me in a thousand tones of insult. my friend, would that I had died that day upon the ramparts of our city! I should not then have fallen unrevenged and, oh, what bitterness of spirit should I have been spared! But I lost that chance, and—"

Calmly, but not unmoved, Deconinck interrupted him :

friend."

the ashes; and the time will surely arrive, though it is not yet. Let the chains press more sorely still upon our necks, until they become too galling even for cowards to bear; and our Black Lion shall yet again float aloft, with Bruges in the van."

A smile full of confidence flitted over A same and of connecese intred over the countenance of Breydel; and as he seized the Dean's hand, he joyfully ex claimed, "You alone, my friend, you alone know how to comfort me; you alone understand my heart."

"But now, Master Jan," proceeded the Clothworker, "to the object of my visit. You have not forgotten our po-mise to keep guard over the Lady Matilda?"

What now !" cried Breydel, hastily his cheeks flushing at once with anxiety and anticipated indignation. 'She was seize and carried off by

caught up his axe, and furiously swung it round his head. For a moment he was unable to speak; then a torrent

was unable to speak; then a torrent
of incoherent curses burst from his
lips; at last he exclaimed:

"Deconinck, this is too much,—not a
word more! I listen to no put off now,
to day I must see blood if I die for it."

"Softly, my friend, softly; be rea
sonable Your life belongs to your
country, and you must by no means
risk it uselessly."

"Not a syllable will I hear! I thank you for your good advice; but I neither can nor will follow it. Spare your words, therefore, for they are all in vain."

"But be reasonable, Master Jan," rejoined the Cloth-worker; "you cannot drive the French out all by your "What care I for that? My thoughts

carry me not so far. Vengeance and death!——
The violence of his emotion prevented further speech. After a few instants' pause, however, he continued more calmly:

"Well, Master Deconinck, after all, I will be cool, as you tell me. What more, then, do you know about this

Not much. This morning, before daylight, I was disturbed by an urgent message from Sir Adolf of Nieuwland's house, to the effect that the Lady Matilda had been carried off in the night by the French, and that it was the traitor Brakels who had acted as

"Brakels! There is another for my axe! He shall not play the spy for the French much longer.

"Whither they have taken her I know not," continued Deconinck; "but I suspect it may be to the Castle of Male; for the servant who brought me the message had heard this name mentioned more than once among the sol diers. You see well, Breydel, that it will be better to wait for some further information than to take any step hastily, especially as there is every probability that the countess is by this time already in France. It seems that the only course is to stay at home and bide our time."

"You preach to the deaf, my friend," replied the Butcher; "at all events, I must and will go out. Forgive me if I

And with these words, concealing his axe under his garment, he moved towards the door. By a sudden side movement, however, Deconinck so movement, however, Deconinck so placed himself as to intercept his pass-

"Have done with this childish impatience," said the Clothworkers, while Breydel looked round as though seeking some other exit, and in default of that seemed ready to spring through the window; "forth with that axe you shall not go. You are by far too dear a friend to me, and too valuable to our cause, that I should let you thus rush upon destruction."

"Let me pass, Master Peter. I pray you, let me go out; you keep me on the

"Not so, Master Jan. Think you that you are your own property, and may risk your life at pleasure? No. no, master; God has given you your great gifts for nobler aims than that. Remember your high calling, master; think of your country, and of the ser vice you may do her. How shall you aid and save her if now you fling away your life upon a useless vengeance?"

While Deconinck was speaking, Breydel had gradually cooled down, and now answered in a calmer tone:

"You are right, my friend," he said;
"I am too easily carried away. There,

now, see my axe is hung up in its place again. You can let me out now; for to-day I must to Thourout to buy cattle.

Well, I will keep you no longer though I know well enough that it is not to Thourout you are going to day." "Indeed, what I tell you is true, master; I haven't a hoof left, and I must provide myself a fresh stpply this very day.
"You cannot pass that off upon me,

Master Jan. I have known you too long, and I can see into your soul through your eyes: you are going to Male. "You are certainly a conjurer, Mas

ter Peter; I believe you know my thoughts better than I domyself. Yes, I am going to Male; but I give you my word it is only to reconnoitre, and if possible to procure some intelligence of our unfortunate princess I promise our untorumate by more you to put off the reckoning till a more convenient season; but I warrant you they shall pay with interest when they do pay, or my name is not Jan Brey-

The two deans now went out together, The two deans now went out together, and parted, after exchanging a few more words, in the street. Breydel started off without delay, and a rapid walk of half an hour brought him to the village of Male, which at this time consisted of some thirty thatched cottages spatiated here and there in the immed scattered here and there in the immed iate neighbourhood of the castle. All around stretched away impenetrable forests, amidst which the industry of the villagers had cleared an open space of cultivated fields. To judge by the fertility of the soil and abundance of "Be of good cheer, my noble hearted friend," said he; "our day shall yet come. The embers still glow under position, however, which was strangely

belied by their dress and general appearance, which in all respects bespoke the deepest poverty. Slavery and despotism had borne their fruits. The peasant did not labour for himself; all belonged to his feudal lord; and he thought himself fortunate, if, after payment of all executions he could be payment of all exactions, he could, by unremitting exertion, secure for himself even the barest maintenance.

At some little distance from the At some little distance from the castle was an open space, round which stood a few houses of stone, built some what closer together than the rest; in the middle rose a tall stone pillar, to which was attached a chain with an iron collar, in fact, a kind of pillory, which betokered the criminal jurisdiction possessed by the lord. On one side was a small chapel, the wall of its churchyard encroaching a few paces upon the square. Adjoining the chapel stood a tolerably lofty house, the only upon the square. Adjusting the chapes stood a tolerably lofty house, the only place of public entertainment which the village boasted. A stone image of St. Martin above the door served for a sign; but so rudely chiselled, that its representation of a human figure might be regraded as propular corrections. be regarded as purely conventional The whole ground floor was occupied by a single apartment, one end of which was almost entirely taken up by a projecting fire-place, so disproportionately wide, that it left only a recess at either end used as a drying-place for herbs and roots. The other walls were white washed and hung all ones rith major. washed, and hung all over with various cooking utensils in wood and pewter: a halbert, and several large knives in leathern sheaths, occupied a place apart. The whole aspect of the place apart. The whole aspect of the place was gloomy in the extreme. The ratters overhead were black with smoke, and a perpetual twilight reigned even when, as now, the sun shone brightly without for but few of his rays were admitted by the small panes of the windows, which, moreover, were raised full seven feet above the floor. Some heavy wooden sexts and etill heaving heavy wooden seats and still heavier chairs completed the furnishing of the oom.

The hostess ran hither and thither hastily waiting upon her guests, who, at the time, happened to be unusually numerous. Flagons and breakers went their round incessnelly, and the merriment of the revellers blended into one confused hubbub of voices, in which not one intelligible word could be dis-tinguished. It was easy enough, however, to perceive that the result was not perfectly homogeneous, and that two distinct and different tongues combined together to produce it. From about the fire place might be heard the manly and vigorous tones of the Flem ish, while in the more polished and softer accents which sounded from the body of the apartment might be recog-nized the language of France. Among those who spoke in the foreign tongue and belonged to the garrison of the castle, the principal leader was one Leroux, at least such he seemed to be, by the authoritative tone in which he spoke, and the air of superiority which he assumed. He was, however, but a simple man at arms, like the rest it was only his extraordinary strength and lofty stature, and his readiness to profit by those advantages, which had procured him this kind of pre-eminence among his fellows.

While the Frenchmen were thus lustily addressing themselves to the flagons, and merry jests and jovial shouts went freely round, another soldier of the garrison entered the room "Good news, comrades!" said he;
"we shall soon be out of this cursed Fianders. I trust before to-morrow is over we shall see our own pleasant land of France again!"

At this, every man was instantly on the alert, and looked the new-comer in the face with an expression of mingled doubt and inquiry.

"Yes," he went on; "to-morrow we set off for France, with the lady that paid us a visit at such an out of the way time last night."

"Is that so, indeed?" asked Leroux.
"Nothing more certain; Messire de
St. Pol has sent me to desire you to be

"I do not doub) you for you are always a bringer of bad news." "Why, what now? are you not then glad of the news? and don't you want to get back to France again?"
"No, not a bit of it! Here we are

enjoying the fruits of victory, and for my part I don't want to leave the feast

"Well, you needn't be so put out about it; 'tis only for a few days; we shall soon be back."

shall soon be back."

Just as Leroux was about to reply
the door opened, and a Fleming entered, who, with a bold and careless
glance at the French soldiers, sat down
at a table by himself, and called out;

"Now, host! a stoup of beer.
Quick, I'm in haste!"

"Anon, anon! I'm coming Marter. "Anon, anon! I'm coming, Master Breydel!"

He's a fine fellow, that Fleming !" whispered to Leroux the soldier who was sitting next him. "He's not so tall as you; but what a build! and what a voice too! He's no peasant that!"

"He is a fine fellow, indeed," answered Leroux: "he has eyes like a lion. I like him." " Host !" cried Breydel again, ris

ing, "what are you about all this while? my throat is as dry as a smoked herring!"
" Tell me, Fleming," asked Leroux;

addressing French ?" him "can you speak I'm sorry to say I can," answered

The Fleming took the proffered cup with a motion of thanks, saying, as he raised it to his mouth :
"Health and long life to you!"

But hardly had a few drops of its contents passed his lips, when he hastily set it down again upon the table with an ill-suppressed look of dis-

"What's that? why the noble liquor frightens you! Ah! you Flemings are not used to it," cried Leroux,

'It's French wine!" answered Brey del, with careless indifference, as though his aversion had been a mere natural distaste.

The soldiers looked at one another, and a movement of displeasure con-tracted Leroux's brow. Nevertheless, Breydel's manner and countenance gave so little appearance of intention Fleming returned quietly to his table, where the beer he had called for stood ready for him, and resumed his seat, taking no further not co of the French

party.
"Now, comrades," cried Leroux, raising his beaker, "one draught more, that we may not go away with dry throats : here's to the health of this Flemish fair one, and may the devil fly away with her!"

At this toast Jan had some trouble to contain himself; but with an effort succeeded, and Leroux went on:

If only by good luck all keeps quiet while we're gone! These rascally citizens are getting more than half disposed to rebel, and there may be an outbreak any day. A pretty take in it would be for us, if the others are at the plundering of Bruges while we are out of the way! We should have to thank this jade for it!" Again Breydel's blood began to boil;

but he remembered his promise and held his peace, listening, however, the more attentively as the Frenchman re-

"I should like to know who she is. "I should like to know who she is. from him, then stripped up his sleeved I suppose she's the wife of one of the to his shoulders, laying bare his sinewy rebel nobles, and going to make one arms, the sight of which struck with the others they've got safe hold amazement the soldiers who were stard

her time very pleasantly in France, depend upon it !"

Jan, meanwhile, felt that if he was to hold his peace he must had some vent for his feelings; accordingly he rose from his seat, and paced up and down at the farther end of the apartment, hamming over in a low voice a Flemish humming over in a low voice a Flemish popular song of the day:

The sable Lion! Mark him ramping So proudly on his golden field! Mark well his claws, his giant weapons, That tear the foe spite mail and shield! Behold his eyes, for battle flashing! Behold his name, how wild it flies; That Lion is our Flemish L'on. That crouching still the foe defies,

That crouching some looked at one The French soldiers looked at one attention with the control of the control o another in astonishment. "Hark!" said one of them; "that is one of the Claward songs; and the insolent Fleming dares to sirg it in our presence!" These words Jan Breydel heard plainly enough; but he took no notice of them, and went on with his other. plainly enough; but he took no notice of them, and went on with his tune. He even raised his voice somewhat, as though in defiance of the Frenchmen:

"He showed his claws in Eastern regions, And trembling fi d the Eastern heat! Before his keen eye paled the Crescent, The Saracen forgot his boas! Returning to the West, his children He guerdoned for their deeds of fame; He gave to Godfrey, gave to Baldwin, A royal and imperial name."

"Tell me, what is the meaning of that song they always have in their mouths?" inquired Leroux of a Fleming belonging to the castle, who was sitting by him.

"Well, the meaning of it is, that the Black Lion clawed the Saracens and their Crescent right handsomely, and

their Crescent right handsomely, and made Count Baldwin Emperor of Con-

Breydel in that language.

"Well, then, as I see that you're impatient and thirsty, accept a drink from me, till your own comes. Here, and good luck to you!"

"But I say, Fleming," cried Leronr to Breydel, "you must acknowledge that your terrible black lion has had to turn tail before King Philip's lilies; and now, I suspect, he's dead for exist. and now, I suspect, he's dead, for good and all."

Master Jan smiled contemptnously.
"There's another verse to the song,"

he said ; " listen : " He slumbers now; the Gallic Philip Can his free limbs with chains oppress, While robber-bands of foreign fines. The Lion's fatherland possess But when he wakes—O, then, ye robbers, Then shall ye feel the Lion's claw! Then shall in mud and blood your Lity Lie low beneath his mighty paw!

There! now ask what that means! " The sense of the verse was explained to Leroux, who immediately rose, thrust his seat hastily back, filled his

drinking-cup to the brim, and ex-

"Call me a coward my life long, if I don't break your neck, if you speak another word!"
"What, you think I am to be silenced

by you?" answered Breydel, with a scornful laugh. "Not by all the like of you unhung; and to show you to the Black Lion! and a fig for the Freich!" "Comrades!" cried Leroux, trem-

bling with rage, "leave this Flemish dog to me! he shall die by my hand!" And advancing towards Breydel, he shouted at him: "You lie! the Lily forever!"

"Liar yourself! and the Black Lion forever!" retorted Breydel.
"Come on!" pursued the Frenchman.

"You are strong enough: but I will show you that it is another Lion than yours that must tread down the Lily! Come on, and to the death!

"With all my heart, and the sooner the better. It s a real pleasure to me to have to do with a brave enemy; it's worth all the trouble!"

No sooner were the words uttered than they left the house, and straight way proceeded to seek out a convenient place for the encoun er. This was soon found, and stepping a few paces apart, the two adversaries made their preparations for the fight. Breydel first took his knife from his girdle and threwit with the others they've got safe hold amazement the soldiers who were stard of there. Yes, yes! shell not spend ing by. Leroux, too, threw from him

SPRING

Are Due to the Thin, Watery Condition of the Blood and Consequent Lack of Nerve Force, Vigor and Energy.



To overcome that tired feeling toward the close of winter and the beginning of spring you must create good, red blood. Everything depends on the quality of the blood in the human system. In the spring the blood is almost sure to be thin and watery. The result is a starved condition of the nervous system and derangement of the vital organs of the

> Weak heart action, impaired di-gestion, irregular filtering pro-cess of liver and kidneys, headaches, sleeplessness and irritability and depressed spirits, with tired, languid feelings of spring,

are the prominent symptoms.

To overcome this run-down and worn-out condition of body and mind restorative treatment such as is found in Dr. CHASE'S NERVE Food is absolutely necessary.

In the spring the very air is filled with germs, which lurk in myriads wherever winter refuse has been left to thaw and ferment, and the only resistance against disease germs is good, red blood.

Chase's Nerve Food

is, above all else, a builder of good, red blood, and hence a restorative of the very highest class. Gradually and certainly it forms new, firm flesh and tissue, puts new vigor and energy into the nervous system, improves digestion and restores health and strength-Note your increase in weight while using this great food cure.

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ry highest vigor and strength his sword and dagger, and so remained totally unarmed; then turning to his

totally unarmed; then turning to his comraces, he said:
"Mind, come what will, let there be fair play! he's a brave fellow, this Fleming!" eming!
"Are you ready?" cried Breydel.
"Ready!" was the answer.

The word was given, and the comba tants advanced upon one another, their heads thrown back, their eyes flashing, their brows kult, their lips and teeth forcibly pressed together; like two furious buils they rashed upon each

A heavy blow resounded upon either preast, as of hammer upon an avil, and both reeled backwards from the shock, breast, as o however, did but inflame their rage the more. A short deep growl mingled with their heavy breathing, and with their arms they seized each other round the body as in a vice o steel. Every limb was strained to the uttermost, every nerve quivered, every muscle was in play; their veins swelled, their eyes became blocdshot, their brows from red grew purple, and from purple livid; but neither could win upon the other by an inch of ground; one would have said their feet were rooted

where they stood.

After some time spent in this desperate struggle, the Frenchman suddenly backwards, twined his arms round Breydel's neck, and taking a firm purchase forced the Fleming's head forward and downwards so as in some degree to disturb his balance; then, following up his advantage with out the loss of a moment, Leroux made yet another effort with increased energy. and Breydel sank on one knee beneath the overpowering attack.
"The Lion is on his knees already!"

cried the French champion, triumphantly, dealing at the same time a blow on the head of the butcher that might have felled an ex, and well nigh laid him prostrate on the ground. But to with effect, he had been obliged to release Breydel with one hand, and, at the very moment that he was raising his first to repeat the blow, the latter extricated himself from the single grasp which held him, rose from the ground, and retreated some few paces; then rushing upon his adversary with the speed of lightning, he seized himfround the body with a hug like that of a forest bear, so that every rib cracked in his turn, again. The Frenchman, in his turn, wound his limbs about his fee with a terrible vigour, strengthened by practice and directed by skill, so that the Fleming felt his knees bend beneath and again they nearly touched

An unwonted sensation stole into Breydel's heart, as though for the first time in his life it had begun to fail him. The thought was madness; but, even like madness, it gave him strength; suddenly loosing his hold, and again retreating, at the same time lowering his head, like a furious bull he rushed upon Leroux, and butted him in the st, before the Frenchman could foresee, much less provide against this new attack. Reeling under the shock, blood burst from his nose, mouth and ears; while at the same moment, like a stone from a catapult, the Fleming's upon his skull; with long cry he fell heavily to the earth, and all was over.
"Now you feel the Lion's claws!"

cried Breydel.

The soldiers who had been witnesses of the conflict had indeed encouraged the French champion by their shouts; but had rigorously abstained from any further interference. They now crowd ed about their dying comrade, and raised him in their arms; while Breydel, with slow and deliberate steps, retired from the ground, and made his way back to the room where the quarrel had begun. Here he called for another beer, which he hastily and repeatedly drank to quench his burnthirst

He had now been sitting there some time, and was beginning to recover himself from the fatigue of the combat, before he could turn his head, he was eized by four pair of powerful bands, and roughly thrown upon the ground, while in a moment after the room was filled by armed soldiers. For some time he maintained a fruitless struggle against numbers; but at last, exhausted with this new conflict, he ceased to realst, and lay still, regarding the Frenchman with one of those terrible looks that precede a death blow given Not a few of the soldier on the Fleming, as he lay, with hearts ill at ease, so fiercely and threateningly did his flaming eyes glare upon them.

TO BE CONTINUED.

EFFECTS OF IRRELIGION.

According to the iRome correspond ent of the London Morning Post, there were no fewer than five thousand suicides in Rome last year. An Italian paper supplements this by saying that per cent, of these spicides were boys and girls under twenty years of age. The explanation offered for this shocking state of affairs is that the horribly obseene and blasphemous papers and pamphlets which an anti Papal govern-ment and an anti Christian municipality allows to be freely circulated have corrupted the Roman youth to such an extent that they are worn out with vice before they reach manhood, and be leving in no hereafter, they seek relief in death.

Commenting on the above shocking results of war on religion, the Lamp

(Anglican) says: Several months ago we quoted from official documents to show that similiar results were taking place in France owing to the same causes. 'Oar houses of correction are gorged with boys and girls;" the young criminals spring up like weeds between the cracks of the pavement;" "our prisons are crowded and too small;" and yet certain of our eading Church periodicals continue to show very plainly that they have more sympathy with the anti-Christian governments of Italy and France than they entertain for the Roman curia and the Holy Father of Christendom. If only our Protestantism would commit the anti-Christian

A WOMAN'S WAY

THE PATHETIC STORY OF A WOMAN WHO LOVED TOO WELL. With considerable difficulty Lewis Ivers persuaded Annie Dokson to marry him. If she had loved him less ne never would have succeeded. Nor does the fact that she loved him dearly prove that his pleading was unnecessary. There is a type of wo man who sets out in life with her mind nade up to marriage in the abstract, marriage to almost any one rather than to no one. There is another type whose love annihilates doubt and hesitation, who flies to her lover when he appears like the approved heroing the last chapter. But there is a third type of which the romancers are less cognizant—the woman who has no de sire whatever to marry, and in whom even strong affection does not over-come her repugnance to merging her identity in one whom she instinctively feels will be her master as well as he

Of the last named was Annie, not from independence nor strong-minded ness, for she was the least self assertive of beings, hat because she was thus by nature bent. Lew Ivers—all tive his acquaintance called him Lew-had all the traits that Annie lacked. He was brown-eyed; her eyes were dark blue, as soft as his were flashing. He was full of talk and laughter: she was quiet, and laughed inwardly more often than audibly. He made acquaintances, whom he called friends, wherever he went; she cared for but few, and rarely added a new friend to the old ones, but these few were door to her, as she to them, beyond the need of

naming.
So all the traits that Annie lacked, Lew had. But when one went to turn the statement about, Lew came out less well, for not all the virtues that Annie went, for not all the virtues that Armie had, Lew possessed. In the matter of unselfishness, for instance, in a capa city for entire devotion, in sweetness of temper and in patience Annie was publishing law arely are all law arely rich, while Lew - well Lew rarely thought of other people except as accessories, and he was far too jovial abroad to be always amiable at home, while patience is less a virtue in a woman than it is her business.

"And so they were married," as the

story books say, ending at the begin

ning. As if to atone for her reluctance to e a wife, Annie became a rapturously happy one. She threw all her singleof heart, all her strength of love and devotion, into the scale to weight it on the affi-mative side of the question as to whether marriage is a success and marriage, plus these qualities the bride, could not be a failure. Lew was so pleasant, so droll, so easy going, that housekeeping was a pastime, the most difficult of its tasks light—at first.

Annie surprised herself by learning to laugh at nothing, even by making her own jests as she made her own bread, by singing as she ran out and in and up and down. She had been rather a demure little creature, but she was expanding into liveliness under the the inspiration of Lew's merriment. Content had taught her heretofore, now active happiness was arousing her into activity of wit as well as hands.

The first quarter of a year went thus winged like Mercury who brings the messages of the gods. Then the days moved slower; Annie wendered if the mestic cares which had been so easy

could be tiring her. Lew began to go out more—without her, but Annie persuaded herself that she was glad that he could enjoy himself—and she was so happily kept at home! She could not quite persuade herself that she liked to have him find fault with small things when he was with her, and this he did. However, ske accomplished the next best delusion—she persuaded herself that she was invariably in the wrong, which com-

forts a truly weminly woman.

The baby that was born died. Lew mself from the fatigue of the combat, was very kind, then. He was atten hen the door opened behind him; and tive to the poor little mother, who tive to the poor little mother, who barely lived herself, and he told her not to grieve; that if the baby had lived it would have come discordantly into their duet of happiness.

"Ah, you don't mean that, dear! It is good of you, but you don't mean it. I grieve for your bitter disappointment in the less of your son. I am more

in the loss of your son. I am more sorry for you than myself, poor Lew!' Annie cried.

"You needn't be then!" Law declared fervently. "I was ready enough to accept the baby, but I am just as ready to go on without one. Truly, Annie, I can't mourn deeply for a young person whom I did not know. you fret about me, little girl? Now when I feared you were going—that was

Aunie tried to smile, but it was a wan failure. He was good to try to comfort her, but this was not the way o do it. Rather the heartache for him than to know he was outside her grief. For Lew prided himself on his candor, and his words rang sincerely. They fell on her empty, disappointed heart almost as if some one had struck a blow at the tiny face which had slipped away from her when she had so long counted on pressing it to that empty

heart. Then she instantly reproached her self. A mother was a mother from the first hour's thought of the child-nay, from her childhood, when she held her dolls and planned the names of her future children. But a man was dif ferent. Paternity had to be practiced to be perfected. Men were not usually interested profoundly in their offspring until their intelligence dawned; even Annie had discovered that, most of all things, the average man likes to be entertained. So she tried to rest on Lew's expression of the supreme imof her own life, and as the portance of her own life, and as the Mother of mothers hid in her heart the words of her Son, this little mother hid in her heart her longing for the

son who would never speak to her.

It was after this, long enough for
Annie to seem herself again, while she
felt conscious of being altogether an-

never to find anything as I leave it. Why will you always mash potatoes when you know I prefer them baked? Lambagain? Beef is the only mest fit to eat. You were out to-day when I came home; I detest coming in to an expert, however, when the government. empty house. You want me to go out with you? Isn't the day long enough You want me to go out for you to go out in without dragging me about at night? Yes, I am going out, but not to walk-there is some one want to see. Annie, I found a button off this morning. Are you going to be the sort of woman that neglects her mending? Appie, how often must I tell you that I abominate socks that are over-darned. For whom are you saving? When my socks are worn throw them away. I won't stand for pilgrimages with peas in my shoes. Buy a new set of shirts? Not much Do you think I am made of money? You have time; put in new bosems."

Annie listened to the ceaseless flow

complaint, at first making the mis taken effort to explain, to apologize eagerly to promise better, then listen-ing in silence, realizing that it was not a real grievance that Lew was voicing each time, not a distinct and individual error of which she was guilty, but that he was " flading fault" in the literal meaning of the words—seeking for it and so finding it, out of his new atti

when a loving woman discovers this she has traveled far on the road to complete misery. The blindest, the most adherent, must understand that love does not thas express itself. She s conscious of the mute pleading of her sorrowini eyes for mercy, and not receiving it, she knows that she is not loved, and to deprive the Annies of this world of love is taking from them

the oxygen of the air they breathe.

If Annie had had a temper, if she
had ever retorted with sharp strength to her husband's reproaches, perhaps they would have ceased. There is a temper that is exasperated by meek-ness, that is infuriated by kicking something soft and yielding.

breaketh wrath." "A mild answer breaketh wrath," says Solomon, but it is not always true, for the mildness of the victim of a bad temper emphasizes the wrong of the wrathful, and it is not soothing to the disposition to know one's self in the wrong.

"I'm truly sorry that you don't like it; I try to please you, Lew," little Annie said each time, and because he knew that this was true Lew grumbled more and oftener. The little wife, growing thinner, with pathetic patience deeper engraved on her worn face, tried to smile at the man, who still gay and debennair among his acquaint ances, was fast becoming a nagging brute at home. His wife's silent, un complaining pathos irritated him; he worked himself up into the daily furies of fault unding to drown the voice of self-reproach, to numb the pangs of conscience as he looked at her.

In the meantime the little house was the model of the neighborhood, spotlessly clean, perfectly in order—no other child had come to disturb that rder, nor to fill the lonely woman's beart-it was also the headquarters for cooking recipes at once the desire and the despair of the housewives of Applie's acquaintance. No one, not her nearest and dearest friend, ever heard a syll-able from Annie that should reveal the tragedy of her humdrum life, but women are quick to read one another, and the merest acquaintance knew that little Mrs. Ivers was miserable. There were some who said that "It was a shame for such a charming, entertaining, merry, big hearted creature as Lew Ivers to be tied to that dull, lifeless woman. But there were others who guessed that Lew's charm was left at his door, kept in his yard, like his bicycle, to be taken and to take him abroad, and they condemned him. It cost him friends, and the day came when he needed friends.

For when the mainspring of a life is broken, it may run on for a time-the Annie died. The priest who knew her heart, knew her sanctity, knew her serrow, her patience under a burden more wearing than the wife of many an actual criminal bears, looked on her, dead, with infinite pity, and a certain triumph.

"This time she has answered his reproaches, and at last he will listen!'

He was quite right. Lew was be wildered by the havor in his home that Annie wrought with her folded, waxen hands. He had never read Coventry Patmore, but he thought it "was not like her great and gracious ways to leave him thus." He was lost, he'pless and worse, he was overwhelmed with a contrition, imperfect enough since it had its roots in selfishness, but

still contrition for his cruelty.

Not a corner, not an object in the house that did not cry aloud to him declaring her devotion. needed her; before he had her, he buried her he had seen how her patience, her goodness had borne him, wrought for him, but he saw it in the midst of despair, as a man buried under an earthquake looks back at the light. The woman who had Annie's playmate, schoolmate, life-long friend, stood long and tearlessly look ing down into the casket. She had put a palm branch into Annie's hand, but had strewn her pillow with white

rosebuds.
"I'm glad you have won the palm, dear," she whispered. "He was not worth it, but it earned you the palm at last. Curious," she thought, straightening herself as she prepared to go "Unkindness, cruelty, selfishness neglect, but made her more faithful Depth against shallowness, nobility opposed to meanness, the rich nature lavished on the poor one-it's the old story: A woman's way!" - Marion

Spend the time of such dull and dry prayer in saying to God such things as these: "O my God, I love Thee, O my God, I offer my mind and body to Taee; other and less strong self, that Lew fell into the habit of constant fault-finding.

"Did you move that chair? Well, I

"Did you move that chair? Well, I

THE EVANGELINE OF REALITY.

The Chicago New World Everybody knows the story of Evan-eline, as told by Longfellow. Many, to, know the story of her people. he famous American poet himself ves us glimpses of their history, but arkman and Bancroft do better still. e of Evangeline which the post does the stump of the tall oak which once by give us, and which are more pathic than the denouement furnished by im. The real is often more tragic oak which stands within the church han the imaginary, only there is no agiclan present to throw over it the carried away by tourist as souvenirs of lamor of poetry and romance. As one Evangeline first saw the light of heaven n the northern harbor of Grand Pre, and who has also stood on the banks of he languid Teche, where the old town St. Martinsville dreams amid the illness that lies upon "the Eden of ouisiana," perhaps I may claim to peak from knowledge of things seen id heard.

The expulsion of the Acadians of Canada was an act of consummate cruelty and injustice that has no parallel in history. "Wives were torn from their husbands, and mothers too late saw their children left on land extend ing their arms in wildest entreaties." Evangeline Bellefontaine (whose real name was Emmeline Labiche), just name was Limietine Labene, just seventeen years of age and the pride of the village, was slilinged to Gabriel Lajeunesse (Louis Arceneau), the son of Basil the blacksmith. Longfellow thus describes Evangeline :

Fair was she to behold, that maiden of seventeen summers,
Back were her eyes as the berry that grows on
the thorn by the wayside.
Black, yet how softly they gleamed beneath
the brown shade of her tresses!
Sweet was her breath as the breath of kine
that feed in the meadows.
When in the harvest heat she bore to the reap
are at noonlide.

ers at noontide. ons of home brewed ale, ah! fair in sooth was the maiden.

was the maiden c was she when, on Sunday morn, while the bell from its turret tied with holy sounds the air, as the triest with his hysop iles the congregation, and scatters bless-age upon them ings upon them
we the long street she passed with her chap
let of beads and her missal
saring her Norman cap and kirtle of blue,
and the earrings,
ught in the olden time from France, and
since as a heliton

since, as an heirlocm, oded down from mother to child, through long generations, celestial brightness—a more etherea on her face and encircled her form, when, after confession, eward screenly she walked with God's benediction upon her, n she had passed it seemed like the ceas-

She and Gabriel were carried away on separate ships. The efforts of Evangeline, accompanied by Father from death, strength comes from weak Felician (Father Felix Palm,) her friend and father confessor, to find the whereabouts of her flance, their wanderings from town to town and through the wilderness to Louisiana, is a story that touches the heart as no other

ever could.

It was the latter part of a very cold winter that I visited the land of the live oak, jasmine and magnolia for the first time. When I left my northern home the whole face of nature was locked in fetters of ice and snow, but as I journeyed southward indications of verdure graw more perceptible and when I reached the Gulf of Mexico the buds had burst forth and the flowers were abloom with all their glorion beauty and fragrance. All th beauties of a perfect morning in that matchless clime were abroad when I took the boat at New Orleans for the habitat of Evangeline at the old town of St Martinsville, on Bayon Teche. From the deck of the steamer, as she majestically moved down the bayon, a scene of rare beauty was witnessed, the bright rays of the sun glinting through tropical foliage and casing shadows tropical of wonderful beauty upon the water, the hedge fences of wild roses, abloom pink and white blossom. plantations of rice and sugar that lay upon either side of the bayou and the beautiful residences with their wide only mechanism that will run under verandas, which were so close to each those conditions — but not forever. other as to appear as the steamer glided along to be a continuous vil lage, the atmosphere surcharged with the sweet, pungent odor of the jasmine and magnolia, charmed my senses with inexpressible delight.

The twilight of this region is very brief, and the moon was rising above the moss-covered trees as we approach ed the quaint old town. As the orb of night majestically arose in a faultless sky and gilded the cross of the little Catholic church with a splendor all its own, I was filled with mute wonder at beauties felt, but neither questioned nor understood, and for the moment I imagined that I was in another world, it seemed so strange, so beautiful, so

right. The ancient live oak known as 'Evangeline's tree, upon which was fastened a shrine of the Blessed Mother, threw its vivid outline upon the surface of the Teche and was perfectly mirrored in its moonlit waters. As I gazed upon the sleeping town which the Acadians of Louisiana have built, my thoughts went back to the village of Grand Pre, Weymouth, Nova Scotia, which I had visited years ago, and it seemed to me that one was a reproduction of the other.

From the Acadians themselves I learned the true story of Evangeline, about whose life and character Longfellow has written so beautifully, but strangely enough from the latter part of whose career he has entirely de parted, leaving untold the most path the poet's version of her life was that when she arrived at the old town

in Louisiana, where Gabriel and his family had taken refuge that he had gone to the Far West, and after seek ing him for years without avail, she had become a Sister of Mercy, and finally found him in old age, dying at a Philadelphia alms-house. This is no true. She was never a Sister of Neither faded nor old was she when her long journey from Grand Pre to St. Martinsville ended in a disap-pointment unspeakably more bitter than death.

Believing that they were separated forever, the Gabriel of her love had married another. Her reason was de-

than a year the spirit of Ermeline Educational. Labiche was summoned by the heavenly marriage bells to meet the bridegroom

of the forsaken. She was laid to rest by a little band of exiles in the Cath-

olic graveyard, and the same noble priest who had shielded her in girlhood blessed her lowly grave. The only trace to day of her grave is a slight

depression in the earth; nothing but

carried away by tourist as souvenirs of

Gabriel, I was told, after Evangeline's

arrival, left for the interior of the state and never returned, but his des cendants, the Arcenas, are living in the

parish of St. Martin to-day. The number of Acadians in Nova Scotia before the expulsion was 17,000 and

the number who returned after the

amnesty in 1774 was 2,000. Present number of Acadians in Canada 130,000

and the present number in Louisi.na

As the historical story of Napoleon's

career from the Isle of Corsica, where he was born, to the Isle of St. Helena,

where he closed his eyes in death, is

the most thrilling in the annals of the

world, so is the historical story of

Evangeline from the little Acadian

village of Grand Pre in Nova Spetia,

southern hamlet of St. Martinsville La., where she died, the saddest and the sweetest. Neither of these stories,

which are so dissimilar in character,

ever lose their interest, but on the contrary, as the years roll on, constant

ly challenge the admiration of the world.

WHY DOUBT?

THE EARTH ITSELF IS CONSTANTLY FURNISHING PROOFS OF THE RESUR-

Why are there any doubters in the

resurrection of our bodies from the dead? We look in March on the leaf

less trees: in May they are alive with leaf and bud and bloom. We put the

hard, small seed of corn into the hard,

dark ground; that seed springs up into beauty and fragrant life; we grind the wheat in the mill and the flour is made

flour and we eat it and grow strong.

All about us, in many ways of our ordinary every-day existence, life comes

ness, and we prove, over and over again, the gain that comes through

Why, then, should it even appear to

us strange, let alone incredible, that our bodies shall rise again? Has the

God who gives life to the tiny seed,

the frost-bound branches the snow-clad

to make of that clay-cold body a ma-

where she was born, to the sunny

Neither of these stories,

JOSEPH W. FOWLER.

their visit.

is 84 000

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estic and glorious body, forever free

from pain or loss?

Why, too, should we not meet again, and talk again and abide in holy love forever? What, after all, is death but a curtain behind which our friends are waiting for us to come? We part here. while living; one goes to Alaska, another to Australia; the seas, the rivers, the oceans divide us but love abides. Well, the river of death may separate us, the unknown paths of another world than this may be trodden by those we love; but as on earth we write, we pray, we love, though absent

by many miles from one another, so we may pray and love, and meet in God, though sundered by death's power.
"One never loses," said St. Augustine, "one never loses those whom one loves in Him Whom we can never lose."

The Lord watches ever all of " The Lord watches over all of us. That child, that parent, that friend, whom He takes from us, shall wa gradge them to Him Who loves them best? Shall we act as though all was lost, and life was blasted, because one we love has gone to Him Who should be our first and truest love? By and by, it will be "face to face" for us; not who are His own .- Sacrea Heart Raview.

Sometimes it so bappens that both the imagination and the reason seem to be paralyzed, so that after faithfully trying to go on with our meditation for a little while, the soul finds itself so dull and stupid as to be able to imagine cr reason upon nothing. Let her not be discouraged. Let her make simple earth, less power to raise the dead, and acts of the will, however hard they may



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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa. June 13th, 1905.

fir. 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 satisfaction that it is directed with intelligence and ability, and, above all, that it is insued with a strong Catholic spirit. It strenusly defends Catholic spirit, it is the same time to the satisfaction of the strong of the strong that it is the same time tromoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and influence reaches more Catholic himse influence reaches more Catholic himse influence reaches more Catholic himse influence carnessly recommend it to Caho it families. With my blessing on your work and best wishes for its continued success.

Yours very sincerely in Christ.

DONATUS, Archibishop of Echesus,
Apostolic Delegate. Mr. Thomas Coffey :

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

Mr. Thomas Coffey : Dear Sir: For some time past I have read your estimable paper, The Catholic Record, and congratulate you then the manner in which it is published. Its matter and form are both good; and a truy Catholic spirit beryades the whole. Therefore, with pleasure, I can recommend it to the faithful diesing you and wishing you success believe me to remain.

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

LONDON, SATURDAY, MAY 16, 1908.

UNIVERSITY HISTORY.

In the University of Toronto there is teaching against which we respectfully and earnestly protest. We allude most especially to one of the professors or lecturers connected with mediaeval and modern history. It was only the other | ian calendar is only 22.38 seconds as | in the communion of one species. We day that the case was mentioned to us, or we should have referred to it before. We regret this point, for we should have had more data. We have, however, plenty for our purpose. One of the professors or lecturers, after sketch ing the life of Pope Alexander VI., observed : " This is the man Catholics believe to be infallible." From this remark we find no difficulty in supplying the preface. We have not the lec ture, nor was any more given to us, so that we cannot enter into its merits or demerits. The conclusion is before us. an insulting, illogical and unprofessional conclusion. Is there any reason that the few Catholics who attend should have to sit quietly by listening to the uncalled for sneer of a young man whose little learning has made him regardless of the feelings of others? If it turns against the Irish it is especi There is no connection between his over colored premises and the conclus- correspondent to our former criticism. ion we have quoted. Catholics are not going to ask this or any other professor a silk dress to St. Bridget in the University of Toronto what to might serve the Weekly Globe believe. Belief in papal infallibility is for wit-but it is neither wit, myth or a matter of principle with Catholics, history. The next version of this story and receives no shock from the per ticular case of Alexander VI. prei- ing in vulgarity, even at the expense advance expressly approved by author ently. In the meantime, we wish this of Catholic saints; nor is there any ity, very serious reasons are evident lecturer to understand that he has mis- necessity to contradict such folly. Our for using only the one species, and that taken his calling. He is in a public friend will please write us again and the species of the Bread. The danger institution which boasts of its non- say how much she knows about St. of spilling the precious Blood in distrisectarian character. He has to Bridget, the patroness of Ireland. St. buting to many; the aversion people right to pass remarks which bear Bridget or Bride is known as the have for wire, and the difficulty upon the religious belief of any of his students. By doing so ligious, receiving the habit from a ing sufficient quantity; and the danger he shows himself unfit and unreliable as nephew of St. Patrick. As soon as we of infection. It is not practical in historian and still more as professor. This does not allude to his historical views, which we have no doubt are biased by his limited researches. Our favored servants of God, whose sancobjection is made not only on behalf of tity was the admiration not of Ireland Catholic students : it is made with special reason on behalf of others. If the University of Toronto is to do the great work of breaking down prejudice and cementing more closely the ele ments of society, this kind of teaching must change. We do not want to perpetuate the prejudiced points of history, nor do we see that good is accomplished by professors enabling non - Catholic students to taunt their Catholic companions afterwards. We do not want such history, for it is rot history, taught the youth of this country. Nor do we want any lecturer to assume the role of theologian and cast a sneer upon any Catholic doctrine. They do not understand our doctrine : they despise it. We do not mind that ; but we

In regard to the historical point itself, viz., the life of Pope Alexander VI., a quotation from Brownson is, unless we go too far, the most appropriate we can present : "We do not pretend that the Popes are personally impeccable nor that every Pope has been a

use their public position to display their

ignorant bigotry.

saint; but we have yet to see full evidence that any one of them during his pontificate has been a very bad man. Nearly all we read against some few of them is mere calumny, invented by men whose projects they had thwarted, or by party, political or sectarian spite and vindictiveness. We are slow to believe anything against a single Pope, and we have little doubt that even Alexander VI., after he became Pope, would be found, if the truth were known, to be, even as a man, worthy of our respect." There are two phases in his life, the life of the individual and that of the Pope, which carried out, on the chair of St. Peter, the policy inaugur ated by his predecessors, and preserved in its integrity the deposit of faith and ecclesiastical discipline. Alexander's moral character during his pon tificate was irreproachatle, and his administration able and vigorous.

ANSWERS.

Our first correspondent wishes to snow the name of the Pope who corrected the calendar. Our year was first corrected, in a limited way, by every fourth year, known as leap year. The error of the Julian year was in giving 365 1 4 days to a year, which is about eleven minutes too much. In 1582 this error amounted to about twelve days. To correct this error Pope Gregory XIII. ordered Oct. 5, 1582, to be called Oct. 15th. To provide against the future the Pope in stituted that all centurial years which are not multiples of 400 should contain only 365 days and should not be leap years. Thus the year 1600 was a leap year, but not 1700 or 1800; in fact the next centurial leap year will be in 2000. This is the Gregorian calendar. It reconciles the civil and solar years with so much accuracy that it will take 3,866 years before the not pride himself, because we freely difference will amount to a day. The

calendar. Our second correspondent sends us an extract taken from The Weekly Globe and Canada Farmer, touching the origin of the supposed custom of went into this question about two or ation to which we refer first appeared it in almost the same words in a Charlottetown paper, and now The Globe is peddling the wooden nutmeg among the farmers. Protestant journals are very fond of bringing things Catholic into ridicule. Any joke that will encouraged - regarded as legitimate. ally welcome. We refer our young The idea of St. Patrick giving will be that St. Patrick gave St. alone but of those parts of Europe where Irish colonies flourished. Her power of miracles was ever exercised benefit of the poor. References of commonplace intimacy between the zealous apostle of Ireland and the pure patroness, St. Bridget, are to be resented rather than answered.

Another correspondent wishes to know whether there is a general rule governing the appointments, duties and privileges of church wardens. We know of no general provision in ecclesiastical law for the office at all. The term is more Anglican than Catholic. If by it our correspondent means truscorresponds closely to the Church find in its measured rythm the con-Wardens. We are not conversant with any other mode of appointment than that of being named by the bishop or the pastor. Their duties are not very onerous, nor are their privileges more than nominal.

Really our friends are under the impression we are at examination. Here are five questions, enough to give a remember that there is as much under man a degree. (1) Give one text each fragment as is hid under the (from the Donay) mentioning Purga- whole. Of the substance that is there, tory. The word Purgatory, like many other terms, is of later origin than the that is broken; and He who is the New Testament. The doctrine is Signified is not thereby diminished as clearly taught. We give two: " I say unto you, that every idle word that presses the doctrine of the Church, and men shall speak, they shall render an account for it on the Day of Judgment. He that shall speak against the Holy Ghost it shall not be forgiven him and entire under each portion. neither in this world, nor the world to come." (St. Matt. xii.) "The fire shall try every man's work of what sort it is. If any man's work burn he shall suffer loss; but he himself shall be saved yet so as by fire." (i Cor. iii)

(2) One command to invoke the saints. We respectfully hope ou- .x aminer is not setting any catch ques tion. A command may be either formal or implied. We acknowledge that there is no formal command to invoke the saints, but the doctrine is as clearly taught in the New Testament as it is stated in the Apostles' Creed: "I believe in the Communion of saints. Julius Casar. He added a day to "Another a gel came and stood before the altar having a golden censer; and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar which is before the throne of God."

(3) One single instance where a sin ner ever confessed his sins to an apostle with an apostle's approbation. We do not like the way that question is put. The idea of any one confessing to an apostle with the apostle's disapprobation is absurd. We read in the Acts of the Apostles, ch. xix: "Many of them that believed came confessing and declaring their deeds. "

(4) One single command to deny the

cup to the laity. Our examiner need admit that the New Testament contains difference between the average civil no command upon the subject. We year and the solar year in the Gregor- with pleasure justify the Latin Church against 11 mirutes in the Julian first call our examiner's attention to the fact that our Lord whilst He established the sacraments left the details of administration to be arranged by His Church. One of the most important of these details was the giving of Communion. Now there is no command in the New ladies proposing in leap year. We Testament that communion in both species is required of the laity. It canthree months ago. The vulgar explan. not be gathered either from the prom ise of the Blessed Eucharist as given in The Mail and Empire, then we saw in the sixth chapter of St. John, nor from the words of institution. Th command was that we are to eat Christ's Flesh and drink His Blood. If, therefore, this twofold end is obtained by communion of one kind the commandment is fulfilled. In the early throw the laugh upon the Church is Church this practice was common. Frequently the faithful took the conse crated Bread home with them to com municate. Tertullian, St. Basil and others relate this custom, referring always to the Bread alone. Even public communion was allowable under on species as mentioned by St. Leo. In the Mass of the Pre-sanctified we have communion under one kind. Although the communion under one kind was not sonal qualities of the Pontiff holding Bridget a Waterbury watch. There introduced suddenly by some ccuncil the office. We may come to the par- is nothing gained by journals indulg or pontiff, but was rather a gradual Wonder-Worker. She became a re- in several parts of the world of obtainhear again from the east we shall be these times when so great numbers aphappy to go into the subject. St. proach the boly table. Since our Bridget was one of the most highly Blessed Lord is whole and entire nide each species the faithful in receiving Communion are not deprived of an right or privilege or grace. They are united as closely to the Divine Food and are as abundantly enriched with for the testimony of virtue and the the Giver's presence, love and union as it they received under both kinds They receive Christ whole and entire. (5) What does the priest break when

he breaks the consecrated wa'er? Our examiner is very inconsiderate in the language he employs, unnecessarily and inexcusably discourteous. We suppose that when he uses the word wafer," he means "Bread" or "Host," and that he alludes to the ceremony immediately after the Pater any kind is not good; it dissipates the Noster in the Mass when a celebrant breaks the Sacred Host in two, and then breaking a small portion from one of the divisions deposits it in the cannot without protest allow them to tees, the appointment, duties and chalice. We recommend to our exprivileges are determined by local aminer a study of the beautiful hymn of legislation and consuctude. In the St. Thomas of Aquin, known as the Province of Quebec there is the Lauda Sion, from the first two words fabrique as also in France. This with which the hymn begins. He will cision and solemnity for which St. Thomas had such wonderful talent.

the receiver, nor broken, nor divided: He is taken whole. And when the Sacrament is broken, waver not! but there is no division : it is but the sign to state or as to stature." This exshows that the celebrant in this act divides only the species. When the division is terminated our Lord is whole

A NEW ANGLICAN HYMN BOOK The Arglicans are scarcely ever free from trouble. Either Rome is whispering through the cracks in the fence of else Evangelicalism is on the other side leading away others. Too much lay influence, no real chair of authority, no fixed standard of doctrine, Anglicanism presents a picture which, though it may arouse our pity, cannot command our respect. The latest phase is a new hymn book which promises to cause about as much flutter as the celebrated tracts for the times. This hymnal is either too pronounced or too previous. It was issued by the Oxford University Press, but is not for sale. It has been sent to the clergymen and some laymen for ex mination, which has called forth considerable adverse criticism. Time French Canadian Catholic of our time will tell whether it will be adopted, or whether it will be confined to the use of ritualistic doctrine and devotion. from the last named class to represent Its Roman tendencies and its Reman that country at the coming celebration, origin, borrowing, as it does, hymns it will be more than awkward. Indeed, from our Missal and Breviary, render it most objectionable to the evangelical portion of Anglicans. It has been the occasion of several pamphlets against Ritualism in general. Notwithstanding the vigilance and zeal with which the Hon. S. H. Blake marshals his forces, Ritualism is spreading in this country. True, the Ritualists are somewhat ely. They may go in for the processional cross; but when the Bishop visits the Church it is quietly left behind the door. Their hymns are music to the ear and honey to the mouth, for their metre rups in sweet rhythm and polished verse. But they are gall and bitterness to the Low Church heart, for the worm of Roman doctrine lies concealed in their aptly measured strain. Transubstantlation and the worship of material things, salvation by human works, and, worst of all, Mariolatry, are taught to surpliced choirs in sweet cadence and organ tone. The bench of Bishops should see to it : the theological laymen must renew their strength. The term "altar," Mr. Blake told the reporter, was used twelve times although it had been completely expunged from the original Book of Common Prayer about three bundred and fifty years ago. Poor Anglican Church : it needs to pray for the peace of Jerusalem. A new hymn

MARION CRAWFORD.

book and afraid to adopt it.

We have received a note from an esteemed correspondent asking us to write a small article upon Marion Crawford. Any criticism we might be inclined to make would be from a religious standpoint. Even here it is not right that we should be censorious, for the majority of this author's works are novels. And from romances we do not expect authoritative history, although we would reasonably complain if facts were distorted. We may not agree with some of the pictures drawn by this skilful artist. This is more a natter of opinion than of adverse criticism. Indeed, in all Marion Crawford's works-and numerous they are-there is very little we can find fault with. and nothing, so far as we know, which we can condemn. With books of an indifferent class, such as historical works, romances and others not treat ing upon matters of faith the Church limits herself to simple disapproval, and does not require positive approbation. The Church can only be interested in works of fiction in so far as any of them falsify faith or corrupt morals. We are asked by our correspondent whether the Church approves of Marion Crawford's works. Our answer is No. That by no means implies that the Church disapproves of them. It is the natural stand taken by the Church towards much of our reading matter. Excessive novel reading of mind too much, it turns us from that readiness for spiritural reading, and it weakens the highest energies of our soul. Even novels of as high class as those of Marion Crawford's should be need sparingly. We should be ever so much better and happier if we read more spiritual works occasionally.

Everything in prayer should be done with the greatest calmness, stillness, peace and tranquillity possible. The loss of that interior calmness, disturbs the Blood is drink; yet Christ is whole under each species. He is not cut by

THE QUEBEC CELEBRATION.

One of our most prominent and respected subscribers has written us in regard to the coming celebration in the ancient capital, commemorative of its oundation. He wishes to know if it is intended to have a representative from the French Government invited to be present during the festivities. We regret we cannot give our friend any information upon this point at present. The subject, however, is worthy of serious consideration by those in whose hands has been placed the management of the important functions now near at hand. If we take a glarce at the old days of Quebec's foundation, we find that the men engaged in that great undertaking were of the noblest character, and reflected high honor on their country. They were Catholics worthy of the name. They loved and practiced their faith with a devotion which has served to make their memory a treasure by the French people all over the world. The Cathoics of to day are of the same mould, chivalrous to a degree, intensely fond of the land of their forefathers, which in no wise abates their loyalty to Canada; and they are, likewise, in tersely Catholic, loving children of the Church, ever ready to guard its honor as they would the apple of their eye. There is a long span between the and the Catholic of official France. It we are to have a visitor it will not be far removed from an out rage. There can be no community of feeling between the French Canadian Catholics and the Frenchmen with the stamp of Combes and Clemenceau writ large upon them. In a word, official, infidei France and Catholic Canadian France are as far apart as the poles, and if we are to have a man or men amongst us representing the infidel and Freemason cult, the thorough going French Canadian Catholics, worthy sons of the chivalrous French Canadians of old, will undoubtedly look askance at the new comer. It would be wise were those who have this matter in hand to arrange matters in such a way that a distinguished clergyman or a distin guished Catholic layman, or both, should be sent to take part in the Quebec celebration. It cannot be wondered at if representatives of fficial France will be coldly received. Tney may take part in the festivities, make speeches, and so on, but they will be far removed from a hearty welcome on the part of the French Canadians in Catholic Quebec.

Since writing the above we have received a communication on this subject from a distirguished Catholic residing in the city of Onebec. We publish it with much pleasure.

A GOOD APPOINTMENT.

Announcement has been made of the appointment of Hon. F. R. Latchford. K. C., Ottawa, Commissioner of Public Works and afterwards Attorney Gen. eral in the Ross Government, from | man with the thirst upon him, a thirst 1899 to 1905, to the Ontario High Court | which he fancies cannot be overcome We have reason in Canada to be proud of our judiciary. Men well | that he is promoting the same condiversed in legal lore and of unquestion- tion in the system of his friend. There able rectitude have been honored with positions in our law courts. Seldom | possessed to break the habit, because indeed has a mistake been made. A few it has brought him untold suffer years ago Mr. Justice Anglin was ing and oftentimes disgrace, and appointed High Court Judge. Later | yet he would deliberately drag his on the Hon. Charles Fitzpatrick was neighbor into the same whirlpool of promoted to the Chief Justiceship of ungovernable passion for intoxicants, the Supreme Court, and now we have Then we have another class, and their the Hon. F. R. Latchford named as Lame is legion: the young men who Judge of the High Court of Ontario. The | will gather where the poison bottles first two bave made a record for them- stand forth in all the glory of gaudy selves as men who have reflected honor labels, treat each other until they be upon the legal profession, because of come completely befuddled, and wend their talents, their dignity of character. | their way to their homes with a vile and their conscientious discharge of smelling cigar in their mouths, with the duties of their office. That Mr. Justice Latchford will take rank with the gentlemen named, those who know him will entertain a firm conviction. We take pride in giving our meed of praise to Catholics anti - treating league has been of this character when they are called npon to occupy high places. The stamp of worth is upon them, and public confidence is theirs. We have known our new judge for a long space of time, and always felt that some day he would reach the first round of the ladder of prominence in the judicial life of our country. We send him our congratulations, and we also extend to the Government a measure of commendation for having selected from the bar, to occupy a position in the High Court, a gentle- give them an opportunity to take high man whose life had been spotless in the political arena, whose career as a barrister richly entitled him to a place in the front rank, and whose trustworthiness and independence of character have always been noted characteristics. Irish Catholics especially have reason to be pleased that another of their number has been added another of their number has been added to the role of the distinguished men of pathy may not make lighter.

the country. May he be given length of years to enjoy his new and richly deserved honor.

A TYPE OF THE FALLEN SET.

American papers tell us that one Maoney, of Philadelphia, who has pinned to his name a marketable title picked up in some European curiosity shop, thinks there will be no difficulty in the way of his daughter's contracting a second marriage while her first husband is living. Archbishop Ryan, we are informed, is of a different opinion. The fair Helen will have to be content with one husband. All the millions of the pompous Maloney will make no difference in the matter. This circumstance prompts the Catholic editor of the True Voice to write that Helen had better go slowly, even if she did set the record of a rapid pace of acquiring husbands. But who, may we ask, is this person Maloney? Is he one of the strayed sheep? It number us somewhat to see such a name-z good old Irish one - mixed up in a transaction that will bring the blush of shame to all Irishmen. But we need not worry very much. Every flock of sheep has a black member. We are rather proud of our countrymen in the United States. The vast majority glory in their faith, are proud of the old land, are loyal to the new, and are amongst its best and most distinguished citizens. The exceptions are bred in the scrapi gs of the political dump heap. They are adepts in the lowest type of political scheming. Boodlers, grafters, are they, with pockets bulg ing with rolls of greenbacks acquired in a questionable manner. Popular are they at times-popular enough to be advanced to a high political sphere. They are with the boys for the sake of the boys' votes. They can puff cigare and swear to order, tell stories that bring the blush of shame to manly cheeks, consume an indefinite number of cocktails in the twenty four hours. make speeches that denote the vacant mind, and indulge in low tricks that rasp the conscience. When the wealth is acquired then comes the giddy whirl of society-that society that glories in little else than wealth - and never bothers with God, nor patriotism, nor honor, nor Christian charity. They are the world's darlings. But the time will come when remorse will eat its way into the inmost recesses of their hearts, if they retain even the smallest particle of the characteristics of the Irish race—a race upon which is stamped the might of moral beauty. Maloney! Maloney! may God forgive you. The blackness of your backsliding is a shame and a reproach. Your number is small. May it grow

A BAD HABIT.

The average man about town, young

and old, who feels he should have a glass of whiskey or a glass of beer, looks about him to find an acquaintance w om he would wish to invite into the bar-room to partake of his hospitality Let us see how this works out. The save by an alcoholic gulp, never are times when he would give all he little sense in their heads, and the capital stock earned in the shop materially diminished. We are led to make these remarks upon reading an article telling us that an founded among the French Catholic young men of Marquette, Mich. This new organization, we are told, has a charter membership of thirty three, who have signed the pledge. Here it a chance for our workers throughout the Dominion to initiate a movement that will bring them within the ranks of those who are laying the foundation stone of honor and success in the future-it will bring joy to their faithful, hard working priests-it will rank as citizens-they will be the pride of their fathers and mothers and sisters and the home will be brightened and made happy. The treating habit is a curse. As a beginning, give it up, and let the next step be total abstin-

ence.

en length richly de-

EN SET.

it one Maas pinned de picked sity shop, ilty in the

tracting a it husband n, we are tion. The ntent with ons of the make no This cirolic editor that Helen if she did ace of aco, may we oney ? Is It ruffles

a name-a t up in a he blush of it we need ry flock of . We are men in the ority glory of the old w, and are stinguished re bred in tical dump the lowest Boodlers, skets bulg.

is acquired Popular are ngh to be cal sphere. the sake of puff cigare stories that to manly ite number four hours. the vacant tricks that the wealth giddy whirl t glories in and never riotism, nor ity. They But the rse will eat

recesses of n even the aracteristics on which is ral beauty. y God for-I your backa reproseb. lay it grow

town, young ould have a f beer, looks equaintance ite into the hospitality. s out. The im, a thirst e overcome ever thinks same condiiend. There give all he bit, because told suffergrace, and y drag his whirlpool of intoxicants. ss, and their g men who ison bottles y of gaudy til they bei, and wend with a vileouths, with ds, and the the shop e are led to on reading that an

has been ch Catholie Mich. This told, has & pirty three, ce. Here it throughout a movement in the ranks , foundation ess in the to their

sts-it will o take high ill be the aothers and brightened ating habit , give it up, otal abstinTo the Editor of the CATHOLIC RECORD, THE QUIBEC CELEBRATION.

Mr. Editor,- All Carada is interested in the Quebec celebration, and in a few menths many distinguished visitors by the Church and civic authorities. will be received in a becoming marrer The grand old city is famous for its hospitality and ingenuity in entertaining important guests.

The only circumstance that will

make things unpleasant is the reception of the representative of the infidel government of France. No doubt he will be anxious to meet his country-

men and women.

It would be a graceful act on the part of those in charge of the recep-tion to have at the wharf on his arrival the Sisters in the Province of Quebec who were first robbed and then nished from France by the present government of that country. The good Sisters will offer this representative every kindness and courtesy and would be pleased to give him hospitality dur-

Hon. F. R. LATCHFORD

ately appointed Judge of the High Cour

bors, but rather, with humility of de

meanor, should remind themselves con

else a religious medal. Is there any thing superstitious about this practice

No. It he who wears them is guilty o

ne pleaset of give and nonpleanty dur-ing his stay.

Besides, the representative could learn a few things about freedom and religion and charity that would be usestantly of their short-comings.
I understand that many Catholics wear scapulars about their necks, or ful as d beneficial to the government he

represents. AN OLD SUBSCRIBER. Quebec, May 7, 1908.

Written for the CATHOLIC RECORD

FIRST IMPRESSIONS OF A CONVERT

ascribing a power to them of a super stitious nature he commits as in against the first commandment. But to carry them as badges of some special devo tion, or as stimulants to greater zeal CONTINUED FROM LAST WEFK, and fidelity in religion and morals, i So prevalent and so persistent has een the disdainful attitude of nonworthy. If, however, you take careful Catholics towards the use, by the faitha will discover that many people ful, of the Rosary, or prayer beads, and the use of them is so foreign to their every idea and conception of methods who denounce a scapular, or religious medal, as superstitious, will themselves contrive to avoid walking under a of prayer, that it is somewhat surprisladder, or making the thirteenth at ing to note the readiness with which table, or commencing a journey on Friday; or will seriously consult a average convert adopts them, and thereafter clings to them. And the more so as their universal use is, fortune-teller, which is an abomination in God's sight! (Deut 18 10 12) though powerfully recommended by the Church, not a matter of obligation. I have observed that in many cities there are Catholic hospitals, and I have But let our convert speak for himself. heard it hinted that they are erected I have always been told by my former co-religionists, he said, that to pray is this true? By no means, though the with heads is to make of prayer a accusation may sound very plausible for the purpose of gaining proselytes "mechanical et," having no spirit or life in it—closely allied in principle to at first mention. There are various reasons for their erection, and prin-cipally they are religious ones. No one in his senses, will find fault with "prayer-wheels" of Buddhism, I now know this is not true, but how am I to account for the prevalence of this the idea of the advantage of general or notion, even among unprejudiced non-Catholics,—and there are many such? secular hospitals, for they are a neces e they know nothing about And a want of knowledge of Because

prayers are "mechanicai" and indicate

low type of spiritual devotion. He

e most strenuously objected

his non Catholic friends! And this as

So far as I can judge, there seems to e an absence of a certain religious

be an absence of a certain religious self-conceit among Catholics, and this

is observable even among the most pious and devoted. What is the cause

it? It is because of the constant

reiteration by the clergy of the lesson

that all, even the best, are sinners in

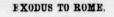
sity, in most instances, and the motive which prompts their establishment is charitable and humane. But there are some considerations which experience any subject, and especially if ac-companied by dislike, gives rise to wrong conjectures and absurd has shown are much more important to Catholics than they appear to be to the mass of Protestars. No criticism is involved in this; it is simply a matter of doctrines, and especially of the administration of the sacraments to the sick and dying. The idea of hospitals conclusions. What, for instance, does the average non-Catholic know of the spiritual meditations that constitute the very essence of the recitation of And small blame to him, for his Church has, as a rule, been so silent is closely cornected with the idea of death. And the idea of death is insepupon the subject of meditation—at any rate as an absolute necessity—that he arably connected in the minds of Cath never suspects that the Catholic supplicant is engaged in much beyond seein how quickly he can "count," or "tell, ence of the priest and his administra tion of certain sacraments. Now it would be folly for anyone to argue that or, as he is prone to contemptuously there is nothing to prevent their being duly dispensed in a general hospital. In many cases, it is admitted, no ob-And what does he know of the beauti ful subjects of the meditations, or the methodical and admirable order stacles have been interposed : but is which the most important events in the life of Jesus Christ and the formation many others, prejudiced physicians an nurses, at whose mercy the dying of Christianity are arrayed for intellipatients lay, have failed to warn them of their approaching end, or lulled them gent and consecutive contemplation? And that, by their aid, the unlearned into their last long asleep with narcot and illiterate as well as the person of good education need not be without his "Gospel in minature" in his pocket? There are other cases, some of which came under the writer's observa But not a thing does he know of this. tion, where Catholic and other patients He only knows that he has often heard were neglected for hours through the night, and left to expire alone and unattended. Other cases again where new born infants, evifrom the lips of presumably competent and conscientious speakers that bead-

dently unable to survive, have been permitted to die unbaptized, by nurses who cared naught for other people's belief in in has no means of knowing that the zeal of those speakers outstripped their wiedge, and that they consequently spoke with assurance, where caution would have been safer, and much more matter of good And then there is the matter of good nursing. No one wishes in conformity with that charity which is "kind," and "thinketh no evil." to dispute that there are, in general hospitals, many splendid nurses, un-But are not some of the rosary prayers a frequent repetition of the same words? They are, but so far from this being an essential fault, it is supported by the common practice of are nurses for revenue only: whose thoughts are less concentrated on the helpless patients in their charge than upon dress, and amusement, or upon this doctor, or that medical student. And how can they hope daily lives. Who of us has not granted some request, at first refused, this because of the earnestness implied by repeated applications? It is also Scriptural. When the disciples of to win such laurels for good and careful nursing as the members of the religious sisterhoods, who have been assigned hospital duty, for life because Christ asked to be taught how to pray was at pains to suggest the efficacy of the repetition of prayer and supplieof a divine vocation for it, whose salary ations. (St. Luke 11 5 costs them no thought because they ge two blind men received their sight at none, whose attraction towards personal the hands of Jesus by constantly re-peating certain words of appeal to Him. adornment is nil because their religious habit serves all purposes, and whose (St. Matt. 20 30 34.) And our Blessed holy vows preserve them from distrac Lord Himself prayed three times in the Garden of Gethsemane "saying tions towards matrimony? only to seek the opinions of the nonthe Garden of Gethsemane Only to seek the opinions of the bon Catholic physicians wherever there is a Catholic hospital, or re fer to the patients of all creeds who have been the subjects of their untiring ministrations, in order to (St. Matt. 26. same words." If there is one thing more than another which astonishes the convert o Catholicism, it is the undeniable

scripturalness of those very doctrines and practices of the Church which are learn the reasons for their universal fame as nurses. A little further inquiry among the non-Catholic patients will amply demonstrate that, unless clearly flects that they readily accept certain doctrines not clearly laid down in the Scriptures, as, for instance, the keepand specifically requested to do so, nnrees refrain from their Catholic trenching upon the subject of their ing the first day of the week holy, or the baptizing of infants, or that there are three persons in One God. religious belief.

POLYCARPUS. TO BE CONTINUED.

Devotion to Mary. The May intention is devotion to Mary. And by devotion we mean a true, faithful, practical devotion. It is not enough to sing her praises, to say her Rosary, to deck her altars, to need of mercy, and are "unprofitable crown her statue, to celebrate her festi-servants." Humility and charity are foundation stones, Pride and pre-her lowliness, her holiness, her patifoundation stones, Pride and presumption are deadly sins, and these facts are impressed upon them from childhood; hence the rarity of exhibitions of spiritual pride. All Catholics are bound, and justly so, to maintain the concess and inerrancy of the down to Mary, we should mean such a devotion as shall make us resemble her and holier purposes. I can safely say themselves creating the impression that they are better than their neigh-



PREDICTION OF AN EPISCOPALIAN MINISTER.

Philadelphia, Penn., April 29.-Rev. Sigournay W. Fay, Jr., canon of St. Paul's Cathedral in Fond du Lac, Wis., former Archdoacon in the diocese of former Archdeacon in the diocese of Christ. This result you will accomple for Dogmatic and Moral Theology at plish by co-operating with your Bishops and ciergy in promoting every good work undertaken in the cause of religious and humanity. Rev. John George Ewens, attributed the change of faith on the part of Mr Ewens to the passage of Canon 19, and spiritual welfare of your beloved which took place last October at the country. No man should be a drone in General Conference of the Episcopal the social because. No one should be Church at Rienmond, Virginia

ot the Episcopal Church and a sec to the Church of Rome larges the urch of Rome larger than any since 1845, when Cardinal Newman and a number of distinguished clergy nen of the Anglican Church were re ceived into the Catholic Church in ligland. All through the Episcopal just come, as well as in the East, there widespread dissatisfaction and unest which is increasing every day.

When asked if he thought the crisis would take place soon he answered: "I should say within a year or six months, as no man can live in such a state of uncertainty."

THE CENTENNIAL CELEBRATION IN NEW YORK.

SERMON BY CARDINAL GIBBONS.

dral itself. It is a sermon in marble. Libratz, undoubtedly the greatest It preaches in silent but eloquent language to the immigrant daily arriving

walks through the streets of your city he feels that he is in a strange land, a stranger to your country, to your institutions and even to your language. But when his eyes fall on this Cathedral, with its cross. to-day to New York, from Germany, Switzerland or Sunny Italy. As he country, to your institutions and even confession diers many from sin, to your language. But when his eyes fall on this Catnedral, with its cross-crowned spires pointing to the heavens are feels that he has discovered an easis that I believe a pour, earnest and in the desert: he has found one familiar spot in a foreign land. And entering the church while tears run His advice is useful for the regulation down his sunburnt cheeks, he is impelled to exclaim with the Psalmist: of the passions, for the warring against crime, for the avoiding of the occasions 'How lovely are thy tabernacies, O Lord of Hosts!' SCENE FAMILIAR TO ALL CATHOLICS

"He sees the paintings of the saints and of the Lord of saints, whom he was accustomed to venerate at home He sees the baptismal font, which re minds him of his regeneration in the waters of baptism. He sees the con fessional, where he knelt at the feet of the Lord's annointed and heard these saving words: 'Go in peace : thy sins railing, where he partook of the Holy of Holies. He beholds the altar ablaze with lights. He sees the officiating pontific clothed in his sacred vestments -those quaint old robes so strange to the eye of the outsider, but to the eye of the initiated as familiar as his moth er's face. He observes the ing and attending clergy; and mingled w th them he contemplates the sons of Augustine and Benedict, the sons of Dominick and Francis, the sons of Ignatius and Alphonsus, the sons of Paul of the Cross and of Paul the Apostle.

all clothed with variety.

"He listens to the peal of the organ and the chant of the choir. He hears excelled in their profession, but un-happily there are also many others who son and the joyous anthem, the Gloria in Excelsis Dec. He hears the words of the everlasting Creed. He heark ens to the chant of the Preface, that masterpiece of musical composition, so simple yet so sublime; so temiliar yet so majestic. He beholds around him a multitude of kneeling worshippers like himself, and he feels in his heart of hearts that he is in the presence of brothers and sisters who have with him 'one Lord, one faith, one baptism,

one God and Father of all.'
"If we investigate the principal causes that have contributed to the growth and expansion of this metropolitan see we must acknowledge that inder God you are chiefly indebted for to the tide of immigrants this result that for the last century has steadily owed to your harbor. to your city from the British Isles, from the German and Austrian pires, from France and Italy, and other portions of Catholic Europe. "But this heterogeneous and unor

would soon disintegrate under adverse circumstances like a body without a spirit, and their faith would vanish in to thin air if they were not marshalled and co-ordinated, nouristed and sustained by the zeal and piety of a devoted and enlightened clergy.

IRISH OCCUPY POST OF HONOR.

But of all the nations that have entributed to the upbuilding of the York you will all avow with gratitude. whatever may be your own accestry, that the post of honor must be assigned to the children of ever-faithful Ireland. battle. Whatever may have been the unhappy causes that have led to the expatriation of so many of Ireland's sons and daughters from their native soil, an overruling Providence has made their exile subservient to higher

" A word in conclusion to you, my brethren, who are the heirs of the faith of your fathers. It is your sacred mission to see to it that the glorious prophecy of Isaiah will be amply fulfilled and that the twentieth century will emulate the certury that has closed by the growth and expansion of the Church of Christ. This result you will accom-

" Take an active, loyal, personal in terest in all that concerns the temporal an indifferent spectator of the social, economic and political events occurr-Church at Rienmond, virginia.

"One of two things," said Mr. Fay,
"is bound to happen. Canon 19 must
be repeated for its true interp etation
be repeated for its true interp etation
and him. As you all enjoy the
protection of a strong and enlightened
Government, so should each man have a share in sustaining the burden of the

> THE CONFESSIONAL VIEWED THROUGH OTHER EYES

> NON-CATHOLIC TESTIMONY CONCERN ING THE NATURAL BENEFICENCE OF THE TRIBUNAL OF PENANCE. "S. V. D " in the Catholic Transcript.

An institution so essentially Catholi as the tribunal of penance has not, of course, met with universal favor on the part of those whose very religious life originated in protests again things Catholic. Yet in this case least it would be untrue and unjust t charge all Protestants or all non Catholies with uncompromising hos tility or with failure, to appreciate or utility and convenience of the practic At one of the functions of the great of confession. True, a little upstart celebration in New York, Cardinal now and then is moved with righteous Gibbons delivered the sermon of the indignation at the thought of the un day. He ably reviewed the history of the diocese and paid a splendid and deserved tribute to the immigrants, particularly the Irish, who have made possible the amazing development of shared by the sane and healthy minded based with the Charch in this country.

"The most impressive sermon ever preached in this church," said the Cardinal, "is delivered by the Cathedral itself. It is a sermon in marble.

Leibnitz, undoubtedly the greatest speaks thus: "I "It cannot be denied at your harbor.

Let us imagine a foreigner coming fession is worthy of the divine wisdom to-day to New York, from Germany, And, indeed, if there is anything beau

prudent confessor to be a great instru-ment of God for the salvation of souls. of sin, for the restoration of stolen goods, for the reparation of damage, for finally for the extirpation of mitigation of all the ills of the soul. And if or earth there be hardly anything more

necious than to possess a true friend, now much more important will such a one then be for us when he, by the in violable sanctity of a divine sacrament, is bound to be ever faithful and to administer help."

Another distinguished Protestant ayman, in a discourse on prejudice egainst the Catholic Church, writes as ollows: "Who can deny that millions Christians have derived from thi astitution (confession) the impulse to change of life for the better consol

ation and peace of the soul; that millions, guided by the hand of a humane leader, have been brought back to the road of salvation, from which they had been removed by their frivolity and passion? What the most ected by private admonitions." The dered to celebrated Dean Liddon wrote from Christ Church, Oxford, to a friend in At a helefrated Dean Liddon wrote from parish.

At a special meeting of the vestry held after the morning services yester day the resignation was accepted, as \$47, and have never regretted it I was that also of Samuel P. Woodward, 1883: 1847, and have never regretted it think it braces the soul as nothing else does, * * * It helps us, if we It helps us, if we will to repent and make a great moral rector. effort which is not made so easily when we are alone." And to this extraor inary testimony from a champion of eligious thought outside the Catholic Church we might add that of another stuanch Protestant, Naville, the rethe open bowned Egyptologist, who thus exprector. claims: "Who has not cast envious eyes on the tribunal of penauce? Who as not longed, in the bitterness of remorse, in the uncertainty of divine pardon, to hear from lips that could

speak with the power of Christ. 'Go in peace, thy sins are forgiven thee?'' Now listen to Voltaire, that archnemy of the Catholic Church, who did so much to overthrow all religion in France. "Confession," says he, " is an excellent thing, a restraint upon inveterate crime, a very good practice to prevent the guilty from abandoning themselves to despair and relapsing into sin; to influence hearts ulcerated by hatred to forgive, robbers to make restitution. The enemies of the Romish Church who have opposed so beneficial an institution have taken from man the greatest restraint that can be

put upon crime."
Plato, the sage of ancient Greece acknowledged and proclaimed the ne cessity of confession, and taught it to his disciples. Such are his remarkable words: "If one has committed an injustice, he should betake himself where he may receive as soon as possible proper correction; he should has ten to the judge as to a physician, lest the distemper of evil confined within his soul beget a secret corruption that will become incurable. I know of bu one way to make philosophy useful which is to accuse one's self as soon as one has done wrong, not to keep i secret, but to make a clean breast of of it so that it may be punished and atoned for. Let him be the first to give testimony against himself." As for Plutarch, the fathers themselves never offered a finer apology of the

cealing thy life even when it is evil : rather make it known, so as to re-cover thy health and correct thy faults. Ye who advise concealment given, Is it to a vicious, ignorant of foolish man? It is as though you said to a sick person, "Whatever is thine ailment, mind well not to mention it to thy physician, so that no one may know that thou art sick. As for those who deny their faults, who hide or disguise them, they simply succeed in plunging themselves deeper in the mire."

Such testimony, and much more that night be addaced, goes to prove, better than any reasoning could do, the natural beneficence of confession of sins ment of penance. These men of acknowledged superior wisdom had either no love for or no knowledge of Catholic Church; they uttered from he depths of their sincerity the fruit f their unbiased judgment. Their words mean much, and confirm strik-God in His Church deals with human-

COMING BEATIFICATION OF VEN-ERABLE MOTHER BARAT.

AMERICAN PILORIMAGE TO ROME FOR CEREMONY OF MAY 24.

In honor of the coming beatification of the founder of their order, Venerable Madeleine Sophie Barat, the Religious of the Sacred Heart, Arch street, will have a Pontifical Mass in their chapel on Monday, May 25, of which Bishop rendergast will be celebrant.

The ceremony or beatification will take place in the Vatican on May 24, and will be attended by representatives Mother Pardow, superioress o world. the Arch street convent, together with superiors of other houses in this coan. try, took passage Wednesday, 6th inst... on the Madonna of the Fahre Line from New York. Accompanying them are Mrs. Nancy Bakewell Monros, of

De Soto, Mo., and other lay Catholics.

Mrs. Mon:oe will figure conspicu ously in the ceremonies at Rome, because she is one of three persons upon whom miracles were performed through the intercession of Venerable Mother Barat. She will be accompanied by one of her daughters. Bead s these many other Catholics are now journeying toward Rome, and pilgrimages will be made from all parts of Europe for

the occasion.

The beatification will take place the forty-third anniv reary of Mother in 1865. She was born in Jolgny, Bur-

gundy, December 12, 1779.
Soon after her death the long cess of proving her saintly life character was begun. In 1879 she was declared Ve erable and the process of beatification introduced. tage has been completed she may be poken of as Blessed, and may be pentioned in the prayers of the devout Venerable Mother's ultra human cter and virtues probably will delphia Catholic Standard and Times.

ROME.

SON OF THE LATE DR. LOBDELL OF THIS CITY AND OTHERS, OPPOSING OPEN PULPIT EDICT, RESIGN,

New York, May 4 -- A dispatch to the Horald from Philadelphia, says:

Falling in his efforts to have the Wo
Protestant Episcopal church evoke the it. edict passed at the recent conference of the church, and which permits clergy men of other denominations to, at stated times, occupy the pu'pit in Episcopal churches, the Rev. William powerful public sermons would not bring about has frequently been ef Protestant Episcopal church has ten-The dered his resignation as rector of that years, and the Rev. F. D. Lobdell.

the chief warden of the church, who was in thorough sympathy with the

Dr. McGarvey's resignation means not only that the church will lose his ington Catholic says that services but that with him will go the ago there was in St. Alo three curates, appointees of the rector. All of them take the same stand upon the open pulpit question as does the Mass the Postwaster ector.

It was stated that Dr. McGarvey the officiating price

with his assistants, will make a formal Catholic lived the application to join the Roman Catholic lived, there wou'

ALMOST GIVEN UP

"FRUIT-A-TIVES" SAVED HIS LIFE

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



Williamstown, Ont., April 5th., 1907. I have much pleasure in testifying to the almost marvellous benefit I have derived from taking "Fruit-a-tives. was a life long sufferer from Chronis Constipation and the only medicine I ever secured to do me any real good was "Fruit-a-tives." This medicine cured me when everything else failed. Also, last spring, I had a severe attack of bladder trouble with kidney trouble, and "Fruit-a-tives" cured these complaints for me, when the physician attending me had practically given me up. now over eighty years of age and I can stronghly recommend "Fruit-a-tives for Chronic Constipation and bladder and kidney trouble. This medicine is mild like fruit, is easy to take, but most effective in action.

Sgd) JAMES DINGWALL

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

rector refused to positively confirm this, preferring to state only that he intended to take a long rest.

Recently with a number of other rominent high churchmen, Dr. Me-Garvey held a conference in New York and at that time a plan was proposed by which these dissatisfied clergymen of the Protestant Episcopal Church would ask that they be permitted to conduct services in English language and yet be admitted to the Catholic Church.

Dr. McGarvey is superior of the eligious order known as the Compan-ons of the Hely Savier, and the headquarters of this order is at St. Eliza-beth's Church. Where its future home will be is not yet definitely decided. 3

In a sermon preached at the evening prayer service last night, the retiring rector severely condemned the open pulpit doctrine and said that in allowing the men who had not been ordained RECIOR AND AIDS MAY TURN TO by the canons of the church, the gospels had been tampered with.

"When we see men who have not been ordained according to the direc-tions of our Saviour," continued the rector, "allowed to enter the pulpits of our church, our hearts are filled with sorrow. It is a betrayal of Christ. Woe, wee to the church that permits

The clergymen who will depart from the parish with Dr. McGarvey are M. L. Cowl, who was the retiring rector's predecessor as head of the parish; the Rev. W. L. Hayward, who has been connected with the church for fourteen

Good Example The apostolate of good exam esses a nower greater than We ceive. If Catholies could est can conmate the y of them The Washvalue of good example, man would lead different lives. some years gains' Church, of a clerk in Washington, the fonera' rtment. After toperal, a Protest-acristy and said to

life that this man

d'et be a Protestant lic Church, although last night the in the world. Ten ROLLEDGOLD & pectacles 100,000 Pairs DON'T SEND ONE PF Will Be Given Away NNY. Just write me yo our name and address and I will m ail you at once fester and ticulars how to obta in a pair of my handsome ten karat ROLLINGOLD Spectacles without You see, I we ant to prove to every spectacle-wearer on earth that the Dr. Hr and famous Perfect Vision Spectacles are really and truly ever so much better than any you have ever worn before and I am going to give away at least one hundred-tho of the Dr. Har ax famous Perfect Vision ten karat Roungold Spectacles in the next fe w weeks, in order to introduce my wonderful to the larg set number of spectacle-wearers in the shortest Write to Lay for my Free Home Eye Tester and ten karat Rouncold Spectacle O fer. Address: DR. HAUX SPECTACLE CO., Block 193, St. Louis, Mo. I ALSO WANT A FEW AGENTS And any person not earning at least \$50 weekly should ask for my Special Agents Terms at once.

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which sym-

FIVE-MINUTE SERMON.

Fourth Sunday after Easter

SUPERSTITION.

"Thou shalt not have strange gods b fore

There are some sinful practices for bidden in these words which it is well to consider to-day, beside fortune-tell ing and the observing of dreams and omens. These are the use of charms, and the consulting of spirits, or seeking of the truth from the dead.

First, then, with regard to charms, amulets, and the like, Christians are unfortunately to be found, even at the present day, who use, in a superstitious way, and it may be for sinful purposes, things which are hard particularly in the content of way, and it may be for sinful purposes, things which can have no natural power to accomplish the end desired, but must derive any efficacy which they can be supposed to have it m the devil, whose aid is therefore implicitly invoked by those who possess such things. Let every one, then, understand that the use of these charms and amulets, though it might be even for a good object, as the preservation of one's life is a great sin, and will bring a curse instead of a blessing on any one who perseveres in it. If any one, then, has any such object which he has been told will keep him from danger, give him success in his undertakings, or anything of that kind, let him cast it aside or burn it up without delay. Doubly signature is accomplished. burn it up without delay. Doubly sia-ful, of course, is it to keep or use such objects with the hope of working harm to others, or of exciting evil passions in them; and the sin will in no case be avoided by the absurd character of the things employed in this way.

"But how," it may be asked, "about holy things, such as relies, medals, Agnes Dei, gospels, scapulars, and the like? Surely you would not call it superstitious or sinful in any way to keep or wear such things as these, or to think that they might do us some good, not only satisficable but a very in good, not only spiritually but even in the temporal order?" No, you are right about this. It is not sinful even to ask for miracles by the aid of things like those, which are either sacred by their nature or by the blessing of the Church. And the reason why it is not sinful is very plain. It is because God is invoked by means of them, and that any favors which are obtained by them will be for His honor and glory. Still that this should be so, they must be used with piety and devotion. To wear a scapular, for instance, simply as a sort of charm, without any desire or intention of honoring the Blessed Virgin by it, or to invoke her sid to escape from sin, would be not only useless but highly displeasing to her Divine Son. Almost every one feels this; few dare to profane holy objects of this kind by such use of them; those who have really given themselves up to the devil seldom try to protect themselves in his service

Well now, to pass to the other subject, that of consulting spirits, or seeking, as the Jewish law has it, the truth from the dead. You see it is no new thing, this spiritism, though the rapping and table-tipping business is rather a new form of it in these days.

It has been and is still very common among us though it may be losing ground somewhat lately. But I do not think that Catholics have at any time been much interested in it compared with some other people. With regard to the next life, we have our faith to instruct us and are not inclined so much as others to ask the spirit-rappers to give us information. But still many Catholics have gone to their meetings, and would have little scruple in going now, just, as they say, from curiosity. They think there is nothing in it; that it is only a more or less clever piece of jugglery. Now, in this they should understand that they are likely to be greatly mistaken. Jugglery and trick-ery it is sometimes, no doubt; but there is the gravest reason to suspect that in many cases the spirits actually have a hand in the matter. Not, it is true, the spirits of the departed who are in woked, but evil and lying spirits who personate them, and with by information seeming to come from them to weaken or destroy our belief in the truth of revelation. It is, then, no joking matter, but a very serious and dangerous one to put one's seli in the power and under the inflaence of these spirits from hell; and this is what one who goes to these spiritual seances, as are called, may probably do. ember, then, to have nothing to do with them if you value your immortal

A SERMON BY FATHER BENSON.

The attraction of Father Robert Hugh Benson's preaching at the Carmelite Church, Kensington, at the High Mass on Sunday, March 22, brought so large a crowd to hear him that there was not an inch of space left general terms has excited curiosity, ings of medicerity, but, aras, just the general terms has excited curiosity, type of medicerity, as to pose and and the treatment of it touches some of method, which is within the mental method, which is within the mental the thoughts that engage and sometimes disturb the minds of thinking people within and without the pale of the the Church. "The paradoxes of the Cath-olic Church" are presented to the mind olic Church" are presented to the mind as they have proved bill og in every age to those who do not realise and from their allegiance to Catholic Truth understand, either at all or in due pro-portion, that the Kingdom of God on earth is both human and divine. The particular illustration on Sunday was developed from the contrasted passages from St. Luke's Gospel: "And I say believing or not believing or you: Make unto you friends of the Mammon of iniquity, that when you the world as men who are of the shall fail they may receive you into everlasting dwellings. Aud, n: "No servant can serve two Aud. masters, for either he will hate the one and love the other, or he will hold to the one and despise the other. You who shall study Church philosophy, serve God and mammon. After a lengthy recapitulation of the previous Sunday's discourse, the preacher turned to some objections which were frequently directed against the Church from without, and sometimes felt by loyal Catholics within. The Church was accused of the Church worldliness in its temporal policy and practice, in the riches it accumulated,

pomp of the papal court, the political power it aspired to and exercised. All this was quite different, said the accusers of the Church, from the teaching of Our Lord and the example of the Apostles. Compare all the pomp and circumstance, the splendour and power of the Church in modern times with the Church in its first days of simplicity and poverty. Then, again, the Church was accused of being unpratical, always looking to the other world, taking no care for this, letting the people in its care drift into poverty, subservience, and material decay, without energy and without resource, instancing such countries as Ireland and Italy and Spain. compared with progressive countries as Ireland and Italy and Spain, compared with progressive countries not under its dominion. The Church, said the accusers, ought to care for its people in this world as well as the next, feeding the poor, bettering their material conditions, spreading the blessings of education, and the rest. It was to be observed that these chiestings and accusations

and the rest. It was to be observed that these objections and accusations were mutually contradictory. It was the same in our Lord's time. St. John the Baptist came as an ascetic, but the people would have none of him. Our Lord came and lived an ordinary human life among the people, and he was called a glutton and a wine-bibber. The answer to both sets of objections was the same—the Church was at once divine and human. It was a king dom, the Kingdom of God, but the Kingdom of God on earth among men. Its mission was to teach men the truth about the next world, the eternal, and to assist them in attaining eternal happiness. It was supernatural. "Seek ye first the Kingdom of God," It was also human. "Seek first the Kingdom of God, and all these things shall be added unto you." The Church has ever been in the van in building hospitals, ministering to the wants of the poor, promoting cleanliness and sanitation, diffusing knowledge, all which it had engaged itself in doing when the State had no time or inclination for anything but the in doing when the State had no time or inclination for anything but the pomp and arrogance of brute force and war. Power and pomp and riches had flowed into the Church in its development, and were to some extent neces-sary for its worldly administration, but from time to time God allowed it in His providence to be stripped of all its possessions, as in England at the Re formation, as in France to day. The world was jealous of the Church. In poverty or riches it never lost heart. Whether the kings of the earth brought glory to it, or stripped it of its power, it was the same, divine, and human, one and the same, in the tin tabernacle of the poor, or the majestic cathedrals of the rich.

WHAT THE CIVILTA THINKS OF M. LOISY.

If Monsieur Loisy has tears, he may repare to shed them now, for the Civ ta Catholica (Rome) has come into the field, determined to show the Cath olic world exactly what manner of man

He wishes, says a publicist in the great Roman review, to eat his cake and still have it. No man is more a Modernist than he: all his doctrines declare him to be as pronounced a panthiest as any of the Eleatic schools, and as much an atheist as any of the and as much an atheist as any of the Mother dear mother; it is you. Your Encyclopaedists. He has not even the hair has lost youth's golden tints and

to her teachings.

He is, says the Civilta reviewer, a writer rather than a preacher, but even his preachings were tinged with a form of heresy which was far more detri-mental to Church interests than ever

a man who exceeded all other men that lived in imposing upon the age. He lived in a type of teaching which was lucky enough to survive in more or less

dead, nor did He found a Church, nor appoint St. Peter to be His Vicar on earth, and as for the sacraments, they were instituted with human motives in order to enslave the human will. The whole scheme of Christianity, according to this unfrocked priest, makes for the killing of human initiative, and for the perpetuation and solidification of

At least, says the reviewer, let Renan be credited with more than or so large a crowd to hear him dinary ability, both as a thinker and as a writer. In Loisy we have, howscope of weak minds that have failed to grasp the fundamental tenets of the Church's philosophy and theology.

With them it is not so much a matter of believing or not believing as it is their supreme wish to be able to pose before "esprit fort" order. The ease with which they allowed themselves to be led away is another argument in favor of strict selection by Bishops and sem

who shall study Church philosophy, and who shall not.

The inability of these young men to even come within the radius of the intellectual scope of Thomas Aquinas has had the effect of throwing them, in sheer despair and vanity, into the ne fangled theory which would not be half so inviting were it not so specious and so easy of comprehension.

The writer ironically talks of "jus-tifular, the exportant of Ma-

Loisy." There was no other, nor could there be any other course open to the Pope. Here was a man who was in reality blasheming the Church, and yet wished to maintain that he alone heid the true teaching of Christ in his doctrinarism. He was going to dethrone "old-fashioned Catholicism, and put a scientific God in its stead." He had not even the grace to submit as other Modernists have submitted to the logic

Modernists have submitted to the logic of their situation as impossible members of the Church. He is all defiance and all obstinacy, even to the verge of childishness and pettishness. He is not only hostile to the Catholic Church, on the evidence of his own peculiar views, but he is anti Christian in every mood in which his writings show him.—N. Y Freeman's Jurnal.

For THE CATHOLIC RECORD,
FRIENDS WHO FAIL NOT.

Although it is now the second day of April, the snow has been falling all day. Softly and gently it descends, and now Nature's foul deformities are hidden beneath a pure mantle of downy softmen. softness. As I gaze from the window, I think that perhaps this may be the last snow-fall of the season, and it seems a suitable time for reverie.

suitable time for reverie.

My attention is arrested by the evergreens which bound my view. There they stand! What a welcome sight they have been all winter. They seen to say "You admire me now because there are no other trees around. But in a short time, the other trees of the forest, will put their beauty forth and you will think no more of me. Perhaps you will say 'How shabby those evergreens look in that old green dress we have seen for so long.'

long.'
Now the snow covering my branches, and bringing to your mind as it gently falls, memories of all the blessings this season has bestowed upon you;

this season has bestowed upon you; that it must speak, ere you turn your heads in other directions to greet your fair weather friends.

They will be beautiful beyond description, those trees so motionless around me now, when their new dresses arrive. Can I blame you that you turn to them for shelter and refreshment? ment?

But where will they be, when the weather is bleak and cold, where do you find a refreshing piece of verdure? Then you will come back to me once again. My old green dress is pretty then. So you forget your winter friends when the summer sun is shining. But come, I will welcome you at

Yes! and there is a summer and win ter in this life of ours so we do well to ponder over the question suggested by the evergreen. 'Do we torget our winter friends, when the summer sun is shining?' Let their pictures return to Fancy, and as they come re solve to do the best we can for them. What is the first picture I see? It

is between the dark and the daylight, a woman, young and beautiful, is sitting beside a cradle of a sleeping child. That lovely golden hair, and those heavenly blue eyes bright with the neareny bight of mother love, are indeed pleasing to look upon. Now her hands are clasped in prayer for the sleeping one; and if it but stir restlessly, hear her sweet southing lullaby.

Have I ever seen that face before? courage of his convictions for he attempts to make the Church explain, or at least concur in, doctrines which she has always declared to be antithetical to her teachings.

He has not even the attempts to make the Church explain, or at least concur in, doctrines which she has always declared to be antithetical to her teachings. Some one may say "Your mother is living. You can do many things; but what can I do, when God has taken

mine away?"

But did she not take you to the were the theorizations of Renan.
For Mr. Loisy there is no Christ as
Catholies think of Him, and as all the
Christian world reveres Him, but only
characteristics.

feet of a higher mother of whose tender loving care she has told you many stories? Did she teach those childish lips to say "Hail Mary tuli of grace," Go to Mary now an Mother tell me what I am to do? grace,'

You feel weary my child, let me take you to my Son, He knows all your wants

modified forms.

The Blessed Mother, according to Loisy, forfeits her sacred motherhood when the light of history is thrown when the light of history is thrown mother too. And there at His feet I all my story, for can I not hear that pon her case.

Our Saviour did not rise from the ead, nor did He found a Church, nor gracious invitation "Come lay down thy burden, come, come unto me. as falls the snow outside, he pours balm which purifies our souls as the snow clothes the earth in virginal splendor.

These are some of the friends that fail not. Let us think of them not only in the dark season of trial, but the arrogance of an imperious hierarchy. also in the sunshing one of pleasure. DEE CLARKE.

Catholic Belgium

"Bilgium," says the Glasgow Ob-erver, "is a Catholic country—the server, "is a Catholic country—the only country in Christendom with an expressly Catholic Ministry in power for the past twenty years, the only country where Catholics as a party bave had and have the upper hand. Belgium is the most prosperous country in the world. The Belgian State pay the Catholic priests a State salary The Belgian State goes further. Cath olic State that it is, it pays Protestant ministers State stipends and it pays even Jewish rabbis the same."

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto, Canada References as to Dr. McTaggart's profession standing and personal integrity permitte

y! Sir W. R. Meredith, Chief Justice. Hon. G. W. Ross. ex-Premier of Ontaric, Ray. N. Burwash, D.D. President Victoria Rev. Father Teefy, President of St. Michael's

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SEEKING TRUTH.

One of the strangest ideas prevalent at the present day is that it is the duty of the human mind to be forever engaged in the pursuit of truth without ever finding it. So long as a man says he is on the search, the world appland he is on the search, the world applatus him; as soon as he declares he has found the object of his desires, the world declares that he has lost his love for truth. This pecu has lost his love for truth. This peculiar view is happily satirized by that clever epigrammatist, Gilbert K Chesterton, in the following passage from his book entitled "Heretics:"

"The vice of the modern notion of mental progress is that it is always something concerned with the breaking of bonds, the effacing of bondaries, the casting away of dogmas. But if there be such a thing as mental growth it must mean the growth into more and more definite convictions, into more and more dogmas. The human brain is a machine for coming to conclusions: if it cannot come to conclusions it is rusty. When we hear of a man too clever to believe, we are hearing al-most the character of a contradiction in terms. It is like hearing of a nail that was too good to hold down a carpet; or a bolt that was too strong to keep a door shut. Man can hardly be defined after the fashion of Carlyle, as an animal who makes tools; ants and beavers and many other animals make tools, in the sense that they make an apparatus. Man can be defined as an animal that makes dogmas. As he piles doctrine on doctrine and conclusion on conclusion in the formation of some tremendous scheme of philosophy or religion, he is, in the only legitimate sense of which the expression is capable becoming more and more human. When he drops one doctrine after another in a refined scepticism, when he declines to tie himself to a system, when he says that he has out-grown definitions, when he says that he disbelieves in finality, when in his own imagination he sits as God, holding no form or creed but contemplating all then he is by that very process sinking slowly backwards into the vagueness of the vagrant animals and the unconsciousness of the grass. Trees have no dogmas. Turnips singly broad minded." - The

OUT OF EVIL COMETH GOOD."

Preaching at the Holy Name, Manother page rolled back of th the judgment of the person most con-cerned, and most competent to judge."

Many men consent to be shut out of Heaven that they may stand in with

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chester, England, recently, Father Naish asked the prayers of all for the victims of the crim at Lisbon. He added: "Out of evil cometh good. Our own king, God bless him! has honored the memory of the illustrious dead by assisting at the Requiem Mass. Such a thing has not been known in England since the disastrous days of James II. And so another landmark has been reached, another step gained, stained history of the Church in Eogland. That such a thing was done yesterday, with full knowledge of the inevitable outbursts of Protestant fanaticism that must ensue, gives at once the true measure of the dying down of insensate bigotry and the greatest pos-sible rejinder to the blasphemous falsehoods of the unhappy cath of accession. We know now how much that wretched declaration is worth in

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Music and Health.

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harmonies fill the soul, all cares, worries, and anxieties fly away.

Many nervous diseases have been
cared by music, while others have been
greatly retarded in their development
by it. Anything which keeps the mind
off our troubles tends to restore harmony throughout the body.

off our troubles tends to restore harmony throughout the body.

All the uplifting, encouraging, cheerproducing emotions, the emotions which create hope and buoyancy of spirits, expectancy of better things—all optimistic emotions—have a decidedly beneficial influence upon the health.

A feeling of uplift, of happiness and well-being, quickens the heart's action, increases the circulation of the blood, and tends to open up all the avenues to health. Worry, fear, anxiety, jealousy—all the destructive emotions—tend to give a sense of restriction and repression. They inhibit the heart's action rather than accelerate it.

Where these emotions predominate there is a sense of constriction through the whole arterial system; even the

the whole arterial system; even the nerve centers feel the suppression and

Whatever makes us happy, whether it is a good or useful story, a good joke, or the tonic which comes from success or any unusual achievement, to produce health and mental

well-being.

All have felt the uplift of a great, unexpected joy, which sent a thrill through the entire being. Every emotion which tends to produce mental harmony lubricates the bearings of the physical machinery and helps promote health.

Whatever makes us happy tends to whatever makes us happy tends to make us healthy and efficient. But we must not confound happiness with that which gives temporary physical pleasure, but which is followed by fatal depressing reaction. That can only be called real happiness which is lasting, which promotes permanent well being.

We have all felt the refreshing, uplifting influence when physically worn out and discouraged after a nerveout and discouraged after a nerveracking day's work, on returning home
we found some unexpected joy awaiting
some perhaps in the arrival of an old
chum or friend whom we had not seen
for a long time, and whose genial presence made us forget completely our
troubles and weariness. Or, perhaps,
it may have been a call from a jolly,
jovial neighbor, who sees the ludicrous
side of things, and who made us laugh
heartiy, scattering all our problems heartily, scattering all our problems and trials to the winds. Or, it may have been a romp on the grass or floor

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with the children and the dog.

Who has not felt the sudden release from weariness and discouragement caused by the change to a pleasurable scene or environment, or the bringing into play of new faculties which had not been exhausted by the toil and perplexities of the day?—Success.

Stamina and Grit.

No man can rise to anything very great who allows himself to be tripped or thwarted by impediments. His achievements will be in proportion to his ability to rise triumphantly over the stumbling blocks which trip others. When I hear a young man whining that he has no chance, complaining that fate has doomed him to mediocrity, that he can never get a start for himself, but must always work for somebody else : when I see him finding unconquerable obstacles everywhere, when he tells me that he could do this or that if he could only get a start, if somebody would help him, I know there is very poor success material in him; that he is not made of the stuff that rises He acknowl-edges that he is not equal to the emergencies which confront him. He confesses his weakness, his inability to cope with obstacles which others sur mount. When a man talls that against him, that he cannot see any way of doing what he would like to do he admits that he is not master of the situation, that he must give way to opposition because he is not big enough or strong enough to surmount it. He probably hasn't lime enough in his backbone to hold a straw erect. There is weakness in the man who always sees s lion in the way of what he wants to do whose determination is not strong enough to overcome the obstacle. He has not the inclination to buckle down to solid, hard work. He wants success, but he does not want it badly enough to pay the price. The desire to drift along, to take things easy, to have a good time, overbalances ambition. Ob-stacles will look large or small to you stacles will look large or small to you according to whether you are large or small. People who have a tendency to magnify difficulties lack the stamina and grit necessary to win. They are not willing to sacrifice a little comfort and pleasure. They see so much hardship in working their own way through college or starting in business without capital that they do neither. These people always look for somebody to help them, to give them a boost.

Character.

Character is consolidated habit, and Character is consolidated habit, and habit forms itself by repeated action. Habits are like paths beaten hard by the multitude of light footsteps which go to and fro. The daily restraint or indulgence of the nature in the business, in the home, in the imagination, which is the inner laboratory of life, breates the character, which whether which is the inner laboratory of life, creates the character, which, whether it be here or there, settles the destiny. Men forget what life is for. Their consciousness takes in only the flimsy, transient, passing show. They forget that experience is the only all import ant factor. That character is worth more than all else the world can possibly yield—the very which of all sibly yield—the very object of all materials, of all circumstances.—Our Young People.

OUR BOYS AND GIRLS. A TALK TO THE GIRLS.

AVOID IDLE GOSSIP. AND DO ALL YOU CAN TO DISCOURAGE IT.

It is pre-eminently and psculiarly a fault of girls from their earliest childhood to lend themselves to gossip and "small talk," says Mary J. O Brien in the Christian Family.

So much so is this the case that one cannot nick up as the case that one

cannot pick up an almanae or a "funny paper" without seeing this feminine failing made the basis of all sorts of weak jokes and silly pert epi-grams at the expense of girls and women. The universal world seems to accept it as a foregone conclusion that all girls are gossips.

Let us now consider carefully whether

we belong to the rule or the exception. we are of the latter then this article for us is needless, but if of the former then pause and contemplate closely the sin of gossip in its different aspects.

sin of gossip in its different aspects.

First, what does gossip betray? An empty, small and oftentimes victors and spiteful mind and surely always a thoughtless one. This is an injustice, girls, an injustice done by you yourselves to that generous, kind and unselfash girlhood that is the birthright of warry one of were there. every one of you. How can a flower grow if it be checked with the city grime which hides it from the life giving

How can your womanhood grow if you choke and stifle it with small, mean tongues? I once knew a girl who became to me,

I once knew a girl who became to me, a living example of the self-belittling, degrading effect of gossip.

On first acquaintance she seemed all that could be desired, a true, charming lady who could talk fascinatingly and brightly of all the delightful things of lite—music, art, literature were absorbing themes, in which she was brilliantly versed. But as acquaintance passed into familiarity she dronned her pretty

into familiarity she dropped her pretty Having once gained interest and at tention by brilliancy and wit and seeming charm, she relaxed and—oh! what a fall! relapsed into the smallest and pettiest of gossips. With the first ill-natured remark that fell from her lips she was transformed from the ideal girl mon, everyday, narrow, despicable

little gnat—the goss p.
Common; horribly common — you Common; horribly common — you arow that girls. Nothing can make us more common, more inferior, more to be disregarded and despised. If you be disregarded than detarming that can say no good, then determine that you will at least say no evil. You are perhaps out for the evening

and your young companions being of the "common" caliber, some of them may common " caliber, some of them may "What am I to do then?" you say. 'I cannot put a long face on and preach to them a sermon on the fifth command-ment—they would immediately ostra-cize me. And neither can 1 startle

cize me. And neither can I startle them by breaking in on their conversation with some high flown Ruskin or Longfellow." No; you cannot adopt either of these measures.

By your manner, however—a deaf, listless, "faraway" manner invariably "side-tracks" the gossip—you can do wonders. Remember that it requires more than one to take part in convarsamore than one to take part in conversa-tion, and even the gossip finds no pleasure in talking to herself.

Give her plainly to understand, and do not be afraid to do so, that you are a lady and not a common scandal monger. She will admire you secretly and pershe will admire you secretly and perhaps you will teach her a lesson. Let the world then call you what it will—a "mope," a "wall flower," a "prig," a "crank"—but let it never number you mong its gossips.

The highest praise that can be given to any girl is: "She has never been heard to speak the slightest ill of any one." The slightest ill, remember! If you are a lady, then in the truest sense of that abused term you will not even criticize unfavorably your neighbor's new hat, or manner of walking, or her squint perhaps—you may speak not the slightest ill.

If you violate this rule in the smallest degree then alas! you are entered on the primary grade of the "School for Scandal," and rapid shall be your prog-ress therein, for nothing grows so fast

as the education of gossips.

In relation to this aspect of the fault consider also the thousand beautiful Interests in life of which we may converse for our own and others' good and pleasure. There is too much poetry in life, too much truth and sweetness and love and melody, and the longest years are short in which to garner it, that we cannot afford to waste one precious moment with the "scandal monger." Our great God-given souls that must know sorrow and joy, life and death, God and Fternity — what infinite pos-

sibilities they possess! It is ludicrous to think that a soul that cannot even realize its own majes tic immensity and immortality, could stoop so low into the mire as to mingle its solemn life and death interest with the passing bubbles of earth and carry into eternity the great sin of small us charity.

Now as to the effect of gossip upon others—one needs to illustrate it mere-ly — call to mind the lesson taught by that great saint, well-known to you, who, to show the evils of scandal-mon-gery, took a feather pillow and emptied its contents to the open air on a windy

day. "Behold," he said, "it is as great a labor for the gossip to redeem the evil done as it would be to regather those feathers."

Take to heart also that golden behest of Christ (Matt. 7; 12:) "Whatsoever you would that men should do to you do you also to them." No doubt this is most familiar to you all; and perhaps you are even a little weary of hearing it is so often, in so many sermons and treatises and impatient of the lesson of elf restraint and self-denial which it teaches—that is because you have never

taken the trouble to follow it.

It is preached and quoted and en-So, if your tranquillity in prayer is disturbed, you must endeavor by all means to restore it before you go further, even though the whole time of your prayer be occupied in doing this.

It is preached and quoted and enlarged upon everywhere because it is the ideal of highest good, expressed by the Highest Good Himself. There is no grander to leave with you—" What-

THE CAUSES OF UNBELIEF.

Gibbon, the author of the well-written but unreliable "Decline and Fall of the Roman Empire," a title by the way, taken from Montesquieu's earlier work, tells us that after his conversion to the Catholic faith at the age of six-teen, the age of his innocence and still uncontaminated purity, his father "threatened to banish, disown and disinherit his rebellious son;" and then inflamed with Anglican hate of the true Church sent him in exile to Lou-sanne, in Sairzerland, to live in the sanne, in Saizerland, to live in the house and under the tutelage of a Cal vinist minister named Pavilliard, where in "exile and a prisoner, after some irregularities of wine, of play and of idle excursions," he lost his faith and became a Calvinist, to end his excer, as was natural, in infidelity. Thus hatred of the Church by his father, a typical eighteenth century Anglican, brught the son into the quagmire of unbelief. But, his hatred of the Catholic Curch still lives and acts in many a so-called Christian heart. "Let him be anything, Unitarian, deist or infidel, but not a Papist," is the cry of many a modern Gibbon senior in dealing with his children And consequently many of them prefer to be everything infidel and take their place in the aimy of hate of everything Catholic Control.

to be everything infidel and take their place in the army of hate of everything Catholic.—The Monitor, Newark. Speaking in Chicago recently, Mr. Byran urged a union of Irishmen throughout the world, whether Catholic or Protestant. "Love of liberty is not the sale passagin of any one is not the sole possession of any one church," he said. In America, speech and religion are free. And in this country we can unite, not only in defense of liberty, but in sympathy with ail who struggle for it everywhere. The chief sign of the times is human progress. First comes intellectual progress. First comes intellectual advance. Illiteracy is decreasing, schools are more numerous and the level of education is raising throughout the world. Second, throughout the world there is progress in government. Some imagine we are just beginning to be a world power. But for more than a century the American ideas of government have been spreading, and in all countries there are signs of the coming of universal popular govern-ment. Public opinion is more potent than ever before and the increase in the feeling of brotherhood must surely work to the benefit of Ireland. God has given to every human being a sense of justice, and on that sense government is built. Human progress is slow, but just as every rain drop helps the parched earth, so every wrong hastens the day of justice to the oppressed. And in no spot on earth is justice more needed than in suffering Ireland."

THE CATHOLIC DOMESTIC.

Archbishop Farley, in enumerating the reasons for the great numerical growth of the Church in New York City, named as the most effective of all agencies the quiet influence of the army of young women employed as servants in American homes. "You may vants in American homes. "You may not understand why it should be so," he said, "but it is a fact that the girls, our Catholic domestics, God bless them, are a powerful agency in the conversions of non Catholics. Their fidelity to those who employ them, their splen-did devotion to the faith of their fathers and their clean lives leave a deep impression. Indeed, the Church owes much to that army of servants."

This is true everywhere-and sug gests as a corollary truth that hardly any class of Catholics has a greater re-sponsibility for the right representa-tion of Catholic faith than those who form part of the household of observa-ant outsiders. The Catholic servant cirl in a pro-Catholic house can be girl in a non-Catholic home can be either a missionary or a traitor to her Church. Her exemplification of Catho lic practices and her explanations of Catholic belief are about all many non Catholies ever know of either. Her opportunity is so great that she cannot regard it too seriously or be too careful that her example shall not in any

preacher and type she must be to many. It is to the everlasting credit of the Catholic houseworker in this country, particularly of the Irish girls who sought domestic service in America in such numbers during the last generation, that they did so much, in the quiet and humble ways that are most impressive, to dissipate prejudice and enlighten ignorance among those who know the Church only through them. The high type of Catholic which they represented is not, it is to be feared, so well exemplified by their successors in this generation. While the majority, perhaps, are still a credit to the faith they profess, there are some who serve Catholic houseworker in this country, perhaps, are still a credit to the faith they profess, there are some who serve their own advantage by trading upon the credulity and prejudice of their employers at the expense of the Church. We all hear too frequently of the Cath-olic servant girl who demands money to go to confession, who invents con dign punishments which she declares the priest will visit upon her if the inthe priest will visit upon her if she is not on time for evening services, who tells tales of extortion and tyranoy to arouse the sympathy of her non-Catho

Though happily less common as a type than her more ϵ xemplary sister, it is a thousand pities that there should it is a thousand pittes that there should be a single instance of a Catholic so dead to a sense of honor and responsibility as to circulate these slanders and falsehoods. If the domestic workers who are tempted to impose on the ignorance or bigotry of their employers could realize how great is their influence, for the Church and against it, they would not only be more careful of their conduct and of their speech, but they would also be more eager for intruction, more any ion to like the terror of the conduct and of their speech, but they would also be more eager for intruction, more any ions to like the conduct and of their speech. they would also be more eager for instruction, more anxious to listen to sermous, to read Catholic books and periodicals, in order that they might be better able to reply truly and installicantly to the more carefular to the

'In prosperity and in adversity, in the evening of sadness and in the morning of gladness, in their joys and in their sorrows, the Beads were ever their talisman, the Rosary their an chor of hope which kept them united to leave the leavestees. chor of hope which kept them united to Jesus the Incarnate Son, and to Mary, the Spotless Mother. In the ages of persecution the Rossry was their 'shib boleth,' the password by which they were known to be 'of Christand of God.' During the dark days the Rossry kept the lamp of faith ever burning in the Irish heart and in the Irish home, When the Mass was processibled and Virgin Mother and Queen, preserved that faith in the Incarnation and in

cause of Ireland's having ever preserved from either heresy or its half-sister, schism. Alone among all countries, the Emerald Isle holds the distinction of never having given her adhesion, even for a day, to an anti-Pope.—The Ave Maria.

THE VOICE OF IRELAND.

"Look with me a little into the soul of the Irish Gael," Father Sullivan S. J., said, "and see it I read it aright. And as I pause, thinking of that soul. I seem to hear the music of Ireland—I hear the harps of Tara. I hear the minstrels singing in its halls, in cot tage and hut; I hear the mothers crooning to their babes; I hear the men in the fields and on the hills and by the rivers. Over the windy seas their songs are blown to me in one heart-breaking harmony, in one magnificent symphony. Now soft and low, like the sugger winds that sob at night around her ruined and ivied towers; now measured and solemn as the moan of the winter waves breaking along her Atlantic shores, with the voices of unnumbered wandering spirits in them; now dropping to the rippling laughter of running streams, now rising sweet and clear and high like a

silvery bugle call to battle. Smiles and tears, yearnings and untold longings, battle-cries and moans are in that music; but through it all there pulses and beats an intensity of feeling that no other nation can claim in its song. True, Germany and Italy may claim the masters in grand opera and ora oil, in the great epes of music; but for the songs that steal into the heart and nestle and abide there, Ireland stand pre eminent. Sure y, Handel, the German composer, was a great master, and the world has not yet forgotten him, and it cannot forget his music, and yet once, when he heard a little Irish song, 'Eileen Aroon,' with which perhaps you are familiar, and which has come down to us from the thirteenth century, he said: 'That is music; I would rather have written that little melody, than all my compositions put together.'
It is this utter intensity of feeling that has put a magic charm into Irish song, and as the music of a people is but the expression of its soul, we must find that intensity in the religion, in the love, in the patriotism, in the very life of the Gael."

FATHER VAUGHAN THINKS WE LIVE TOO FAST.

I think the world is getting more and more restless and discontented. It seems that every one wants to be like a metor car and run through the ways of life at top speed. It cannot be done without a breakdown or a collis

ion or both. If man's mission in life were to catch the speed lever and rush like a motor, gone mad, screaming through life, leaving nothing after him but a cloud of dust, be it road dust or gold dust, why then, instead of being a human being he ought to have been a glorified

All this fever, fret and fume, all this dissatisfaction, with what is and craving for what is not, is to any thoughtful man a fine proof of the immortality of the soul, with its resting place in the bosom of God.

soever you would that men should do to structed than those whose work brings you, do also to them." It remains only for you to follow. -Catholic Universe.

THE ROSARY IN IRELAND.

No one familiar with the Irish at ome or abroad will discern any note of exaggeration in this paragraph from a paper by the Rev. Father Procter, O. P., in the Rosary Guide.

Irish heart and in the Irish home, When the Mass was proscribed and the sacred rites were put under a ban, and a price was set upon the head of the priest—the soggarth aroon so dear to Erin's children—the Rosary, under the sweet Providence of God and the influence of the Virgin Mother and Oncen preserved.

the mysteries of redemption which is the very life of the Irish race.' We have often thought that, as Mary has 'put down all heresies,' so frish devotion to Mary has been the (flicient

by them into ways of skepticism, naturalism, rationalism and positivism. I was speaking a few days ago with

one of your leading American million aires, and in the course of a very inter-esting conversation about that splendid new continent out West, I exclaimed : "Nothing else can save your great country from going to pieces down the inclined plane but the Catholic Church."
"Why only the Catholic Church?"

he asked.

"Because I think there is none other," I replied, "with a brake strong enough to check the flying wheels of your resistless energies."

After a page be exclaimed : "I guess you are right. We need your patent brake."

BY WHAT RIGHT?

The right of the Church to legislate regarding the holy sacrament of matri mony was ably demonstrated recently by Rov. M. J. Riordan of Baltimore.

"Some of our non-Catholic breth ren," said Rev. Father Riordan, "ask by what right the Church assumes to make laws validating or invalidating marriage. This is a fair question and deserves an answer. Marriage is not only a legal relation, but a holy union as well, a divine institution as revealed in Genesis and in the new Testament. The State prescribes conditions and disabilities for marriage in so far as it is a purely civil contract, and the Church does the same in so far as it is a religious act. In certain parts of the United States the civil law makes a marriage between first cousins void, and in England for centuries a man might not validly marry his dead wite's sister. The State establishes nullifying matrimonial impediments in order to promote social welfare. The Church does the same thing for the spiritual advantage of her children. That the Church's marriage laws do not always agree with those of the State is natural and necessary. There is no uniform legislation on the sub State is natural and necessary. There is no uniform legislation on the subject among nations or even among the States in our own country. The same persons are held married in one State and unmarried in another. Nor is there any church whose enactments or discipline do not conflict with some civil statutes. Thus certain religious bodies forbid dancing, the sale of liquor and other things which the State permits. The Catholic Church claims a similar jarisdiction over hell members Rev. Bernard Vaughan, the English Jesuit, sends this Now Year's message to the New York World:

Misinformed Catholics.

Unfortunately there are not a few Catholic families whose entire reading matter is supplied by the secular press. They are strangers alike to Catholic paper and magazine, and consequently are out of touch with current Catholi thought and events and are misinformed generally on things Catholic, accepting unquestionably of Catholic "news" the most absurd reports and specula tions concerning the Church and her worldwide interests and policies. Truly, such Catholics are proper sub jects of commiseration—and their name alas! is legion. - Rosary Magazine.

There may be no sensible fervor in There may be no sensible fervor in such prayer; these ac's may seem to the soul to be perfectly stupid; yet such acts of the will, done, at the same time, with great calmness and interior stillophy on which his mind is not fed, but poisoned. Spencer, Huxley, Kant, Hume—all have left their mark on the present age. These men were light leading, no doubt, able, clever and fascinating, but their principles were wrong, and generations have been led





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WHAT I SAW IN ROME.

an Italian lecturer men of every Euro-pean nation: English, French, Spanfards, Greeks. Well, there was the Etalian, lecturing in the language of the Church to representatives of six mations of the same faith, who from his lips heard in the same spirit the same universal doctrines of the same universal Church. That was a sight of unity and Catholicity that to one brought up with the idea of national ism in religion was simply astounding. Wherever I went I felt at home, and

I began more fully to realize what St. Paul meant when he said that all nations would break down the barders that separate them, in the unity of

THE AURA OF SANCTITY. The next mark of the Church that I saw in Rome was that of sanctity. Now, sanctity is an extraordinarily difficult thing to speak of. It is very mearly undefinable, but yet perfectly apparent, and I always think that a very good illustration of the difference between simple goodness and sanctity is the comparison of that between talent and genius. Religion produces many extremely good men, and I sup-pose that theologically speaking there is, through the grace of baptism, no espiritual height to which a soul might and rise, but the national churches to which I have referred do not produce this peculiar thing called sanctity. Sanctity is like fire; you cannot, as I have said, exactly define it, you cannot exactly describe it, and yet you know what it is when you see it. One day, when coming from one of the lectures at Rome, I saw a little group of men made up mostly of peasants, and in the center of the group the figure of a Polish priest. He were an old hat, his cassock was green with age and full of holes, and his chin was but imperfectly shaved. But there was something about that man that I have mever forgotten and never shall; a mever forgotten and never shall; a organized; their religion is dear to organized; their religion is dear to mever forgotten and never shall; a something in his face that I have mever seen in the face of any human being before, and he appeared to be surrounded by an extraordinary atmos phere of sanctity, an atmosphere that I have never yet seen outside the Catholic Church. As I have said before, all denominations produce good men, but they do not produce that which the Church calls sanctity, and in England the people are not accusto sanctity; they don't know what it is.

Her sanctity is to be seen again in the way in which the people pray. I remember once observing a country boy—the dirtiest boy I have ever set eyes on, and ho looked as if he had not taken off his clothes for six weeks. I remember he entered the great church in which I was, and walked across the splendid marble floor as if absolutely at home—every Catholic is at home in his church—and placing a chair near the altar, took out his rosary beads, closed his eyes in prayer, and for twenty minutes remained absountely motionless. But that is the spirit of Rome. There is holiness everywhere. I remember on another occasion visiting a little church close to the city, where the Blessed Sacra ment is always exposed. I remained there ten minutes, and during that ten minutes the sacred edifice was visited ought to be holding our own. As a the Queen of Italy, a great prince of Rome, thirty hopkeepers, and dwenty beggars. All came naturally, and all as equally the children of the Divine Father.

BACK TO APOSTOLIC TIMES. look upon the Apostolic age as being very far distant, but in Rome it appears to be very near, and you find that St. Peter and St. Paul are in a sense there to-day. There are their relics, there are the catacombe in which St. Peter baptized and preached, but more than that, there is an indescribable sense of the actual presence of St. Peter. Oa St. Cecilia's day I went down into the dark catacombs and heard Mass. It was all most impressive, and one of the life. The scene carried me back nine teen centuries to the Apostolic times, and I felt as I had never felt before that the Apostles were there in spirit.

I saw the Holy Father several times. I saw the Holy Father several times. I heard him preach in the great court yard of the Vatican. Twenty thousand people had assembled to hear him, and crowded round the platform from which he was to address them. Presently the Pontiff appeared upon it, and immediately the great mass of humanity broke into a thunder of applause. He looked old, worn and very ill, and his face was drawn with suffering, but when he began to speak his face quickly became transmed, and there was the Apostle himself speaking to you before your eyes.

DR. A. W. CHASE'S 25c.

I saw the Holy Father two or three times after that, and each time the im WHAT I SAW IN ROME.

From "The Experiences of a Convert" by Rev. Robert Hush Benson.

I Very soon after I had been received that the Church I went to Rome, and for eight or nine mont.s studied in preparation for the presthood, at San Silvestro's—a church served by a community of all nations, amongst which the English nation is particularly prominent. In Rome I had many interesting experiences, and was afforded opportunities of studying the heart of the Church.

First I noticed its Unity and its Catholicity. The very first Mass I was present at in Rome was celebrated by a German, served by a negro, and at tended by English, Germans, French and Italians. Such a sight is to you who have been born and brought up in the Church, familiar enough, but to me who was brought up in the national idea of a Church, such a thing was secretically and what I saw at my served by a converted to the church of the Church, the suffiar enough, but to me who was brought up in the national idea of a Church, such a thing was secretically and the grade of the conviction of reality and catholicity of the church, the church is a present at the church is a proposition deepened. There was the man who sat in the Chair of Poter. When I saw him celebrating Mass, there on the doze above the altar were inscribed the significant words: "To es Petrus the super hanc elebrating Mass, there on the doze above the altar were inscribed the significant words: "To es Petrus the super hanc elebrating Mass, there on the impression deepened. There was the man who sat in the Chair of Poter. When I saw him celebrating Mass, there on the impression deepened. There was the man who sat in the Chair of Poter. When I saw him celebrating Mass, there on the cate whim celebrating Mass, there on the doze above the altar were inscribed the significant words: "To est petrus the clark wind at the super hanc elebrating Mass, there on the doze above the altar, and the gate whim celebrating Mass, there on the case of the capture of the super there in the case of the versus as Idea of a Church, such a thing was bowildering. And what I saw at my deeper sense of the conviction of reality than ever before: "I believe in One which I attended. I saw listening to Holy, Catholic and Apostolic Church."

THE NEGLECT OF THE CATHOLIC PRESS.

The press of the Twentieth Century is the greatest power on earth for good or evil. It is the maker of public opinion, and public opinion shapes our social, political and national destinies. The ordinary man is ruled by p pular opinion. It enters into his veins, his sympathies, his politics. his education, even his religion. With him no cause can get a hearing that does not get the sanction of the press. This was discovered long ago by the rationalist, the socialist, the reference and politi-Now do we Catholics realize this

I regret to say that we Catholics are apathetic towards the Catholic press and Catholic literature. We give little support to Catholic writers and thinkers. Unfortunately we are not a reading people. At best we are satisfied with the secular press which is often a poisoned source of information. The feetual antidote to all this is Catholic literature. The lamented Pope, Leo XIII., never ceased sending out warn ings to his children the world over The present glorious Pontiff, Pius X has also spoken clearly on the subject The following words have the proper ring. Speaking to the French clergy, he said: "In vain you build churches, give missions and found schools all your noble works, all your grand efforts will be destroyed if you are not able to build up the defensive weapon of a logical and sincere Catholic press.

A glance at the condition of Catho-licity in the various countries of Europe will prove the truth of these burning words, Contrast France and Germany. them, and they are not ashamed to bring it to bear upon all that is around and about them. In spite of long years of persecution, overwhelming difficulties and banishment of their spiritual leaders, they have organized themselves into an invincible army. themselves into an invincione army.

How did they accomplish all this?

Principally by the means of a Catholic press to the support of which Bishops, clergy and laity devoted hemselves with untiring energy.

On the other hand, look at poor distracted France to-day. French Catholics arglected their press and the Catholics of France bave been swept off their feet by the rising tide of socialism. This state of affairs could never have arisen had French Catho-lics been sustained, instructed, fortified and organized by an up-to-date Catho-

What are we Catholics doing in our own dear republic for our Catholic press? Are we alive to the necessity of an aggressive Catholic defender of religion? Making every allowance for our shortcomings and inactivity, we are ot doing all in our power to support the means of strengthening the Catho lic faith in the hearts of our children. body we have great devotion to our Church. We recognize more or less clearly that our religion is a great moral force which is absolutely neces sary to save our republic from destruc We contribute generously to the ing of churches, schools, colleges BACK TO APOSTOLIC TIMES.

In Rome, too, you are everywhere reminded of the fact that the Church is Apostolic. I have been accustomed to look upon the Apostolic age as being the company of the company o ance seems to vanish into air. We for get that on the Catholic press depends much of our success. Under present conditions a Catholic press is an absolute necessity. The secular press, the rationalist press and the immoral press are destroying faith and morals in the present generation.

Without exaggeration it is safe to say

that Catholics of this country neither read nor encourage the Catholic publiwas all most impressive, and one of the nost extraordinary experiences of my reasonably be expected. They have little taste for such reading. They teen centuries to the Apostolic times, and the profession of the non-Catholic application of the non-Catholic application. prefer the non Catholic publications, especially the light, foamy periodicals.

The sporting columns of our daily press and the frivolous magazines are all the rage. Our graduates from Cath olic institutions have little taste for reading. They have plenty of money to spend on theaters and amuse subscribe for a good sound Catholic journal never enters their minds. This tendency should be combatted, as it weakens the moral sense of those who yield to it.

The graduates of our colleges and onvents are not doing all they should do for Catholic literature. They have plenty of money for pleasure and recreation of all kinds, but not a dollar for a Catholic periodical. They de-your all kinds of formy and even salaci ous publications, but seldom do they see the Catholic press. The fact is they lack the backbone of interest which might fire them with a noble ambition to become deeply interested in the great battle that the Church to day is waging on a hundred battle



fields. The day is near at hand when the rising generation will be called upon to take part in the great struggle. The battle is to be fought, not with the sword, but with the pen, not with roise and shouting, but with keen in tellects well-stored with correct data We must, therefore, have the guidance of our best Catholic writers and think-ers, and these are to be found only in the pages of our Catholic press. Otherwise we must surrender ourselves to the whims of the anti-clerical "Ro-man Correspondent," the sociological charlatan, the decadent literary critic and pseudo - scientific cheap - jack. Their wares may be flashy, but surely they do not deserve to be made part of a Catholic mental furniture. If we have not the time or ability to investigate these subjects for ourselves in a scholarly way, we should at least make ourselves a little acquainted with them through the medium of the Catholic press. The power and influence of the Catholic newspaper and Catholic magazine will largely depend upon the support we give them.

REV. JOHN F. MULLANY.

IS AMERICAN CHRISTIANITY DYING?

This week the local press has given nuch publicity to the views of a University of Chicago professor who boldly asserts that Christianity in this country s dying.

The general public ought to be sufficiently aware of the character of the Chicago University by this time. We presume there are sane, upright men and women within its walls, but unfortunately, those oftenest heard from appear to be long haired freaks. It must be admitted, also, that a majority of these freaks pose as picturesque

pagans.
There's Loeb, who knew so much about life that frequently he astonished himself. He wasn't certain that there was any God except a thing he called Science. All the world could see, however, that his god couldn't save him from making himself ridiculous

Then there was Triggs - Triggs, the worshipper of Walt Whitman, John Rockefeller and Nature. What delicate notions he had and how, finally, they got him into all sorts of trouble and caused his undoing. We've all seen poor Triggs.
Then Zueblin arose - he who advo

cated trial marriages and other cantraip ideas, each of which was a giowering insult to Christianity. The dally press heralded abroad the vagaries of tion, freak has seemed to succeed freak, pretty much as polecat succeeds pole cat in solemn procession across a moonlit meadow.

And now another voice is uplifted

declaring that Christianity is dying? buked the Rev. Dr. King for indulging If it is not, the fault doesn't appear to in an attack upon the religion of Cath

assertion? Look at its advance in New York during the last century—a nazing, convincing, soul-thrilling. A century ago the Puritan dominated New England. He does not do so to day. New England is Catholic. A hundred years ago, likewise, Pennsyl vania had comparatively few Catholics Look at her Catholic hosts at this

moment. Look at the Catholic growth in New Jersey, moreover; then turn west and note how the Kingdom of God has advanced in Ohio: now it glows in Indiana; how it splendors a dazzling noon here in Illinois. Look toward the Pacific coast, and note that a radiant dawn is rising in the far West. Look South and see a Catholic day breaking from Kentucky to the Gulf. There is nothing like it in modern time, and the only thing like it in account of the Gulf. in ancient days is the work of the glorious Apostle of Ireland. See, too now thousands of churches, parochial schools, academies, colleges and univer sities are lifting the Cross of Christ before the eyes of men, and note the Catholic millions that go forth from beneath their roofs to engage in conflict with the spirit of paganism, which constantly preaches the Gospel of the world, the flash and the devil.

No; Chri-tianity will not die so long as time exists. The Catholic Church cannot die; neither can she be re-trained in her forward advance. A France may strike her down here, yet behold she rises in Africa. A cloud may darken her face in Uraguay; in Germany there glows a noonday splen dor. Here a fool may go out; yonder a Newman comes in. Long-haired university professors to the contrary, paganism will not dominate the United States. Protestantism, indeed, will perish, but Catholic Christianity, will live on the contractions of the contraction of the co will live on. As the centuries pass it may teach the truths of God in the very halls where agnostic savants now rule and utter words of unfaith. She who overcame the Capiars and later taught in their halls knows that stranger things are possible.-New

BIGOTRY DYING OUT.

Thus the Ave Maria :-

The imposition of a fine of \$150 on newsdealer in New York for selling copies of French and Italian anti-Catholic publications is another illustration of the marked charge in public sentiment toward the Catholic body in this country. Less than thirty years ago it was considered no offence to revile these men until the impression made on the Church, her clergy and members; the minds of people of sanity was one now the people won't "stand for it," the minds of people of sanity was one of continual disgust. In simple truth, as the saying is. The day of the bigot out in the classic shades of that institution, freak has seemed to succeed freak, profits much as a placet to succeed freak, but the Court, her defry and members; and the people won't "stand for it," as the saying is. The day of the bigot and the defamer is passing. It would be easy to multiply proofs of the longlooked-for and blessed change. At conference of the Methodist Episcopal Church in Los Angeles, some prominent laymen in attendance sternly re-buked the Rev. Dr. King for indulging lie with the University of Chicago. olics. Like action was taken at a sub-Even Protestant ministers declare that sequent conference of the same secthat sequent conference of the same secit has been brewing spiritual death for in New England. The Presbyterian years.

Yet is Christianity dying in the United States? How can any man, with the stupendous growth of the Catholic Church before him, make such Church in books, reviews, and news

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papers, in sermons and public docu-

O'd folk must wonder at the change that has cone over the American people. Hardly more than fifty years people. Hardly more than fifty years a o Father Bapst was tar ed and feathered in Maine for the crime of being a Catholic priest. True, the citizens of Bangor condemned the out of their sympathy; but the anti Cath-olic spirit was then too strong to allow the perpetrators of the outrage to be brought to trial.

A new era has dawned, and we should rejoice and be grateful. The change of attitude toward us is due, first, to a prudential desire to have the onservative force of the Church renain as a bulwark of society in times when other forces are making strongly against the rights of property and the rights of individuals; secondly, to a growing recognition of the fact that for all foreign born citizens of this country and their descendants the Catholic Church affords a home infinitely safer than either sectarianism or secularism

Baptist Sunday School at Catholic Mission.

The scholars of the Sanday school attached to the Baptist Church of West Conshohocken asked permission to attend a sermon by Rev. Father Alexis, C. P., on "Way I am a Catholic" in the nearby Church of St. Gertrude, of which Rev. James P. McCloskey is rector. Of course, they were told they would be welcome. Thirty five attended in a body, and were not only given choice seats but each individual was presented with a copy of "The Faith of Our Fathers," which was accepted.

The mission closed last Sunday, Daring its progress eight hundred persons approached the sacraments. On Thursday morning of this week, Bishop Prendergast confirmed one hundred and eighty persons. Phila delphia Catholic Standard and Times. Phila

DIOCESE OF LONDON.

MISSION AT WOODSLEE.

MISSION AT WOODSLEE.

On Sunday last, Rev. Father McPhail of the Redemptoris Order, epened the tenewal of the misson in the parish of Wood-lee, Every exercise was largely attended, and the devotion of the people was truly edifying. Sidem, if ever, has there been heard here, a clearer, or more complete, or more elequent exposition of Catholic teaching the nature that the boutful restrictions bore should not the satisfies the best probability of the parish approaching the Holy Sacraments during the week. Above all, he carnestly externed the teaching the Holy Sacraments during the teaching t all members of the Temperance League to approach the altar rail, and renew the piedee he bad given them a year ago at the Mission, and which he was glad to har they had faithfully kept. Once more they came forward almost to a man and promised as before to practise sobriety. He then exhorted, and piedged the women of the varish to pray daily for their perseverance. It was certainly a grand and touching and most inspiring scene as the men, each reverently kissed the cruciffx and repeated, after the missionary, the words of the secred pledge. Father McPhall is an ardent aposit of temperance at mcCanadian Father M tithew and few there are who can resist his burning appeals. In closing his remarks he snoke in kindly and laudatory terms both of pastor and people and furthermore stated that while he was never noted for it stery, but rather for bing often too outspoken, at ill he wished to say, before taking leave of them that in all his thirteen years of mission and renewal given by him he would unhest atingly say that it was in the parish of Woodslee. After the conclusion of the ceremony he proceeded to the neighboring parish of Maldstone to conduct a renewal there in c. njunction with Rev. Father Dryle, leaving behind him the regrets and well wishes of all, sa well as the sweet memory of the great and lasting good he accomplished in our midds.

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