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LONDON, ONTARIO SATURDAY, APRIL 20 1907

what would a Methodist say if he heard formularies, why bother about us at The Catholic Record

LONDON, SATURDAY, APR. 20, 1907.

NOT WRIT IN WATER.

Long before they who are not content to exercise their own religion unless they can also trouble the religion of others, came upon the scene, the French were making history in Canada. Across the ocean journeyed men of the sword to carry the Bourbon lilies in new trails and men of the cross to extend God's kingdom on earth. Soldier and priest, diplomat and courtier, adventurer and grafter, each added something to the history which compels the wonder of the reader, and thrills him with memory of days which knew not, as we do, the ideals of the market place. Blot out their achievements and our chronicles would be prosaic enough. But French Canadians take care of their historical records; and, in conserving the memory of their scholars and sages and soldiers, and in embodying in verse and prose the wonder and glory of their deeds they have nothing to learn from any section of Canada. And they are true to the ideals and principles which guided their forbears. The faith which was as a light to the feet of the pioneer, lives in their homes, is taught in their colleges and in a hundred ways manicharity had a home in Quebec long

A WITNESS CITED.

quarter of the Dominion.

The divine who is arraigning French Canadians in The Christian Guardian cites a witness who has written a book entitled "Le Canada." He is evidently a follower of the men who have blown out the lights of Heaven. He sneers at the antipathy of the French Canadians to the ideas that dominate modern France. If he means the ideas that blossom into erotic literature, sterile homes and frenetic blasphemythe ideas that, according to Clemencear [and his adherents, are to supplant doctrines sacred to Christians, we may accept the sneer as a sign that there is a mighty gulf between the Freach-Canadians and the pleasure and Christ-hunting infidel. But he is not blind to the virtues which challenge the praise of the unbiased observer. He says, for instance, that the influence of the Church has made the Canadians (French) serious, moral, industrious and prolific: their domesthe virtues are admired by all, Their vigor and robust health reveal a vitality that is in no danger of dying out. According to this testimony our fellowvaluable national assets. Strangely enough, however, Ontario, whence came the missionaries and orators, is sadly in need of ministerial activity. Its birth-rate is low. Nay, a Protestant voice from Toronto tells us that "it is by no means an thought and liberty; bales of science; uncommon thing for women of Ontario to go forth to their married life with cans of approval of the French Governthe fixed determination to shirk the duties of wifehood and motherhood, to lead a life of moral turpitude, not one whit less revolting or degrading in its niciousness of the tobacco habit would influence than that of the other class of fallen women on the street."

SWEEP OUR OWN DOOR -STEP.

These conditions ought to enlist the zeal of our friends. And when they have succeeded in effacing the stigma indicated by the foregoing quotation, they might give their prayerful attention to the clergymen who edit the prints of the warlike tone and see red when they speak of the Church.

THE BREAD AND BUTTER ARGUMENT.

The French writer tells us that the antiquated religious ideas of the French Canadians are of a nature to retard

their progress, etc. This bread and butter argument is strange one for those who boast of the spirituality of their religion. But they are always cheering the man in frontalways seeing proofs of the true religing these many weary years of the beneficent results of their own ideas. While they know tow to the man with the "pile" they should not forget to pay reverence to the Japanese, who, so far as the dollar goes, have no antiquabed deas. They are up-to-date in this respect, so much so, in fact, that the respect, so much so, in fact, that the respect, so much so, in fact, that the street is something of producing hopiness, and so of the parameter of producing hopiness, and so of the parameter of producing hopiness. Thus, kind words by their power of producing hopiness, have and so of the parameter of producing hopiness, have and so of the parameter of producing hopiness, have and so of the parameter of producing hopiness, have and so of the parameter of producing hopiness, have also at the American who has ideas of his own better purposes? If we may retain our better the divining men to God. — Father Faber.

them ascribing their success to belief all? But the real missionary does not in Buddhism or Shintoism? We admit hold the truth in this compromising that the man of well-regulated conscience may not reap as many dollars as the one who believes that the honesty that would hinder a man from breaking statues is not the best business policy. The eyes of the man of principle may discern in what is called legitimate enterprise the taint of robbery. We are, however, not disposed to regard the dollar as the symbol of Christianity. We may have antiquated ideas, but we are not ready to reverence a man because he has bank-stocks, or to call upon the poor to look up to him as an object lesson of Christianity - as an exponent of the principles of Him Who was born in a stable.

NOT BEHIND.

But are the French Canadians, looked at from the view-point of material progress, so far behind their English fellow-citizens? We think not. They have a few factories of their own. trates: They are not destitute of bank stocks. Despite their loyalty to the Church, they have a dollar or so. When the missionaries teach them the faith that exudes greenbacks they may have more available cash, but, at this writing, they are able to keep the family lests itself in their customs and conduct. nourished and pure, and they persist To the accusation of intolerance the in sending to Parliament citizens who facts of our history give an emphatic not only speak the language of Racine denial, and show, also, that the spirit of and Moliere, but are also more skilled toleration which springs from Christian in the use of Shakespeare's tongue than many of their English compatriots. before it was in honor in any other The Royal Society of Canada has had and has the names of French Canadians on the membership roll and has found them, layman and priest, up-todate on national questions. A glance at those who have contributed to the upbailding of our literature should be sufficient to make us give over the methods of the braggart.

QUEBEC'S CURES.

The priests of Quebec-we hold no brief for them-but the Curés of today merit what Lord Durham said of their predecessors:

"I know of no parochial clergy in the world whose practice of all the Christian virtues has been more univer-sally admitted, and has been productive of more beneficial consequences than the Catholic priesthood of this pro-

We advise our friends to go to Quebec and to see things as they are. They may be enlightened if they leave their prejudices at home and be edified journal." at the sight of cultured homes, of convents and colleges that are not without distinction, of a temperate and moral and happy people. They may even make the acquaintance of merchant princes and see department stores.

ALL ABOARD FOR QUEBEC.

The writer in The Christian Guardian is bent on putting a full and valuable cargo on the Methodist Ship that is chartered for Quebec. He is loading it with cases of learning and free boxes of hot shot for the hierarchy and ment donated by the editor. May we venture to remind him that the editor's homily on the physical and moral perbe a goodly gift for the French Canadian who is addicted to the cigarette and cigar. If we could wean him of this detestable and abominable habit and have him nourished with a well-balanced diet of free thought and liberty and science he might be in time fit to compete with the Anglo Saxon.

NOT A SQUARE DEAL.

But just here we see an item that mystifies us. The writer does not, it seems, wish us to profit by the cargo of his ship. After cornering everything in sight, and rating us as nothing in the matter of education, he has the cruelty to tell us that we must, perforce, wander through a collegeless desert and take what comfort we may in worn-out forms

and archaic institutions. Says the gentleman:

" Our object is not to persuade men to accept certain theological formulae nstead of those they now accept."

According to this statement, truth has

all? But the real missionary does not hold the truth in this compromising manner. He sets forth doctrines which must be believed: he defends them intrepidly, and has but words of rebuke for the teachers of false doctrine. But this show of "liberality" may be but a device "to fetch the public sumhow." Indeed the revelation of the divine's tactics reminds us of what A. Ward wrote an editor in behalf of

the contery if your people take their tods, say Mister Ward is as jenial a

"Gentlemen, I wish you a good morning, and hoping you and your families will also see your wickedness and amend."

We do not question the sincerity of this Methodist preacher, but we think is not what we feel it to be. It is not a sentiment and we do not test it by either moods or sensations. Enthusiasm may transport us into a wonderland of experiences, but without an authority to safeguard us from fanaticism or presumption, the feeling that our sins are cancelled may be but a dangerous delusion. For the present suffice it to say that the French Canadians believe that "no man knoweth whether he be at the follow or hatred"? to safeguard us from fanaticism or preworthy of love or hatred."

YELLOW LITERATURE.

The United States publisher is very much in evidence in Canada. His magazines, which are, with few exceptions, filled with chatter about nonentities and illustrations and advertisements that effront decency, are in every bookstore, and, from what we can learn, are sold. Does this indi cate that we wish to be versed in the literature of divorce and murder, or is it due to vulgarity of mind. There is no place in any intelligent home, says a writer, for the so-called "yellow The columns of newspapers of this class are full of reports of crimes, scandals and personal gossip, largely about the people whom they denounce and are disfigured by cheap and vulgar illustrations. There are a few journals which discuss the life of the world in politics, religion, art and finance, with breadth of view and literary skill, and such journals are worth careful reading. But under no circumstances can newspapers educate and stimulate, and the habit of reading many newspapers to the entire exclusion of the serious reading of books is a great waste of time. The "newspaper habit" has been widely formed and is responsible for a great deal of shallow, restless, surface thinking.

Says Cardinal Gibbons :

Rigidly exclude from your house holds all books and pamphiets which are hostile to religion and good morals. Never admit into your home any news-paper or periodical, which ventilates bscene news and licentious scandals.

SOME NOT IRISH. An indignant reader of the Monitor writes to us to inquire if everybody of importance is Irish and whether the devil is Irish. Well, no. Not everybody of importance is Irish. Our in-columns in the daily press than any one else just now- but one of the men who is prosecuting this slimy insignificant is Irish. There is Sweetenham. He is not Irish, but Chaplain Gleeson, who represented the level-headed American admiral, is. There is Belmont. He is not Irish. But McDonald, the builder of the subway, the man whom President of the subway, the man whom Presidente Belmont brought back, is. There is Clemenceau. He, thank God, is not Irish. But there is a drop of Irish blood in Cardinal Merry del Val, who has outwitted the smilling cynic who rules France just now. And so you might go on indefinitely. All the incortant and prominent people are not

THE PRIEST AMONG HIS PARISHIONERS.

A. Ward wrote an editor in behalf of "his great moral show."

"If he says it is a temperance community tell 'em I sined the pledge fifteen minutes arter I was born, but on the contery if your people take their tods, say Mister Ward is as jenial a fixed by the content of this charge, writes Father Leroy, in the Jesuits' publication Etudes (Paris), but rather to enquire the content of this charge, writes Father Leroy, in the Jesuits' publication to the advisability of priest seeking to play a part in the life of their parishers. RELIGIOUS SENSATIONALISM.

The object of this missionary to the French Canadians is to persuade men to know, by joyful experience, a sense of reconciliation with God of which now they know nothing. Now was it not Mr. Littimer who said to the magistrates:

"Gentlemen, I wish you a good "Gentlemen, I wish you a good canadians and hoping you and your canadians is to persuade men to know, by joyful experience, a sense of reconciliation with God of which now they know nothing. Now was it not they know as it not the clergy propose to do in face of the sum of human justice. Who shall say, then, that there is not who shall say, then, that there is not who shall say, then, that there is not here a fight which calls for the exercise of all that is most here a fight which calls for the exercise of all that is most here a fight which calls for the exercise of all that is most here a fight which calls for the exercise of all that is most here a fight which calls for the exercise of all that is most here a fight which calls for the exercise of regarding the matter. Before regarding the matter bevils that were manifest in modern society and in particular among the working classes, His Holiness said:

"Last century destroyed without substituting anything in their place, the that it would be very difficult for him to make any believer in historic Caristianity consider seriously his theory of reconciliation with God. Christianity is not what we feel it to be. It is not men, isolated and with but scant de-fence, are handed over to the mercies of masters whose inhuman cupidity without historic parallel. To add to the sum of evils, usury of a most exorbitant kind has entered into modern

> settled according to the law of justice and the decrees of religion." Among those who were most attentive to the words of Leo XIII. was Cardinal Sartos the present Sovereign Pontiff. With him, the example of the good pastor was the most ambi-tious standard he had raised. In his own diocese, his good works were on all sides evident, in the form of confraternities, benevolent societies, charity organizations and other institutions, which not only helped men spiritually but also materially. There were other Bishops who understood where the evils subsisting among the

get the stirring appeal made to the exiled priests and nuns of France by life he must be seen, in order to be trusted." What men like Manning in England, Gibbons in America and Ketteler in Germany added to the advice given to the priests, is well known. Everything, they have declared, points to association as being the real power that is entering into the lives of men as the first principle of material sub-sistence. Association will become the arbiter of labor, of fortune, of elections and consequently of the power of nations. It is for this reason that Socialism by its aggressive methods of propaganda and organization, has taken so strong a hold upon the masses. Ten times inferior to Catholics in number and strength, the Socialists have, nevertheless, shown an acuter perception of the actual needs of the common people. They have seized the pastoral staff which was lying idle and boldly undertaken to guide the flock, the result being that we shall always have Social-

in this, we shall assuredly be beaten,

in this, we shall assuredly be ocacen, just as isolated skirmishers are easily beaten by concentrated forces. It is no argument to say that social regeneration is to be the work of capitalists, proprietors, magistrates, officials and legislators and that the priest has no business in the movement. To so think is to reject the authority of so think, is to reject the authority of the Holy See which declares that the social question is religious before it is economic, and that theologians are called to solve it as being more fitted to do so than either economists or legislators. And, be it remembered, many great virtues are called into existence by this process of associa-tion or unification, since its end is the common, not the individual good, and to promote which, self denial and selftude of the Church towards this point of view. On the one hand is to be seen the ever growing tendency of secular forces to organize themselves and to try to resist their influences is increase the [sum of human justice.] effacement must be the prime requisites. It is an effort to lessen suffercate abstention from interference in the social world on the part of the

important than the economic; that the economic work promises an uncertain and remote return; that economic work lowers the dignity of the priest and drags him into action and associations that are foreign and obnoxious to his ministry. As for the first of these contentions, in the present state of human intelligence, it is an undoubted fact that politics do not interest everybody. Women and young people, for example are not given to displaying much concerns in them. Electors, when they have given their votes, do not subsequently evince great interest except in acute crises. On the contrary, the question of economic reform is one that must be closest to every human heart, since all are to every human heart, since all are involved in the economic struggle. Women and school-children are not excluded from its all-embracing interests. No one is so insignificant as not to belong to the movement of economic forces. No candidate ever seeks the suffrages of an electorate without being fortified with a programme of social and economic reform. Till Catholics realize that they must not only have a programme showing what they intend to construct as well as what they intend to destroy, they will fail in their struggle with Socialism and the failure will be due to the fact that they had neglected to calculate with the desires of the people for material reform. As for the returns of economic work being uncerwhere other Bishops who indersood where the evils subsisting among the masses arose from and whose constart effort was directed to bringing into being social forces, no matter now small, as the beginning of greater movements which should add to the happiness of the people. Monsignor Tedeschi, Bishop of Bergamo, speaking on the duties of the pastor of a flock, had the following remarks to make:

"Society cannot stand without authorstry, liberty, justice, charity, and the Gospel. None of these it can ever have, if not through the priest and by the priest. The consequence is that the priest must take his place in the social movement and in it hold his place with dignity and prudence. His duty, his function, his mission—all go to the elevating of man in every all go to the every His duty, his function, his mission—
all go to the elevating of man in every
ife." Again, Mgr. Walravens, Bishop
fTournai, holds that "if the priest
ceases to take interest in his charges
these will not only do without him,
but will act against him. The clergy
the priest of my acquantance, "1 do
counsel my poor to save, even when
the very question of saving anything
seems an impossibility. The man who
has nothing will never have anything.
I forbid them to be seduced by financial corporations, and the first thing out will act against him. The clergy in the second of the first thing the social works a Christian character and an enlightened direction." Nor can we forget the stirring appeal made to the get the stirring appeal made to the get lad priests and nuns of France by exiled priests and nuns of France by Mgr. Delamaire, Bishop of Perigeux, when he invited them to enter the field of social work. "It is essential," he said, "if the work of Catholicity is to progress, that the priest shall go into the ranks and show those who are struggling that he is also with them in the struggle. He must prove to those he hopes to lead, that he possesses initiative, resourcefulness and foresight. itiative, resourcefulness and foresight.
At the pivotal points of the people's he can as to healthy localities; I he can as to healthy localities; I \$10,000 each to nieces and a residuary always do and through my interest in this regard, I have not only been in St. Vincent de Paul. strumental in preserving many lives, but have also made myself many warm friends. Above all, I advise them, friends. Above all, where it is possible, to cultivate a patch of ground and make it return something towards the family's upkeep. The cultivation of the little plot will The cultivation of the little plot will bring health to those who help to cultivate it and will enable the housewife to add to her little store. And since great economy can

hunger is satisfied." This priest, says
Father Leroy, was by no means a doctor
in economic science, yet his interest in
his parishioners made of his parish one

be exercised in baking one's own bread, I advise several families to have a com-mon oven which serve the needs of all

interested. It must be remembered, too, that home made bread is more nourishing than the ordinary which is usually made with the end in view that

the consumer shall eat much before his

Writ or giving advice to his lieutenants. Touched in his heart by the sufferings of the poor, he has tried to bring the upper classes to a consciousness of the rights of others, with a pen that has moved the nations of the world. At this moment there is no voice which is heard with more respectful attention among the leaders of men. The ex-ample of the missionaries is before the priesthood; how many times have they not been obliged to make men, before they made Christians and only succeeded in doing so after they had taught them agriculture, the mechanical arts, the laws of government. The example of the early middle ages is with us; when all that went to enlighten the world and beautify it, was the work of priests and monks. Socialism is an evil which was born of gross materialism and which is consequently fatal to spirituality. It possesses an organization, which, de spite occasional checks, is ever making for progress among the peoples. Against it, it has forces the only organization of which is conceived on a pure-ly political basis and which must gradally yield to superior force which is supported by the bulk of the population that works. The only safeguard against this worst of perils is religion, organized like its enemy, ever alert and always militant. The authority of the Holy See, the evil spirit of the times, the hope of raising humanity, all point to association in social endeavor as the remedy that is required. Far from lessening priestly prestige, it gives it an added lustre and further claims priest. Their reasons are threefold, namely: That political work is more important than the economic; that the upon the gratitude of human kind. — N. Y. Freeman's Journal.

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CATHOLIC NOTES.

The Rev. Leighton Parks, a prominent New York minister, has sent a check for \$100 to the Rev. Father L. L. Conrardi, M. D., who is in America collecting funds for the leper colony in China, of which he has charge.

Miss Grace Gibbs, a member of the Ben Hur Company, will abandon the stage to enter a convent at Montreal. Miss Gibbs ascribes her vocation to the great lesson taught in the Mount Olive cene in Ben Hur.

The Derby (Conn.) Board of Education has voted to appropriate \$1,200 annually toward the support of St. Mary's parochial school, of this city. It is said to be the first instance of the kind in the country. The Rev. Henry Grey Graham, for-

merely a Church of Scotland minister at Avoudale, Strathhaven, who some years ago joined the Catholic Church and went to Rome to study for the priesthood, has been ordained priest at the Scotts College, Rome. The first Chinese nun in the history of the order of the Sacred Heart of Jesus and Mary was invested with the

veil, the cincture and the scapular at the Catholic Cathedral of Honolulu, March 21, to be known as Sister Aleida. The venerable Archbishop Williams of Boston, will, on April 27, observe the eighty-fifth anniversary of his

birth. He is the oldest American Archbishop. The oldest Bishop is Msgr. McQuaid of Rochester, who was eighty three last December. A cablegram has been received in London, from the Congo, announcing the drowning of two of the Fathers belonging to the St. Joseph's Foreign Missionary Society of Mill Hill. The names of the priests are the Rev. Father D. Lebane and the Rev. Father P. Timans.

private andience Mr. and Mrs. Douglas sented by Bishop O'Gorman of Sioux

Falls. The Pontiff asked his visitors to convey to President Roosevelt his most affectionate regards. Mrs. Robinson is the President's sister. Rev. P. M. Whelan, of Philadelphia, has formed a congregation of deaf mutes and expects soon to begin the erection

Cardinal Merry del Val, the Papal Secretary of State, has written in the name of the Pope a highly commendatory letter to Archbishop Quigley, of Chicago, praising the progress of the Catholic clergy and laymen in his archdiocese and the splendid work done by them in the collection of Peter's pence, saying it is beneficial to the universal Church.

Mr. Devlin, the Irish envoy, recently returned to Ireland from Australia, has words of high eulogy for the nuns in that part of the world as teachers. He says that so perfect is their educational system that fully onefourth of their pupils are Protestants. and that all the singers who have come from Australia to Europe are mainly trained by the nuns.

Every year on Good Friday devous Catholics of Cincinnati and vicinity,

BY VERY REV. CANON P. A. SHEEHAN, D.D. AUTHOR OF "MY NEW CURATE," "LUKI DELMEGE," "UNDER THE CEDARS AND THE STARS," "LOST ANGEL OF A RUINED PARADISE," ETC. CHAPTER VII.

ASTRAEA REDUX. "This will never do!" So said mous critic when guillotining a certain set. So said Solictor General Do-sety, when this mixed jury disagreed, norty, when this mixed jury disagreed, and three of his victims ran the chance of escaping. It was quite clear that mixed juries, like everything else that is mixed and mongrel, are bad. This time we shall take care to have the sang pur. There shall be no mistake. Hence, on Thursday morning, young Burke (brother of our midnight rider,) Shine (whose brother is already sen-tenced to death.) Connor, and Murphy are in the dock. The panel is called. Gentlemen of the highest respectability Gentlemen of the highest respectability land-owners and agents, are ruthlessly set aside on account of their religion, and an exclusively Protestant jury is carefully empanelled. There shall be no loopholes of escape this time. There will be the additional gratification of defeating this Boanerges from Kerry, the meta assured by cannot be dewho, most assuredly, cannot be de-scribed as of "very gentlemanly ap-pearance and decidedly aristocratic

Patrick Daly improves as he goes along. He wishes to earn his portion of that £720 honestly, and to give good of that £720 honestly, and to give good value to his employers. In his own choice language he wants to "swear up to the mark," a pretty simile taken, I believe, from a certain measure of porter. It has transpired already that Patrick Daly was so drunk at that Fair of Rathclare that he couldn't stand. Nevertheless, he testifies glibly as to what took place there; how the famous what took place there; how the assassination paper was produced for signature; how Burke, the prisoner, was present as a member of the committee, and how he, Patrick Daly, told it all to Col. Hill, immediately

after the Fair.

This was very satisfactory. But here a dramatic incident occurred. Judge Pennefather beckons to O'Connell approaches; the Judge shows a paper, and both heads—Judge's and advocate's—are bort nell to approach the Bench. O'Con for a few minutes. There was a hush in court. Patrick Daly is melodiously silent and somewhat perturbed. herty cannot make it out. At last, O'Connell returns to his place, the paper in his hand; and, after Daly's direct examination had concluded, O'Connell arose.

The day after the Fair you de scribed to the magistrates, in de all that had occurred in the tent!'

You mentioned the assassination " And the names of the committee

men? "This is your signature, I presume?
"Tis like it!"

"Tis like it!"
"Then you have told the jury all that happened in the tent?"
"Well, thin, since you want the whole information, Murphy here said that there was as bad min in the country as the three gintlemin that wor to be killed; that Major Maxwell and Mighar Bakwall ought to be killed wor to be killed; that Major Maxwell and Misther Batwall ought to be killed too; Mr. Daniel Clancy of Charleville, he said, will give £100 to the man that kills Maxwell, and £200 to the that 'ull kill the two.'

O'Connell read over Daly's deposi-tion (the paper handed him by Baron There was not one word about the assassination order, nor of the other details just sworn to by the accomplished witness.
"Me cousin Owen" appears on the

tness table. Patrick has sworn that Owen was not with him in the tent. Owen swears that he was. It would never do that Patrick should pocket He must " swear up the whole bribe. He must "swear up to the mark." Of course he was there and can tell everything just as glibly and even more picturesquely than "cousin Pat." His zeal and eloquence are wonderful. But, like many in other spheres of life, his zeal and eloquence lead him astray. He contra diets "cousin Pat" in a dozen particulars, and is ordered peremptorily from the witness box.

This time Baron Pennefather ad-dresses the jury in a solemn, lengthened speech, daintily bala cing the scales of Astraea, instead of fling ing in the sword of justice, with a "Væ victis!" against the prisoners. Jury this time, exclusively Protestant as they are, do not leave the box, but promptly acquit the prisoners with their verdict: "not guilty." There is a sense of relief visible in the entire court; and Judge Pennefather leans over the Bench, and whispers to Mr. Bennet, one of the junior counsel for the prosecution

George, let me not see you here

The following day, the defeated Solicitor General announces that " his learned friends and himself have decided not to proceed with any further trials at present, and that the remaining untried prisoners might be let out on bail.'

"Soon after, the sentence of death on the first batch of prisoners was com-puted to penal servitude for life, although they were convicted on ex-actly the same testimony that was so promptly rejected by the third jury. However, that sentence, too, was re-laxed after they had been transported; and their children and children's children are in Doneraile to-day.

The duel, however, between the Solicitor General and O'Connell did not In the next session of Par end here. In the next session of Par-liament O'Connell moved for the de-positions of Patrick Daly, and also for the notes taken by the Judges during the trials. It was unusual to demand the production of the Judges' notes; but O'Connell explained the importance of the case, and in doing so he paid a tribute to the justice, courtesy, and honor of Baron Pennefather, and by implication, he passed a decided

censure on his brother judge. But the main object of the motion clearly was to indict the Solicitor General, for that he with such remarkable discrepancies in his hands as existed between the depositions of Daly and his after testimony, did press home against the prisoners for conviction, and suppressed these facts in his charges to the three juries. The debate opened up the wide question — whether counsel, the wide question — whether counsel, with direct testimony or circumstantial evidence before him as to the innocence of a prisoner on trial, could in honor or conscience either suppress such evidence or influence the jury for conviction? The debate was singularly interesting on account of the principle involved. O'Connell's speech was remarkable for its wonderful moderation, a fact on which he had to bear a good deal of hostile chaff from the ministerial side of the house. The Solicitor General's reply was singularly feeble, wandering away to politics, and quoting O'Connell's speeches at dinner-tables and on platforms against his studied moderation in the House. The Member for Mallow, C. O. Denham Norreys, backed up O'Connell in a lucid and argumentative speech, in which he inof a prisoner on trial, could in honor of argumentative speech, in which he in-sisted that the point of debate was— Had the Solicitor General in his rosses Had the Solicitor General in his vosses, sion at each of the three trials the very depositions, etc., on which Judge Pennefather directed the acquittal of the prisoners? A Mr. North, defend ing the Solicitor General, attacked O'Connell in a furious piece of declama-tion; and so the debate raged during the Solicitor General, attacke sitting of Parliament, until at last th heavy weight of votes on the minister ial side bore down all opposition, and O'Connell's motion was negatived by a majority of fifty-eight. (It was this victory that emboldened Doherty to bring on again at the Spring Assizes the prisoners let out on ball.) And so the Doneraile Conspiracy passed into history, and is now but a name signify ing but little to the minds of

peasantry.

The name of the Solicitor General (he lived a short time in history as "Long Jack Doherty," a nickname given him by O'Connell; he had real ized £80,000 by his profession and speculations, but died penniless,) has passed into oblivion so complete that I should never have heard it, but that it echoed out of the recesses of history which I have opened. If, however, there be any immortality on earth, surely it will be that of the great advo cate, who, from the first years of his striking career, took up the people's cause and defended it, often at the risk of personal losses in the profession he had chosen to follow, and sometimes at the risk of his life. Yet, amidst all the triumphs of his career, political and orensic, I understand that he deemed this rescue of the Doneraile peasants and laborers not the least; and, as he said in the House of Commons, it was a said in the House of Commons, it was a case into which throw his whole heart and soul. And amongst the many incidents that he loved to recall from a life full of every kind of dramatic episode, I understand that he dwelt with particular plessure on that memorab night-ride through the mountains and by the lakes of his native county with particular emphasis on th us contrasts between the beauties and sublimities of nature, as he saw it that morning by hill and valley and river, and "the rascalities of an Irish Court of Institute"

Court of Justice The peasants returned to the homes they thought they should never behold again. They sat once more by firesides which they thought were extinguished for them forever. And slowly a better the local gentry. The very gallant way in which many of the latter, at the risk of social ostracism, protested against what they rightly deemed a miscarriage of justice, touched the hearts of the people, and dissipated the unhappy hostility that had arisen from political lightly this airy Irish nature. swings to a touch. Where heavier natures creep slowly up and down according to the weight or pressure of ces, the Celtic temperament leaps to the weight of a feather : and you have sullen depression, or irresist ible gaiety, murderous disloyalty or more than feudal fealty, in swift and

sudden alternations.

During these momentous trials, for instance, O'Connell thought it his duty to challenge a Protestant juror. It was reported that this man had said, e convictions on the first trial that there should be a gibbet at every cross roads in the county. A wave o indignation swept over the minds of the people at this truculent, unscrupu expression. But lo! a witness testifies that the words were used in quite a different sense, and were conemnatory of Crown methods of prose demnatory of Crown methods of prosecution, and sympathetic with the prisoners. "If this kind of thing is to go on," he said, "they might as well erect a gibbet at every cross roads in the county." Quite a different thing! And so Irish anger swept around and evaporated in a cloud of incense about the popular magistrate. And so these sad winter days a great deal of public indignation ebbed away in a more gentle and kindly feeling, or was diverted against that class which has always been an object of particular horror in Ireland—the approver or informer. There, there is no relenting, no pardon! The awful stain goes lown from generation to generation and their children and children's chil

dren are the pariahs whom no man will willingly converse with, and with whom any alliance, particularly of marriage is regarded as treasonable and dis honorable to the last degree. Hence every one of these hated wretches had to quit the country, and even in foreign lands to change his name. And even to this day, the old people will not speak about them, except in a whisper; and then only when they have looked carefully around them to see that n one is listening, but friends. But the magistrates, against whom the conspir acy was supposed to have been formed, remained in their country seats and lived honored and revered by the people, and died peaceably in their beds. And then every remnant of the memory of this drama was set aside

when the terrible spectre of the famine appeared. And as we read how, in sudden torrential deluges in American sand prairies, beasts, the most hostile to each other, will gather and congregate on some vantage poin safety to escape destruction, and get their natural antagonism in the common instinct for safety; so, in view of that dreadful scourge of 'fortyeight and 'forty-nine, all lower feeling of caste and race were blotted out, as of caste and race were blotted out, and in the common peril men for ot everything but the common safety. It was the new genealogy (alas! so often interrupted since in favor of the spurious and historical lineage which we have mentioned above)—justice begat confidence; and confidence begat toleration; and toleration begat mutual under understanding; and mutual under standing begat love; and love begat that Union which we all desire.

Here we shut up the cabinet of history and pass out into the gardens of tradition and rowance.

CHAPTER VIII.

WAIFS Glenanaar, the glen of slaughter, is deep ravine, running directly north and south through a lower spur of the mountains that divide Cork and Limerick. The boundary line that separates these counties, and also the dioceses of Cloyne and Limerick, and the separate of Ardnartick, and dioceses of Cloyne and Limerick, and the parishes of Ardpatrick and Doneraile, runs right along the top of the glen, and close to that boundary line on the southern side was the farm of Edmond Connors, one of the men who had been put back on the second trial in the Doneraile Conspiracy, of which we have just written. His farm lay along the slope of the valley, facing directly east. It extended right over the slope, and was terminated there by the wild heather of the mountain; and it stretched downwards to the river. always full even in summer, but angry torrent in winter; which took its name. Avon, or, as it is pronounced, Own-anaar, from the same terrific battle after which the glen is named. The house, a long, low build-ing, thatched with reed, fronted the south; and, although very remote from village or town, the whole place—farm field, and river, were as cosey and picturesque as could be found in Ireland. Edmond Connors, the proprietor. was, as we have said, a man of Hercu lean strength, broad-shouldered, deep chested, strong-limbed; but you no only to look at that calm, clear face, and those mild, blue eyes, that looked at you with a half pitying, half sorrowat you with a nair plying, has sortown ful glance, to see, as every one said, that Edmond Connors "would not hurt a child." He was, in fact, a superb type of a very noble class of peasants, now, alas! under modern influences, dying away slowly in the land. They ere all giants, largely formed, strongl

thewed. They rarely touched meat.
Christmas and Easter it was a
luxury. Their dietary was simple and
ascetic—meal, milk and potatoes. But their constant exposure to weather, their incessant labor, a weather, their incessant moor, and the iron constitutions they inherited from their forefathers and conserved by the purity and temperance of their lives, were better adapted than the feeble helps of civilization gives to create s hardy and iron race. It was of such men and their forefathers that Edmund Spenser, a rabid exterminator, wrote in despair to Queen Elizabeth, that they were quite hopeless—these at-tempts that were made to destroy or root out such a people; for they were so hardy, so fearless of death, so contemptuous of fatigue and wounds, that even the savage efforts of Elizabethan and Cromwellian freebooters failed to destroy what Providence evidently to maintain and preserve With these strong peasants, too, modern worries and vexations had no place. They had their trials; but they relied so implicitly on the maxims of their religion, which was also their philosophy, that they bore reverse of fortune, and sick-ness and death, with the most profound and tranquil equanimity. A few times during their long and laborious lives, ight flash out in some sudde flame of anger, and then it was bad for those who crossed their path. But that died away in remorse immediately, and the old, calm, patient way of life was resumed again. It was really pathetic the way these gentle giants used to look out from their clear blue eyes, in which there was always a depth of sor-row hidden under their strong bushy eyebrows; and how patiently they took the events of life, and calmly the wild est vagaries of destiny. You could not disturb their equanimity. Tell them of the most wonderful or dreadful thing, and they accepted it without surprise or alarm. They would be the despair of a dramatist. He could not astonish them, or excite their enthusiasm. sleep, to wake, to work, to pray, to die -that was the programme of existence. To wonder, to admire, to be angry, to be eathusiastic—they knew not the secret of these things. All things are ordered by a Supreme Will, of whom ordered by a Supreme Will, of whom we are the puppets—that is all! Who does not remember them in their strong frieze cutaway coats, their drab or snuff colored vests and knee breeches the rough home woven stockings, and the strong shoes—all made, like them selves, for hard work and wild tempest uous weather? No Wordsworth yet sung the praises of these Irish dalesmen; but this, too, will come in the intellectual upheaval that we are

witnessing just now Since the time of the trial, and his merciful escape from a horrible death, old Edmond Connors was accustomed to remain even more alone than was his usual wont. Always of a solitary turn of mind, he began now to haunt the mountains continually. Sometimes he was seen sitting on the low parapet of a bridge that crossed the mountain stream, sometimes on a great boulder deep down in some primeval valley, visited only by sun and moon and stars; and sometimes his great form was seen outlined against the wintry sky, as he knelt and prayed on one of those immense stones that form cairns on the crest of the hills looking down into the that form cairns on the glens and dales of Limerick. What were his thoughts no one knew, for like

all his class he was a silent man, and rarely spoke but in monosyllables. There was a heavy fall of snow a few days before Christmas of this year; and, as the weather was intensely cold, there were none of the usual thaws, but the frost knit the snowflakes together and crusted them all over with its and or used the same and of which who is a but brilliant enamelling. The whole landscape was covered with this white, pure surface, except where the river, now blackened by the contrast cut its cold, dark way between the cleffs it had made for itself out of the cleffs it had made for itself out of the soft sand of the hills. The bleak dreary appearance of the landscape, however, did not deter Edmond Connors from his daily ramble in the mountains. His strong gaiters and boots defled the wet of the snow clad heather; and he trudged along through alushy bog and across wet fields, only stopping from time to time to look down across the white, level plain that atretched its monotone of silver till it touched the sky-line, and was merged in it. One sky-line, and was merged in it. One evening, just as dusk fell, about four o'clock and the atmosphere became sensibly colder, he turned his footsteps homeward. His way led across the little bridge down beyond the planta-tion of fir-trees on the main road. As he came in sight of it he saw in the twilight a woman sitting on the low parapet, with a child in her arms. His footsteps were so completely muffled by the soft snow that she was unaware of his approach, until he came quite clo to her, and she woke up from her re-veries and stared at him. She was to her, and she woke up from her re-veries and stared at him. She was quite young, but the child in her arms told that she was married. Her face would have been very beautiful, except that it was now drawn as tight as parchment; and two great black eyes stared out of the pallor, as if in fright at some undefined but yet unrealized sorrow that was haunting her with its shadow. On seeing the great, tall figure near her, she drew up her black shawl hastily and covered her head, shawl hastily and covered her head, and turned away. The old man seeing this, and thinking that she had been nursing her child, and had turned away and and and and had turned the state of away in modesty, approached and said,

kindly: "God save you, honest 'uman! Sure 'tis a cowld evening to be out; and a cowld rest you have got for yerself." an did not answer.

Wisha, then, me poor 'uman," said the old man, kindly: "you ought to seek shelter to night, if not for yerself, at laste for yer little child." The woman remained silent, with averted face. He fumbled in his pocket

and drew out a silver piece.
"Here, me poor 'uman," he said,
extending the coin toward her. "I good to me, and we must be good to every poor crachure that wants it."

angry gesture; and rising up to her full stature, she looked at the old man with

blazing eyes. "Edmond Connors," she said, "I "Edmond Connors," she said, "I know you, and you don't know me. But you go your ways, and lave me go mine. It will be better for you in the ind."
"Wisha, then, agragal," he said, humbly, "sure I meant no harrum; but I thought it "ud be murdher intrely to see you and some little control.

see you and your little gorlach on the road a night like this."

"Why do you talk to me of murdher?" she said. "Haven't you murdher on your own sow!? And isn't the rope swinging for you a-yet?"
"I have not murdher, nor any other

crime on my sowl," he said, meekly, "though, God knows, I am a sinful man eekly enough. But your out of your mind, me poor 'uman, and you don't understan' the words you're spakin'.''

'twas thrue for you, Edmond she said. "I wish to God Connors," she said. c-night that I was mad out intirely to-night that I was mad out intrely; and thin I could do what I was goin' to do, when God or the divil sint you across my path."

"I don't know what you mane," said

a old man now very anxious

the old man, now very anxious, "but if you wor thinkin' of doin' any harrum to yerself or yer child, may God and His Blessed and Holy Mother prevint you. Sure that's the last of all."
"Wouldn't it be betther for me to be dead and buried," she said somewhat more calmly, "than be harried from house to house, and from parish to parish, as I am, wid every dure slammed in me face, and a curse follyin' me on me road?"
"That's quare," said the old man, "sure, haven't you the ring on your

"sure, haven't you the ring on your marriage finger as well as the best of thim?

"I have so," she said. "More bad luck and misfortune 'tis to me. 'Tis I'd be the happy 'uman if I could

brake that ring, and put the pieces where they couldn't be found."
"'At laste," said the old man, compassionately watching the blue eyes that stared up at him from the pinched, starved face of the child, "you should consider the child that God sint you; and if you cannot do anything to help yourself, or if you wor thinkin' of some

thin' bad again it-"What could I be thinkin' cf?" she said, defiantly. "If you have murdher in your own heart, Edmond Connors, that's no rayson ye'd suspect me of the aame.

"I see, me good 'uman," said th old man, moving slowly away, "you're not from this neighborhood, tho" ye seem to know me name. No body in this parish 'ud spake as you have done.
And," he said, with some little temper.
"it 'ndn't be safe for thim if they did." It seemed to touch some latent sensi bility in the wretched woman, for after esitation she called after him.

"I ax your pardon," she said, "for the hard words I said agin you just now. You didn't desarve them; and no wan knows that betther than me. If I could say all I'd like to say, Edmond Connors, there 'ud be short work wid your next thrial. But me mout' is shut. But only for this little crachure, me Annie, me only tie on airth, I'd very soon put the says betune me and thim you know. An' I suppose t'was God sint you this cowld, dark night, to

fully in the growing twilight. There was something in her aspect, something in her words with their mysterious that attracted and interes him. And the blue eyes of the child seemed to haunt him, and ask for pro-

tection. "Now, me poor 'uman," he said, "you're back in yer sinses agen. Sure I know well how the hardship and dis I know well how the hardship and distress dhrive people cut of their mind sometimes. But it may come on ye agen; and remimber this is a Christian country, where any wan would be glad to take from ye that purty, weesby little crachure in yer arms, and save it from the cowld river. Here, now, take these few shillings, and buy somethin warm for yourself, for ye need it; and keep God and His Blessed Mother ever afore yer sight."

afore yer sight."
She stretched out her hand, and it lingered long in his great rough palm, whilst she fixed her glowing eyes, shaded with anxiety, upon him. Then, whilst she nied ner glowing eyes, shaded with anxiety, upon him. Then, in a sudden impulse, she raised the big, strong hand to her lips; and dragging her wretched shawl more closely around her, strode away. The old man stood and watched her tall, the little that the control of the watched her tall, girlish figure, as it swayed along the road, darkly outlined against the white background of the snow. Then he moved slowly homeward. As he reached the crest of the hill through a short cut across the heather, he turned round, and looked back. The woman's figure stood forth clearly outlined against the darkening sky. She, too, had stood still, and was looking toward Seeing him still watching, she him. Seeing him still watching, she raised her hand, and waved a farewell and passed out of his sight as he thought for ever. He was more than usually silent, as

he sat by the fire that night, and watched the red turf and blazing wood, as they poured from the open hearth great volumes of smcke up through the wide chimney that yawned darkly above. The eyes of that little child haunted him. He was troubled in con-science about it. He thought he should have asked the poor, lone woman to allow him and his vanithee to be her protector. One mouth more was no nuch to feed; and He Who giveth food to the sparrows on the house top would help to feed a little child. He was quite angry with himself, and once or twice he was about to rise and go out nd follow the waifs. But he argued, they are gone too-far on their way Yet when he came to the Fifth Joyfu Mystery, as they recited the Rosary that evening, the remorse came back and choked his voice with the emotion TO BE CONTINUED.

THE APOSTOLATE OF A NEWSBOY

The world is full of unwritten her: ism, and once in a while we find our-selves face to face with a life that makes our own seem small and un-Such is the one I am going to orthy. tell you about; and remember, I only tell tales that are true.

The classes of first Communion for

working boys were being formed, one evening, in the school of my parish. was watching the lads as placed in divisions according to their intelligence, when, suddenly, a scuffe was heard at the door.

was heard at the door.

Every head was turned as a boy was pushed forward. He fell, but quickly regained his feet, and tried to make his exit, but two other boys were behind him barring the way. He stood at bay like a small wild animal; his terrified eyes taking in the windows, vainly try ing to see if escape were possible. "What does this mean?" I

sternly.
"Father, this feller has been hangin 'round this buildin' for an hour. wants to come in, but he's 'fraid!'

"What are you afraid of, my son?" No answer came from the certainly looked frightened to death,

He was ill-clad, small and pale.
"What is your name? Don't afraid! Speak up like a man!"
"Will!" in a husky voice, twirling

his cap. "Will What?" "Father, he ain't got any other name. He hasn't got any parents, nor brothers, nor nuthin'," said the boys

who seemed to know him. One of life's waifs, I thought, thrown

on the stream of humanity, wanted by nobody, cared for by nobody, and yet a soul for whom Christ died."
"Will, are you a Catholic?"
"Yes. Father!"

" Yes, Father ! "Do you want to make your first Communion?"

He looked up earnestly.
"Well, come here and sit down, and Well, come here she it down, and it'll teach you all you have to know."
Will locked furtively around, and seeing that I smiled, and yet was in earnest, took the seat I gave him, and his presence was soon forgotten. He

looked and listened in silence all even-I thought it better to say nothing to

him that evening. If he came again it would be time enough. When the other boys left I found out from one who lingered that Will was a newsboy lived under steps in summer and in ash-pits in winter; always said he was a Catholic, but until now never came near a Catholic school, and he was twelve years old. He had heard other boys talk about night institutions and came with the crowd, but lacked cour-age to enter until forcibly landed in the room by his chums, who would have "no foolin' where the priest was." Next evening Will was on hand, face

clean, better clothes though sadl threadbare, but respectful and atter clothes though sadly tive. He could not read, so instruc tions proceeded laboriously. However, he grew more and more earnest, mastered the chapters in the catechism, and ere long was the most devoted char in the room. His big brown eyes never left my face when I spoke to the class. He helped to put the room in order after dismissal and always lingered until I said "Good night, God bless you. Willie." you, Willie.

He learned his prayers, and I gave him a rosary, and as the ti cod sink you this cowin, take in light, or a save me sowl from hell; for, Edmond Connors, the murdher I said was on your sowl and 'twas a lie, was very near being oh me own."

The old man looked at her sorrow
of charity, devotion and prayers. Once for first Communion and confirmation,

when I had told the story of the early martyrs, Will's eyes (ever fixed on me) glowed, and that night he said to me, Father, I'd like to die a martyr

"Well, my boy, you might, although not by fire or sword!" "How, then, Father?" "By loving others better than your. self, by giving your life to help others, There are many martyrs in this world.

Willie. He said nothing and I forgot the cir. He said nothing and I forgot the cir-cumstance. First Communion time-came. Will passed the examination and made his general confession. I had grown greatly interested in the boy, and had spoken to some charitable ladies, who provided him with suitable clothing and had given him work. He was now a respectable looking lad, a messenger boy. But although I had provided him with a home he left it to live with an old apple woman, who took him to her warm heart and gave him a little corner in her humble lodgings, and grew fonder of him every day. And he responded to Granny's love by giving her all

After Will had been confirmed and made his first Communion, he still came to see me, and I noticed with some anxiety he had a hard hacking cough. I mentioned it, but he only laughed, said mentioned it, but he only laughed, said nothing, "he didn't mind it." But came to see me, greatly worried

over her boy.
"Father," she said, "I wish you would bid him not to pray so long in the cold.
I do be listening for him to go to bed. but he is on his knees till all hours, with his beads in his hands, and the room do be cold, for we can't have fires at night."

Will's purity and piety had begun to will's purity and piety had begin to make a deep impression on my mind. He is a chosen soul, I thought, and often he looked to me like a young saint, with his steady brown eyes fixed rapturously on me when I talked of the martyrs and holy ones of God. One bitter cold February night Will came to see me. I noticed his cough

came to see me. I notice was worse, and spoke to him about taking more care of himself. When he was leaving, a blast of icy wind swept through the doorway, nearly taking we off my feet.
"Will," I said, "you must take the

car home. Have you the change

"Well, I declare," said Will, feeling well, I declare, said will, leeling in his pockets, "I guess I left my money in my other suit. But I'll run, Father."
"No, you'll freeze a night like this. Here is car fare," and I handed him a

quarter.
"Thank you, Father, I'll borrow it and pay it back," said he with a smile.
"Be off, then," I said. "Good night."

night."
"But the blessing?"
"God bless you! God bless you!"
and I hastily closed the door.
I thought no more of Will for a day
or two. The weather grew bitter coldNo one left the hour
do so. But one after
reng and a stranger. rang and a strange to asked could be poor personal asked could be poor per go to such a house to a poor perse?
who was calling for ad was surely
dying. I took the address and started
It was Granny's humble home, and
met her at the door, her apron to kee
eyes, and the tears streaming down.
"Oh, Father," she wept, "he's never stopped calling for you''
"Who?" I exclaimed.

"My poor Willie. He's borrowed something from you and it's worriting

I demanded to see him at once. She led me to the little room, and there on a cot was Willie, delirieus, calling out he wanted to return th

"Have you had the doctor?" I said.

"No, Father, sure it's the priest he's calling for; he only got bad today." I went at once to a telephone near by and called up a physician I knew, who was soon at the house. He looked at Will, shook his head and began to work with him. I went into the next room,

bewildered Granny.

The night Will left left me he was later than usual coming home, and Granny was so distressed, she said it was so bitter cold. At last about midnight two men came to the door with Willie between them. They found him with blood coming from his mouth. He was almost frozen, but gave his address faintly. She had him put to bed, and he didn't seem better in the morning and anddenly grown of the company o and suddenly grew delirious and raved about walking home and borrowing money from me. Strange, I thought, why, didn't he ride in the cars? He was overcome by that bitter night, but why did he walk? What did he do with

the money?
"Granny, had he any money when
he came in?" I said.

"Not a cent, your reverence. When I asked him why he didn't ride he said his money was in his other suit, and when he took bad he was raving that h he had a quarter, why didn't he take the cars?"

"Sure enough," I thought. "I told him to ride." I felt uneasy. Where o pay you back a quarter

was that quarter. But then the thought occurred to me that he might have dropped or lost it. "The men told me,"

"The men told me," said Granny,
that they found him senseless, with the blood coming out of his mouth, just yonder, almost in sight of the door. It was a bitter cold wind be faced comin over the bridge," she wailed.

Just then the doctor called me and said quietly: "This is a case of pneumonia and exhaustion. The hemorrhages must have been severe. I don't think he will pull through, Father, but he will be conscious in an hour. I will send some medicine and a nurse."

I was affected more that I could have How long do you think he will live,

" It's hard to tell, Father ; scarcely twenty four hours. "Make him as comfortable as pos-

sible," I said.

The doctor left, and I sat down by the bed.

Willie muttered in his delirium,
"Poor old fellow, I wonder if he did
lose it." Then again he murmured,
"By loving others better than yourself,

by giving your life to he the priest said so. To be a martyr. I wonder tyrs ever frozen to de would start up, 'Gra give back Father ——'s only borrowed it. Yes, darlin," said

APRIL 20, 1907

in, "I'll give it back here himself. Lie st me poor boy."
"Willie," I said, "d

The big brown eyes was no sign of recogni A nurse came in ju quested her to begin ply with the doctor's ply with the doctor's in the next room and ary. I could not leasure I would be nepassed. Granny was and I sat by the win trying to read my of the glory of the red s. afternoon. There we smoke - stained roof, iver visible beyond alled with ice cake and glass-houses bel and smoke, but the formed it all into a glory. The hue of bloom thing, type of mart and then came the i boy a martyr? How for I believe he is. The nurse called so

went into the in was conscious, weak "I think I am pretiglad you came." I motioned them to Willie's confession. ceive Holy Commun returned soon with ment and the holy Holy Viaticum, and Then he lay peace his eyes closed. The room was open and l

white counterpane where the little h was utter silence breathing. The moiselessly. Her lo who felt that her useless, although she
"Father," he Granny return your hasn't she will. Heaven soon, don't thing but the tho

whom you will soo thought struck me, you do with the qua He looked square Father," he said gave it to someboo ide in the cars m know you told me better than yourse life to help others tyr. Father, that was so cold walk the icy air stopped blood came, I pray me a martyr, but I Something rose choked me. Here of the money. The car fare to someboo home over the f

weak lungs had

dying now from charity. Yes, the foretold the death

He died that n

and self-consecrati the big brown eye.
I held in my han over the remains, spoke of the noble leath. There wer for his peculiar known by a num him, Before I ha vestments an o tottered into the God forgive " I was the or caused that boy's me and it was so the snow. asked him to loc stooped and look so quick that th d I begged hi ped a coin into n another direction my nickel, until when I found it

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TOO MAN Eugene Mori a fixture in the ture some years low member. F

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there were to our list of tea ent up to the Librarian Gre dictionary of "I have," he "Is it compl

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in the cars? He bitter night, but hat did he do with any money when

everence. When is other suit, and was raving that I quarter. Sure, if hy didn't he take thought. "I told

uneasy. Where But then the me that he might it. e," said Granny, m senseless, with of his mouth, just ht of the door. It

or called me and on. The hemorran severe. I don't ough, Father, but in an hour. I will and a nurse."

that I could have think he will live,

Father ; scarcely

omfortable as pos-

and I sat down by in his delirium, I wonder if he did ain he murmured, etter than yourself, "It is," was the answer.
"Can I take it home?"
"You can," he said.
"Mr. President I took it home, I searched it through from cover to cover. I found no Mears in the book, but I found that Michael Moriarty was one of the bodyguards of Gen. Washington."—Exchange.

by giving your life to help others. Yes, the priest said so. That's the way to be a martyr. I wonder were any martyrs ever frozen to death?' Then he would start up, "Granny! Granny! give back Father—'s quarter. Mind, I only borrowed it. Give it back to him."

Yes, darlin," said Granny coming in, "I'll give it back to r . He's here himself. Lie still, honey. Oh,

oor boy."
Willie," I said, "do you know me?"

"Willie," I said, "do you know me?"
The big brown eyes opened, but there
was no sign of recognition.
A nurse came in just then, and I requested her to begin at once to comply with the doctor's directions. I sat
in the next room and opened my breviary. I could not leave Willie. I felt
sure I would be needed. An hour
passed. Granny was with the nurse,
and I sat by the window thinking and
trying to read my office, and watching
the glory of the red sunset that winter
afternoon. There was snow on the afternoon. There was snow on the smoke - stained roof, and the muddy river visible beyond the bridge was filled with ice cakes. The foundries and glass-houses belched forth flame and smoke, but the red sunset transfermed it all into a glaw of crimson. and smoke, but the red subsections of ormson glory. The hue of blood was on everything, type of martyrdom, I thought, and then came the inspiration, Is that boy a martyr? How? I must know,

The nurse called softly.

" Father."

I went into the inner room. Willie was conscious, weak but smiling.

"I'm so glad, Father," he faltered,
"I think I am pretty sick, but I'm so glad you came.

glad you came."

I motioned them to leave, and I heard Willie's confession. He wanted to receive Holy Communion. So I left and returned soon with the Blessed Sacrament and the holy oils. He received Holy Viaticum, and I anointed him. Then he lay peaceful and quiet with his eyes closed. The door of the next room was onen and long crimson gleams room was open and long crimson gleams of light came through and lay on the white counterpane and on the pillow where the little head rested. There was utter silence except his difficult

where the little head rested. There was utter silence except his difficult breathing. The nurse moved about noiselessly. Her look at me was of one who felt that her ministrations were useless, although she smiled at Willie.

"Father," he whispered, "did Granny return your quarter?"

"That's all right, Willie. It she hasn't she will. You are going to Heaven soon, don't bother about anything but the thought of our Lord, whom you will soon see?" Then the thought struck me, "Willie, what did you do with the quarter I gave you?"

He looked squarely into my face. "Father," he said with difficulty, "I gave it to somebody who needed it to ride in the ears more than I did; you know you told me, 'by loving others better than yourself, by giving your life to help others," I could be a martyr. Father, that night I nearly froze, I was so cold walking home, and when the jew all stoned my breath and the

was so cold walking home, and when the icy air stopped my breath and the blood came, I prayed God would make

me a martyr, but I only fainted."

Something rose up in my throat and choked me. Here then was the secret of the money. The boy had given his car fare to somebody, had tried to walk car fare to somebody, had tried to walk home over the frozen river, and his weak lungs had given out. He was dying now from the effects of his charity. Yes, the blood-red sunset foretold the death of the martyr.

He died that night in his innocence and self-consecration. The last look of the high brown over the consider.

peculiar little history was mown by a number who had noticed him. Before I had time to remove the vestments an old white-haired man tothered into the sacristy. "He wept. "I was the one who unknowingly caused that boy's death. I was at the corner waiting for the car that Tuesday night. I only had a nickel with me and it was so cold I dropped it into the snow. That boy came along, and I sked him to look for it for me. He stooped and looked, but the car came so quick that there wasn't a minute, and I begged him to hurry. He slipped a coln into my hand and ran off in snother direction. I thought it was when I found it was was taken in a dispute begun in the stooped and looked, but the car came so quick that there wasn't a minute, and I begged him to hurry. He slipped a coln into my hand and ran off in snother direction. I thought it was when I found it was was taken in a dispute begun in the later of which is a lock with me and it was taken in a dispute begun in the later of which is a lock with me and the without tood myself before these poor souls statel with Pius X and his do come the same answer, I am too tir and I begged him to hurry. He slipped a coin into my hand and ran off in another direction. I thought it was my nickel, until I got into the car, when I found it was a new quarter. I was terribly surprised, and ever since I could not get him out of my mind. I would have frozen to death if I had not got into the care that night, for it. not got into the cars that night, for it mot got into the cars that night, for it was bitter cold, and I walk slowly. To think that I should have happened on his funeral Mass and learn that he gave up his little life for me!" And the old man wept out loud.

"Yes," I sald, solemnly, for my heart was deeply moved, "he gave up his little life for you. A martyr only twelve years old."—The Rev. Richard W. Alexander in The Missionary.

TOO MANY IRISH NAMES.

Eugene Moriarty who seemed to be a fixture in the Massachusetts legislature some years ago, was at one time on the Worchester school board. A fellow member, Rev. D. C. Mears, more than hinted at one meeting that there was altogether too many Irish names on the list of Worchester teachers. The charge passed unchallenged at the time but at the next meeting up rose Mr.

Moriarty with this little gem:
"Mr. President at the last meeting of the board some one intimated that of the board some one intimated that
there were too many Irish names on
our list of teachers. The next day I
went up to the Public Library and saw
Librarian Green and asked if he had a
dictionary of American names.
"I have," he said.
"Is it complete?" I asked.
"It is," was the answer.
"Green I take it home?"

AN INTERESTING CHARACTER SKETCH OF THE POPE IN THE PRESENT CRISIS. The dominant figure in all the world is now Pius X, rousing the admiration of two continents in his daring deflance oming of the powerful French republic in He's upholding the rights of the Church.

upholding the rights of the Church.
If one knew nothing of the man his imagination would immediately conceive a colossal figure like that of Julius II, the so called "Fighting Pope," ready even physically to do and dare, while what is the reality? A simple old man of quiet dignity, modest and meek, who thinks of others helora himself and whose motto is "Rebefore himself and whose motto is "Re-store all things in Christ." There was only one circumstance which could arouse so saint like a character—an attack on the Church—and once

attack on the Church—and once aroused Europe and America has seen to what heights he can rise.

It would, however, be totally wrong to suppose that Pius X. does not suffer under circumstances so abnormal. The day after Mgr. Montagnini's expulsion from France I had occasion to approach one of the intimates of the Pontiff, who said, with tears in his Pontiff, who said, with tears in his eyes, "I have never in my life seen such impersonal anguish. For Plus X. to defy France is exactly like a father bitterly differing with his family. He thinks of nothing else, and speaks of nothing else, and being human, he cannot look ahead sufficiently not to feel anxiety for the Church. He is resigned because it is God's will, but he cannot help being pre-occupied. He has, however, many consolations, one being the expression of loyalty and encouragement coming to him from all over the world, especially from America. One prelate, not far from Boston, telegraphed, 'Holy Father, we are with you to a man, depend upon us both morally and financially."

All who follow the politics of the Church are acquainted with the public life of the Pontiff, while few really know him in private.

Pius X. came to the chair of St.

Peter at a time when strict economy was necessary to carry on the compli-cated machinery of the Holy See. To be personally frugal was his custom, but to be economical in the right place and lavish on occasions, with revenues

inadequate to the position, required unusual discrimination and executive powers, which Pius X. demonstrated. THE POPE'S CHARITY. On the other hand there has not been so much charity dispensed in the Vatican for years as now. One of the great joys of the Pope's new position is that he has the where withal for his charities. As patriarch of

Venice this pleasure was sometimes denied him, as his purse was not bot-tomless; but at the Vatican much goes to the poor.

The Club of St. Peter maintains in Rome seven or eight so-called kitch-Rome seven or eight so-called kitchens where the poverty stricken, for a nominal sum, can get a hearty meal. The Club, finding itself on the point of a breakdown, decided to appeal to Pius X, asking only a small amount. The Pontif asked how much was needed by the Club, the ready heig £160 where the Club, the reply being £160, whereupon he promptly sent £200, with the intimation that it might expect more

intimation that it might expect more before the winter was out.

In larger affairs the Pontiff is lavish on a corresponding scale. At the time of the Calabrian earthquake he sent a sum to the sufferers which must have taxed the Papal exchequer, but when the eruption of Vesuvius came, only a few months later, he again opened his hand and heart, saying in these precise words, "I will be without food myself before these poor souls

The relatives at once went to law to dispute the will, but the courts upheld the Pope. Leo XIII. meanwhile fell ill and died and the case remained suspended. The new Pope had to be asked for a power of attorney to act for him, but the relatives of the deceased priest petitioned Pius X. who, having their financial condition thoroughly investigated, and finding them numerous and needy, straightway renounced the whole heredity absolutely in their favor, with the intimation, however, that a donation to the poor fund would not be refused. Strangely enough, so far, the recipients of the Papal generosity have not seen fit to respond to the gentle hint. It is suggested that perhaps they have not yet entered into possession, and that is certainly the most charitable way to look at it.

DAILY ROUTINE.

The routine of the daily life of the Davits is of the salment.

The routine of the daily life of the Pontifi is of the calmest. Even in these days of stress the only difference on the surface is a little less sleep, longer hours to the application of the business in hand, more and longer provided of presure and less madiation. periods of prayer, and less meditation

two or three audiences, after which he dines alone. The dinner consists of two or three audiences, after which ne dines alone. The dinner consists of a soup, fish, roast, with a vegetable, perhaps a sweet, and some fruit with good wine very abstemicusly taken, and a cup of strong, black coffee. After this comes a short nap, a visit to the garden on foot, if the season permits, an hour or two of reading, a few more audiences, followed by a frugal supper of bouillon, one course of meat and fruit, and the usual wine and it in the riotous tumult of the poor to whom its gospel has been preached! Read it in the empty churches where its doctrines have resounded, and then answer me.

"In this higher sense, in this nobler valuation of all which constitutes our best life, it would be easy to prove that in the end the so-called practical of all. When you can prove that those who

*DOMINANT FIGURE OF THE WORLD."

**THE COMMINANT FIGURE OF THE WORLD."

**THE COMMINANT FIGURE OF THE COMMINANT FIGURE OF THE

ject to gout, which sometimes becomes very acute, but otherwise his health is so good that the late Dr. Lapponi's last prediction was that his days would outnumber those of his predecessor, who attained the age of ninety four. Cheerfulness, calmness and frugality must have their influence, and they are his daily food.—Boston Transcript.

AN EPISCOPAL PHILOSPHER.

GLEANINGS FROM THE PUBLIC ADDRESSES ARCHBISHOP O'CONNELL OF

A recent issue of the Boston Republic contained an article reproducing a number of striking passages from the public addresses of Most Rev. W. H. O'Connell which show the Archivelet bishop-Coadjutor of Boston as a philos opher of unusual force and felicity of expression.

Take, for instance, this view of the

past: buried in the past is the torch which serves to brighten the path of present duty. Every great man, every man who has toiled, not for himself, but for the ages—for eternity—has lighted his lamp at that flame, and, dying, has bequeathed the light of his life to all men who follow. To such posterity is a debtor. How little any of us should know but for the treasury of the ages from which we freely draw. How little from which we freely draw. How little the greatest among us could accomp-lish, did he rely upon his own self-made knowledge. What a pigmy that man soon becomes who refuses to grow by the study of his elders. Great ven-eration for the dead past is the only safe stepping stone to security in reaching an honorable and lasting reaching an honorable and lasting future. Only little men are irreverent. The conceit which ignores is as shallow as it is insolent. It crumbles as it was at the conceit when the conceit which is a sit was a sit was

The conceit which ignores is a salarity as it is insolent. It crumbles as it was reared, in a day, and its ruins excite, not sympathy, but scorn."

And this vigorous appeal for practical individual charity:

"Have you lived thus long not to know that the hope of the community, of the nation, of the Church, lies in the unselfish activity for good of men like you? Are you so deaf as not to hear on all sides the cry for help that is filling our streets and our cities?

A cry that all must hear, for its wail is too strong to be silenced even by the turmoil of the mart, but which few, alas! heed, except those who have dedicated their lives to God's service in the priesthood and in the service in the priesthood and in the religious life, and their hands are all religious life, and their hands are all too few to bring all the help so sorely needed by children neglected by those who should care for them. The cry for sympathy arising from the multitude of those who suffer injustice. The cry in the courts for the protection of the law against the brutal force of might. The cry of the sick and ailing who have no friends to bring them a who have no friends to bring them a remedy for their ills. The cry of those who have fallen and who are spurned by the world for seeking to rise again. Is it possible that men with hearts hear all this and steel themselves against it? Or has the very commonness of suffering and need served only to make it appear hopeless and beyond the reach of aid? Why is it that so often the priest appear is the constant of the control of peals in vain for workers in the cause

It is the cankerworm of modern methods which is eating into the very vitals of Christianity itself, gnawing at the roots of every plant destined by God to bring forth beautiful blossoms, fragrant with the odor of fraternal love. Not practical, because not selfish; not practical, because ideal. Do they forget that in the beauties analysis every holy sentisuch heartless analysis every holy senti-ment is reduced to ashes? It is this deitcation of the practical that is turning human hearts to stone. It is this destruction of the ideal which has become a blight in human life, which, as it progresses outward from the individual, attacks the family, associations, friendships, society, and even religion itself; withering the very heart religion itself; withering the very heart of man, and drying up in its progress friendship, love, patriotism, and devo-tion—for all these, subjected to the alchemy of selfishness, must appear un-practical, unprofitable, and therefore

"We have but to look around us in mand study.

He rises very early, says Mass 18 '60 our daily walk through the streets of then partakes of a cup of coffee a9s milk, with the yolk of an egg and a bread roll. He then shuts himself up for state affairs, then there are perhaps two or three audiences, after which he chant whose thought never reaches because of the tight fitted merchant whose thought never reaches because of the sign of chant whose thought never reaches be-youd himself! Read it in the disinte-gration of families where it has ob-tained a shrine! Read it in the rot-

possess most enjoy most what they possess, then you may conclude that selfishness is practical. But just so long as the greatest joys of life come from the moral satisfaction begotten of the service we render to others to our friends, and to those who have no friends, to our family, to society, by deeds of kindness which lift us out of ourselves into the atmosphere of universal brotherhood in Christ, the world of Christian ideals, just so long world of Christian ideals, just so long will it be true that in all that constitutes the best of life, the unselfish man is the richest. Rich first of all in his capacity for enjuyment, multiplied again and again by the number of those to whom he brings help and happiness. That the tendency of the world around us, especially in the commercial life of a country like ours, is toward self, is recognized by all. It is undoubted, I think, that where the business instinct is uncurred, the coldbusiness instinct is uncurbed, the cold-er and keener faculties of the mind prevail; and the only force that is curbing and bridling this merciless in stinct in the idealism of religion. To the dicates of a heartless spirit of barter, whose motto is Get all that you can that you may live, religion answers, 'When you have gotten all that you can you shall die.' Which is right? No need for me to answer here. And, indeed, if the motto of here. And, indeed, it the motto of commercialism were true, the eternal getting could only give a life absolutely unworth having. And it is so true that those who have tried it have at last fully realized it, and often too late repudiate the selfish philosophy which brought them only dross, and robbed them of all that makes life worthy—the love and gratitude of fellow-man, the respect of those around them, and

MOVING TOWARDS CHRISTIAN REUNION.

their own self-respect.'

Our esteemed contemporary, the Lamp, an organ of the "Catholic Party" among the Anglicans, reproduces in its March number from the Catholic Columbian, the beautiful and pathetically suggestive picture of the Crucified Redeemer, with His closest followers, typified by monk and nun.
"Are These the Enemies of France"? As a commentary, it gives that por-

"Are These the Enemies of France"?
As a commentary, it gives that portion of the address of Professor
Thomas Dwight, of Harvard University, at the great Boston indignation meeting, in which he compares the present situation in France with that which confronted the Catholics of Great Britain in the time of Henry VIII. "Certainly," adds the Lamp, "the two situations are alike enough VIII. "Certainly," adds the Lamp, the two situations are alike enough to make a comparison between them

nteresting and instructive." The Lamp takes issue with the Church Times in its criticism of the Church Times in its criticism of the French Bishops for not repudiating the policy of the Vatican and its re-vamping of the old argument in favor of national churches generally. Says

the Lamp: "For nearly one thousand years the Church of England belonged to the world-wide organization under the world wide ruler; for nearly four hundred years she has acknowledged no earthly king but Casar and has been known and read of all men as a has come, it that we repent by act of Parliament as far as a divine so-

by little folk.

pale children is magical.

ciety can be established by secular legis-We should like the Church Times to tell us under which of these two regimes has the Church of England appeared to the better advantage and more commanded the fealty and devotion of the entire English nation?

"As for the national governments of our day and generation we do not see that they are so immensely improved on the governments of media-eval or primitive times that the flock of Christ no longer needs a chief shepherd on earth to protect the French, or German, or English lambs from the political wolves in sheep's clothing, who are ever ready to take the national sheep-folds under their protecting care as did Henry and Eliza-beth and as the present French government wants to do, that they may fatten themselves at the expense of the sheep.

These are true, brave words, and besides their value in clearing many honest minds from cant on the French situation have a further value in showing the impossibility of the pre-servation of the unity of the spirit in the bond of peace without the Papacy.

Other minds are moving in the same direction. Dr. Charles A. Briggs the well-known Episcopalian, writing in the North American Re writing in the North American Review, pleads for what might be called a constitutional Papacy, and although his suggestions are not in the Catholic spirit they are put forward with a sincere desire for Christian unity and with a foresight of the ultimate reunion of Christendom in the only possible way, in Christ the Head of all true Christians, and in "the Pone. true Christians, and in "the Pope, who as the successor of St Peter is the executive head of the Church."

Even the Churchman, still strongly anti-Papal is disseminating Catholic ideas through such articles as those devoted to "Organized Workers in the devoted to "Organized Workers in the Church," short histories of the re-vival of the religious life in An glicanism which read singularly like pages from Catholic convent annals; and Abbie Farrell Brown's sketch of her visit to the Harring of the Const her visit to the Hospice of the Great St. Bernard, which intended for the young people, and satisfying their curiosity about the world-famous dogs, tells as much about the heroic lives of the monks living in the terrible pass for their fellow creatures. sake until their health is broken and they must go down to the valley to

To be sure, where the school question comes up, there is a statement about Lord Halifax — a vigorous worker for Christian Reunion by the way—and a criticism of Bishop M'Faul of Trenton, N. J., though both gentlemen hold the same principles.

It is happier, however to note the increasing points of agreement. More and more are men of good will realizing the awful loss resulting from divisions in the Christian forces. The impulse towards reunion among our separated brethren is surely from the Spirit of God; and His word shall not return to Him void,—Boston Pilot.

When death, the great reconciler, has come, it is never our tenderness that we repent of, but our severity.

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

Mr. Thomas Coffey:

My Dear Sir,—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbated with a strong Catholic spirit. I stronucasly defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting these lines it has done a great deal of good for the welfare of religion and country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholecome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, Yours very sincerely in Christ,

100 Language 100 La omas Coffey :

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

Mr. Thomas Coffey:

Dear Sir: For some time past I have readyour estimable paper, The Carnolle Recompand congratulate you upon the manner is which it is published. Its matter and form are both good; and a truly Catholic spiril pervades the whole. Therefore, with pleasure, I can recommend it to the faithful Bleesing you and wishing you success, believe me to remain.

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

LONDON, SATURDAY, APR. 20, 1907.

EDUCATION IN THE SOUTH.

An ex-governor of Alabama, writing in the North American Review, expresses bimself with as much candor as strength upon the dangers of godless education as exemplified in the negro. Deportment of the whole colored race to some happy land of their own by means of airships, would, if it were practical, be in this gentleman's opinion, the best solution of a menacing problem. Education was expected to elevate the negro and render him a useful citizen. It has proved the very opposite. Teaching him to read has enticed him from the farm into the towns where he leads an idle life. "Books," says the ex-governor, "have given us a larger proportion of vagrants and a larger proportion of thieves as well." What is more threatening to good order is that the whole negro family stands to protect the criminal in such charges. It is the presence of these offences rather than of more serious crimes which prevents the cordial relations between the races. Seeing that the large number of negroes in town or country do little or no work they live upon the white people. To such an extent is this the case, the writer maintains, that every fourth workingman is bearing on his back one of these nonproducers. The negroes must work or leave. Failing either of these alternatives the South is " on the verge of a dreadful upheaval." Where, then, since the present method of education has failed, does the remedy lie? It seems that thus far the negro teacher has been suffering with tendencies similar to others of his race, an inclination toand theft. It is necessary, therefore, to have moral tests in the requirements of these teachers, and that they be required to teach moral lessons. Illiteracy is not the greatest evil. " No school," he concludes, " is properly taught from which the children can emerge without respect for constituted authority and human statutes to say nothing of the higher law."

Perhaps a half crust is better than no bread. Such moral lessons as are con tained in statutes or taught by flag-flying or the unfrequent action of authority in their regard, will never make the negro more self-respecting, more means are not sufficient to attain the end. All that the argument shows is that education without religion and morality is worse than no education at all. The ex-governor is quite right as far as he goes. But he does not go half far enough: he stops at the first mile-stone. Education without religion and morality shows its evils more clearly amongst the colored people of the South than amongst its white advocates in the North. These evils in the latter case are even more grievous and more dangerous than in the former. But society supplements to a certain extent, and only to a certain extent, the deplorable want which the schools do not supply. In proportion as generation after generation graduate from the godless schools of the country, in the same proportion are the arteries of corrupting search for sensual pleasure. The halls of the North may be gilded palaces, whilst the resting places of similar seekers are in the South mere hovels. In both the evil is the same. In the South it appeals with stronger surely upon stronger ground than it force to the white man for remedy and can be overturned by a narrow and

correction. But the negro may well etort, let him who is without sin cast the first stone. The physician is surely not blind to these results of god. less education of his own color and race in the North. Then let him cure himself. When we read these criticisms there is a satisfaction in the thought of the Church. How brave, how prudent, how zealous she is in regard to education. In season and out of season she has stood for religion and morality in all grades and classes of schools. Her loyal children make heroic sacrifices to carry out her wishes. When we find thoughtful men outside the Church acknowledging the evils of the contrary system, we feel, that sooner or later, all candid leaders of thought will approach more closely to the Catholic stand on

ANSWERS TO CORRESPONDENT.

the great question of education.

In fulfilment of the promise given last week we proceed to answer the questions sent us. The following is the first question: "Had Jesus Christ brothers and sisters? If not, what is meant by the texts? 'Is not this the carpenter, the son of Mary, the brother of James and Joseph and Jude and Simon? are not also his sisters here with us?' (St. Mark vi. 3.) 'Is not this the carpenter's son? Is not his mother called Mary, and his brethren James and Joseph and Simon and Jude: and his sisters, are they not all with us ?' " (St. Matthew xiii. 55, 56).

Let us take the four names in order, James, Joseph, Simon and Jude. None of these were brothers of our Lord according to nature. Nor had our Lord any sisters. St. Thomas calls attention to the fact that the term brother is used in four ways in Holy Scripture: nature, tribe, relationship or consanguinity and affection. The brethren of the Lord, he continues, in referring to these passages are socalled, not from nature, as if from the same mother, but according to relationship-in the same way as Lot who was really a son of Abraham's brother, Aran, is called Abraham's brother. The fathers are universal in their in terpretation upon the subject. St. Jerome refutes Helvidius. St. Anselm also writes:

"The brethren of our Lord were not sons of the Blessed Vir-gin as the heresy of Helvidius main-tains, nor are they the sons of St. Joseph by another wife as a few would think, but rather the sons of another Mary who is called the mother of James the Less and Joses and Jude."

The terms, brothers and sisters, mean here, cousins. It may naturally be asked who these four. James, Joseph. Simon and Jude were. It may be asked whether those four were brethren strictly so called, born of the same father and mother? In the first place James and Joseph, or Joses as it is in the Greek, were sons of Mary. This is evident from St. Mat. xxvii. 56: Among whom was Mary Magdalen and Mary the Mother of James and Joseph." As to the other two, Simon and Jude, some think they were brothers of James and Joseph, but only on the mother's side. They say that this Mary was first married to Alphaeus to whom she bore James and Joseph. This explains why James was called of Alphaeus, that is, he After Alphaeus died she married Cleo phas to whom she bore Simon and Jude. This Mary was a cousin of the Blessed Virgin. This Cleophas was a brother of St. Joseph the Spouse of Our Lady. He is the same Cleophas to whom, with his companion, Christ made Himself known on the way to Emmans. He was slain by the Jews in that very house of Emmaus, on

account of his confession of Christ. Tais question manifests very clearly the close communion between our Lord's divinity and our Lady's dignity. The attack which the question contains and which the answer is intended to refute virtuous or more industricus. The directs its poisoned shaft against the miraculous conception of the Wordmade flesh. It would insinuate that He was conceived as other children. Farther, not only would the Blessed Virgin be like all ordinary mothers in her motherhood of Christ, but she became by St. Joseph the mother of other children. Thus the attack is doubly insulting to the Blessed Virgin. Two great realities are to be preserved in our Blessed Lord, His humanity and His divinity. This question covertly attacks His divinity-without which the whole fabric of the Incarnation. the Redemption of mankind-and far beyond there, where rests the mystery of the Trinity in incomprehensible light love must be shattered to pieces. To build a creed upon a basis requires strength and breadth. To build doubt and denial upon particular texts here society poisoned with the bacteria of and there, and forced interpretations irreligion, grasping love of wealth and of even these few texts is too often the endeavor and work of higher critics, who, starting with a false assumption, continue an unsound syllogism and convince themselves by an ill-founded conclusion. The Incarnation rests

forced interpretation of the terms upon which we have given a brief explana tion.

FRANCE BY A NEW LIGHT.

The Christian Guardian, ever ready with shifting views of things Catholic. threw the other day a new light upon the situation in France. Down in the office they had got hold of a copy of the Times. It contained some letter or other from one who signed himself " French Catholic." The fact that it was published in the Times, that eminent teacher and doctor of anti-Catholic prejudices, is quite sufficient to characterize its tone. This writer contrasting Leo XIII. and the present Holy Father, regards Leo as liberal and Pius X. as narrow and mediæval. Anything mediaval is to the Christian Guardian prehistoric. They were ages which cannot be appreciated by the Method ist organ. If pushed to it the Guardian would find a difficulty in explaining what it meant when speaking of Pius X. thus. If Pope did not differ from Pope in character and policy the Christian Guardian would be annoyed. It would find the Catholic Church dreadfully monotonous. The fact that Pius has brought confusion into the camp of the French Government is proof of his strength of character and singleness of purpose. This correspondent thinks that the Holy Father worked for a quarrel between Church and State in order to advance some way or other the interests of the exiled religious orders. That is all in the imagination. From the very start down to the present moment the quarrel has been the work of the French Government. It is useless to contradict either the Times or the Christian Guardian. They are equally careless about justice to Catholic questions, they are equally self-righteous, and both of them callous to correction. In the present instance they share the same hope, the establishment of a strong French national Church. Vain. With a united episcopacy it is impossible. Gallicanism is dead.

TORONTO AND ITS POPULARITY.

Why is Toronto unpopular? In assuming the fact we do Toronto no injustice. According to the Globe, it is generally admitted throughout the pro vince, from the halls in Ottawa to the hamlets of country districts that Toronto is the most unpopular city in the Dominion. Managed by an Orange Lodge it is the centre of religious intolerance. It is the Belfast of Canada and some of its governing body are intensifying the feeling! No doubt Toronto is benevolent, and deals out charity with an equal and generous heart. It does not make flesh of one and fish of another. Such has been, up to the present, the action of Toronto in regard to Catholic institutions. Long may it continue. It helps to atone for the other side, wherever Orangeism can show its power, as in the case of the fire brigade and in situations at the disposal of subordinate organizations. There is one Catholic on the whole city council. A Catholic name can, only with the greatest difficulty, be suggested to some of the stronage committees. Thus, whilst on the cne hand Catholic institutions receive fair treatment, the lodge-room methods prevail against deserving individuals thereby perpetuating an intolerance unworthy of a large city. Toronto has outgrown itself. Its founders and pioneers never looked forward to this day. They gave the water front to the railways. They made the streets narrow so as to have more property. They planned the city for a hundred thousand inhabitants at most. They put a Derry lodge at every entrance. They have done their best to make and keep the city anti-Catholic. In their ambition to be "Toronto the good" they have posed until they themselves are weary, Sunday street cars, club drinking, bridge playing are fast silencing the claim of self-righteousness which used to be dinned into the neighbors' ears. To show the increasing wealth they have left the poor laborers to dwell in shacks whilst they have built palaces. Continuous quarrelling with the street railways in whose profits the city shares is only a part of the same narrow policy. Toronto is strong enough to shake from itself any or all of these weights which prevent its higher growth and broader expansion. All these old narrow ways are reasons why Toronto is not popular. However, notwithstanding, it is no mean city. When occasion requires, it rises

JOHN REDMOND, leader of the Irish Party in the House of Commons, said

to its dignity and shows its charity,

its patriotism and its humanity.

recently in a speech in London: "At last Ireland is coming to the end of her tribulations, Ireland's friends are in power and unless the Government proves itself guilty of treachery as great as the violation of the treaty of Limerick we are on the eve of an attempt to give us genuine control of Ireland's most important interests."

PRESBYTERIANISM AND THE CONFESSIONAL.

As it is a matter of much moment w desire to refer again to the sermon of the Rev. John McKay, Presbyterian minister, on the occasion of the induction of the Rev. W. J. Clark to the pastorate of St. Andrew's Presbyterian Church, Westmount, a suburb of Mon treal, on Mar. 30. The extract from his sermon which attracted so much comment was as follows:

"I am rather surprised that an institution which exists at present in the Roman Catholic Church has never been introduced into the principles of our Church. It is the only true medium by which a pastor can be to his congrega-tion what he ought to be. I refer to the confessional.

A few days after the delivery of the sermon in which this passage occurred the reverend gentleman supplied the press with a revised version. We have not at the moment, the exact words, but, writing from memory, we think he

still upheld the principle. We quite agree with the reverend gentleman in regard to the benefit which is derived from the confessional by those who are committed to the spiritual charge of a pastor. The pastor should be to his flock the spiritua friend, adviser and father of those committed to his care. But he cannot ful fil these functions except through the medium of the confessional. He canno know the spiritual needs of the souls confided to his care, unless he be made acquainted with the spiritual afflictions and temptations which trouble the souls whom he should nourish with the proper spiritual teachings, and furnish with the remedies needed for their special maladies of sin.

In addition to this, the pastor is the judge constituted by our divine Lord to reconcile the sinner to God the Father. from Whom he has been separated by sin, for to him Christ has given the wonderful grace and authority implied in these words:

"Peace be to you. As the Father hath sent Me, I also send you.

Receive ye the Holy Ghost: Wrose sins you shall forgive they are forgiven them: and whose sins who shall retain, they are retained." (St. John 1x., 22-

This power of reconciliation of the sinner to God is further explained by the apostle St. Paul:

"God hath reconciled us to Himself by Christ: and hath given to us the ministry of reconciliation. . . and He hath placed in us the word of recon-ciliation. For Christ, therefore, we are ambassadors, God, as it were, ex horting by us." (2 Cor. v. 18-20.)

It will be remarked from these pasages of Holy Writ that the efficacy of the confession of sins arises out of the power conferred by Christ our Redeemer on His apostles and their lawful successors. It does not extend to those who have assumed to themselves this power, but is limited to those who were directly commissioned by Christ. Who hath given to us the ministry of reconciliation" and "hath placed in us the word of reconciliation.'

How, then, will the Presbyterian clergy become possessed of this power and authority, since they positively admit that they have not received it by continuous succession from the Apostles? St. Paul says of the office of the Christian priesthood:

" Neither doth any man take the honor to himself, but he that is called by God, as Aaron was. So Christ also did not glorify Himself that He might be made a High-priest, but he that said unto Him, 'Thou art My Son, this day have I begotten thee . . . and Thou art a priest forever according to the Order of Melchisedech."

It is a well known fact that Presbyterians do not claim for themselves any priesthood or ministerial office by virtue of Apostolic succession, and also that they deny that such succession exists in other Christian churches With strange inconsistency, however, the "Form of Church Government declares that :

"Every minister of the word is to be ordained by imposition of hands, and prayer, with fasting by those preaching presbyters to whom it doth belong.

But as it is also known that the first ministers of that denomination had not that succession which is here declared to be necessary, it was deemed wise to insert a clause covering this want of due ordination; for it is again stated that ordination is necessary, thus:

" No man ought to take upon him the office of a minister of the Word without a lawful calling. Ordination is always to be continued in the Church. Every minister of the Church

s to be ordained," etc. (as above.) But the exception is made for the starting of a Presbyterian ministry, as follows:

" In extraordinary cases, something extraordinary may be done until a settled order may be had, yet keeping as near as possible may be to the rule. There is at this time (as we humbly There is at this time (as we humbly conceive) an extraordinary occasion for the present supply of ministers."
(On Church Government in the Book of Confession of Faith.)

It will be seen that the Rev. Mr. McKay's proposition to introduce the confessional into Presbyterianism, has reference solely to a human institution, | way of heaven. - Bishop Spalding.

which should take the place of the divinely instituted sacrament which xists in the Catholic Church, and which has existed from its original institution by Christ Himself, as implied in the power of forgiving sins which He conferred upon the pastors of His Church, according to the passages of

Holy Scripture above quoted. Similar passages may be found in St. Matthew's Gospel xvi. 19: xviii. 18.

The Rev. Mr. McKay is, therefore right so far as he means to say that the confessional is an institution which should be found in the Church of Christ, but he makes a mistake in supposing that it would be of any avail if established by a merely human authority. It would be a re-enactment of the rebellion of Core or (Korah) Dathan and Abiron, and their adherents, against Moses and Aaron, as described in Numbers xvi., maintaining that all the multitude of the children of Israel were equally priests with those whom God had chosen for this sacred office.

The punishment inflicted upon these

agitators is an example to all genera-

tions: "The earth broke asunder under their feet, and opening her mouth devoured them with their tents and all their substance. And they went down alive into hell, the ground closing upon them, and they perished among the people. But all Israel that was stand-ing round about fied at the cry of them were perishing, saying : Lest perhaps the earth swallow us up And a fire coming out from the destroyed the two hundred and fifty men that offered the incense."

We should here take notice also that the Rev. Mr. McKay appears to insinuate that in the Catholic Church also the confessional is quite a modern institution, wisely adopted, indeed, as a means of making the members of the congregation "what they ought to be," but still only a human device to this end, recently introduced, and existing therein "at present." It is proper, therefore, to adduce a few extracts from the early Fathers, who are the historians and doctors of the primitive Church of Christ in the Apostolic age and the ages immediately following the Apostolic age.

St. Clement of Rome who lived with the apostles, and of whom St. Paul says that "his name is in the book of life," (Phil. iv. 3,) thus speaks of confession :

"For whatsoever things we have transgressed by any of the sugges of the adversary, let us supplicate pardon. For it is good for a man to confess his transgressions rather than to harden his heart, as the hearts of those were hardened who raised up sedition against Moses, the servant of (1 Clement to Corinthians, 52.) Again :

" Nothing does He (the Lord) require of any one but that he make confession unto Him. For the chosen David says: I will confess unto the Lord, and shall please Him."

Irenæus, who wrote about A. D. 170. denounced the Valentinian heretics who corrupted Christian women, who, on their return to the Church, confessed this with their other sins. (Against heresies i. 6.) Tertullian, who wrote in the second

century, declares:

"The confession of sins lightens their burden, as much as their dissembling of them increases it; for confession savor-eth of satisfaction, dissembling of stubbornness."

Origen, who wrote in the third century, A. D., describes at length how sins are to be forgiven through confession of sin made to the priest of the Lord by those who are not ashamed to declare their sins and to seek a remedy. (Homily 5.)

We might quote much more to the same purpose, but want of space prevents this. We shall, therefore, only remark further that it is clear that the Catholic practice has existed from the days of the Apostles.

NOT IRISH.

It is quite common to see distinctively Irish names figuring in the business of prize fighting. The impression, in consequence, prevails, that the sons of the Emerald Isle are prone to follow pursuits of the lower order. Oftentimes we see in the sporting page such names as "Kid O'Brien," "Young Murphy," "Jack Shea," etc., but these unlovely personages are frequently found to be Germans, Italians and Poles. The same holds good in police court circles. Some time since the Irish societies of New York, having made careful investigation, discovered that Italian criminals had been in the habit of giving Irish names when taken to the office of the chief of the police. In the last number of the Utica Globe a picture is given of "Terry Martin," a new aspirant for honors in the prize ring. Any one hearing the name would at once conclude that "Terry" was full-blooded Celt. But such is not the case, for a sketch of his career in the same paper gives his real name as Martin Martinson, and his native country Norway.

Life is good, and the highest life is Fod; and whenever man grows in God; and whenever man grows in knowledge, wisdom and strength, in faith, hope and love, he walks in the

A SWEET SINGER DEAD.

All Canada will mourn the death of Dr. W. H. Drummond, the genial, warm-hearted Irish Canadian, who was known as the " Poet of the Habitat." At a dinner given in Montreal en March 17th last, Dr. Drummond recited an original poem of his own composition. We have much pleasure in trans. ferring it to our columns, showing, as it does, that the author's heart still beats warmly for his native land :

WE'RE IRISH YET. What means this gathering to night? What spirit moves along the rowded hall, and touching light Each heart among the throng A wakes as the 'a trumpet blast Had sounded in their ears The recollections of the past, The memories of the years?

O! 'tis the spirit of the West,
The spirit of the Celt,
The breed that spurned the alien breast,
And every wrong has fel!—
And still, the far from fatherland, We never can forget
To tell ourselves with heart and hand.
We're Irish yet! We're Irish yet!

And they, cutside the Clan of Conn, Would understand but fall, The mystic music played upon The heart-strings of the Gael— His ear, and his alone can tell The soul that lies within. The music which he knows so well, The voice of Kith and Kin.

He hears the tales of old, old days, Of battle flerce by ford and hill, Of ancient Senachie's martial lays, And race unconquered still— It challenges with mother's pride And dares him to forget That the's he cross the ocean wide He's Irish yet! He's Irish yet!

His eyes may never see the blue Of Ireland's April sky, His ear may never listen to The song of lark on high; But deep within his Irish heart Are cloisters, dark and dim, No human hand can wrench spart, And the lark still sings for him.

We've bowed beneath the chastening rea.
We've had our griefs and pains,
But with them all, we still thank God,
The Blood is in our veins;
The ancient blood that knows no fear, we're Irish yet! We're Irish yet!

A COMMON SENSE VIEW OF THE CONFESSIONAL.

The Rev. Father Fidelis (James Kent Stone), C. P., during a recent mission to non-Catholics in Philadel-

phia, said :
"Protestants so often think confession was invented by the priests in order to have the people thumbs— 'the poor priest ridden peo-ple.' What bunglers these priests must have been to put this practice on Catholics and forget to leave the burden off themselves! Even the Pope has to go down on his knees before some humble friar or monk, and if he makes a bad confession and doesn't repent of it and make a good one he is damned. Oh, if you only knew it, that burden of hearing confessions is the most terrible thing a priest has to do! Sitting day after day, week after week, year after year listening to tales of sorrow and crime and doing the marvelous work of loos

ing from sin 1 "There is another objection and am almost ashamed to touch publicly upon it —the outcry against the immorality of the confessional. Well l was a Protestant once, my dear breth-ren but I thank God I never said anything of that kind. There is some-thing so low, so incredibly vulgar not to say malicious, in respectable well educated and cultured gentlemen listening to tales of so-called escaped nuns

and unfrocked priests and friars ! "I am speaking to you as an honest onvert. When I was going to my convert. first confession, previous to being re-ceived into the Church, I stopped off at Newark to visit Bishop Bayley terward Archbishop of Baltimore, himself a convert and former Episcopalian minister. I told him I was going to confession. You are to the real thing now." he said : and I thought of that general confession .1 had so often read when a Protest-

ant: ·We have done those things which we ought not to have don we have left undone those which we ought to have done and there is no health in us, etc. I thought of that sweet, familiar prayer. It is upon my mind now and it all comes back to me. How delightfully general that confession was! But now I had to go into my conscience and seek out the weeds of thirty years that had grown in the garden. When I got through I found it was the 'real thing, and I felt so light and so happy that I When I got might with a good run, have jumped across the Schuylkill river."

POKING FUN AT VILATTE.

The President of a French organization known as the Committee of Militant Catholics has sent us some handbills which were distributed in Paris on the occasion of the appear Paris on the occasion of the appearance of the notorious Vilatte in the role of "Archbishop." Our French brothers in the faith very properly turn Vilatte's masquerading into riducule. The handbills we have referred to contain comic verses, headed "the Schism of Chicago," which are intended to be a second to the second to t Some of the verses deal with the seizure by the representatives of the law of the mitre and cross of the "Archbishop" for the payment of a long outstanding debt owed by the "Schismatic Pope of France."

In poking fun at Vilatte French Catholics adopt the best means of com-batting him. There is no more effect-ive way of destroying the influence of a person than by making him ridiculous. This is especially true in France where the people are so quick at recognizingand appreciating the comical. It looks as if "Archbishop" Vilatte is in a fair way of being laughed out of his self chosen "mission." It would not be surpising if he should turn up before long in the United States in swindling role of starting new churches for revenue only. - New York Freeman's

ATTACKS ON TH

BRITISH WEEKLY TIRA DEALT WITH BY DO.
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HUMAN REASON." A sensational article

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BRITISH WEEKLY TIRADE TRENCHANTLY
DEALT WITH BY DOM MARTIN WALL,
O. S. E. — "ROMANISM AND THE
HUMAN REASON."

A sensational article under the above A sensational article under the above heading appeared lately in the British Weekly, which we cannot let pass unchallenged. Its aim is stated in the opening sentence: "Romanism stands out more and more distinctly in uncompanies and selections and selections." out more and more distinctly in uncompromising and relentless antagonism to the legitimate exercise of the human reason." This proposition is supported by a series of bare assertions on an immense variety of subjects, covering pretty nearly the whole ground of controversy, and without the least attempt at proof. It is easy to write in this reckless way, but not so easy to show in detail all the untruths and fallacies involved when a hundred wild statements volved, when a hundred wild statements are made in almost as many lines. To take one of these at random as an in-stance: "Ireland is not made desolate by English taxation but by the locusts of religion." It would take a column of religion." It would take a column or more to satisfactorily dispose of such a remark as this. The article teems with similar remarks. All we can do, then, is to deal with a few by way of

specimen.

THE FIRST GREAT ATTACK IS MADE ON THE COUNCIL OF TRENT:

"The Council was swamped by Italian Bishops, very few of whom knew Greek or Hebrew." How does the writer know that? He says that only thirty Bishops were present. The total number of Bishops present was two hundred and seventy. But we suppose he means the Session which dealt with Scripture. But even then he is in error. Though there were only thirty Bishops at the First Session, they came flocking in afterwards, so that by the time of the Fourth Session, which dealt with Scripture, there were sixty Bishops present. Then he complains, "Tradition was put on a level with Scripture." How does this fact stultify reason? We are inclined to ask, how does he know "Scripture" to be God's Word except by tradition? Let him read the book of Esther, which in the Protestant version contains neither of the words "God" or "Lord," Let him ask himself, "How do I know this is part of God's Word?" But possibly the writer does not know the meaning of the word tradition as Catholics use it. In that case he should in form himself before writing nonsense. THE FIRST GREAT ATTACK IS MADE ON lics use it. In that case he should inlics use it. In that case he should inform himself before writing nonsense.

Next he says, "All the books of the Valgate were ratified without examination." Perhaps he is not aware that at this Council the matters to be discussed were first debated and prepared for the Council in special commissions, for the Council in special commissions, and this is the reason that no disputations appear in the Acts. As a matter of fact, if he had taken the pains to open the very first page of a Latin Bible and had read the Preface, he would find that incredible labors and pains had been undergone during had been pains had been undergone during half a century by eminent theologians under

the trouble to enquire that SCHOLARS OF THE PRESENT DAY REGARD THE VULGATE AS A TEXT OF THE

produce a correct text of the Vulgate. He might know also, if he would take

cession of Pontiffs in order to

HIGHEST VALUE AND AUTHORITY.
Let us turn now to another specimen
of vague and unsupported assertions:
"The last century has seen a luxuriant growth of fantastic worships, unedify. ing miracles and hysterical revelations diligently encouraged by the author-ities of the Church." How is it posities of the Church.' How is it pos-sible to defend oneself against charges so indefinite as this? Why does not the writer name some of these fantastic worships, etc., so that we may know what he is driving at? Perhaps we can get a clue to what he means a little lower down where we read. IT IS PROBABLE ENOUGH WE SHALL

HEAR MORE ABOUT ST. ANNE, ST. JOSEPH, THE SACRED HEART," ETC.
Possibly these are the "fantastic
worships" cropped up during the last
century. Is devotion to St. Anne unreasonable? He may say, "How do w know that St. Anne was the mother of the Blessed Virgin Mary?" As to her the Blessed Virgin Mary? As to her name, it is known by tradition. But let that pass. We know that Mary had a mother, and that the mother of one who was to enter into more intimate relations with Almighty God than any human being before or since must have human being before or since must have been a saint. If that be the case, is it contrary to reason to have devotion to her? Similar remarks apply to St. Joseph. His office was absolutely unique among the saints. As to devotion to the Sacred Heart, so far from being the product of the last century, it is handsode of years old. St. it is hundreds of years old. St. Gertrude, who lived nearly seven hundred years ago, had a very great devo-tion to the Sacred Heart. So far from the Church encouraging fantastic wor ships, she promptly puts them down. Some years ago some zealots tried to introduce a devotion to the "Divine Hands" of Our Lord. It was peremptorily forbidden, and the book put on the Index. Then, again, what are the "un-edifying miracles?" They are only un-edifying to him who takes his stand on the usual Protestant assumption that Almighty God has never worked a mir-acle since the New Testament was written.

IS THIS A "LEGITIMATE USE OF HUMAN TO PUT A LIMIT THUS REASON '

UPON GOD? The writer thinks, no doubt, he has made a strong point in saying that "the plea of tradition in defence of Church teaching is stultified by the proclamation of the Immaculate Conception in the face of a confessedly divided tradition." In writing this he are the state of the confessed by more than the divided tradition." In writing this he stultifies himself by proving that he does not understand the subject. We will enlighten him. Every doctrine is, if not explicitly, at least implicitly, be-lieved as belonging to the deposit of Faith confided to the Apostles. But some doctrines get obscured, and then doubted and controverted; then comes the necessity of definition. When the tradition is unanimous the Church does not define because there is no need of it, as, for instance, the doctrine of the Assumption, which no Catholic doubts.

ity in the Church held the doctrine is shown by the extraordinary enthusiasm everywhere displayed on its promulga-

THE ARTICLE DEVOTES MUCH SPACE TO THE SUBJECT OF LORD ACTON.

The writer admires him much as conspicuous among a body of devout and able men in the Church who labor to effect a reconciliation between their effect a reconciliation between their Church and reason. Judging by the quotations given, Acton's method of effecting this reconciliation was by abusing Popes and Cardinals. The only point that the writer of the ar-ticle can make here is that "there was an attempt to expel Acton from the Roman Catholic Church." What capital he would have made out of it if Acton had been expelled! Surely in common fairness he ought to have given credit to the authorities of the Caurch for not expelling him. However, Acton was too much of a Catholic to please him, so he writes, "Lord Acton's abilities had been over-rated, and it would be difficult to find a par allel for the sensoless extravagance of some of the passages printed.' After reading the passages of Lord Acton printed in the article we quite agree

with these sentiments.

Again we read, "It is notorious that very few Roman Catholic books on religion are published in this country."
Here is another sapient remark of the article. If there is any notoriety on the subject, it is quite the other way. A glance at the catalogues of Catholic and other publishers will readily show this. It must be remembered that Catholics are few in this country compared with Protestants. The writer, moreover, seems to have sought in vain for a "powerful and original mind among English Catholies." Will not such names as Newman, Manning and Ward satisfy him? not to mention a host of others; or if he wants living authors, will not Bishop Hedley, Dom Chapman, Wilfrid Ward and Father Benson be sufficient? The fact is that

IN THE WRITER'S ESTIMATION NO CATH-OLIC CAN HAVE A POWERFUL AND ORIGINAL MIND UNLESS HE ATTACKS SOME TENET OF THE CHURCH.

his ecclesiastical superiors. This seems evident by his immediately bringing in the name of Father Tyrrell, who is known to have left the Jesuits, and about whom he gives yet more piquant information, whether true or not we cannot say. Father Tyrrell has a powerful [mind, no doubt, but there are plenty of Catholic writers of equal power to him.

NEXT THE BIBLICAL COMMISSION IS

SPOKEN OF. Now the fact of such a Commission being appointed by the Supreme Pontiff is in itself a striking proof that Rome is not "in uncompromising and relentless antagonism to the legitimate exercise of the human reason." But the article says: "The present Pope has swamped the experts and removed the critics." If he had done this, the world would have heard of it. It is another instance of reckless mis-state ment. These sweeping assertions pro-bably refer to the fact that the Secreary to the Commission has been

Finally, we learn that the future of religion in England depends on "Evangeli-cals and non-Conformists' willingness to receive new truth from the world around them." What does this mean? If it means the truths of natural science If it means the truths of natural science, I Catholics are as willing as any to receive them; witness the many names eminent in various sciences, e. g., Fathers Perry, Cortie and Sidgreaves, S. J., in astronomy; Father Maher, S. J., in mental science; and others. If it means that the revealed truths of Theology have to be altered to of Theology have to be altered to square with every new theory concern-ing "the world around" us, then Catholics are not willing.

cnooses makes this necessarily to be
so. Consequently this kind of theology can change with every fashion
or temper of mind that happens to
be prevalent. But Catholic Theology is a real science. It has for
its basis truths that have been divinely
revealed; and from these other truths revealed; and from these, other truths are deduced by processes of strict reasoning. So that we see that, after all, the Catholic Church does employ the human reason. But having established her truths on such a sound basis and by solid arguments, would it not be stultifying reason to change about with every new theory of natural science? It is the glory of the Catholic Church that she alone preserves inviolate Divine Truth, while the religious bodies around her are perpetually changing it.—Catholic News, London,

CHIEF SECRETARY BIRRELL ON

"PRIEST RIDDEN" IRELAND. Referring to the subject of "the priest-ridden Irish," the new Chief Secretary for Ireland, Mr. Birrell, speaking recently at Oxford on education in that country, said he had received many letters from friends in the Education. Office, one and all endeavoring to im Office, one and all endeavoring to impress upon him that Ireland is a priest-ridden land. Did they want him, continued Mr. Birrell, to go to the Irish people and say: "Dear Irish people you are priest ridden; get rid of the priests?" Did they think the Irish people would listen to that? He might liken Ireland and her priests to a man and his wife—the wife who had stood by her herband's side through everything. her husband's side through everything. Did they expect Ireland to turn against

her priests after all they had done for her?
Manifestly Mr. Birrell, for his short
time in Ireland has learned more of
true Irish sentiment than many or any of his predecessors were able to learn in years. Mr. Birrell has also in the House of Commons been denouncing coercion in Ireland, and has declared that there will be none of it during the term of office of the present Govern ment. Coercion in Ireland, said he, is "dead and buried." This is truly an But of the Immaculate Conception some did doubt, hence the necessity of clearing up the doubt. That the vast major-

THE DEVIL TEMPTING CHRIST.

The splendid firmness in the French crisis of Pope Pius X. has shown the true spirit of the Church. As has been well said by an eloquent writer, "The action of the Pope * * * has revealed action of the Pope * * has revealed to the world the real mind of the Church in a way that cannot easily be forgotten." "Approve this law of ours," said the French Government, "or connive at it, and all those vast possessions which you claim are yours." It is the devil taking Christ to the high mountain and saying: "All this will give you it breeling down you It is the devil taking Christ to the high mountain and saying: "All this I will give you if, kneeling down, you adore me." The answer is the same as was given then: "The Lord thy God shalt thou adore and Him only shalt thou serve." "Will you then sacrifice all those millions which a single word or even silence will assure you? Will you make yourself and your 40,000 priests and Bishops beggars on the streets?" "The condition is not new to us. Christ and His apostles were beggars, and there cannot be an were beggars, and there cannot be an instant of hesitation in sacrificing a mil ion times over not only these, but all the earthly possessions rather than yield one jot in our fulfillment of the law of God."

It is conscience scorning sin. It is magnificent; it is sublime. It is the act of Christ; and the world, which finds it hard to understand such a con-dition of mind, is staggered. Over and above the clamor raised by its own teachers it has theard what amounts almost to a dogmatic declara-tion from the Vicegerent of Christ Himself, that there is something beyond the realms of matter; that there is a spiritual world; that there is a God; that there is a heaven; that there is a hell, and it has nothing to there is a hell, and it has nothing to reply except that the Pontiff is a peasant and a "mystic"—another word in their minds for a fool. Never in modern times was a sublime lesson so sublimely taught to a hard hearted and incredulous generation. Cath olics who have been always reminded that it is necessary to make any sacri-fice rather than commit sin now under-stand their faith better.

HER POWER COMES FROM ABOVE The Catholic Church is not a com-bination of associations. The Catholic Church is not a voluntary assembly of laymen. The Catholic Church is a hierarchy based, it is true, upon a pure democracy, but her power comes from above. Though her mightiest office is freely elective, and as is the case to-day, may be the prize of the low-liest born, yet the authority of every one of her ministers is traced back in unbroken and indisputable line to Almighty God. Priests are ordained by Bishop, Bishop appointed by Pope, and the Pope we hall as Christ's Vicar upon earth. With the administration of the internal affairs of Christ's Church, with the definition of her doctrines, with questions of ecclesiastical author ity or with her forms of worship, no Government that man has ever estab lished upon this earth has the remotest right to interfere. When Pius X. pro-claimed the authority of the Church and the injustice of France, he an-nounced the doctrine of every one of his two thousand years of predecessors, and it speaks trumpet-tongued of the

certainty of speedy victory.

Who can doubt the result?
Rock of the Living Truth, girt 'round with Eternal Justice, the Papacy has seen empires, nations and dynasties rise and fall, thrones crumble and shell reces and people disappear. dynasties rise and fall, thrones crumble and whole races and people disappear. What though the cry "Crucify her! Crucify her!" echoes through the world, "the God that reigned o'er Babylon" looks down to-night upon Paris, and that God of our fathers "He reigneth yet."

FALSE ARGUMENTS
But it is argued the Catholic Church
differs from all other churches in its Catholics are not willing.

THEOLOGY AMONG PROTESTANTS IS NO SCIENCE AT ALL; IT IS GUESS WORK; the principle of private judgment by which each man believes what he chooses makes this necessarily to be would have rested at the disposition would have rested at the disposition of the Bishops and priests and all tory that contributes not a little toward making it the great teacher that it is.

It is said that the artist, in painting the faces of his apostles, studied the who can claim for it a shred of good faith in the face of the declarations of the men who compose is?) the conditions imposed in the law of associations as made applicable to church property, were impossible of acceptance. Even Combes himself, the first to begin the active persecution of the to begin the active persecution of the religious orders, recognized that the terms of the law, giving as it did to an irresponsible body of lay persons entirely out of control of the Bishops of the various dioceses the right to nanage the churches, was contrary to the constitution of the Church. cently he has written from Vienna It is puerile to attribute the Pope's act to stubbornness or to ascribe it the man when the man himself is dominated and directed by a doctrine as unchangeable as it is irresistible. I repeat it : The Pope is irreconcilable because of the irreconcilableness of the dogma."

dogma.

The plan of the government was evidently to separate the Bishops of France from their head. For a century, as has been well pointed out, the Government of France dealt directly with the Pope, but when the plotters wished to eliminate the Pope they wantonly destroyed the Concordat and then declared he was an intermeddler with the domestic affairs of France. Violating rights recognized as belong-ing to the diplomatic character even among the barbarous tribes, they seized the person of his legate, and the secret archives of his office. But here was the one fatal mistake in their calculations. The same mistake has been made before. It is natural to men who recognize nothing beyond the hopes and rewards, the riches and the ease of this world. They thought that rather than give their houses and lands, their cathedrals and abbeys, the Bishops and clergy—nay, the Pope himself—would yield but one step, the one little grain of incense would be put in the censer of Cessar. But there came from Rome, as there has come so one little grain of incense would be put in the censer of Cœsar. But there came from Rome, as there has come so often and will come when the crisis

arrives, until time is no more, gently, sinful indulgence, so the soul, always calmly, but firmly and irrevocably, in the sight of God, blackened and BUTE TO THE CHURCH. calmly, but firmly and irrevocably, "Non Possumus." The Bishops may be expelled from their houses, the stiphideous; but if free from sin it is de-lightful and sweet. Beware, then, of the one real enemy in life—sin, that destroys soul and body.—The Monitor. be expelled from their houses, the stip-ends of the clergy withdrawn (stipends grudgingly allowed from the property of the Church, stolen in the Revolu-tion of 1793), the grand cathedrals sanctified by the Holy Sacrifice and the prayers that have been offered within their hallowed walls for centur-ies—all may go. The Church took her rise in poverty, in estacombs of the A GREAT CANADIAN SINGER.

The following item from an English paper will be read with interest by Canadians. It has reference to the daughter of Mr. C. T. Gibbs, accountant of the Senate of Canada. We con rise in poverty, in catacombs of the dead were her early chapels. She may be robbed of all her estates, but the gratulate Miss Gibbs upon her great success, as also her father, and trust she will, e're long, be heard on this sacred deposit of faith will remain un-touched and never can she give to the State the right to interfere beyond its proper limit. In this attack up Catholicity and Christianity in all side of the water : forms we may see as in so many of the mysterious dispensations of God a blessing, though it be disguised.—Parish Monthly.

THE TRAGEDY OF A SOUL. Mouldering away on the wall of the

ness of expression and sublime in its story of love. In addition to these qualities it has an incident in its his-

ward making it the great teacher that

It is said that the artist, in painting the faces of his apostles, studied the

countenances of good men whom he knew. When, however, he was ready

to paint the face of Jesus in the pic-ture he could find none that would satisfy his conception; the face that would serve as a model for the face of Christ must be dignified in its sim-

plicity and majestic in its sweetness.

completed. As the artist was about

to dismiss the miserable and degraded wretch who had been his awful choice,

the man looked up at him and said:
"You have painted me before." Hor-

rified and dumb with amazement, the painter learned that the man was Pietro Bandinelli. During those intervening years Pietro had been at Rome studying music, had met with evil companions, had given himself up to dripking and groupling had fallon

to drinking and gambling had fallen into shameful dissipation and crime.

The face that now was the model for

the face of Judas had once been the

Here is the story of a sinful life—and alas! how often has it been repeated. The soul that has lost by sin

the innocence and beauty that God gives it has in this story the reflection

of its own existence. Every soul that is without sin is Christlike; but the

model for the face of Christ.

side of the water:

At a concert given in London, England, recently by the pupils of Dr. Liernammer in Acolian hall, among others specially mentioned, was Miss Lillian Gibbs of Otiawa, who was associated with Miss Wadia and Mossrs. Bardsley, Bates, Aubrey Willis and Sydney Woodward in a performance of the sextet from Lucla de Lamnermoor, which were so effective that it was enthusiastically encored. Dr. Lierhammer expressed himself as being very proud of his pupil Miss Lillian Gibbs and described her volce as "silvery." He told her she must work hard as he meant her to make a name for herself. The Countess of Bective was so charmed with the sextet that she requested it should be given at her house in the height of the season. Another authority states that Miss Gibbs is bound to be a success as her voice is marvellous and she has such repose of manner on the stage. old monastery in Milan, Italy, hangs the famous "Last Supper" of Leon-ardo da Vinoi. Like every master-piece, the painting required many years of patient labor, and as a result of that labor it is perfect in its natural-

A UNIQUE MISSION.

A mission conducted in an unusual manner was concluded last Sunday in the Church of Our Lady of Lorretto, an Italain parish in New York City, The method is entirely new in country, but is not unknown in Italy, where it has been found to be very ssful in interesting the and teaching them the truths of relig-

For the evening exercises two pulpits are placed facing each other, on either side of the sanctuary. In one of these a missionary takes his place plicity and majestic in its sweetness.

After several years of careful search the painter happened to meet one Pietro Bandinelli, a choir boy of exquisite voice, belonging to the cathedral. Being struck by the beautiful features and tender manner that bespoke an angelic soul, the artist induced the low to be the study for the and impersonates one who has fallen away from the true faith. During the women's week he takes the part of an old woman, and during the men's week he impersonates an old man. He is willing to listen to the explanation of the teachings of the Church, but and respected before the Saxon had set still he is ignorant, combative and the still before the Frank had set foot on Britain, before the Frank had set foot on Britain, before the Frank had set foot on Britain, before the Frank had set foot on Britain before the foo duced the boy to be the study for the reverently, but the picture was as yet incomplete, for the face of Judas was absent. Again the painter, with the plainty and learnedly the objections and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian elements absent. Again the painter, with the plainty and learnedly the objections and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian elements and the plainty and learnedly the objections and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian elements and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian elements are also foot on Britain, before the Frank had passed the Rhine, when Grecian elements are also foot on Britain, before the Frank had passed the Rhine, when Grecian elements are also foot on Britain, before the Frank had passed the Rhine, when Grecian elements are also foot on Britain, before the Frank had passed the Rhine, when Grecian elements are also foot on Britain, before the Frank had passed the Rhine, when Grecian elements are also foot on Britain, before the Frank had passed the Rhine, when Grecian elements are also foot on Britain, before the Frank had passed the Rhine, when Grecian elements are also foot on Britain, before the Frank had passed the Rhine, when Grecian elements are also foot on Britain, before the Frank had passed the Rhine, when Grecian elements are also foot on Britain, before the Frank had passed the Rhine, when Grecian elements are also foot on Britain, before the Frank had passed the Rhine, when Grecian elements are also foot on Britain, before the Frank had passed the Rhine, when Grecian elements are also foot on Britain, before the Frank had passed the Rhine, when also foot on Britain, before the Frank had passed the Rhine, when also foot on Britain the Britain t painting of the face of Jesus.

All was done most carefully and another missionary, who answers quence still flourished at Antioch, when plainly and learnedly the objections of the first, explains all his difficulties and shows him the difference between his way of reasoning and the right way. zeal of a true lover of his art, set about in search of a countenance that might serve for the face of the traitor. Some years passed before his search was rewarded and the picture finally

questions pertaining to salvation.

BUTE TO THE CHURCH,

There is not, and there never was on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church. The history of that Church joins together the two great ages of human civilization. No other institution is left standing which car-ries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when cameleopards and ratheon, and when teamer-parts ambi-tigers bounded in the Flavian amphi-theatre. The proudest royal houses are but of yesterday when compared with the line of Supreme Pontiffs. That line we trace back in an unbroken series from the Pope who crowned Napoleon in the nineteenth century, to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends till it is lost in the twilight of the fable. The Republic of Venice came next in antiquity. But the Republic of Venice was modern when compared to the Papacy; and the Republic of Venice is gone, and the Papacy remains. The Papacy remains, not in decay, not a mere antique, but full of lite and youthful vigor. The Catholic Church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustine, and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age.

Her acquisitions in the New World have more than compensated for what she has lost in the Old. Her spiritual ascendancy extends over the vast countries which lie between the plains of the Missouri and Cape Horn, countries which, a century hence, may not improbably contain a population as large as that which now inhabits Europe. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commence-ment of all the governments and of all the ecclesiastical establishments In this way a dialogue is kept up for about two hours each evening, during which are asked some of the most vital sketch the ruins of St. Paul's. —



YOU MAY "THROW PHYSIC TO THE DOGS" WITH IMPUNITY IF YOU BREAKFAST ON It is a natural food, full of nutriment and easily digested. Its delicate, por ous shre's are converted inty "Ithy tissue blood when the blood when the large trainers."

> I in the Shreds." -- BISCUIT for Breakfast; TRISCUIT for Lunch. All Grocers --- 13c. a carton; or, 2 for 25c.

FIVE-MINUTE SERMONS.

Third Sunday After Easter.

PLEASURE IN SERVING GOD. "Rejoice in the Lord always; again I say, goice." (Phil. iv. 4)

It has often been noticed, my dear brethren, and we every day come across examples of it, that when things are going well men think very little about God and about the practice of their religious duties. say that, as things are at present, most men will not perform their duty to God unless they are driven to do so by something unpleasant and hard to bear. It is when a man is taken ill that he for a priest and makes his confession and receives the saoraments; as soon, however, as he gets well it is only too probable that he will return

only too probable that he will return to his old ways.

Now, this shows that the service of God is felt by a great many to be a heavy burden and yoke. And I am sorry to say that this feeling is not confined to those whose passions and low propensities are so strong as to hold them down for a great part of their lives in slavery and subjection to sin and vice. Many even of those who have freed themselves for the most part from this degrading bondage seem far from the possession of that spirit of holy joy with which every one trying to serve God should be filled. Many even of these seem to find the yoke of the Lord these seem to find the yoke of the Lord a heavy one; and if they do not east it off, it is chiefly because they are afraid

Now, I am not going to say a word against the service of God which springs from "the fear of the Lord, which is the beginning of wisdom."
The fear of God is not merely good—it is necessary for salvation. But it is only the beginning, not the perfection of wisdom. Moreover, it should not be Moreover, it sho the habitual dominant and constant motive of our religious life; it should serve as a motive to fall back upon r motives are not felt. As as says: We should ask of St. Ignatius says: God the grace to fear Him, so that if God the grace to fear Him, so that it and when through our faults we grow forgetful of God's love, the fear of punishment may hold us back from offending Him. In other words, we ought, as a rule, to be serving God from love and holy joy rather than from fear and dread.

This is the teaching of the Holy Scripture, and especially of the great Apostle our patron, St. Paul. The text is but a sample of similar injunctions which might be found in every one of his Epistes—" Rejoice in the Lord always. Lord always: again I say rejoice.'
Do not be always looking upon the service of God as a heavy burden and yoke to which you must be driven as a lear of punishment, but let that service fear of punsament, but let that as service fill your souls at all times with delight and satisfaction. This is what St. Paul enjoins. Why is it not so with us? Why should it be so? Well, there are ten thousand reasons

why the service of God should be de-lightful and satisfactory; but I can refer to one only this morning-one, however, of which I think that we can all feel the force. As a rule, th man who is carrying on a profitable and successful business is, so long as every-thing goes well, tolerably happy. You don't see him going about with a long face, and although he may grumble a little, as most men do, you can see that he does not mean it. Now, if this is the case in the midst of the uncertainties which are inseparable from all human transactions, what ought to be the satisfaction and contentment of a man who has seriously taken in hand the one necessary business? For how does the case stand with such a man? The man who has seriously taken in the business of saving his own soul must succeed-for him there is no such thing as failure. So long as he is willing he must be prosperous. And why? Because he has Almighty God partner. And God is ready to give him what I hope it is not irreverent to call unlimited credit. life he pours into his soul His heaven! grace, and this grace gives to all his ctions a value which gives him a right to an eternal recompense. No action from morning to night, from week's end to week's end, but may be made profit able and fruitful, if done with a right intention, and, of course, if there is nothing sinful in it. This is the posi-tion in which any and every man may

TALKS ON RELIGION.

SACRAMENTALS-THE CRUCIFIX.

placed and may remain if he so

wills, and of the sense and judgment of

a man who is not satisfied by such terms I have but a poor opinion.

We have written in our instructions on the Sacramentals of "The Sign of the Cross," "Agnus Dei" and "Holy the Cross," "Agnus Dei" and "Hory Water." Today we will consider the Savior died on the cross the image o the Crucified Christ has been an object of great reverence, especially smong Catholies. In our churches, ment to the Blessed Sacrament, the blessed crucifix holds the highest place of honor. The crucifix must, by positive law of the Church, be on or over the altar during the celebration of the Holy Mass, to show us that that Calvary's bloody sacrifice.

The statues and paintings of the Blessed Virgin, of the Angels and Saints are properly honored, but in re-mation to the crucifix they hold a secmadary place. In every truly Catholic home the crucifix is esteemed and loved. Sculptors, carvers and painters an all ages and countries have gladly given of their talent and labor to ex press in marble, stone, bronze, ivory or on canvas their ideal of Christ crucified.

The crucifix is at once both a book and preacher, speaking silently but sloquently of God's infinite love and mercy; gently pleading with outserving ones, giving hope and comfort to the weary and sick of heart and brain; and to the poor, to the op-pressed, to the outcast, to all the chil-dren of men, consolation, peace and

Addressing his crucifix the saintly

Cardinal Newman thus prays: "Bet-ter for me that Thou shouldst come thus abject and dishonorable, than hadst Thou taken on Thee a body fair hands throu taken on these about lain as Adam's when he came out of Thy hand. Thy glory sullied, Thy beauty marred, those five wounds welling out blood, those temples torn and raw, that broken heart, crushed and livid frame, they teach me more than wert Thou Solomon in the diadem wherewith his mother crowned him in the day of his heart's joy. The gentle and tender expression of that countenance is no new beauty or created grace; it is but the manifestation, in a human form, of attributes which have been from everlasting. Thou canst not change, O Jesus; and as Thou art still mystery, Jesus; and as Thou always love. I cannot comprehend Thee more than I did be fore I saw Thee on the cross; but I have gained my lesson. As I adore Thee, O Lover of Souls, in Thy humiliation, so will I admire Thee and empace. brace Thee in Thy infinite and ever-

lasting power.

and a book from which we all may learn, so, too, is it a source of inspiration. With the crucifix before our bodily eyes or mental vision we can effect great things and accomplish great results. When the great St. Bonaventure was teaching theology in Paris and attracting general esteem and admiration by his works, St.

Thomas Aquinas went one day to see him, and requested him to show him what books he used for his studies. Then St. Bonaventure, conducting him to his little chamber, showed him some very common books that were on his table. But St. Thomas gave him to understand that he desired to see the other books from which he derived so many marvelous things. The saint then showed him a small oratory, with nothing in it but a crucifix. "There, Father," said he "is all my other books; this is the principal one from which I draw all I teach and all I write. Yes, it is by throwing myself at the foot of that crucifix and begging of Him whose image it bears the en at Mass, that I have made more progress in the sciences and have gained more true light than I would have done by

the reading of any books whatsoever."
We do not realize this, that whilst men study much and know but comparatively little, the saints content themselves with the crucifix, and at-tain to the most sublime perfection; not that they, especially those among them whose duty or office it was to instruct others or to defend the faith, neglected or despised the acquisition of human knowledge, but they gave the preference to divine knowledge, and esteemed, with St. Paul, the knowledge of the cross and of Himsenstitude on it shows all more human. crucified on it above all mere human science and knowledge. We, with them, must first seek God and His holy will, then all things else will be given unto us. We should daily pray that the last object our dying eyes shall behold may be the blessed crucifix.-Catholic Universe.

THE JUDGE AND TIM.

Judge Lindsey, the famous "children's judge" of Denver, does not believe that there are bad boys. "Boys do bad things," he has been heard to say, "but they aren't really bad themselves. There is a lot of good in the say, but they aren't really bad them-selves. There is a lot of good in the worst of them, and we can usually find it if we try." Perhaps of all the public men interested in the welfare of most successful in finding the good he speaks of so optimistically.

There are cases, however, that are

baffling even to his patience. One of these was that of a thirteen-year old boy who was brought into the juvenile ourt on a charge of truancy. Tim was a bright-looking little chap, and the judge expected that his kindly admonition would bear immediate results, but he was disappointed; for at the end of the fortnight, when Tim was in accordance with the system organ sad record of almost continual absences

from school.
"You must do better than this,"

said the judge.
'Yes, sir,' was the answer, but at the next report day there was no improvement. "Tim will stay out of school to work," wrote the teacher.
"Tim," said Judge Lindsey, looking

across the table, where he always sits with cozy informality among the boys brought into court for varying degree of delinquency, "don't you know that if your mother was living she'd want you to go to school? Your aunt is good to you and gives you a home, and you don't have to work. Now's the time when you ought to be study. ing. You can work when you are

"My father's a man, and he don't ork!" blurted out Tim. "He went work!" blurted out Tim.
off and left mother an' me. I guess
that's what killed her." The boy gulped down a sob, and the judge said, gently, "Your mother wished you to be a good man, and you must begin by beying the law and going to school."
Tim's reports still continued to

show absences from school, and to one report the teacher added her opinion that it was hopeless to try to keep Tim at his studies. Still the judge was not discouraged, and he spoke again to the boy, urging him to mend his ways, and was answered only by an almost sullen stolidity of expression which did not seem to promise well. But at the end of the next two weeks Tim appeared with a happy face and a much improved

report card.

He pulled a soiled and crumpled pa He pulled a soiled and crumpled paper from his pocket and handed it to the judge. "I'm goin' to remember all the things you told me and I'm goin' to school regular, now I got that done," he said, with some pride. Judge Lindsey examined the paper, which proved to be a receipted bill, and found that, little by little, Tim had paid \$50 for a headstone at his mother's paid \$50 for a headstone at his mother'

grave.
"My boy, is that what you've been doing all these months?"
"I wanted her to have a monument

judge." Tim furtively wiped away the moisture in his eyes. "She done a lot for me; that's all I could do for her now."—The Companion.

A PROTESTANT VIEW

In an article which appears in a Dutch paper, the Standard, M. Kupyer an ex-premier of Holland and a Protestant pays a glowing tribute of admiration to the Catholic Church for the stand she has taken in France. Incidentally he expresses regret that his French co-religionists have shown a disposition to sacrifice spiritual freedom rather than imperil their temporalities. Referring to the char-acter of the so called Separation Law, Ex-Premier Kupyer says
"Instead of frankly recognizing the
autonomy of all the churches the Law autonomy of all the churches the Live of Separation aims at making them dependent, so far as their material interests are concerned, on certain kinds of associations, which fact militates directly against the spiritual autonomy of every church. The Catholics refused to form these associations preferring to sacrifice every As the holy crucifix is a preacher ciations preferring to sacrifice every material advantage rather than part with the spiritual autonomy of the Church."

The Protestant writer whom we have just quoted clearly sees and appreciates the character of the struggle that has been precipitated by the attempt of an atheistic government to the Catholic Church surrender her spiritual autonomy. Like her Divine Founder, she has been sub-jected to temptation. But like Him she refuses to bow down before satan. She chooses to be bereft of every material advantage rather than be disloyal to the sacred trust she has so carefully guarded through centuries of storm and stress. When Pius X. gave voice to the Church's unvarying nor possumus whenever she has been summoned to surrender to the powers of evil he was but repeating in our days what his predecessors in the Chair of Peter had so often affirmed in the ages that have gone. He himself in rejecting the Separation Law which would have made the Church in France the slave of the State, declared that he was doing what any other Pope would have done in similiar circumstances.

Ex Premier Kupyer, referring to the result of the Holy See's attitude, says result of the Holy See's attitude, says of it: "The struggle is a trying one but it must be recognized that the Catholic Church is defending the superiority of spiritual rights. Much to our regret we cannot hide from ourselves the fact that the Catholic Church has taken a much higher stand than that occupied by French Protestants who accommodate themselves to every situation—an attitude which may be more pacific and more practical, but which is not a noble one.

In reading the latest speech of M. Briand one would be disposed to believe that Rome is attacking liberty and that the French republic is defending its authority. It is well known that just the opposite is the case. M. Briand however is an anti-clerical atheist who in expressing his political views is as gentle as a lamb. It is true that the Government just now is doing every-thing it can to facilitate the working of Law of Separation. But it is as true now as it was before that the Church will have to sacrifice her spir itual autonomy before she can organize her government in conformity with the orders of an atheistic State. The command is: "bow down before the State as before a god. It is to the eternal honor of Rome that she proudly refuses to obey.'

We have translated these words of distinguished foreign Protestant, because they set forth clearly the cause they set forth clearly real character of the issue has been raised in France by that the end of the fortnight, when Tim was ordered to bring his teacher's report, as ex Premier Kupyer points out, bow down before the State as before a god." In doing so she constitutes herself the champion of "the higher law," which is the strongest safeguard against the species of tyranny would make might the standard of right.— New York Freeman's Journal.

> No man should be valued for what h has, but for what he is.

WELCOME ROBIN, WELCOME!

Welcome, sweet birdling, earliest of spring, Welcome, dear "red-breast," a hall to you Song.
Thanks for your advent, and good news yo That sweet spring has come and dream winter gone.

But why so soon here, my dear little one?
The trees are still bare, all nature is bleak.
There's wind and there's storm, but shelter
there's none.
Why come then, robin, or what do you seek?

Now I know, dearest, your bosom I see, Lovely and blushing its goodness to hide: For fond memory recalls it is charity, That prompts you to come and sing by our side.

Knowing cold winter man's troubles increase, You, like our dear Lord, his pain would You, like our dear Lord, allay; Allay; And like Him, with pain, from pain you re By braving the storm to cheer by your lay

Thanks then, dear robin, and thrice welcome Twas not in vain Christ's blood yol be dewed. Come Often, deares), with cheer from above To sing of the Saviour and all that is good.

LIQUOR AND TOBACCO HABITS

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THE PONTIFICATE OF PIUS X.

romance and easy credulity.

The blessing was given from within.

Three years and a half have rolled by
and Pius X. has never been seen in
the streets of the Eternal City, which is his own diocese. He makes no secret of his wish to visit his beloved Lagoon at Venice. He has alluded more than once half playfully to a future visit to the Benedictine Abbey of Monte Cassino, but the years pass on and he never leaves the Vatican. Will it ever end, and how will it end?

end, and how will it end?
One thing is quite certain: Had it been possible for Pins X to break the long tradition, no Pontiff could have been more willing to do it. The great majority of those who are known as "moderate liberals" bless the Pope in their secret hearts for his forbearance and his good-will. Their organs have nore than once admitted that he could make the situation in Rome as easy a possible. And when they have written in this way they have not forgotten that in his first public utterance Pius X. proclaimed before the whole world the necessity of the independence of the Holy See, nor that on the occasion of the visit of President Loubet to Rome His Holiness repeated, in a sent-ence that was almost startling in its force and clearness, his protest against the position created for the Papacy by

the position created for the rapacy by the present regime in Italy. In accidentals this position has been greatly improved within recent years, but it continues to be false and intolerable, and would continue to be so even were it free from the painful cir-cumstances which were set before our readers last week in the Civilta article which we translated for them. These same circumstances throw a lurid light on the whole situation. They prove that the Pope is not only always at the mercy of the dominant party in Italy, but that his dignity and inviol-ability are made to serve as barter to

quiet factious minorities. The times have greatly The times have greatly changed since Pius IX. was deprived of the patrimony of Peter—even since Leo XIII. made his last protest, but they have no changed so much as to restore to the Holy See the liberty and independence absolutely necessary for it. We propose, therefore, to illustrate this phase of the Pentificate of Pius X. by two or

SIMPLE LIFE.

my faithful people of Tipperary and Limerick, who live on the grandest hillsides and plains in the world, in communion with our eldest frie Nature, that never yet betrayed the Catholic heart that leved her. Remain true to your 'oldest friend,' and though you may not be rich, you can be very happy, and while other's be prematurely wasted by the excitements and artificialities of life in large centres and in foreign countries, you will rest peacefully and with hearts

The crowd that waited in the Piazza of SanPietro over threejyears ago to hear the proclamation of the new Pontifi remained undecided for a few minutes mained undecided for a few minutes after Cardinal Macchi announced that Cardinal Sarto had been elected and had chosen the name of Pius X. Would the Pope appear in public at the bal cony to give his blessing, following the example of all his predecessors with only one exception? Or would he show himself only at the inner balcony within the precints of the Basilica? They the precints of the Basilica? thought that much depended on this. It was to indicate a continuance of the "policy" of Pius IX. and Leo XIII. or

blessing was given from within. But for weeks after the event quaint stories went round Rome and appeared in the went round tome and appeared in the paper telling how Pius X., with a face almost as white as his new papsl robes had been actually on the point of pre-senting himself at the window looking out on the open square, when Mgr. Merry del Val suddenly plucked him by the sieeve and led him to the inner balcony! Those were the days of

week in the columns of Rome. They have been prepared by Mgr. Prior, whose competence to deal with the subject is beyond all question. — Rome.

AN IRISH ARCHBISHOP ON THE





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A member of the Royal Insurance Commission when examining a Montreal Company, said, referring to the Mutual Life of Canada. "that it was one of the very best Companies they had examined," and again "that its management was of a high standard." The Royal Commissioners found no flaw in the armor of Canada's HEAD OFFICE, WATERLOO, ONT. HEAD OFFICE, WATERLOO

fresh and young, on the bosom of Mother Nature and enjoy, without fuss or hurry, the richest blessings the world contains. The Scripture says that 'piety with a sufficiency is a great gain.' Realize that herein is the key to happiness now and here-after, and let all resolve, the laborer under his improving conditions and the farmer protected by most favorable In his Lenten pastoral the Arch-bishop of Cashel deals with the lessons of the Resurrection, and concludes: of the Resurrection, and concludes: industry in this old land of faith and piety:

> ' 'Of lands she's the fairest, the saddest, The oldest, the dearest, the saddest, Her skies are the softest and gladdest, Her green hills are blest, ''

God will not allow Himself to be surpassed in generosity. To those who offer to Him the first-fruits of their souls, He communicates special ings; He visits and dwells with them, He reveals Himself to them, enlightening and inflaming their souls.

From the cradle to the end of life's stormy voyage, since God's mercy and good ever accompany us, we ought never to forget the presence of God.— Abbé Bolo.

Archbishop O'Brien.

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CHATS WITH Y

APRIL 20, 190

To Be Great Is To Be The present is but the dreaming of the gone before—the dreade real—the conver luxuries, the improved emancipated us fro drudgery and the sla Our great ocean line Our great ocean line
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tion. "It can be done cries the dreamer, a his dreams through tions even to the poir necessary, until his tions, his discoveries betterment of the plished.

What a picture the presented as he went continual scoffs characterized as an very children taught madman and pointing as he passed! He d beyond the seas, an speakable obstacles, glorious reality. He died a neglecte his dreams had en while a pickle deale

this Genoese dream more than a hundred inhabit the vast will st continent the su It was the men wh ous Hoe press in quarter of a century temporaries that ma

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Young men wh

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CHATS WITH YOUNG MEN.

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The present is to be shisting restated of the dreaming of the ages that have gone before—the dream of the past made real—the conveniences, facilities, luxuries, the improvements, which have emancipated us from much of the drudgery and the slavery of the past. Our great ocean liners, our marvelous tunnels, our magnificent bridges, our schools, our universities, our our great ocean inters, our marvelous tunnels, our magnificent bridges, our schools, our universities, our hospitals, our libraries, our cosmopolitan cities, with their vast facilities and comforts and beauties of art, are all the result of somebody's dreams.

We hear a great deal of talk about we near a grost use of the land above the impracticality of dreamers, of people whose heads are among the stars while their feet are on the earth; but where would civilization be to day but for the dreamers? We should still be riding in the stage-coach or tramping across continents. We should still cross the opean in saling ships, and our letters would be carried across continents by the pony express. "It can not be done," cries the man without imaginate the contraction of the coache done." done," cries the man without imagina-tion. "It can be done, it can be done," cries the dreamer, and he persists in his dreams through all sorts of priva-tions even to the point of starvation, if necessary, until his visions, his inven-tions, his discoveries, his ideas for the betterment of the race, are accom-

What a picture the dreamer Columbus What a picture the dreamer Columbus presented as he went about exposed to continual scoffs and indignities, characterized as an adventurer, the very children taught to regard him as a madman and pointing to their foreheads as he passed! He dreamed of a world beyond the seas, and, in spite of unspeakable obstacles, his vision became a clorious reality.

a glorious reality.

He died a neglected beggar, although
his dreams had enriched the world,
while a pickle dealer of Seville gave his name to the mighty continent Columbus had discovered. But was this Genoese dreamer a failure? Ask more than a hundred million people who inhabit the vast wilderness, the great-est continent the sun ever shown apon, if this dreamer was a failure!

It was the men who saw the marvel-ous Hoe press in the hand press a quarter of a century ahead of their con-temporaries that made, modern in the temporaries that made modern journal ism possible. Without these dreamers our printing would still be done by hand. It was men who were denounced as visionaries who practically annihil-ated space and enabled us to converse and transact business with people thousands of miles away as though they were in the same building with us. How many matter-of-fact, unimagin-

ative men, who see only through prac-

civilization, an Edison, a Bell, or a

Marconi?
The very practical people tell us that the imagination is all well enough in artists, musicians, and poets, but that it has little all an leaders of men have been dreamers. Our great captains of industry, our merchant princes, have had powerful, prophetic imaginations. They had faith in the vast commercial possibilities of our people. If it had not been for our dreamers, the American population would still be hugging the Atlantic coast.

The most practical people in the world are those who can look far into the future and see the civilization yet to be, who can see the civilization yet to be, who can see the coming man emancipated from the present-day nar-rowing, hampering fetter and limita-tions, superstitions, men who have the ability to foresee things to come with the power to make them realities. The dreamers have ever been those who have achieved the seemingly impossible.— O. S. M. in Success.

Men Wanted Today.

Men who cannot be bought. Men who eannot be bought.

Men whose word is their bond.

Men who put character above wealth.

Men who possess opinions and a will.

Men who see the divine in the com-Men who "would rather be right than

be president."

Men who will not lose their individ-

Men who will not think anything profitable that is dishonest.

Men who will be honest in small things as well as in great things.

things as well as in great things.

Men who will make no compromise with questionable things.

Men whose ambitions are not confined to their own selfish desires.

Men who are willing to sacrifice private interests for the public good.

Men who are not afraid to take chances; who are afraid of failure.

Men of courage, who are not cowards.

Men of courage, who are not cowards in any part of their natures. Men who are larger than their bus-

iness; who overtop their vocation.

Men who will give thirty six inches for a yard, and thirty-two quarts for a bushel. Men who will not have one brand of

honesty for business purposes and another for private life. Young men who will be true to their highest ideals in spite of the sneers and

laughter of their companions. The Man of Cheer.

We love the man with the smile, the man with the roses on his tongue, the man who sees your boy's dirty face but mentions his bright eyes, who notices your shabby coat but praises your studious habits, the man who sees all the faults but whose tongue is quick to praise and slow to blame. We like to meet a man whose amile will light up dreariness, whose, voice is full of the music of the birds, whose handshake is an inspiration, and his "God bless you!" a benediction. He makes us forget our trouble as the raven's dis mal croak is forgotten when the wood thrush or the brown trasher begins. God bless the man of cheer!—Catholic Universe. We love the man with the smile, the

If Jesus allowed His own most holy Mother to be grievously afflicted in this world; if He allowed her to be often in tribulation, to endure great anguish of soul, and to shed many tears, how canat thou expect to live in this world free from trials?

In Jesus allowed His own most holy Mother to Jesus Her on her way with genuine sympathy and loving sisterly words and acts.—Ohurch Progress.

The devil is never worried about a scarcity of help.

OUR BOYS AND GIRLS.

Talks to Boys.

Many boys do not realize the import-Many boys do not realize the importance of giving a good example. To give a good example means to act in such a manner as to edify others, to induce them by our actions to do right and practice virtue. What great an amount of good can a boy not do by giving a good example? While, on the contrary, how much can he not spoil by a bad example?

Dear boys, wherever you may be and whatever you may do, be sure always and everywhere to give a good example. Remember, others are watching you. They will take good notice of you. Their actions will depend on yours. If your actions are good, theirs will be so, too.

You have little brothers and sisters at home. Are you always careful to give them.

You have little brothers and sisters at home. Are you always careful to give them a good example? They will, as a rule, be as you are. They will initate you. Your actions will make a lasting impression on them, you are their leader, their guide. They will follow you. Do you always lead them on the right path? Do you truly edify them? Is your example worth imitating? How much depends on a good example right here among your immediate surroundings? If you on a good example right here among your immediate surroundings? If you are harsh and disrespectful to your parents they will be so, too. If you steal, lie, use bad language, and have all sorts of wicked habits about you, and they many they will de the same all sorts of wicked habits about you, and they know it they will do the same and acquire the same bad habits. How many a boy who had a good heart has been led astray and totally corrupted by the bad example of his elder brother.

And again, you are Catholic boys. Do you always act, speak as such? Do you not know that others are looking to you as their models? Do you ot know that non-Catholics are watching you to see how you conduct your-self? They surely expect only good from you, you who ought to know the law of God and His Church, most perlaw of God and His Church, most perfectly and keep it most conscientiously. Are you giving a good example? If not, what will they think? What comparisons will they make? On whom will they cast the blame?

What a wonderful influence you can

what a wonderful inhuence you can exert in a company of boys by giving a good example! A few good boys in a school who give a good example can make the entire school better. A few such in a society of boys can wield such a power over the rest that all will be anxious to imitate them, to do good and practice virtue. " Examples draw," the proverb says. It is quite true, indeed. They influence others most wonderfully; they induce others to imitate: they almost force others to

follow.

What great apostles of good you can be boys, by giving a good example everywhere! Our Lord admonishes us to let our light shine before men, so that they may see our good work, (Matt. 5, 16.) It is His will that our influence should make itself felt by those around us; that by our light we should illumine the darkness, and become teachers and guides to our brethren.—The Rev. M. Klasen.

Beauty of Modesty. Beauty of Modesty.

There is an unspeakable beauty in modesty that even the wicked admire. The blush that crimsons the brow of the innocent, mysteriously comes as a mantle to shield the pure soul from even an impure breath, or a wanton glance. The lily is the Scriptural emblem of the modestly pure. How pure and beautiful is the lily above all the blackers. pure and beautiful is the lily above all the blossoms of the valley, fairest of fair flowers? How wondrously beauti-ful is modesty in woman! How she wins all hearts until she is looked upon with a feeling akin to reverence! She seems an angel upon earth. Modesty is becoming in all. The eye of God turns upon the modestly pure with a divine pleasure. The angels throng about them jubilant as children. God loves them, and the angels love them because purity is a wonderful grace. It is a pearl of great price. At the resurrection the pure will shine with a light surpassing all others. Their lives here sanctify the places wherein they move or dwell, and dangers are averted and blessings come, because God's place is turned towards their abdding place. Solomon once wrote: about them jubilant as children. God God's place is turned towards their abiding place. Solomon once wrote: "O, how beautiful to be pure if we love God above all things." St. Paul says; "Our God is a consuming fire." His love burns away the dross of every un worthy affection. To be pure we must love infinite purity. If you love Him you will scorn to love anything else. Strive with your whole might to be pure. "Blessed are the clean of heart, for they shall see God." — Philip O'Neil, in Catholic Mirror.

Be Sympathetic.

Be Sympathetic We must all realize that this life is full of sorrow, and if you personally have had the good luck to escape your

share of it you are very fortunate.

But do not on that account allow

yourself to grow cold hearted and unsympathetic to others.

Those poor people. Their lot is often so hard, so lonely, so full of

misery. We are here to "heal the wounds

We are here to "heal the woulds and bind the broken heart" and the only way we can do this is by being kind, loving and sympathetic.

A few words of love will do more to help a sufferer than money sometimes, for heartsickness is much harder to help than hunger and poverty. Show interest in others; try to help them;

interest in others; try to help them; go out of your way to lighten the burden of the heavily laden.

Do not hesitate to whisper your kindly thoughts in their ears. Don't pass by on the "other side." If you are strong, then be merciful.

Remember that we all look at life from different standpoints, and what might appear like a grain of mustard seed in your path for you, is an almost insurmountable obstacle to your weaker sister.

sister.

The more she shrinks the more necessity for you to step in and help her on her way with genuine sympathy and loving sisterly words and acts.—
Church Progress.

A FAMILY TABLE.

PRAYERS ESTABLISHED BY CHURCH AND

The Church has established prayers which should be said before and after which should be said before and after meals. In religious communities these prayers are always said, and are somewhat long. But for the faithful generally, the Church has made them so short that even the most simple people can and should say them always before and after meals. The prayer before the meal is this: "Bless us, O Lord, and these The gifts we are about to the meal is this: "Bless us, O Lord, and these Thy gifts we are about to receive through Phy most gracious bounty; through Jesus Christ our Lord. Amen. Our Father, Hail Mary..." And when the meal is over, we should say: "We thank Thee, O Lord, for these Thy gifts through Jesus Christ, our Lord. Amen. Our Father Hail Mary..."

Our Father, Hail Mary . . ."

That is not so much to ask from any one of us for the food that nourishes

one of us for the food that nourishes our body. And yet how few there are who ask God's blessing on the food they are about to eat or to thank him for the victuals they have eaton.

It certainly seems that many a quarrel and many a complaint made about the food, or the way it is cooked or served, would be averted if the blessing of God had descended upon the eaters and their food before the the eaters and their food before the the eaters and their food before the meal began, and again, that better health and more peace in the family would result if all when they got up from the table would say, in all sincerity of heart: "We thank Thee, O Lord, for these Thy gifts." And they are God's gifts. Do not forget this, dear brethren, whatever comes to us is from God. The sun with all its power to make us bright and cheerful power to make us bright and cheerful as the rain that helps the earth to give us the fruits and vegetables we need, both are the result of God's providen-tial ways, and we must be grateful to sunshine and rain.

Away with all complaints about the weather, and away with all fault-find-ing about our food, and let us be more generous in our thanking God for rain or shine, and let us establish in every household the Catholic practice of saying the grace before and after meals. Begin it to-day at dinner. Let the head of the family lead the prayer be fore and after every meal. Await the results! We promise you that God's blessing will follow. Begin to day.— Catholic Transcript.

A MAN OF POWER.

AN AMERICAN WRITER'S IMPRESSIONS OF THE POPE'S SECRETARY OF STATE.

Vance Thompson, an American magazine writer who has interviewed mos of the famous men of the world, has never been impressed by any of them as he has by Cardinal Merry del Val, the Papal Secretary of State. In an article in the current number of Everybody's Magazine he reports an interview with the Cardinal on the religious persecution in France and thus describes the personality of the young prelate whom events have made

world-figure :
"The Cardinal is the most modern of men; the Romans know him only as the great Secretary of State — that State constituted by 250,000,000 of the faithful. They see him when he drives abroad in his old world coach, drawn by black stallion. They are drawn by black stallions. Those who know the man will tell you what a good game of golf he plays, how he can send a rifle bullet through a ten-

cent piece at twenty yards.

"These are things worth knowing about a really great wan. And Merry del Val is moreover, an accomplished man. He speakes all languages. His English is perfect; he is a finished scholar, an extremly fine diplomatist, a rare judge of men.

"I have met most of the strong men

THE RECITATION OF GRACE AT scientists call 'intra-atomic energy'something beautiful and still and in A FAMILY TABLE.

RAYERS ESTABLISHED BY CHURCH AND COMMENDED TO FAITHFUL FOR DAILY USE AT HOME.

The Church has costablished prayers

"Of all the men in high place he is the youngest. He was born in London of distinguished Spanish Irish parent-age, in 1865. Before he was thirty-nine years of age he was a Cardinal; a year later he was made Cardinal; Segretary of State. In his hands was a year later he was made Cardinal Secretary of State. In his hands was placed the greatest administrative trust that any man holds upon earth. Plus X. as the Romans are fond of say-ing, is a holy Pope; it is upon his Sec retary of State that the burden of the visible Church has been laid. And he has entered upon a great battle for liberty, perhaps the most important battle fought in France since the days of Clovis."

ST. JOSEPH, MODEL FOR ALL.

St. Joseph is called in the inspired pages of Holy Writ a " just man," and so he is a model that is to be imitated. What were his characteristics? They were great humility, great purity, great love of God, and these three qualities are to be nurtured in our hearts, if we are to be found worthy of our Christian heritage. Great humility! how easy it seems, and yet how difficult! Satan, self-love, the world, everything prompts us to pride and so humility finds it difficults. cult to hold a place in our hearts to any great degree or for any consider able time. It ought to be easy to be humble, since there is so much reason to despise self, for what have we but to despise self, for what have we but sin that we call our own; all else in us belongs to God; and so "since we have received all we have," as the scriptures say, "why should we boast as if we have not received it"? For this virtue of humility we must pray always, and we should do all we can to keep humble and lowly before God. Such was St. Joseph in his life; such all should be. Great purity characterized St. Joseph. He was the worthy guardian of his Immaculate Virgin spouse, for he was consecrated to an angelic dian of his immaculate virgin spouse, for he was consecrated to an angelic life. Purity was the lily-like flower of his great humility. It was the reward of his self-abasement, for reducing him-

self to abject nothingness, he drew his spiritual life from God who is purity itself. How much he must have enjoyed of the continual presence of God, since our Lord Himself declared, "Blessed are the clean of heart for they shall see God." It is purity, spotless purity, that should be the virtue that should shine in the countern ance of every Christian man and woman. It should be the mark that would distinguish them from all the rest of man kind. It comes easy to those who de sire it, for God and all His angels and saints are on the side of those who re-solve to die rather than cease to be pure. It is that virtue which makes one specially loved of our Lord, and He one specially loved of our Lord, and He bestows upon those possessing it, special marks of His affection, as He did to St. Joseph, honoring him with the dignity of being His father—father and protector of His Virgin Mother.

and protector of His virgin Mother.

The third virtue in which St. Joseph excelled was his great love of God. This was the source and spring of the other two and of that perfection of life that merited for him the title of "just" man." His love of God was founded upon the remembrance of his own exist ence, viz.: that God made him, and, therefore, he should love Him. Love and serve Him always and in all things with the fullness of his power. It is love that always binds the true man to his God and makes the fulfilling of His commandments a pleas ant and easy task. It is love of God del Val is moreover, an accomplished man. He speakes all languages. His English is perfect; he is a finished scholar, an extremly fine diplomatist, a rare judge of men.

"I have met most of the strong men of the world and judged them as one may; but I have never been face to face with a man of such essential power.

That is the impression you take away:

That is the impression you take away:

The time of the strong men of the strong men of the world and fills the soul with a joy that was such as David felt when he begged God desist, That is the impression you take away; calm power. There is no imperial hysteria; there is nothing strenuous and ill-balanced. You feel yourself in the presence of what the we, too, may know for ourselves the



SURPRISE A PURE SOAP

QUICKNESS.

HREE TIMES A DAY the year round is too often to do anything anyway but the easiest way, so we recommend everybody to use "SURPRISE" Soap for dish-washing.

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"SURPRISE" costs no more than common soaps.

fullness of its joy. Good St. Joseph pray for us that we may have the grace

See the red and yellow wrappers.

to imitate thy virtues and be like to thee, "just" before the Lord.—Bishop Colton in Catholic Union and Times.

THE TONGUE.

A man cannot ride or drive or guide A man cannot rine or drive or guide for the tongue is just as necessary for those who wish to guide themselves properly. We are told in Holy Scripture that the tongue is a world of iniquity and that those who offend not by the tongue are perfect. From the the tongue are perfect. From the way that some people rush on in their talk, one would think that the priest who baptized them forgot to put sait on their tongue. Thomas a Kempis says in the "Following of Christ": "I was often sorry for saying too much, but never for saying too little." If some people who are fluent only stut-tered they would have more time to think and then would say less. "Deep rivers move in silence; shallow be are noisy."—Cleveland Universe. shallow brooks

We call mania a neighbor's habit that differs from our own. - E. Mar-

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Catholic Record, CANADA

This Washer Must Pay for Itself

MAN tried to sell me a horse, once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse. But, I didn't know anything about horses much, And, I didn't know the man very well, either.

So I told him I wanted to try the horse for a month. He said "all right, but pay me first, and I'll give back your money if the horse isn't all right."

Well I didn't like that I was afraid the horse wasn't "all right."

Well, I didn't like that. I was afraid the horse wasn't "all right" and that I might have to whistle for my money if I once parted w th. t. So I didn't buy the horse although I wanted it badly. Now this set me this hor.

set me thinking.
You see I make Washing Machines—the "1900 Junior" Washer.
And, as I said to myself, lots of people may think about my Washing
Machines as I thought about the horse, and about the manwho owned it,
But, I'd never know, because they wouldn't write and tell me. You
see I sell all my Washing Machines by mail. (I sold 200,000 that way aiready—two million dollars' worth.)
So, thought I, it's only fair enough to let people try my Washing
Machines for a month, before they pay for them, just as I wanted to

Machines for a month, before the try the horse.

Now I know what our "1900 Junior" Washer will do. I know it will wash clothes, without wearing them, in less than half the time they can be washed by hand, or by any other machine.

When I say half the time, I mean half—not a little quicker, but

can be washed by hand, or by any other machine.

When I say half the time, I mean half—not a little quicker, but twice as quick.

I know it will wash a tub full of very dirty clothes in Six minutes. I know no other machine ever invented can do that, in less than 12 minutes, without wearing out the clothes.

I'm in the Washing Machine business for Keeps. That's why I know these things so surely. Because I have to know them, and there isn't a Washing Machine made that I haven't seen and studied.

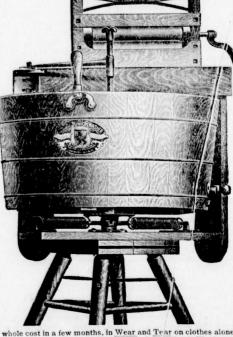
Our "1900 Junior" Washer does the work so easy that a child can run it almost as well as a strong woman. And, it don't wear the clothes, nor fray the edges, nor break buttons, the way all other washing machines do.

It just drives soapy water clear through the threads of the clothes like a Porce Pump might.

If people only knew how much hard work the "1900 Junior" Washer saves every week, for 10 years—and how much longer their clothes would wear, they would fall over each other trying to buy it.

So said I, to myself, I'll just do with my "1900 Junior" Washer what I wanted the man to do with the horse. Only, I won't wait for people to ask me. I'll offer to do it first, and I'll "make good" the offer every time. That's how I sold 200,000 Washers.

I will send any reliable person, a "1900 Junior" Washer on a full month's free trial! I'll pay the freight out of my own pocket. And if you don't want the machine after you've used it amonth, I'll take it back and pay the freight that way, too. Surely that's fair enough, isn't it? Doesn't it prove that the "1900 Junior" Washer must be all that I say it is? How could I make anything out of such a deal as that, if I hadn't the finest thing that ever happened, for Washing Clothes—the quickest, easiest and handsomest Washer on Earth. It will save its



whole cost in a few months, in Wear and Tear on clothes alone. And then it will save Socents to 75 cents a week over that in Washerwoman's wages. If you keep the machine, after a month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

Now, don't be suspicious. I'm making you a simple, straightforward offer, that you can't risk anything on anyhow. I'm willing to do all the risking myself! Drop me a line today and let me send you a book about the '1900 Junior' Washer that washes Clothes in 6 minutes.

Or, I'll send the machine on to you, a reliable person, if you say so, and take all the risk myself. Address me this way C.R. B. Bach, Manager '1900' Washer Co., 355 Yonge St., Toronto, Ont. Don't delay, write me a post card now, while you think of it.

THE CENTRE OF CHRISTIAN UNITY.

66 The Real and the Ideal in the Papacy," is the title of an article in the North American Review that is apt to elicit much comment and dis-

apt to elicit much comment and dis-cussion among our separated brethren, and not a little among Catholics. Coming as it does from a Protestant minister conspicuous for his scholarship and ability, it is extraordinary. Dr. Briggs, the writer of the article, was and if we mistake not, is still, a pro-fessor in the Union Theological Seminressor in the Union Theological Seminary, a Presbyterian institution in New York City. He became noted through his writings on what is called the Higher Criticism, and from the fact that he was accused of heresy and was condemned by the Presbytasian General condemned by the Presbyterian General Assembly in 1893. He afterwards joined the Protestant Episcopal Church and was ordained to its ministry.

His article is an essay towards Christian unity, in which he shows that each mity can come only theory of

that such unity can come only through the Papacy. He indicates the changes which he thinks necessary in the Papacy to bring about the spiritual harmony of Christendom. He asserts at the outset that the divine authority of the Pope must be admitted as the foundation of his scheme of Christian unity.

admission of the divine authority of the Papacy must be only speculative or academic, for if he really admitted the authority of the Pope to be divine, all discussion, so far as he is personally concerned, is at an end. Obediance to that when the state of the concerned of the content of the con ally concerned, is at an end. Obedi-ence to that authority becomes an im-perative obligation that cannot be shirked, or left, as an ideal in the air, or as the duty of some one else. The duties that follow from such admission are personal and practical, not theoretic or speculative. They demand not only intellectual assent, but intellectual and voluntary submission also. The teaching of a divinely commission of teaching authority, account to ed teaching authority cannot be dis-counted, cannot be questioned, cannot be asked for any reason of its official atterances higher than the fact of its divine authority. When one is once convinced of the fact, the highest exercise of reason requires that personal judgments should, where there is a clash, yield to the official judgments of the recognized divinely commis-

gioned teacher.

Dr. Briggs thus states his reason

why the divine authority of the Pope should be recognized as the starting-point from which to work towards Christian unity:

"The Papacy is one of the greatest institutions that have ever existed in the world; it is much the greatest now existing, and it looks forward with existing, and it looks to have where where calm assurance to a still greater future. Its dominion extends throughout the world over the only occumented church. All other churches are national or provincial in their organization. It reaches back in unbroken succession through more than eighteen occuturies through more than eighteen centuries to St. Peter, appointed by the Savior of the world to be the Primate of the Apostles. It commands the great central body of Christianity, which has ever remained the same organism since Apostolic times. All other Christian organizations, however separate they may be from the parent stock, have their share in the Papacy as a part of the Christian heritage and are regarded by the Papacy as subject to its jurisdiction. The authority of the Papacy is recognized as supreme in all ecclesiastical affairs, by the most compact and best organized body of mankind, and as infallible in determination of doctrines of faith and morals when it speaks ex cathedra, Papacy has been a history of storn Newman into the Church at the time of the great Tractarian movement. His career was marked by many personal sarrifices for the faith to which he gave the language of the Apocalypse, it is allegiance.

Newman into the Church at the time of the Church at the time of the great Tractarian movement. His career was marked by many personal sacrifices for the faith to which he gave the language of the Apocalypse, it is allegiance.

Newman into the Church at the time of the Church at had emptied itself in Rome and, to use the language of the Apocalypse, it were become "a habitation of devils and a hold of every unclean spirit" (Rey, xviii, 2.) It is not strange that zealous Protestants, when they looked at the abominations that enveloped the Papacy in their times, saw in it the "twoman sitting upon a scarlot-colored beast, full of names of blasphemy," and regarded it as "the mother of hashes and of the abominations of the language of the Apocalypse, it his allegiance.

Backlines to the second son of Mr. George Barons Northcote, of Penitor Coart, Devonshire, and was born on May 26, 1821. He studied at Ox ford, and was admitted to the Anglican ministry. In the autumn of 1845 Dr. Newman joined the Catholic Church, and among those others who did the same about this time was Mrs. Northcote himself retired from active clerical duty to consider of the personal life of Napoleon has just died at her home in Provence, says the Paris correspondent of the New York Evening Post. She was the daughter of General De Montholon, the faithful companion of his master at St. Helena, where she was born a year after the battle of was born a year after the battle of the New York Evening Post. She was the daughter of the New York Evening Post. She was the daughter of the New York Evening Post. She was the daughter of the New York Evening Post. She was the daughter of the New York Evening Post. She was the daughter of the New York Evening Post. She was the daughter of the New York Evening Post. She was the daughter of the New York Evening Post. She was the daughter of the New York Evening Post. She was the daughter of the New York Evening Post. She was the daughter of the New York Evening Post. She was the daughter of the New York Evening Post. She was the daughter of the New York Evening Post. She was the daughter of the New York Evening Post. She was the daughter of the New York Evening Post of the N harlots and of the abominations of the earth" (Rev. xvii, 35). And yet these forces of evil have always been driven back. When the conflict has subsided the Papacy has stood forth stronger than ever. If zealous Protestants, in their antipathy to the Papacy, picture it in all the imagery of the Biblical actif Chysic can washlame the defenders anti Christ, can we blame the defenders of the Papacy from applying to it the words of Jesus to St. Peter? Is there not historic truth in saying, "The gates of hell have not prevailed against it!" Are not the words of Jesus to St. Peter equally appropriate to his

Dr. Briggs then examines the texts of the New Pestament which he be-lieves show conclusively the Primacy of Peter and the commission to the Apostles which guarantees to them and theirsuccessors an inalienable authority.

successors? "Simon, Simon, behold satan asked to have you, that he might

satta asked to have you, that he digut sift you as wheat, but I made supplica-tion for thee, that thy faith fail mot; and do thou, when thou art con-verted strengthen thy brethren" (Luke

This attitude outs the ground from under Protestantism, and leaves no justification for the revolt against the cilvine authority of the Pope and his jurisdiction in ecclesiastical affairs. ton. At last, when he was unable to This, Dr. Briggs seems to concede raise his hand without help, he had to when he holds that when the instiga-tors of the revolt denied the historic character of the Papacy, they took a false position. He accounts for the action of the Reformers by explaining

which he thinks possible, and even necessary, before his ideal Papacy can be realized as the centre of Christian unity. Meddling in politics, he thinks, only endangers the Papacy, and questions of science, philosophy, sociology and economics are beyond its sphere.

"Meddling in politics" is a very indefinite phrase. Who is to determine the questions that are purely political and distinguish them from purely non - political questions? Speculate as we may about it in the abstract, the fact remains that in concrete society politics and morals are inextricably associated, and neither can be dealt associated, and neither can be dealt with without reference to the other. Take slavery for instance. It was a political question with the people of the United States some years ago. Did the Papacy meddle in politics when the Popes on several occasions condemned slavery as an evil to be abolished? Slavery was an economic question with slave shippers, dealers and purchasers. Would it be just to accuse the Papacy of meddling in economics because it condemned slavery?

Polygamy is now, and has been a Does the Church meddle in politics by enforcing monogamy on her nembers and condemning polygamy?

Can a Government take private prop-

erty from its subjects or citizens without compensation? Here is a question of right. Does the Pope meddle in French politics when he condemns such confiscation as the French politicians have enacted, as an out-

rage against the rights of ownership? The fact is that every decision of the Church on moral questions effects political issues at some point, at some time. And every decision by legislatures of political questions effects moral issues at some point, at some time. No human society is purely political or purely religious. Wherever you find it you find both the moral and the political elements inseparable, each having its influence on the other and their united influence on social

action.

Questions of philosophy are not be youd the sphere of the divinely com-missioned teacher of mankind when philosophers or philosopherlings propa-gate errors contrary to revealed truth, of which the commissioned teacher is the guardian. Let philosophy, or those the guardian. Let philosophy, or those who constitute themselves its spokesmen or gong-men, keep within its sphere—on the plane of natural, unaided reason—and not presume to contradict evealed truth, truths of a higher plane than the natural, and they need fear collision with the Papacy. modern atheist calling himself a philosopher proclaims that there is no God, does the Papacy go beyond its sphere when it hurls its anathema at his proclamation?

There are many other points of great nterest in this remarkable essay of Dr. Briggs that deserve profound reflection. Though we cannot agree with him in much that he says, we cannot but admire him for the noble objective he has in view, namely, Christian unity.—N. Y. Freeman's Journal.

A CONVERT WHO SUFFERED.

DEATH OF CANON NORTHCOTE CLOSE CAREER MARKED BY MANY PERSONAL SACRIFICES FOR THE FAITH.

English exchanges chronicle the death of a distinguished convert, Very Rev. Canon James Spencer Northcote, D. D., late provost of the Cathedral Chapter of the Diocese of Birmingham and formerly a president of Oscott

Canon Northcote was one of the last

from active clerical duty to consider his position, and decided to follow his wife. For this his father renounced Aske him and forbade him his house, and it was only after forty years a few months before the elder Mr. Northcote's death

June, 1853, left her husband free to begin his studies for the Catholic priesthood. He was ordained priest on white cashmere. I used to come early

July 29, 1855.

Within a few years the Canon's children, of whom there had been six, were claimed by death, all except his eldest daughter, who became a Sister of St. Dominic, and was known as Sister Mary Angela. In 1877 the Canon was attacked by what he thought was writer's cramp, but which soon declared itself as creeping paralysis. He first lost the use of his hands; a few months lost the use of his hands; a few months was lost the use of his hands; a few months lost the use of his hands; a few months lost the use of his hands; a few months lost the use of his hands; a few months lost the use of his hands; a few months lost the use of his hands; a few months lost the use of his hands; a few months lost the use of his hands; a few months lost the use of his hands; a few months lost the use of his hands; a few months lost the use of his hands; a few months lost the use of his lost the use of lost the use of his hands; a few months afterwards the disease attacked his feet, and very soon he had to be wheeled from place to place. But no one ever heard him nurmur. He continued

give up the work of the confessional. He still had one consolation. His daughter, Sister Angela, was allowed to come to him to write his letters and to read to him. This privilege he en-joyed for several years. But one day Sister Angela did not come. They said section of the Reformers by explaining that they did not at first deny the furisdiction of the Pope in ecclesiastical affairs, but revolted against his assumption of authority in other attains when once the functions when once the functions when once the functions when once denying certain virits to the Pope they ended by denying him all rights, even those which they at first recognized as belonging to him by divine decrementation.

Dr. Briggs suggests certain changes to read to him. This privilege he enjoyed for several years. But one day lost one for several years. But one day lost one did not come. They said she had a cold and was staying in bed, but she hoped to be with him in a day or two. Within the week she was dead. When the news was brought to him the tears rolled down his cheeks. "God's will be done," was all he said, and no one ever heard him repline or complain. Though the thought of death is terrible, the reality is consoling. It is but the finging open of a door, a leap through the dark into the arms of evertage that the entire use of his hands and limbs, his only resource was to read. This Monthly.

was done under great difficulties, for as he could not raise his hand to turn the page, he had sometimes to wait an hour till some chance visitor came to his as-sistance. Then God took away his till some chance visitor came to his assistance. Then God took away his
sight. First one eye became totally
blind, and only a glimmer of light was
left in the other. His death was very
painful. It seemed as though the
nerves of the body died one by one, and
each one caused him exquisite pain.
But all through there was no complaint,
no impatience, and great gratitude for
every little service done for him.
To the present generation the venerable Canon was only known by his
writings, which remain as a literary
heritage to the Catholics of England
and a perpetual memorial of the

and a perpetual memorial of the scholarship and industry of their gifted

DEPLORES THE CUSTOM.

ARCHBISHOP BRUCHESI SPEAKS ON GIV. ING PRESENTS TO YOUNG COMMUNI CANTS.

Sleeveless dresses were condemned as unseemly, and the custom of giving pres-ents to youngcommunicants was deplored as scandalous by His Grace Archbishor Bruchesi, during the course of an address given on the occasion of a pastoral visit to Outremont, on Sunday.

His Grace, in introducing the sub-

ject, deplored the vanity of certain parents who caused sentiments of piety to be put out of the minds of young communicants by surrounding them

with frivolities.
"The young communicant," said
His Grace," should be clothed in a
simple manner. In certain parishes
where I have had occasion to administer confirmation, children were pre-sented to me to whom I was tempted to refuse the sacrament because they were not suitably attired. This is the season when certain styles are coming in, such, for example, as sleeveless dresses. These dresses are not

seemly.
"The child who is going to first Com munion, should not be subjected to follow what is called the style.
"There are also first Communion pre-

sents. This has become a custom from which one cannot escape. Previous to first Communion, several days are employed in going through the stores, shops and jewellery establishments in quest of presents. The tastes and desires of the child are consulted as well and the presents flow into the young communicant; everybody trying to give the best—presents of \$5, \$6, \$20; watches, bracelets or collars of precious stones. They could not do better for a bride.

for a bride.
"Then, as in the case of the bride,
the presents are displayed; they
adorn the piano and the parlor table. Visitors examine and compare them, reading on each of them the address of the donor. The parents are rejoiced. The mother counts up the presents, calculates the price of them, and says : 'My daughter has received thirty presents,' or 'My daughter has received \$150 worth of presents.' This is a

scandal.
"I myself received a first Communion present," continued His Grace. "It was a crucifix, which I still keep, and which is very dear to me: It cost

forty cents. "Why awaken in the child whose

mind is only filled with piety, these frivolous and worldly ideas. "A present which is suitable for a child who is going to first Communion is a prayer-book, or a pious image, not jewel, and I would like my words to heard by all the diocese and have an end put to this tyrannical and de plorable custom."—Montreal Gazette,

comrade and chief playmate until his

Asked recently whether she remembered Napoleon well, the Contesse de Lapeyrouse — her married name — re-

"Yes, very well. I still see him in that they were reconciled.

The death of the convert's wife in his uniform of the Chasseurs de

of it.
"As you know, the Emperor died a to hear confessions. Every week he was wheeled into his confessional in the church, and for weary hours he sat there giving counsel and consolation to others, while unable to move himself a very often repeated a phrase about very often repeated a phrase about Marie Louise, whose abandonment of him was very painful to him: 'Ah, my good Josephine would not have left me like that. Yes, I can still hear him saying that!"

A Few Thoughts.

Every Friday morning sees Father Pacifico, of the Capuchin order, preach-ing to the most august and learned of audiences. The Cardinals of the court, the generals of the orders and foreign Bishops who may be in Rome are present to hear the Lenten sermons of the humble Capuchin.

When over in the Evatican the other

evening an aged priest explained the modus agendi to "Veritas." The Holy Father is never absent from the ser-mon. He pays the utmost attention to every word, so much so, indeed, that one would think him a student on reone would think him a student on retreat for sub-deaconship. The room is so arranged that his person is not visible to any present except the preacher. "And what are the subjects usually chosen?" we asked. "The obligations and terrible responsibilities of high prelates, the necessity for good example, etc. For three centuries the Capuchins have had this privilege of preaching the Lenten series to the Roman ing the Lenten series to the Roman court. Benedict X (V. conferred it, and no Pope ever revoked it."—Philadel-phia Catholic Standard and Times.

KILLED PATRICK.

Bishop Broderick tells a good story of Archbishop Patrick Ryan of Philadelphia.

Broderick. 'His sermous aways actract large congregations, and the Philadelphia newspapers report them rather fully. One of the papers has been in the custom of sending a party of the papers of the ticular young man to make a report of the Archbishop's sermon, and the young man had always written a report that was accurate and pleasing to the Archbishop. Some time ago this young man was sick, or off duty, and the city editor of his paper assigned another reporter to cover the sermon. He wrote a long story of the sermon, but it was full of inaccuracies and attributed to Archbishop Ryan expressions that were nothing less than heretical. The Archbishop was still thinking of it the next day when he met the editor of the paper on the street. The Archpishop hailed him, and naturally he re-erred to the report of his sermon.

"You didn't send the same young nan to report my sermon that you usually do," said the Archbishop. "No; he was not available," replied

'Well, your new man has got me nto a peck of trouble, said the Archishop. 'He has me uttering the rankest heresies. You would do me a vor if you would not send that man again to report my sermon,' The editor apologized with the Archbishop's request, but added that the reporter as one of the best on his staff and a nember of the Catholic Church, and he could not understand how he had come

Archbishop.
"Kilpatrick," responded the editor.

DIED.

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PREACHING TO THE POPE.

"Once every month Archbishop Ryan preaches in one of the Catholic Churches of Philadelphia," said Bishop Broderick. "His sermons always at-

o misquote the Archbishop.
"What is his name?" inquired the

"Well, he came pretty near doing it," said Archbishop Ryan, as he moved on.—Intermountain Catholic.

COYLE.—Ab Stayner, Ont., on March 26, 1907, Mr. Patrick Coyle, aged seventy years. May his soul rest in peace!

SLATTERY—Ab Minneapolis, on March 19, 1907, of Pneumonia. Michael J, Slattery, third son of the late John Slattery of East Oxford, May his soul rest in peace!

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