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VOLUME XXX.

LONDON, ONTARIO SATURDAY, FEBRUARY I 1908

The Catholic Record times was marked by "stark papal

LONDON, SATURDAY, FEB. 1, 1908. THE GENTLE ART OF " KNOCK-

ING." In the course of a long communica-

tion addressed to this office a writer thrams over oft repeated common places anent Catholic writers and journals. His is a melancholy story inspired may hap by biliousness. We dare not to suggest a remedy, for men of this type avoid anything that might conduce to a healthy mind. They seem to be content to see things which are not visible to others and to harp endlessly and monotonously on our shortcomings. Why, they ask, are books by Catholics so expensive. It is a pity that their craving for light and trath cannot be

satisfied for nothing. But this griev. ance is due to either misinformation or ignorance. It is merely a " bloff," because the average book from the Catholic press is not a whit more expensive than the output of its secular competitor.

us forswear jaundiced remarks and give

to Catholics, if not the support that

represents money, at least that which

connotes sympathy with its aims and

LEST WE FORGET.

he applause of the crowd, who is chary

That Catholic writers are far inferior to others is a debatable question. They do not concoct smelly messes yclept problem novels, but some of d, London, Eng. them can and do write stories which leave no stain on the mind, and as interesting withal as any of their belanded rivals. So let us be honest. Fiction, by the Catholic, is not at an exorbitant price. The Catholic Truth Societies' books cannot tax the resources of the most modest purse. Let

ambitions.

T ONCE on sal-ry and expenses, in each locality ble of handling courguaranteed No experience k for you, 55 s rmanent, Write Co., London, On Rev. Alex. **▼** G.

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ulas of the Best sulations—Cal-s—A House-g for the 8 ISSUE by Hon Mau-Idustrated. ACE KEON. A the Life of the

In History of Edward III., by J. Baker, p. 129, we find the following excerpt from a letter written by Edward to the Pope: "If any evil suggestion to the con-

trary (his obedience) come to the ears of your Holiness, let it not be believed till the son who is concerned be heard before the Tribunal (of your Holiness presiding over every creature which to deny is hearer." deny is heresy.'

Is this the belief of the Bis'op of London of to-day? Does he echo the professions of loyalty to the Pope that fell from the lips of the prelates who sat in Fulham Palace before Henry State: that of the pre-Reformation City Council. bishops from the Roman See. But what possible connection is there between a Bishop who, holding to the we assume that the Hamilton officials Thirty Nine Articles, believes that the are a fair sample of the officials in Mass is a blasphemous fable and dan- other parts of the Province and if so gerous deceit, in two sacraments, etc., and the Catholic prelates who lived in the days when the English Church was into the finances and make sure that free and not trammeled by the civil the taxes of all Catholic ratepayers are oower.

But the Bishop of London is optimistic as to the future. To him it is unflecked by any shadow of evil portent. though others as spiritual-minded, if not as sanguine as he is, get small comfort out of the wrangling and dissension among the adherents of the modern Church of England, the little attention given to episcopal mandates. and the drift to Rome.

To the Bishop's declaration that "we stand for freedom of thought, freedom for study," we may say that his communion has stood for many things, and has, in a word, viewed with complacency incompatible opinions and teachings within its pale. That we do not exaggerate the case may be seen from the following words of Rev. Dr. Lee, written when he was Vicar of Lambeth:

It is to our mind not an inopportune time to reiterate that our politicians are mot necessarily representative Catholics. When we speak of a Catholic we lies. When we speak of a Catholic we have in view one who obeys the Church, and manifests in his life the love and truth he claims to possess. A few honied words before an election should not make us a whetstone for the politi-not make us a whetstone for the politino sacrifice at all. The eternal punish cal razor. We should rather give our cal razor. We should rather give our ment of the wicked may be accepted support to the non-Catholic of integrity or rejected. The Apostolic Succession and the priesthood may be either fundamental doctrines or medizeval superstitions." than to the Catholic who is deficient in character. From the man who values the plaudits of his conscience more than

A MATTER OF HISTORY.

of promises and averse to questionable The Bishop of London speaks of a methods, we can get far more efficient great Bishop leading the barons of Engservice than from the gentleman whose land, and presenting the Magna Charta policy is that of expediency, who doles to King John. And this king was out promises as prodigally as John D. forced by Innocent III. to do penance doles out dollars to his Baptist University, and whose devices are frowned and to make good all damages he had upon by the Church. If politicians done to the Church. More, on May 15, 1213, he kneft before the Legate must carry our banners their hands Pandulph, at Dover, and surrendered should be clean, their honor untarnished, their devotion to the Church his dominions into the hands of Innoabove suspicion. If we cannot trust cent and received them back, promisour wives and daughters to them, we ing to give allegiance to the Roman Pontiff and his successors.

the non Catholic may be enabled to see that St. Augustine's successor is not at Canterbury but in sustance at Westminister in the person of the present Catholic Primate of England.

CATHOLIC TAXES FOR ROMAN CATHOLIC SEPARATE SCHOOLS.

For the benefit of Separate school trustees and supporters we give the result of an arbitration made by His Honor Judge Snider, in the city of Hamilton, concerning the errors made VIII. His jurisdiction comes from the by certain officials in the employ of the All city officials are paid by Catho

lics the same as by other citizens and it is certain that every Separate School Board in Ontario should at once look really secured for the benefit of the Separate schools to which they belong.

The arbitration was brought about as follows:

The irlends and supporters of the Roman Catholic Separate schools in the city of Hamilton having exper-ienced great difficulty in the collection their rates and taxes in the past id it might be said that this difficulty has been in existence with reference to Separate schools ever since the Sep arate schools were favored with Separ-ate school iaws in this province. This state of affairs was not brought about by reason of anything defective in the Separate school laws or in the working of the machinery therein supplied for the collection of taxes and the main tenance of Separate schools, but the difficulty arose through the carelessness, errors i judgment or intentional errors on the part of the officials in the em-ploy of the city of Hamilton who had school supporters for the purpose of maintaining their schools.

Very many years ago it was con-tended by the late city solicitor and also by the late city clerk that unless a notice in writing was given by a Separate school supporter to the effect that he was a Roman Catholic and wished to support Separa'e schools he would be placed as a Public school sup porter. This was even carried to such an extent that if the Separate school supporter who had already given notice in one block in the city when he was as sessed in one year and should at the stances had been the assessor for many years and knew the rate payer well) who was assessed in the previous year. If, however, he saw fit to put down the Roman Catholic as a supporter of Sep-arate schools and such notice was not available in the city clerk's office the

that is, the faithful everywhere dis-persed, should agree. Our wish is that ation of the City of Hamilton the errors of this nature should be few, but it is school supporters and in collecting the taxes therefrom was clearly shown and

R. S. O., Chapter 294, Section 48, it is provided that an index book shall be

ment of, or made on behalf of any rate payer by his authority, and not otherwise that he is a Roman Catholic, as sufficient prima facie evidence for placing such person in the proper column of the Assessment Roll for Separate school supporters, or if the Assessor

knows personally any rate payer to be a Roman Catholic this shall also be sufficient for placing him in such last mentioned column." By reason of the latter section it is

ear that a Roman Catholic known to such to the Assessor must be placed on the Assessment Roll as a Separate ol supporter unless the Assessor can give reasons to the contrary, and this contention is borne out and forti fied by the Assessment Act of 1904, being 4, Elward 7, 1904, page 104. Section 2: of said act provides as ollows :

"That where the entry in the index ok kept under the Separate School Act does not show a rate payer to be a supporter of Separate schools the Assessor shall accept the statement of the rate payer or a statement made on his behalf, and by his authority and not otherwise that he is a Roman Catholic as sufficient prima facie evid-ence for placing such person in the proper column of the Assessment Roll rate payer to be a Roman Catholic shail also be sufficient for placing n in such last mentioned column. It is quite clear, therefore, that it uld not be necessary that a notice hould be given in order to entitle a rate payer to have his taxes go in support of Separate schools if he so desires them, and this was held by Chancellor Boyd and Mr. Justice Cobertson in the case reported in 18 Datario reports, at page 606, entitled 'In the matter of Roman Catholic oparate schools.'' In that case everal questions were referred to the control Const Ladges there were two High Court Judges above men-

tioned, and arguments thereon were made by Sir Charles Moss, now Chief Justice for the Court of Appeal for Oatario, and Dr. O'Sullivan, and the decision was handed out on the 23 d of December, 1889, upholding the contention stated above.

In the judgment delivered by Colin G. Snider, Esq., Senior County Judge of the County of Wentworth, to whom the present matter was referred, he next year be living in the next block finds "that a number [of these in when the assessment was being made correct assessments were caused partly he would then be put down as a Public by some of the assessors not searching school supporter. The potent reason the index book of these notices with school supporter. The potent reason the index book of these notices with sufficient care, partly to carelessness in comparing the assessment rolls with the assessor's field notes from which being that he was not the same person the rolls are made, and partly to the fact that the instructions given by the assessment commissioner to the assessors, was not in accordance with the

law", No Roman Catholic has been assessed No Roman Catholic has been assessed schools city clerk took upon himself the duty of changing the assessment rolls and placing him as a supporter of Public schools. The Separate school support res were obliged to strike an over a support soft separate school support schools. The Separate school support soft separate school support separate school support soft separate school separate school support separate school separate school support separate school separate schoo ers were obliged to strike an extra request to be so assessed made to the assessor when making the assessment. If a man who had not given a notice in by writing, by chance was, on request, put down by the assessor as a Separate school supporter the city clerk in making up the collector's roll made a practice of striking him off the Separpride: 'I am a Roman citizen.' This was his noblest title. It was a title ate school list and putting him down as ior several years, after the assessment was made by the city assessors, to go through the assessment books at great notices should be taken only as a guide which even St. Paul claimed and vindi cated when he was threatened with the ignominious punishment of scourging. and a verbal request of the rate-payer The Roman was proud of the Republic because it was venerable in years, beshould be acted upon as well as the cause of the vast extent of its domain. written notice." and because of the valor of its sold ers and the wisdom of its statesmen. The city clerk in all cases where the religion of a rate payer was given as a WE SHOULD GLORY IN THE CHURCH, Roman Catholic in the assessment roll but who was not marked as a support-er either of the Separate or Public "And if the Roman was proud of being a Roman citizen, if you are proud of claiming the title of Ameri-can citizen, how much more should you school putsevery such rate paver down as a Public school supporter. The Separate School Ast and the Assesscity glory in being citizens of the republic of the Church ! ment Act quite clearly make it the assessor's duty in every case where he "Do you seek for antiquity of origin? has no special instructions as to which schol to put down to accept the fact that a rate payer is a Roman Catholic as prima facie evi dence that he is a Separate school supporter and it is his duty to put each such person in the Separate school list. It the assessor puts down no school but the letters " R. C." only, in my opinion the city clerk's duty is to act as the Assessor ought to have done bu Finance Committee of the city of Ham failed to do, that is, in the absence of inrequiem. "Do you seek for wide expanse of territory? Her spiritual dominion exstructions to the contrary, put each such tends over the surface of the globe. person down in the Separate school tax column. There are a good many of such cases on the rolls." "Where will you find a wisdom comparable to that of her saints? It may be well said that the law is is a wisdom born not of man, but of now settled on this point, and the God. And where will you find a hero-ism so sublime as that of her martyrs? of a rate payer being a Roman Catholic Under the judgment the Separate is sufficient without any other potice tennors of Hamilton receive from the to be claced as a Separate school sup-porter. The duty is now cast upon, as it always has been, the assessor to show why such rate payer should not be placed as a Separate school annot be placed as a Separate school annot be placed as a Separate school supporter. Some instances have occurred where Roman Catholics were placed on the "You can co operate with us by your generous offerings in the cause of re-History of English Law, that the whole legal procedure in pre Reformation bip, it is necessary that every Church,

ation of the City of Hamilton the errors of this nature should be few, but it is in assessing Roman Catholic Separate on point which must be watched closely. For instance, cases have been shown where in the assessment roll the taxes therefrom was clearly shown and the law with reference to Roman Cath olic Separate schools has been clearly and distinctly defined. Under the Separate School Act, being R. S. O., Chapter 294, Section 48, it is nowided that an index book chall be assessment follow. Shown where it and assessment follow rate payer has been properly entered and recorded as a Koman Catrolic Sep-arate school supporter, but in the office of the clerk of the municipality in transcribing the name from the as school supporter. This also must be watched, but cases of this nature will be few now that the system of assess-ing Separate school supporters has been changed, and put on a proper footing ; that is, to assess all Roman Catholics as Separate school supporters hown. Rept for the purpose of entering the names of Separate School Supporters. By Section 49 of the Separate School Act it is also provided as follows: "The Assessor shall accept the state-

HOW THE LAITY MAY CO-OPER-ATE.

In a recent sermon Cardinal Gibbons spoke of the way in which the early Christians-layman as well as priests and Bishops-were apostles of the faith.

and Bishops—were apostles of the faith. He said: "The primitive Christians aided the apostles not only by their edifying ex ample, but also by their zealous co-operation. They were all missionaries on a limited scale. They were ever ready to give an account of the faith and the hope that were in them. The more enlightened lay converts, like Tertulian. Justin Martur and Lactan. Tertullian, Justin Martyr and Lactan-tius, vindicated the claims of Christianity by learned treatises. The merchant was a traveling missionary. To-gether with his wares, he brought a knowledge of Chrit to the houses which he entered. The soldier preached Christ in the camp. The captive slave preached Him in the mines. The be-lieving wife made known the Gospel to roper count of the Assessment to the intering with the basessor is Separate school supporters, or if the Assessor knows personally any lieving husband to his unbelieving ate payer to be a Roman Catholic wife; and thus, as all nature silently though eloquently problams the exist-ence and glory of God, so did the whole Christian family unite in magni-lying the name and in proclaiming the divine mission of our Saviour Jesus Christ."

The Cardinal instanced this activity of the layman in the early Church as an example which should be followed by the Catholic layman of to day. The Catholic laity should co-operate with the clergy in the work of making the Church of Christ better known and loved. He continued :

"Bat your faith should not only adorn your own person; it should also diffuse its heavenly perfume among those with whom you are thrown in family or social relations. We need your help. We have seen what valu-able and efficient aid the primitive Obristian laity rendered to the apostles in propagating the Gospel. And if the apostles, with all their piety, zeal and grace, could not have accomplished what they did without the help of the laity, how can we, min-isters of the Gospel, who can not lay claim to their piety or zeal

or eloquence, how can we hope to spread

the light of the Gospel without your earnest concurrence? "How are you to co operate with us? reason for that hope that is in you.' While you will accord to those who difMOST IMPORTANT OF ALL.

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MOST IMPORTANT OF ALL. "Above all, you can co-operate with us by the rectitude of your private lives and the influence of your example, "having your conversation good among the Gaulia the influence of the second the Gentiles, that whereas they speak of you as evil doers, considering you by your good works, they may glorify God in the day of visitation. When God visits them by the light of His grace and remov s from their eyes the

"Religious therapentics," is the latest fad devised to in use life into the decaying Protestant sects. Two Episcopalian elergymen of Boston first tried the scheme last fall and now Bishop Fallows of the Reformed Episconal church of Chicaco has taken Episcopal church of Chicago has taken it up as an aid in church work. We are surprised that Mrs. Eddy is not out with an injunction to prevent in-fringement on her patent method of healing by suggestion-the so-called

Christian Science. Bishop Fallows is going to make cures of functional diseases as disting-uished from organic—a distinction not recognized by Mrs. Eddy and her followers—a feature of his church. ife is going to cure the body as well as the soul, or rather, the body instead of the soul. He says that he has had already thousands of applications for care. We don't doubt it, but we wonder how many of those who have ap-plied care to begin the cure by putplied care to begin the cure by pat-ting their souls in order, and how many are more anxious about their souls than their bodies. It would be interesting too to know how many of them are suffering from diseases that

are purely imaginary. We are far from denying that the condition of the soul has an influence on that of the body or that functional diseases can be benefited through the soul. Catholics are frequent witnesses of the good effects that follow a wor-thy reception of the Sacraments. In many cases of grave illness these effects seem almost miraculous. A good conscience is frequently the best medicine

But it is sad to see these attempts to substitute healing for real religion -to reduce theology to a science of health. Physical health is a good thing, but religion has to do primarily with higher things. "Religious thera-peutics," as expounded by Bishop Fal-lows differs little from the un Chris-tian science and health of Mrs. Eddy. It is a sop thrown to the Cerebus of odern craving for novelty and magical performances in place of religion. True Voice.

CATHOLIC NOTES.

It is currently reported that the Rev. Joseph T. Roche, LL. D., pastor of St. Mary's Church at Nebraska city, Neb., will succeed the late Rev. Thomas Judge as editor of the New World, the official organ of the archdiocese of Chicago.

It is rare that such exbraordinary First by the open and manly profession of your faith, by 'being always ready to satisfy everyone that asketh you a diocese of Peoria for the orphans. This year one was announced and then it developed that the gifted Bishop had

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ON.CANADA

must assuredly deny them any promi-The "great Bishop" Langton says ment part in the safeguarding of our that he made King John swear that he interests.

We are not essaying the roll of amawould do away with unjust laws and would recall good laws such as those of teur reformer, who is a nuisance, and whose efforts are futile to the verge of King Edward. It went hard with this imperious and ambitious ruler to sub pathos. We merely point out that as we are not few in numbers and not unmit, but the fact that he did is proof enough that an English King did not ondowed with common-sense we should be an insuperable obstacle to the poli- at that time dare to incur the anathems tical progress of the gentlemen who of the Holy Father, and that England was intensely Catholic. It is a far cry

are Catholics on occasion. WITH A DIFFERENCE.

office and because his religious tenets

admitted is beyond the pale of doubt.

ernment of Christ's Church."

frem King John to Queen Elizabeth, who told the Bishop of Ely that he was her delegate. " Proud prelate," she Deprecating the notion that the says, "I understand you are backward Church of England began with Henry in complying with your agreement, bat VIII., the Bishop of London says that I would have you know that I who made the Bishens of London have sat in Falyou what you are, can unmake you, and ham Palace, without a break, for thirif you do not forthwith fulfil your en teen hundred years. But he forgot to gagement, by God I will immediately unfrock you." Even Mr. Fronde ad add that between the bishops of pre-Reformation days and those of the Engmits that the Qieen desires to dress up lish Church of the present day, there her Bishops as counterfeits of the is no connection except that they oc-Catholic hierarchy ; and half in revercupy the same soil. The office of the ence, half in contempt, compel them to Bishop of London is not the same as it assume the name and character of a was before Henry VIII. There is no priesthood which both she and they link, either historical or organic, beknew in their hearts to be an illusion tween them. He is not the successor

and a dream. of the pre-Reformation Bishop of London because he has not the same

are entirely and essentially different. Before Henry VIII. the English prelates obeyed the Pope " as their vener-Canterbury Cathedral, the shrine of ated Father whom the whole Catholic St. Augustine. The Archbisbopric of world has recognized as worthy of all Canterbury is no longer the See of St. love, while confiding to him the gov-Augustine's successor. Canterbury Cathedral no longer bears witness to That the Headship of the Pope was the faith that was treasured by so many generations before Henry VIII;

rate in order to maintain their schools and this was caused principally by reason of the school tax not going to the proper school boards for reasons herein before in part set forth.

The Hamilton Separate School Board being of opinion that their taxes were not all coming to them made it a point expense to themselves and find out, as they did, the numerous errors that were contained in the rolls, their only object in view was to obtain what justly belonged to them. Having ascertained the great number of mistakes and alter ations hereinbefore referred Separate School Beard went to the further expense of obtaining new notices from the Separate school supporters and deposited them with the clerk. This state of affairs continued for many years until the year 1907 when the Separate School Board seeing that were constantly losing money by the old method of affairs determined to investigate matters and they placed the matter of their school affairs and assess ment and taxes in the hands of their solicitor, Mr. M J. O'Reilly, K. C., who at once took matters up with the Mayor of Hamilton. The matters in dispute were referred by the Mayor to the city ilton, and by the Finance Committee r ferred to the City Council and by The Bishop of London refers to the the city council they were referred to gift of a pulpit made from stones of the Judge of the County Court who arbitrated thereon and finally handed out his reward, a synopsis of which is

schools of Hamilton receive from the city almost \$5,000, of which they had been unjustly deprived. What is of much more importance, however, is that the law is once and for all clearly deit no longer teaches that the Pope is fixed in the matter, as will be seen from the following synopsis

more. You will be content with nothing less. And surely if there is in ing ; but every word he wrote will be softened and sweetened by the menory this world anything of which you ought of his wonderful charity to the orpha to be justly proud, it is this: That His writings have now a new meaning you are members of the religion of for every human heart. Christ. In the days of pagan Rome's A roster of converts

Christ. In the days of pagan Rome's imperial splendor, the Roman said with pride: 'I am a Roman citizen.' This was his pollect title. It is the the control of the control It was a title Herder, St. Louis, had just been is-aimed and vindl sued. It includes about 3,000 names. Of Protestant clergymen, 372 have gone over to Rome in this country, four of whom became prelates and 135 priests. Among army officers, 125 be-came Catholics: also 126 lawyers, 115 loctors and S6 occupying prominent official positions. Among authors, journalists and artists there were 206 converts.

> The growth of the Catholic popula tion within the Archdiocese of Chicago has made the creation of another dio cese within that territory practically certain for some time. The new See will be at Rockford, Ill.

Nearly two thousand summers have al-The chapel car which Bishop Henready rolled over her head, and she is to-day as fresh and vigorous as when nessy has had in service in the diocese of Wichita, Kan., for the past eight months will be taken to North Dakota she issued from the cenacle of Jeruswhere it will visit new towns in Bishop Stanley's diocese. Bishop Hennessy returned last week from Chicago where alen. Time writes no wrinkles on her heavenly brow. She has seen the birth of every dynasty of Europe, and it is not impossible that she may witness he left the car for repairs preceding the death of them all and chant their its trip.

At the marriage of John Kenper and Miss Anna Cook, both of Trenton, N. Y., the officiating priest was the Rev. Joseph Keuper, the father of the bride-groom. On the death of his wife in 1882, Father Keuper began his studies for Theirs the priesthood.

Rev. Charles L. Kearful, for nearly forty years a Catholic priest in Mis-souri and Kansas, has been notified by the state department at Washington that he is heir to a fortune of \$500.000 left by his uncle, Karl Kirkfogel, a prominent wool merchant who died re-

cently in Sidney, Australia. Father Kearful will start at once for Sidney to

THE SUCCESSOR.

here under written.

NORA BRADY'S VOW. BY MRS. ANNA H. DORSEY. CHAPFER I.

2

"We're men-as such, should know our rights, and knowing should defond; Who would be free the mselves must dare the tyrant's chain to rend; Ah : fruitess is the grife that springs above a nation's fears-One firm reselve of mighty men is worth a sea of tears." __Sonce one two Nation

-SONGS OF THE NATION.

A sunset of unu-ual beauty, and a A sunset of unu-ual beauty, and a few bright tints still lingering on he edges of many a drifting cloud, diffused a peculiar and transparent clearness in the stmosphere, and threw out, on the smooth waters of the Suire, successive images of picturesque scenery. Rocks, trees and overhanging banks, touched here with light and softened there with shadow, with traceries of tangled shrub running through it all, were pic-forth with rare and beautiful bery tured forth **Adelity** ; but beyond these fell a sterner om, and more solemn shadows, which med to chill the very waves in whose calm depths they slumbered like wild and sorrowful dreams in some living human heart. There was a ruin on that shore, a ruin of old, whose grav walls, majestic tower, and mild arches had for centuries past stood like a hoary prophet beside those waves, to remind the living of their faded glories, and incite them to a future which should the sorrows and losses of the And now, as the soft twilight

owly gathered around the old Abbey oly-Cross by-the Suire, it only re quied a vivid imagination to people that quiet solitude with its by-gone inmates. The swift flitting of bats through its pillared arcades, the sad cry of the bittern brooding in the rank grass below, and the faint rusting of the ivy clinging to the runned walls, when blended with the long-ago memories and legends haunting the spot made a language expressive enough for any lover of the ideal to work his spells with, and drape cloisters and shrines with their ancient splendors, and crowd those broad aisles once more with saint-like processions or prostrate forms. Erected by the piety and muni-ficence of Donald O Brien, King of Linerick, in the year 1169, the magni flaence of its architecture made it a fane worthy of the sacred shrine which inclosed a relic of the True Cross in cased in a reliquary of gold and jewels of inestimable value, and presented by Pope Paschal II. to McMorrogh th sessor of Donald. Its magain cent altars, dedicated to the Holy Cross, to St. Mary, and St. Benedict famed throughout the land, not only for the splendor which surrounded them, but for the multitude and devotion of the worshipers and pilgrims who contisually thronged thither; while the austerity and holiness of the monks who, holding the Cistercian rule, filled its cloisters, rendered it one of the most celebrated and sacred monastic establishments in freland. But, like cense exhaled from precious flowers. those souls which through succeeding enturies glorified God in their won of holiness and purity, were now fled the feet of the spoiler had trampled over the place, and unholy hands had desecrated and ruined the shrines; facore.' the earth, rich in the dust of bodie which had consecrated themselves to God, was torn up and scattered, in search of perishable treasures; magnificence of architecture, the costli ness and charm of rare sculptured marb es, the rich and gorgeous stained glass windows, were all defaced-broken-ruined. And there it stands at this late day, to tell its own tale of voe, appealing to the Lord of hosts for and vengeance on an iniquitous and oppressive system which for cen

turies has tortured His Spouse the Church with fetters and disfigured her robes with the rust and tears of oppres The moon now risen poured down flood of light into the broad nave, slanting her silver beams on the long rows of pillars, leaving the aisles in darknoss and shadow. The altar of the Holy Cross stood out conspicuous and beautiful in the unclouded radiance One might almost have imagined that the careful old monks had thrown

THE CATHOLIC RECORD.

it wrings my very soul to see ener-gies thrown away—worse than wasted which, at the right time, might work wondrous changes; to know how men whom I honor for their worth and un-selfshness will fall in the unequal tails without area the honor of a so the tomb and shrine which first awoke my fairest dreams for the regeneration and freedom of this dear land.—It may be the last time I shall ever look on ye fairest dreams for the regeneration freedom of this dear land.-It may old relies of the days that are gone; but if I fall in this struggle, let me hope, O heaven I that the blood which shall be poured out like water, in de fense of man's holiest rights, may nurstrife without even the honor of a sol-dier's grave; and how others, the noble descendants of the McCarthy More, the O'Brien, the O'Doo ghu, and the O'Neill, will be hunted like felons to suffer a felon's doom. I know ture into fall strength and maturity the roots of that glorious tree whose leaves shall sweeten the bitter waters of the woes of my country." There felons to some a teron s doem. I know ye all, John Halloran. Some are my own kinsmen, some of my flock, and yet woe's me, I can neither stay their mad-ness nor arrest their folly—" of the woes of my country." There was a tone of deep feeling in his voice, and an earnest enthusiasm in every gesture, as he turned in under the arches of the old abbey, which indicated

"Father!" said the young man suddenly interrupting him, while a bright smile burst over his countenance. ia his nature the elements of heroic ourage, and a spirit which would glory ere ten days are over, you will sing

n martyrdom. When he saw the kneeling figure of Te Deum in your mountain chapel for the deliverance of Ireland. The mo ment the first blow is struck, the whole the priest, he started, then drew back in the shadow of a pillar, where In the shadow of a print, where he stood like some gray statue, gszing thoughtfully on the scene. But pres-ently the aged man finished his prayer; he made the sign of the cross on his breast, and, bowing his head country will fly to arms, and our op pressors, unprepared for the over-powering crisis, will be seattered like chaff on the whirlwind. Brian Boroib me and Malachi the brave will be our everently for an instant, in honor of rallying words, and, after a few decis the Majesty Who once dwelt there, he turned to leave the abbey, when the other stepped forward, and, laying his ive struggles, our land will be all ou own. We shall have once more ou own laws, our own parliament, our own rulers. The old names will be honored in the land. The Church will lift her hand with affectionate freedom on his shoulder, said-"Father McCarthy, I did not expect

head free and rejoicing ; and the great to find you here !" "John Halloran !" said the pricat, possessions, wrested from the old princely sons of the soil by the virgin starting. " I am glad to meet you. I Queen Elizabeth by the Jameses, and have had you in mind this livelong day, and have just come down from Glendariff, where I went to seek you. Ease my heart at once by saying that you have abandoned the wild and ruin by that devil's own psalm-singer, Crom well, will be restored to their descen

dants....'' "Halloran," interrupted Father Mc Carthy, "your dream is the one which has haunted me for years; but, alas! bus scheme-the hopeless plan that we have spoken of before." it is only the glean of a meteor, the splendor if a rainbow, which fades while we gaze on it. Would to God your foundations i but, alsa i boy, the means "Father, I am sorry we have met, if the old dispute is to begin-the old and useless dispute. Shame on the clergy of Ireland, who oppose this dar ing effort for the freedom of their flocks and their altars, and lend their influence of the foes against which you contend are almost omniscient. While you plot, they counter-plot; while you and hand to the oppressor !" exclaimed

the young man, angrily. "Thou, God, knowest how baseless scheme, they undermine; and already, by the aid of base informers, the chief leaders of this rebellion (Rebellion of is the charge," said the priest, baring his grav locks, and lifting his hands and '48) are marked, and predestined to ignominy and death. It will only be the eyes toward heaven, as if apcealing against such numerited injustice. "Thou knowest how we have stood for re-an etment of the tragedy of '98 Bat I will say no more, except this; and listen well, John Halioran, for I am ong, sorrowful years between the porch long, sorrowill years between the porch and the altar, bowed down with the woes of the land, and leading the p-ople through the wilderness toward the place f promise. But the people sin going to knock roughly against the doors of your heart; and if this con sideration which I offer fails, then God help you; I will say no more. Up yonder, at Glendariff, is a meck and by disobedience and revolt : they wait of the barrest, but pluck the un ripe fruits and suffer; they wait not Gods time and God's holy will, and loving woman, whose cheeks have be-come worn and thin with watching, and with the anxieties to which the con long bitter years are added to their exile John Halloran, I am old-more tinual perils of her husband give birth She sits now beside two weeping chil than seventy years have rolled over my head. I have in that time seen much dren, who divide her love and hope with their absent father. A few months of men, and I have watched, like an eagle from his eyrie, for the daydawn ; ago, Glendariff was the abode of hap piness and peace; now it is the re-treat of lear and sorrow. Who is this mother? who this wife? She belongs but I tell you I see it not yet. Thes revolts-these volcanic eruptions of ew burning hearts, which at best only to one of the old princely septs of th eave their ashes to their countryland. She was the sunshine and flower of her old feadal home, and her hand was destined for a rich and powerful insurrec ions, which never assume the dignity of revolutions, only rivet the chains more firmly, and put off the day of deliverance into the dim and distant nobleman, her equal in birth. A spler did future was before Mary O' But she spurned it all-rank, riche and spleador-to wed with one " Now, Father, what is the use-what worth alone was his nobility, and whose is the use of all this? Age and mis fortune have cooled your blood and patriotism together, and near the riches consisted of the old farm-hous and the few acres where his forefather and toiled generations before him grave, you have but small care for

John Halloran, you know whom I mean future which will roll over your ashes On, my Father!" exclaimed John Hal Have you a right to drag down that high born, gentle woman into poverty, and at the best, exile-to impoverise lorso, with deep pathos, "does not the "Of these ruins I will not speak the children she has borce you, and fix the name of felon's brood on them ? but of yonder wretched cabins, thrown "Even that I do dare," said John

together from their fragments, and Halloran, in a calm, stern voice; "that -all-everything for the sacred cause which scarcely afford a miserable shelter for the human beings whe whe my country. I am one of the people occupy them, of the want and desc alory in having sorung from them lation which surround them, I must and will speak. Their wretch and I, John Halloran, will deliver them or die. Life-son -wife-children-and home l' he exclaimed, striking the ruined altar by which he stood with his clinched fist. "Let me only strike s, possessed of the immortal souls, are re aced by the system which oppresses a blow for Ireland, let me be remen is their activity-where their energy? pered among her deliverers, and I Crushed out of their lives by a knowl would not barter the title it will give me for an mperial diadem, or the most 1.bor, and the hopelessness of their conancient birthright that the archives of Mary My sweet, saint-like wife! That was tender coord for you to crash down so radely on, my Father. May the Blessed Mother of God succor and defend he and her babes," he said in a low, trembling voice. "But I must haster home. You mean well, my Father, but you are behind the times. One grasp of the hand, and your blessing, ere And he threw himself with a le abandon at the feet of Father go.' mole McCarthy, adown whose furrowe like cheeks warm tears were fast falling. "My child," he said, in a broken The voice, while he laid his hand on th head of the kneeling man, " perchance we shall never meet again on earth. Our meeting to-night is not one of chance You are engaged in a perilous enter prise, and, to my certain knowledge will pass a terrible orisis in a few days Let not, then, this hour go by unimproved, but at the sacred tribunal of soul and God. Here, beneath the solemn heavens, above the dust of the his dead, give me power by performing sacramental penance with an humble and contrite heart, to absolve you from the guilt of sin, if perchance your con science is burdened and sore." The appeal was not in vain. It was enough. Like a child, simple ye strong in his faith, the noble but mis aken man, kneeling by the side of the venerable priest of God, who sat on a broken tomb, poured out in whispered words the sincere and earnest con-fession of his soul. Thus alone in that No old rain, watched over and guarded by unseen angels, we leave them, and wend our way to Glendariff, the home of John Halloran.

Mary Halloran, whose mind had been unusually disturbed that day by vague apprehensions, grew more and more un-easy as the hours wore on and wan-dered out to station herself on the side dered out to station herself on the side of what, at Gi.ndsriff, was called the "Sunset Hill," to watch for the return of her husband. But the brightness faded from the sky, twilight deepened into gloom, and soon the chilly night and the pale moonlight, which grew grotesque, weird looking shadows around her, warned her in. "I cannot rest," her, warned her in. "I cannot rest,' she murmured, with a deep sigh :" the veiled sorrow pursues me everywhere Oh, why does not John come ? While While he is near me, the dread and terror stand aloof; when he is ab ent, they haunt and scourge me." She lingered a few moments at the door, listening in ently for the well-known sound of his horse's hoofs on the gravel. But all was silent ; and, turning away with s shudder, she entered the house, and, with slow, heavy sleps, went up into the children's room to seek some solace in their smiles and caresses. But the little ones were asleep in their cribs, and, leaning over, her tears fell heavy and fast on the golden curls and fair cheeks of Gracie ; but when she gazed down on the fine manly face of her Desmond, over whose crimson cheek dark locks of curling hair had strayed and saw the hanghty brow and firm, well-see lips, her tears ceased, and, folding her hands together, she whis pored, "God help thee, boy I thy battles will be strong and bitter with life; they may break, but never bend thee." Then she felt, as she watched the holy calm that overspread their features, and knew how dark and their leatures, and knew now dark and stormy was all before them, a wish, haif defined — almost a prayer — that each little soul, ere day dawa, could be housed in heaven. She kissed them softly, and, bidding Ellen shade the light from their eyes, went down into the drawing room, that she might hear the first sound of her husbaud's footfall when he entered. There was a large oriel window opening down to the lawn -the only modern addition John Halloran had made to his house when Halloran h he came of age-from whence she had always been accustomed, since their marriage, to watch his approach up the road leading to Glendariff. She back the heavy curtains, and looked out long and anxiously : but all walonely and silent, the very shrubs, or which the moonbeams had woven a tissue of silver, being motionless. The heavy d apery fell from the grass of her siender fingers, and, with an aching heart, she went away, and threw he self with an exhausted air into a low

cushioned chair near the fire. A door opened noiselessly, and a light footstep entered. Mrs. Hailoran turned her head quickly, hoping it

"Oh, is it you, Nora?" she said. "Yes, ma'am; I came in to see if you would have lights."

"On Nora, I am so uneasy about Mr Hailoran. No-no-no; do not bring in the lights yet," she said, in ar Mr Halloran agitated tone

" It's a cup of tea would set you up, ma'am ; let me fetch in the tray

'No, dear ; not until Mr. Halloran mes," she replied. Mora stood a moment looking at the fragile form and pale countenance of Mrs. Hailoran, which seemed whiter and more sunken in the fitful fire-light, surrounded as it was by the dark cri n son cushions against which she leaned and an expression of bitter sorrow flitted over the girl's handsome face, while a tear stole silently down from the black fringes of her eyes, and fell unneeded. Then she closed the door very softly, and went back to the kitchen, muttering, "It's no use to deny it, but it's an evil heart would put the mildew and tear on such a delicate dower as that, sure. So much for put tin' new wine in ould bottles. everybody mate with their equals, high as well as low." Then she gathered up her work and took her seat beside cheerful fire, with an attempt to look cheerful and unconcerned and few efforts to sing blithely, which were adder than the bitterest tears would h.ve been. The door of the spacious,

performed here. There was another building, spart from the man-sion, where all this was done, and where substantial comfort prevailed; for if was one of the substantial confort prevailed; or it was one of the cares of Joh for it was one of the cares of John Halloran's life to attend to the well being of every living thing connected with him, and he was rewarded by in-creased prosperity and a cheertul ser-vice which was becoming rare and un-certain in the down-trodden country. Nora's song gradually ceased, and a

deep, thoughtful expression settled on to the door and looked anxiously down the path, but returned each time with a disappointed look to her chair. The red in her cheeks grew deeper, and something like a frown gathered on the mooth, white forehead of Nora, as giv ing her head a toss she broke out with

"It will be a good thing altogether, I believe, if there wasn't a man to be found; for wherever one is there is trouble, surely. There's the mistress, now, with her beautiful face growing more like a wraith every day, by of the great oneasiness that's on her in respect to the meanderings of Mister Hallorsn, and no one to the fore but that Donald Dhu to comfort her, that, in place of easing her poor heart, fills it with the afflictions of Job hisselt, that's got a leer in the bad eyes of him, enough to pizen a witch. Then, on the back of that, as if it wasn't enough to put a decent girl demented, here nes that ommalawn from Kildare, laving his forge, and the hoots that wouldn't be amiss if they give him a kick or two, to persuade me by troth, to marry him, and buthering me up about his new lease and the fine cow. But I won t - if he's got a lease for fivehundred years on the onld place, and ten cows, and ten horses, and twenty sheep forenent it. I litet the born villa n into a saicret, before long, that'll make sim hop like a lame duck. But whist ! It's ap ould saying, if them's his feet I ear on the gravel, that talk of the devil Lord save us !) and he's surely at hand.

"A good-even to you, Nora. I've been watching you all the way up from the gate, an' faith it did my heart good o see you looking so happy like, an' the red light shining about you asthore, as it will some better day in glory," said a weary sounding voice at the door. "Come in, Dennis Byrne, and don stand there jabbering at the door . sill to disturb Mrs. Halloran," she replied, without looking up, although she was halt tempted to do so, and was ready to barst into tears; for there was some thing so unusally sad in Dennis Byrne s voice, that she felt at once that some thing had happened.

"It's a poor welcome you give me, tramp from Kildare," he said, still leaning against the door.

Come in and rest yourself. No one hinders you," was her upgracious reply. "You saw the sogers go past today ?" he said, taking a chair near her. "It's like enough I'd leave my iron ing and plaiting to run down to the road to stare at sogers! I can't afford to lose the time that some does," she replied, with a toss of her head.

"S pose then, bedad, they come thundering up here to Glendar ff and ordered you at the point of their bay-onets to sew a button on every man's coat of 'em ?''

" And if they did," she replied, while her eyes flashed -- " if they did, I wouldn t. I d try to make some of 'em vish they'd never h'ard such a thing as button was invented But what do ou mean, man alive ? You look as if you had been dead and buried '

"On, nothing very particular, only 've been shoeing ho rses since 10 o'clock this morning, with a cocked pistol aimed at my head, and all I got for my pains was curses and bard knocks. An I'll tell you, Nora bhan asthore, h'ard some things said about Glendariff Muster Halloran that it would be well enough to make him acquainted with.

"It's mighty strange Dennis, they should talk out before you ?'' said Nora, fixing her black eyes with an anxious expression on his.

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"Halloran, out, ch ? I came up to see him on business. Do you expect him in soon ?' he said, with a dark and sinister look. "Every moment. I hope to see him come in every instant," she replied,

come in every instant, "the replica, hurriedly, "Yes, I hope so too. The country is in a very troubled state, and I believe government is on the alert to arrest government is on the affect to arrest every one whose conduct is at all sug-picious. John is the leading man in his district; and the law expects him, of course, to keep order among his ten-ants." ants.

ants." "Of course — yes, of course. John has always endeavored to keep order among our people. He has made them his friends, Cousin Donald, by promot-ing in every way their interests and comfort and morals. I don't hink we shall have trouble with our people,"

she said, anxiously. "I hope not. John's Qusker blood ought to preach and plead for peace. By the by, Cousin Mary, you know I was in France when you got married, and I'm not well acquainted with Halloran's antecedents. What is the family history? There ought to be some legends connected with an old place What is the family like Glendariff."

There are none," she said, quietly, "John's family, as far back as we can trace them, have been Quakers and the proprietors of Glendariff. He, you know, is the last of his name, and the inheritor of their wealth " "But Halloran is a Catholic: that is

strange. Yes, thank God, John is a good and

sincere Catholic. He became one a few years before our marriage, at Rome." Hum-ahem-and you met him-2" "In Dublin. We frequented the

same circles." "Bat — pardon me, my lady cousin, for interrupting you again-a rumor came to me over the water that the beautiful Mary O'More, the last of the lineal descendants of the McOarthy More, was about mating with the Earl of Rathlinn, the wealthiest of our Irish peers.

"Mary O'More had enough of the pride of the princes of Munster left in her not to mate with a man who, if famous for his riches and power, was still more notorious for his vices. She preferred the noble and unsullied hear he has chosen, who, if he has no rank to boast of, can show an ancestry without stain or reproach, whose virtues he inherits and whose honors," exclaimed fair name he Halloran exclaimed Mrs. onsing herself and speaking proudly, Yes," drawled Donald, well named the Black, with an insufferably super-cilious air; "yes, I h-ard he was a clever person. It would be a pity, though-" though-"""""" "What would be a pity ?" she in-

quired, baughtily. "It would be a great pity if Halloran

should get mixed up in these secret organizations which are on foot. It would be a pity for this fine old property to be involved." "John Halioran is one who scorne

all anticipated pity, being sufficient in his own resources for whatever may be-fall him. But why should Donald More suggest such things ?' she said, with

"Well," he said, "the times suggest them-not I. Every man ought to be on his gaard who has landed interests at stake, and children to inherit them." Just then a quick step bounded through the hall, and the next moment Mary Halloran lay sobbing on the bosom her husband. "Ha, More! I'm glad to see you," he

said, supporting his wife in one arm, while he held his hand out to her kinswhile he held his band out to her sur-man. "Mary, darling, you have moped yourself to death, and are nervous. my business is ala ost completed Bat apropos, where is supper ? Nora ! Nora Brady, let us have tes and cold fowl, and any other nice things you may have," said Mr. Halloran, calling to

Nora in cheerlui tones. "I wonder you are not more careful, Halloran," said Donald More, as John Halloran,' Halloran threw himself on the sofa be-side his wife; "outrages are fearinily com non-burnings and murders by the

turned away to

flitted over her "Go, Nora,

Shea to prepare Mr. More ; tell Go, have it don

said Mrs. Halle

"I am sorry Donald," said J

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cloth of gold over it, to protect iro dampness and dust its treasures ; but no, it was only the cold, bright moon light, the faithful witness and tende consoler of its silent woes, which still sought to brighten its deep desolution throw a beauty around its decay At a little distance were the broke altars of the Virgin Mother and S Benedict, near which stood the royal tomb of the O'Brien, with its canopy o marble supported by twisted pillars Here and there the moonbeams lit them up, gleaming on a rare tracery, o silvering over some sculptured arch touching here a broken shaft, there the defaced image of saint or cherub, or rippling down over the moss-grown graves like the footprints of the angels watch the dust of those who sleep in the Lord.

Suddenly the silence was broken by a slow footstep, and a man, old and gray, entered the ruin. Arrested by the exquisite and mournful beauty of the scene, he stood a moment, leaning on his staff, to survey it : then, rever ently uncovering his head, he knelt, and, folding his hands over his bosom in the form of a cross, appeared to pray devoutly. We cannot say for pray devoutly. We cannot say for what or whom he prayed. It may have been for the repose of those who slept in peace around him; it may have been for some living tempted sonl : or it may have been for his country, for troubl ous times again threatened it, and well he knew, t at aged priest, that one, nor two, nor thousands of victims could close or fill the awful gulf which up successful outbreaks always opened. Ere long the clatter of horses' ho

was heard on the bridge which spanned the Suire, and soon issning from the shadow and galloping along the shore, the horseman urged his steed up toward the ruins, where suddenly haiting, he lifted his cap from his head, and wiping the moisture from his brow, he threw back the thick clustering locks that fell over it.

"your gray ruins have not been vain teachers, and once more must I visit man, who can only pray and plead and

'They have lost almost the noble mage of man. Cheir gaunt, athletic trames are meager and fleshless-thei olor livid-their features sharpenedheir countenances express the habitual influence of strong, deep pas Where is the quick intellige which only flashes out now and the ningled with the lurking slyness of dis trust? Where are the thrift, the in austry, the plenty, which should be taeirs? Ask the tithe-gatherers, the tax collectors, the drivers, who, locusts, devour their substance children are want-stricken and badiy clad, while the loveliness of their age is disfigured by squalid poverty and the drapery of extreme want ; they are idle and joyless, and loiter about the cabin-door without an aim, while the

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tather, perchance, has gone to see employment in the English harvest fields where his hire is paid with a smile of derision, and he is expected to excite laughter by his blunders, who night well command tears by wretchedness. (Lady Morgan) these are your children-these are the miserable ones to whom you would have as dony succor! It is only in this poor hamlet that such things are seen blotting the face of nature ? No, oh God I over all the land the same disspectacie is seen : from every cabin is heard the wait of anguish, and wherever thrift and plenty smile, it is or those foreign leeches who add to on burdens and have no right to a foothold on our soil. And can we rest? Must we rest? Shall we desist ? rather let us perish !" exclaimed the imost frantic man.

"John Halloran," said the aged priest whose bowed form trembled with an emotion he could scarcely control "think you that these things move you and leave me unscathed ? I declare solemnly before Heaven that, had I a thousand lives, I would lay each life down to be trampled out by separate and distinct tortures, if by the sacri-

and distinct tortures, if by the sacri fice this dear land of my birth could be "Old Holy Cross I" he murmured.

- A LANDER & B. Make March

CHAPPER II.

Oh, the moment was sad when my love and

parted : Savourneen Deelish, Eileen Ogge ; As I kissed off her tears, I was nigh broker hearted

Bavourneen Deelish, Eileen Ozge: Wan was her cheek, which hung on m shoulder; Damp was her hand; no marble was colder; I felt in my heart I should ne'er more beha

cheerful kitchen, where supreme, was thrown open, and a broad stream of light flowed out on the sward and the shrubbery, setting them all aglow, as it a red susset were gleaming over Glendariff. The brick anded in fantastic patterns, and the dressers literally glittered with the well-scoured pewter and copper utensils that covered them. Here and there hung a colored print, nearly framed in carred bog wood, of the "Annuccia tion," "St. Agnes," and "St. John the Evangelist," over which were arranged tastefaily sprigs of holly and

tern. On a little shelf, apart, reposed a handsome prayer-book, and a rosary of coral and silver, her last year Christmas-gift from Mrs. Halloran, and

which she was specially proud. Nora was a fine specimen of her class Above the middle height, handsome and well formed, everything about her expressed an innate pride of character and a high degree of self-respect. She had been the laything and playmate of Mrs. Halloran when they were both children at Fada-Brae Abbey; and, as Mary O'More would never study unle Brady had lessons also, Mrs. O'More, to secare her daughter's at tention, and also to benefit the girl, o whom she was fond, directed the gov erness to indulge her daughter's affei tionate whim, until she was sent to France to finish her education. Thus commenced the affection between the nobly born Mary O'More and Nora Brady. Widely separated by rank, yet loving and grateful, they continued to other in their respective erve each spheres until a mutual dependence wa

established, which developed many a noble and beautiful trait in each. ||Nora's service was light enough, and which she preferred to any other situation at Glendariff, as in it she en joyed all the benefits of an active life d could contribute very essentially to the comfort of those she served Nora's kitchen was her parlor, reception, and sitting room, and its neatness tion, and sitting room, and its neatness out his band, and said-was a marvel to all who were privileged "I hope, my lady t) enter it; for let it not be supposed that the drudgery and cocking for the people employed at Glendariff were thought it was John-

"Faith, then, it's not so mighty strange, seein' I never let a word of Eoglish out of my jaws, but nonplushed 'em with a little Kerry lingo, that set em half wild," he said, while a flash of "Now tell me, Dennis dear, what it all means," said Nora, laying her hand on his shoulder, while tears gathered

in her eyes. "Whist, Nora, ma colleen," he whis pered ; "there's a rebelfion afoot, an' Mister Halloran's one of the chiefs of And they're going to station soger at Glendariff, and set spies on him, and

ake him up to Dublin if they catch him "And what if he's taken ?" gasped Nora.

"He'll be hung or transported." "On, Jesus!" exclaimed Nors, with cry of butter anguish.

Hist, Nora asthore ! hist ! I hear footsteps on the gravel." "The holy Virgin grant it may Mister Halloran !" said Nora. " I

I er. pect they'll want lights now, and I'll step in with the candelabra." Tie Tie wax candles, stood in a close with thing She hastily took it out, and, lighting the trip med and oiled wicks, went into the drawing ro m with it. She soon wax candles, stood in a closet all ready. the drawing to m with it. She soon returned, and, resuming her seat, while a crim son flash dyed her cheeks, she said "No, it's not Mister Halloran : it's that bad, black Donald, that I'll put some throuble on yet, if he don't keep his dirty hands to himself.'

What's that you're saging, Nora ?"

asked Dennis Byrne. "Nothing-nothing. Mind your own business, Dennis, man. I said Mister Halloran has not come vet," she replied, bustling over her work-basket. So it was. Mrs. Halloran bad heard the footsteps, and sprang toward the d or to meet her husband, but, when she saw her dark kinaman, always an unwelcome guest, she drew back with a loud cry of disappointment, He held out his hand, and said --

"I hope, my lady cousin, I am not intruding." no," she said, hurriedly ; I only

It's the old song, and a convenient and most plausible excase for new exac-tions-new oppressions," he replied, carelessly. "I know something about these matters. I know how, insulted and trodden on, exasperated and maddened, my poor countrymen sometimes turn like worms and sting the heels that crush them. Then come the outery and the death cry together, and the

auge hand of oppression, armed with a thousand scourges, falls heavily far and wide. No, I am not afraid; and once it would have been a marvel to hear one of the McCarthy Mores talk of fear." "Toat's very flue-a very flue senti-ment; but I suppose the Mores are de-generating with the rest of mankind; sides, you know, I am a lateral branch, and my mother was an Englishwoman sc 1 m sworn in from my birth, and all my natural proclivities are for the Union said Donald More, laughing sarcasti-

ally. Sitting a little back from the others, he had been watching Nora as she came in aud out, making eyes at her, and grimacing, which liberties she re-sented by looks of ineffable scorn on her handsome face; and finally, as she attempted to reach across to put the tea urn in its place, he suddenly pinched her cheek.

screamed Nora, and the " Ugh !" next instant the tea-urn, with its boil-ing contents, was toppled over him. He sprang up with a fearful oath. Mrs. Hallo an shrieked, and her husban who in a mirror opposite, had watched the whole affair, could scarcely control

"Nora-why Nora," he said, as she came in with a cloth to wipe up the floor, "that was extremely awkward." floor, "that was extremely aways bug "I know it was, sir; an' if a vile bug the cheek, it

hadn't stung me on the cheek, it wouldn't have happened at all. I wish St. Patrick himself was here to drive all such venomous creatures away from Glendariff, anyways. Did it hurt you, sir ?" she asked, innocently, turning to Donald More, who, half frantic with pain, had thrown himself on the sofa, where he lay groaning vociferously. His reply was full of profanity and fury.

And now he fall-orbed mo splendor upon the antique ge stacks of the tremulous shad on the deep-se he see it again TO 1

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> In one of th tuous alleywa hemmed in and the tall Moor Musarabic p shadows and family dower Daniel Levi h in a ruinous o erable as its o He was rand all his race, hypocrite that According t e could be se the dark doo ing and fixing old girdles, or with which h among the p Zocodover, the and the poor s Implacable and of all peri passed close

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FEBRUARY 1, 1908.

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Nora shrugged her shoulders, and turned away to conceal the smile that flitted over her face. "Go, Nora, quickly, and tell Mrs. Shea to prepare the south chamber for Mr. More; tell her he is tadly scalded. Go, have it done as soon as possible,

and Mrs. Halloran, nervously.
"I am sorry this accident happened, Donald," said John Halloran.
"Accident I fam parboiled. My shoulder-my arm-my thign ! Good God, Halloran I am almost murdered!"

"Yon will feel better soon. Keep south room at once, that something may be done," said Mrs. Halloran, really

sorry for him. "Yes-yes-let me get there. I shall go mad if this continues five min utes longer. Help me up, Halloran. There-Diable ! I can't walk." But,

with the assistance of a stick, and Mr. Hallorah's arm, he succeeded in climb-ing the stairs, where, in a little while, a remedy was applied which relieved his pains considerably, and a compoing draught administered, under the influence of which his irritated nerves were somewhat soothed. Mrs. Shea, sharing in the dislike with which all regarded him, darkened the room, and made her escape as soon as she thought be was asleep. But he heard her go he was asleep. But he heard her go out, and, finding himself alone, gave vent to the revengeful feelings of his dark heart in low, bitter words. "It shall fall on them all," he said-" all. I have not degged John Halloran's steps day and night, in vain. He rob-bed me of my first love-the love of my boyhood. She robbed me of the small inheritance, which should be mine, by her inconstancy : and now this vixen this virago-1 cause I touched her dainty cheek, maims me for life. vengeance is near at hand." And he

fell asleep, to dream of the ruin he It was past midnight, and a deep hush was over Glendariff. All beneath the old roof slept soundly, except John Halloran. He sat watching beside a lone couch, on which reclined his wife. She had refused to retire. A strange, sad presentiment urged her to watch through that night, lest, if she fell asleep, when she swoke she should find him gone; but at last he prevailed on her to lie down and rest, and, folding her hand in his, sat talking low, pleas ant words to her, until, quite exhausted with the emotions of the day, a deep slumber stole over her. And now she lay so calm and motionless that it looked liked death-strangely beauti-ful and solemn. He dashed heavy tears from his eyes as he leaned over her, and his heart almost failed him. He thought, perchance, he might never look on her face again. Alas! long years would roll by ere he would see that sweet face again, except in visions of the night. A pang wrung his heart and his face grew deadly white. He stooped and kissed her, then took up the small scissors from the work table and cut one of the long fair curls which lay on her cheek, and placed it carefully and ten-derly in his pocket-book : kissed her once more, and, with a noiseless step, left the room to seek his children. Oh, little pebbles of the brook of life and love! how sure and unerring is the aim with which, at moments like this, ye are slung into the forehead of giant nature, bringing him prostrate to a level with your own littleness! How the blow sinks down into his heart, making it heavier than the nether millstone, and as bitter as the waters of Marah! John Halloran could but weep now; there was no help for it. His tears and kisses fell together on their heads. He litted their soft, dimpled hands to his bearded cheeks, and pressed long, loving kisses on their resy lips. But it must end. One lin

look and fond caress, and he ore himself from them. Perhaps some things. Among others, that your daughter is enamored of a Christian !" thing whispered that he should never see them thus again; that one of that And here the disdained lover of Sara twain would flit heavenward, and leave only the vision of a shrined angel in his paused to see the effect that his words made on Daniel. memory. And now he is out on the lawn. The Daniel lifted his head again, looked at him fixedly for a moment without saying a word; then lowered his eyes full-orbed moon sheds an unspeakable splendor upon the scene, silvering over once more, and went on with his inter-rupted work, exclaiming: "And who says that it is not a calshe appeared and disappeared alter-nately amid that dark labyrinth of the antique gables and quaint chimney stacks of the old house, and throwing tremulous shadows through the foliage on the deep-set windows. When should black, jagged cliffs; and when she had arrived at the summit called the Moor's Head her black silhonette stood out for umny ?" "One who has seen them conversing he see it again. TO BE CONTINUED. more than once in this same street while an instant against the dark blue of the you were assisting at the sanhedrim councils of our rabbis!" insisted the sky, and then she vanished amid the shadows of the night.

the Primacy without doffing, even to the rimacy without domng, even to ten times, the filthy cap that covered his bald, yellow head, nor received in his miserable store one of his habitual clients without slavering over him in headle humble salutation, accompanied by adulating smiles. The smile of Daniel had come to be

proverbial in all Toledo, and his suav ity, in spite of the coarsest horse play and the jest and mockeries of his neighbors, knew no limits.

neighbors, knew no limits. It was of no use that the urchins, to infuriate him, threw stones at his shanty; in vain did the little pages. on the men-at-arms of the palace and . near by, torment him with the most blackgradly epithets, or the devout old women of the True Faith make the sign of the cross on passing the door, as if they saw Lucifer binsel in per-son. Daniel smiled eternally, with a strange, indescribable smile. His thin sunken lips grinned under the shadow of a huge nose, hooked like the book of a great eagle ; and although there might glitter a spark of ill-depressed rage in his small, green, round eyes, almost hidden among the bushy eyebrows, he went on ever tapping with his little iron hammer on the anvil where he repaired the thousand rusted and appar-ently worthless things of which his traffic was composed. Above the door of the squalid dwel

ling, and framed in bright colored tiles was an oval Arabian window, a relic of the ancient construction of the Toledan Moors. Around the fretted work of the oval window and clinging about the thin marble column that divided it in the centre, clambered up from the interior of the dwelling one climbing plants, green and full of san and bravery, that swing from the dulled walls of ruinous edifices. In the part of the house that got a dim light through the narrow clefts of that oval window, the only one in the moss-grown, cracked wall of the alley, lived Sara, the only child of Daniel. When the neighbors of the ward pas-

Not the Jew's store and by chance saw Sara behind the jalousies of the oval Moorish window, and then Daniel huddled up near his anvil, they used to exclaim aloud in admiration of the lewess's loveliness. It seemed a lie that a gnarled treetrunk could give from itself such a beauteous shoot.

Sara was, in fact, a prodigy of beauty. She had large eyes surrounded by ebony lashes, and the barning light in her pupils shone like stars in the sky of a moonless night. Her kindled ruddy lip seemed as if delicately cut out from the deep red cloth by a spirit's invisible Her teeth were pale white and hands. transparent like the alabaster of the statue from a sepulchre. She had barely reached sixteen, but the sweet sadness of precocious intelligence was siready graven on her countenance, and often her bosom swelled and those sighs that announce the vague awaking of passion oft-times parted from her lips. Under the spell of her marvelous beauty the most prominent Jews of the city had sought her for wife; but the Jewess, insensible to the homaze of adorers and to the counsels of her father who urged her to choose a husband before the time when she should be alone in the world, renained silent, giving no other reason for her strange conduct than her fancy to continue free. At last, one day, tired of suffering her disdain and suspecting that her eternal sadness was a sure index to some great secret that her heart con cealed, one of her lovers paid a to Daniel and in conversation said to him : "Do you know, Daniel, that among

our brethren they whisper about your daughter ?"

The Jew raised his eyes an instant from his anvil, suspended his perpet-ual hanmering, and without the least emotion enquired of his questioner:

"And what do they say about her?" "They say—" continued the visitor -"they say—what do I know—many

young Hebrew astonished that his sus-picions, supplemented by his affirma

tion, should not visibly pierce the old

man's heart. Daniel never faltered in his work,

but laid the hammer aside and started burnishing the metal clasp of a guard

chain with a little file on the anvil.

Then he began to speak in a low jerky voice, as if his lips were mechanically

repeating the ideas passing through his

strange and diabolical manner. "So that dog of a Christian thinks to snatch

"Heh, Heh, Heh !" he chuckled in a

THE CATHOLIC RECORD.

know more than you know nothing, and would continue to know nothing, if the hour had not arrived for telling it all. that as Good bye; advise our brethren oon as possible they come together. To-night, inside of an hour or two. I

will be with them. Adios!" And so saying, Daniel gently pushed his questi ner toward the street, gath ered together his tools very slowly, and began to shut up the doors of the little store with double locks and bars. The noise which this produced in

closing the sides graning on their heavy hinges, prevented his hearing the sound of the shutters in the oval window above, as if the Jewess had just retired from her window-seat.

II. It was the night of Good Friday, and the inhabitants of Toledo, after having assisted at the veiled service in their magnificent cathedral, had just dis-posed themselves to slumber, or by the frelight were relating stories like that of the Christ of the Light which, stolen, by some Jews, left a trail of bloot by which the crime was discovered, or the tale of the Holy Child of La Guardia, in whom the relentless enemies of our faith revived the crael Passion of Jesus. A profound silence ruled in the city, broken now and again by the distant voices of the night-guards who in that epoch watched guards around the castle, and by the wails of the wind that whirled the vanes on the towers or mumbled among the twisted turns of the streets. The owner of little barque that was swinging tied up to a post near the mills that look as if encrusted at the foot of the rocks upon which the city is seated, bathed by the Tajo, was watching a person, whom apparently he impatiently awaited, and ho approached the bank, descending laboriously by one of the narrow paths which lead to the river from the sum

mit of the walls. "It is she," the boatman muttered between his teeth. "It seems to night is if all that damned race of Jaws is flying around. Where in hell have they made their tryst with satan that they all take my boat, and the bridge being so near? No, they are going to no good when they slip round so as to avoid bu ting into the men-at arms of San Servando; yet that is what lets me earn good money, and its their business and I neither go in nor come out of it."

So saying, the good man seated him self in his boat and shipped his cars ; and when Sara-for it was no other, who evidently had engaged him-had stepped into the little skiff, he loosened the painter that moored it and began to row towards the opposite shore. "How many have gone over to

night?" she enquired, while they were yet in the shadow of the milis, evi-dently referring to a prior understand-

"I was not able to could them, "For plied the man. "A swarm! It seems that to night is to be the last night they will come together." "And do you know what they are

doing and what is their object in leav-ing the city at these hours ?" "I don't know, but they expect some-one who should come to night. I don't

know why they are waiting for him, but I expect for nothing good." After this short dialogue, Sara sat

for some moments in profound silence, trying to arrange her ideas. No doubt at all, she was thinking within herself, my father has surmised our love, and is preparing some horrible vengeance. I must know where they go, what they are doing, what they intend. One are doing, what they intend. On moment of hesitation would be fatal. She stood up for an instant, and, as if to push away her horrible uncer-tainties, passed her hand over her brow, which anguish had covered with

icy perspiration, when the boat ran into the opposite bank. "Good fellow!" she exclaimed, hand-

ing some coins to the boatman, and pointing to a narrow winding path that mounted like a serpent among the rocks: "Is that the road they take?" Moor's Head they disappear to the

By favor of the darkness Sara had man aged to reach the atrium of the church, but she had to make a supreme effort to prevent herself screaming with horror as she gazed within. By the ruddy light of a faggot which outlined the forms of that internal circle on the walls of the temple, she saw that some men were straggling to raise a heavy cross, while others were weaving a crown with branches of brambles and sharpening on stone enormous iron nails. A frightful idea passed through her mind ; she that her people had been ecalled accused that her people had been accused more than once of mysterioas crimes; she remembered dimly the terrified story of the Crucified Boy, which, until then, she had believed a the present condition of Protestantism he gives us this picture of its decadent

gross calumny invented by the common folk to curse and malign the Hebrews. Bat here there was no longer any doubt; there in front of her eyes, were hose horrible instruments of martyr dom, and the ferocious executioners were waiting only for the victim.

Full of holy indignation, thrilled with g nerous acgor, and animated by he unquestionable faith in the True God whom her lover had revealed to her, Sara could not contain herself at sight, and breaking out through the foliage that concealed her, she appeared suidenly on the threshold of the mple. On seeing her the Jews gave a cry

of surprise, and Daniel taking a step towards his daughter, in a threatening attitude, inquired in a hearse voice: What are you looking for, wretched one?

"I have come," she replied, her voice firm with resolution, "to throw up against your foreheads all the shame your infamous work ; I have come to say to you that you shall wait in vain for the victim of the sacrifice, unless it is that you intend to slake in me your thirst for blood. The Christian whom on wait for will not come, because I have arned him of your schemes.'

"Sara!" screamed the Jew, roaring with rage, "Sara ! that is not true ; you annot have done us treachery up to point of revealing our mysterious rites; and if it is the truth that you have not my evealed them, you are "No; now I am not; I have found

another Father-a Father all love for His own, a Father Whom you people rucified on a fearful cross, and Wno lied upon it to redeem us, opening to as the gates of heaven for eternity. No! I am no longer your daughter, be-ause I am a Christian, and I am snamed of my origin."

At these words, pronounced with along in the mouths of the martyrs, Daniel, blind with fury threw himself pon the beautiful Hebrew, and, bearg her to the earth and seizing her by hair, he dragged her as if possessed y an evil spirit to the foot of the cross hat appeared to open its fleshless arms o receive her, crying out in command those around it:

"Here, I deliver her to you ; do you istice on that infamous one that has sold her honor, her religion and her brethren."

IV. On the following day, when the peal-ing of the Gloria on the cathedral bells came down the fresh breeze, and the worthy burghers of Toledo busied them selves in shooting crossbow darts at the straw judases, just as they still do in some villages, Daniel pened up his little store as he was accustomed, and with the eternal smile on his lips saluted the passerby without desisting for that from tapping on the anvil with his little iron hammer. But the shutters of Sara's Moorish oval casement did not open; nor did anyone ever see again the beautiful Hebrew reclining in her window sest with the colored tiles. They relate that some years after-wards, a shepherd brought to the Arch-

bishop a flower never seen till then, in which were all the implements of the Savior's martyrdom; a strange,

ly no one who sincerely believes in Christianity, can contemplate with indifference, much less with approval, a movement which logically leads to such Streveneren et er enereren ereren erereren ereren ere ult. Yet there is such an inborn hatred of the Papacy in the Protestant mind that Modernism, which has drawn upon itself the severest condemnation of the Vicar of Christ, is hailed gladly by some Protestants who have lost faith in the religion of their forefathers. The Rev. Newman Smyth is evidently one of these, as is shown by a sermon he recently delivered. Referring to

state : "Protestantism has passed already through two distinct stages. First, i Luther's time it protested against th Church then existing. Then it constructed new churches and new creeds But for a hundred years we have been breaking up creeds rather than making them, and we now are in a third stage, faing the question, 'What is Chris tianity? How can it be realized on this earth?'"

The Divine Founder of Christianity furnish d an answer to this question when He founded His Church on the rock of Peter. But for almost four hundred years men not divinely com-missioned have been trying to improve upon Christ's plan.

That they have miserably failed is now evident to all. The Protestant clergymen to whom we have already referred gives us the following broad sketch of this failure :

sketch of this failure: "Protestantism, as organized, or rather as disorganized, has lost con trol over large areas of religious thought. It is not that worldliness is coming in, but that much religion is withdrawing from the charches. With all this, Protestantism has utterly lost the unity of the Church. The Roman Church was a strong cable, one end of which was bound to the Eternal Power and the other fastened to the whole It conmechanism of human life. trol'ed the world and it moved it whither it would. In Protestantism the rope at its human end has frayed out in many threads. No single strand is strong enough to move the whole social nechanism ; at best one thread may move only a few wheels."

One would suppose that holding this pinion the Roy Newman Smyth, havng lost confidence in Protestantism, would be disposed favorably towards the Church which he acknowledges has exerced so powerful an influence for

At these words, pronounced with At entry which heaven puts Rather than accept the Church founded by Christ, who for almost nineteen handred years has attested her fitness for the sublime mission committed to her by her Divine Founder-rather than do that, we say, the Rev. Newman Snyth prefers to pin his hopes to an amalgam of Modernism and Protestant antism. The latter he acknowledged to be a failure and apparently the only thing he knows about the former is that it has fallen under Papal condemnation. He, however, believes that the amalgam, which has stirred his hopes for the fut ure, will accomp ish great things for humanity. Hare is how he gives ex-

pression to these hopes: "What is the significance of this failure of Protestantism? The new age is coming. Turn to the signs already above the borizon, of the coming Cath olicism-I mean the Catholicism which is to fulfil alike Roman absolutism and Protestant individualism. Within the Roman Church there is a movement which Rome recognizes as no ordinary event. Men are wrestling as loyal Catholics with the problems of modern life. Not with the tone of Erasma, the scholae has mit the size of the size o scholar, but with the ring of Luther's voice; they end their appeal to the Pope by saying: 'We will stand firm at our post, prepared to sacrifice every-thing except the truth.' "Turn again to Protestantism.

ointing to a narrow winding path hat mounted like a serpent among the ocks: "Is that the road they take?" "That's it; and when they reach the Moor's Head they disappear to the Hey add, that digging in the place There is coming a new Catholicism for

a substitute for the religion is never, they have lost faith. They, however, should stop and reflect that a man-made religion will have no more chance of religion will have no more chance of

success in the fature than similar relig

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In the meantime Protestants, who would not see the fundamental principles of Christianity swept away, would do well to acquaint themselves with Modernism and its tendencies. When they have done that they will recognize that Pius X. in combatting Moderniam stands forth as the cham pion of Christianity .-- N. Y. Freeman's Journal.

QUESTION BOX.

Question-if John Huss was burned at the stake, by order of the State, why did not Luther meet the same fate ?-

Answer — Luther's condemnation came a hundred years later than that of Hass. Germany had learned, prob-ably during the interim that burning a heretic did not barn out heresy.

Question-Did not the Pope sanction the burning of John Huss? It not, could he not have prevented it?

Answer-None of the three claim-ants to the Papacy, who divided the obedience of Christendom at that time, was consulted about the burning of Huss. If one, or all three, had protested against his punishment it is not at all probable that the protest would have been heeded. Neither is it prob-able that John XXIII., or Gregory XII. or Banedict Xill., would have protested against the execution had they

been present at Constance. Question-Is it possible for priests to commit sin; if so, to what extent? Are they permitted to serve in the Church after they have committed sin ? Answer-It is possible for priests, Bishops and Popes even to commit sio, venial and mortal. If a priest

were guilty of grievous sins, and if this came to the knowledge of his Bishop, the latter would take steps to preve t him from serving in the Church. Question-Was Luther ever ordained

a priest? Did he not advocate the marrying of priests?

Answer-Luther was a rriest and mong. He advocated the marrying of priests both by precept and example. Question-Who was the infallible head of the Church when there were three P pes at one and the same time? Answer-There was never but one true Pope at any one time. He was the infallible head. There were at times anti-Popes and more than one claimant to the Papacy; but mere claimants are not legicimate Popes.

Question—Is Rome an eternal city; will it never be destroyed? Answer—No city is eternal. Rome is called "The Eternal City" by way of compliment; it is a poetic phrase,

to keep possible intruders out, or the inmates in? Answer-They may serve both pur-

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sonvenient new exac. e replied, 7, insulted and madsometimes the heels e the out-er, and the ned with a rily far and and once it bear one k of fear." fine sentires are de mankind ; ral branch awoman so and all my le Union ; sarcastibe others, ra as she es at her, les she re-corn on her y, as she o put the suddenly and the h its boilover him. oath. Mrs. husband, d watched ely control laughter. aid, as she ipe up the wkward." a vile bug cheek, it ll. I wish e to drive away from

hart you, turning to

antic with the sofa, oiferously.

y and fury.

THE PASSION ROSE.

One summer's atternson, in a gar-den of Toledo, a very sweet and pretty young girl told me this singular

While she instructed me in the mystery of its peculiar form, she was kissing the leaves and the pistils as she placked them one by one from the lower that gives its name to this legend.

If I could relate the story with the soft charm and tender simplicity which it had in her mouth, I would move you as I was moved by the tale of the unfortunate Sara. Bat as this is not possible, here is what I remember now of the tradition.

away from Sara, the pride of the tribe, the staff on which my old age support-itself?' And you folks think that he will do it? Heh, heh !' he went on, always speaking to himself and always gibber In one of the most obscure and tor-tuous allegways of the Imperial City, hemmed in and almost buried between the tall Moorish tower of an ancient Musarabic parish church and the shadows and blazoned walls of an old family dower mansion, a Jew named Daniel Levi had lived for many years in a ruinous old house, gloomy and mismily daughter, so lovely and so young, if he does not know how to guard her from the envious eyes of our enemies? Hen. erable as its owner. He was rancorous and reveng sful like

all his race, but more a deceiver and A scording to the rumors of the mul-titude he had an immense fortune yet

the envious eyes of our enemies? Heh, heh, heh! Do you believe perchance that Daniel is sleeping? Do you be-lieve that my daughter has a lover-which may well happen-and that lover is a Christian, and tries to se-duce her-and does seduce her-for all is possible-and projects to fly with her-which also is easy-and flies to-morrow, for example-which fits in with humanity; do you believe that Daniel will let his treasure be snatched away; do you believe that he will not know how to avenge himself?" he could be seen all day wrapped up in the dark doorway of the house repair-ing and fixing up little metal chains, old girdles, or broken links of guards, with which he did a large business among the petty merchants of the Zocodover, the resetters of the Portizo, and the noor silversmiths.

III. Following the road where to day is the picturesque hermitage of the Vir gin of the Valley, and about two crossow shots from the road which the pub lie of Toledo know as the Moor's Head, there still existed at that time the ruinous remains of a Byzantine church anterior to the conquest of the Arabs. In the atrium, distinguished by some large stones scattered over the ground, brambles and parasite herbs flourished rankly, half hidden among which lay shattered capitals, pieces of masonry rudely carved with interlaced leaves, rudely carved with interfaced leaves, horrible dragons, and grotesque un-formed human figures. Oaly the lat-tral walls of the temple remained standing, and some broken arches cov-ered with ivy. Sara, whom a supernatural presence

standing, and some broken arches cov-ored with ivy. Sara, whom a supernatural presence seemed to guide, hesitated a moment when she reached the spot which the ing while the file chirruped with more force each time that it bit into the metal with its steel teeth: "Heh, heh I Poor Daniel, my per ple will say, he is in his dotage I What does that old, dying decrepit n in want with that boatman had indicated, undecided about the road that she should follow ; ism is passing away and who would have a coalition with what he is pleased to call "the new Catholicism" which bat, finally, with firm resolved steps he walked towards the abandoned has been defined by Pius X. as " the uins of the church.

synthesis of all errors.' Indeed her instinct had not deceived her. Daniel was there ! not smiling now, not now the feeble and cringing Newman Smyth has bestowed much thought upon the nature and the t-n dencies of Modernism as set forth in the Encyclical Pascendi Domonicu gregis. If he has, we marvel much that he sees in it a prospect of a re vival of that spirit of Christianity which he beliaves is dving out in Pac old man, but in very truth flashing rage from his small rounded eyes alive with the spirit of vengeance, surrounded by a throng like himself, burning to sat-iate their thirst of hate to one of the enemies of their religion. He was there, and appeared multiplied in givwhich he believes is dying out in Protestantism. Whatever may be said of the latter, it has preserved and rever ing orders to some, heartening others in the work, arranging, in fact, with horrible solicitude the preparations with which he did a large business among the petty merchants of the Zocodover, the resetters of the Portizo, and the poor silversmiths. Implacable hater of the Christians and of all pertaining to them, he never passed close to a noble or a canon of

They add, that digging in the place ments within the Roman Charch and among the Protestant Churches may in the new order meet and complete each of the moments of the marvel, they found the skeleton the pointed out. For some moments Divine Accessories as depicted in the the larger loyalty of the creater faith." Divine Accessories as depicted in the the larger loyalty of the greater faith." flower.

Although never proven of whom it was, the skeleton was preserved for many years with special veneration in the monastery of San Pedro el Veere; and the flower, which to-day is quite common, is called the Passion Rose.-Fleming Brenner, in Chicago New World, from the Spanish of Gustavo Adolfo Bacquer.

PROTESTANTISM AND MODERNISM

gational Church of New Haven, Coun., who fraukly confesses that Protestant-

We do not know whether the Rev.

ions have met with in the past. An amalgan of Protestantism and of Mod ernism, if it ever should take place, will be foredoomed to share the fate of It was to be expected that the doctrines of Modernism would find accent ance with those Protestants who, after tearing down the old landmarks of every other attempt that has been made to supplant a divinely founded Church by churches fashioned by men. Protestantism, have set up in their stead those supplied by the "Higher Criticism" and the "New Theology." The class of Protestants to whom we refer instinctively recognize that there

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been committed by police judges or parents to a reformatory, like that of the Good Snepherd.-Rsv. W. S. Kress As we have already said, it was to be expected that Modernism should recoive a glad welcome from representa-tive Protestants, who recognize the failure of Protestantism. It will be regarded by Protestants of this sort as a substitute for the religion in which in Catholic Universe.

God seems to vouchsafe a truer vision of things to us as we grow older. Thereby we realize blessings in many things that we once regarded as evils.



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Nursing baby?

It's a heavy strain on mother.

Her system is called upon to supply nourishment for two.

Some form of nourishment that will be easily taken up by mother's system is needed.

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The Catholic Record

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ed, etc., 50 cents each insertion. Remittance to accompany the order. Approved and recommended by the Arch Manope of Toronto, Kingston, Ottawa and St. Bonface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and Subertbors changing residence will please five old as well as new address. Oblinary and marriage notices cannot be inserted except in the usual condensed form. Inserted except in the unat construction of the series of

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

Ottawa, June 18th, 1900. Mr. Thomas Coffey : My Dear Bir,-Since coming to Canada I have the strang Since coming to Canada I have the said faction that it is directed with in tell sence and ability, and, above all that it is im-may defends Catholic principles and author-may defends the country. Following the best interests of the country. Following the welfare of religion and country. and its influence reaches more Catholic humes. I influence reaches more Catholic humes. I be forming. With my blessing on your work. Monary Architecter of Kephenus. Apostolic beiegate. omas Coffey :

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

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

Yours faithfully in Jesus Christ † D Falconio, Arch. of Larissa, Acost. Deleg. LONDON, SATURDAY, FEB. 1, 1908.

THE NEW DEFENDERS.

force to many whose religion is never We call attention in another column supernatural and whose lives are to the Bible League whose proceedings strangely affected by the omnipotent deserve notice from the special treatdollar. That a minister would take up ment of the subject by both the Rev. now and again this question as bearing Dr. Hague and Prof. Townsend. We upon morality would not surprise us. regret that the reports of these papers He might find it tickle the ear of his are meagre. They are hardly sufficient congregation, especially if they were to form an opinion of their value as inclined to socialism. He might find defence walls of the Bible. Some points the word of God so palatable ; or again, are indicated to which not only higher he might be without a supernatural critics might reasonably take exception subject, his own creed presenting few but also others, ourselves amongst the if any dogmas. It is fashionable nowanumber. We are not higher critics, or days for ministers to trust to newslower critics for that matter-nor do papers for a text instead of going to the we speak for higher critics whose sys-Holy Scripture. Some item of news, tom we cordially despise as much as some commercial event or political either of our non-Catholic defenders. crisis, some bank trouble or national Our contention is for fair play. We flag flying will give an opportunity for think these gentlemen made a mistake a sermon which neither blesses the in being so ready with epithets for poor nor lauds those who suffer for jus their opponents. It does not do to tice sake. Such discourses are abuse the opposing lawyer. It is a speeches on the low level of an earthly sign of a weak case. We are not surplane, not sermons on the mount. prised that the case of these gentlemen They strip religion of its supernatural is weak. We should have been sur They turn churches which robe. prised if it had shown much strength. should be houses of prayer into social No Protestant divine, however scholarly clubs. They minimize the guilt of sin and well intentioned he may be, can do and send people back to their week's much in a court of argument. Tradi duties without light or strength or tion is against him, for he rejects it as consolation which all need and which avidance. His own witness is private they came to obtain. An example of judgment. And she is as much a wit this kind of preaching is as follows. ness for rationalism and higher criti It is taken from the Toronto Globe clam as for supernatural religion. Let of the 20th Jan.: us, however, take up one of Dr. Hague's "Rev. Dr. W. F. Wilson at Trinity Methodist church yesterday morning, in the course of a sermon devoted to the upholding of truth, made a passing arguments : "Chief," he says, " among the threatening evils of higher criticism was that the infallibility of Scriptural reference to the bank situation of the last couple of days. He sometimes thought, he said, that men sitting authority is involved, and that whereas now the systems of doctrine of the around a table in their corporate capa-city did things that they would not do churches were all founded on the word of God, and the production of a text as individuals. He questioned the was taken as a final argument, the wisdom of one bank swallowing another, adoption of the higher criticism would absorbing it with its widow and orphan unseat authority in the churches and shareholders, while its own sharehold upseat the authority of the Lord Jesus Christ Who had placed His imprimatur on all the Old Testament books." That argument will not stand. What is the Iy bad year." word of God ? Where is it to be found ? How can the infallibility of Scripture be reconciled with the various sects. all of whom claim the same authority of Scripture and the same right of judgmont. The production of texts has been used by Catholic and Protestant alike. A textual production cannot be the final argument : it is the authoritative interpretation of the text which must be, and alone can be, the ultima. tum. To place it in the mere dead letter of the text, without the living judge to sift and expound it, is to throw it to critics with the humiliating request that they will spare some of it. Nor can Dr. Hague find fault with the mahigher critics for interfering with Scripture. They are simply carrying to extreme the principle of private judgment estab lished by the reformer and practised by the Protestant schools all over the matters for pulpit exhortations or world. When Dr. Hague speaks about "churches," and their systems of doctrines, unless he refers to the Cath- urge his people to seek first the Kingolie Church, we hardly appreciate the dom of God. Unless a man's theology

effect that " in the opinion of this that the responsibility is the same for the member of a corporate body as for an individual.

sembly the English Bible, when free

from errors of translators and printers,

is the word of God." It is to be re-

marked that this is only an opinion of the

assembly. The speaker does not say

whether it is the revised edition or not.

Nor is it clear who are meant by trans

lators and printers, whether these

terms will include the original trans-

lators and transcribers. No assembly

has the right, upon such weak ground

to expel any member from the Church.

It is the inherent weakness of every

Protestant corporate body. They can

formulate no decree and even if they

did formulate it they cannot execute

it. All they can do is to express an

opinion. The prop loaned by Dr. Town-

send is no stronger than the tuilding

raised by Dr. Hague. Both rest upon

sand : both will fall at the first wind

from higher criticism. We certainly

would wish to entrust our faith to some

one who would not crush us because

our opinion did not agree with his.

The new defenders of the faith may

differ from the first royal recipient of

that title. They may be more honor

able, but their defence is not so valiant

They need more training and better

weapons. They should do one of two

things-either throw away their worn

out Protestant arms and take to the

woods, or come into the Church where

alone they will find a champion to guard

A METHODIST MINISTER ON

BANKS.

Money stringency is no doubt an up-

to-date subject. It appeals with great

them.

THE BIBLE LEAGUE.

We notice that there has been much do lately at Toronto in the Bible League. This is an association spread hroughout the Evangelical portion of North America. Its purpose may be gathered from its name, and includes lefence as well as study of the Holy Scripture. The Toronto branch held. last week, a conference at which several addresses were presented. Some of the titles of these are familiar-as, Defenders of the Faith; others are quite Papal in their condemnation of Modernism. But notwithstanding their good intentions, their zeal and the desire they express for the protection and reverence of the Bible their pro seedings are not consistent with their history. Nor is their army trained for the war of infidelity which has long in vaded their territory. Of course they are bound to attack higher criticism. The Holy Father led the van : they should in all conscience scour the woods for the foe. For generations and even centuries they had been posing before the world as the only friends of the Bible, shouting that the Pope of Rome, on the other hand, was its bitterest foe. A day came when

the first to defend the Bible and warn away its higher critics was the Pope. the very man whose authority they had despised. It was time for these leagues to wake up. They had been too long running with the hare and hunting with the hounds. Modern thought seemed to be the only light on the horizon. They saw no danger in the philosophical systems of Darwin or Mills Why they were English you know: how could they be wrong ? Then a lot of these German systems were so full of novelties one could not help investigating them. So they studied them allall but one, St. Thomas. He was neither German, English or modern. He was mediaval-and no light shone upor modern Protestantism from those dark ages. So Protestants went on studying all sorts of false philosophy until Pro testantiam was completely honeycombed with it. Every page of the Bible was up for criticism. St. Paul tells us that death reigned from Adam to Christ. Criticism stopped at neither. It treats the former as a myth and denies the divinity of the latter. It is all very well to come out now, and speak of higher criticism as "a species of moral insanity." Even if it be true, Protestantism is to blame for the mental and moral delirium. As a religion Protest-

sm stands full square, open to every wind that blows-a mockery as a system and a trifler in defence. Having no principle but private judgment it could prevent no wandering, forbid no false study, or expel a wolf from its fold. At this day-after three hundred years-instead of systematizing and dogmatizing and so framing a defence, the creed of any of its branches is gone. scattered. To now undertake the defence of the Bible is, netwithstanding their wish, not in their power. They encouraged rationalism, they ridiculed all Catholic thought, and saw no danger in their so called free thought. The only safe Bible League is the Catholic Church, and the only stout

Last week we announced the gloomy news that reconciliation between the leading members of the Irish party was still remote. The unexpected has happened. Reunion has since taken place. Healy and O'Brien are in their place under the leadership of John Redmond. What brought about this desired settlement may be traced to more sources than one Mr. Birrell gets public credit for it — though its importance and the sudden change of front lead us to suspect higher influence than that of any ordinary political minister. No matter who was its author or hos it was brought about it is a peace rich in prospect for patriotism and success A promised measure of Home Rule and of a Catholic University for Ireland may have induced all these gentleme to bury their differences and stand united for the cause which they all love and desire, and to which the have manfully all devoted their life energies. With Parliament just opened, with the pledges mentioned, with report from the Commission upon Con-

gested Districts before the British House of Commons the Session opens with a new thrill in Irish hearts at home and abroad.

Some one has sent from Kansas portion of a paper called Appeal to Reason. The item marked for our special attention is entitled the Parable of the Panic, and is an attempt at imitating Scripture. We are certain that this journal is not Catholic. Its name, Appeal to Reason, absurd as an appeal and illogical in reason, is not a title commending itself to any Catholic community. Let that pass, for the rose would smell as sweet by any other name. The article to which we refer is unworthy of respectable journalism of any school of thought. Holy Scrip ture is God's word. Parables were our Lord's simple methods of teaching sublime heavenly truths. It is unpardonable irreverence to make a few verbal changes and make a parody of what Christians hold most sacred. The character of the piece may be judged by the introductory para graph wherein it is stated that this parable of the panic " is taken from the third verse of the first chapter of Luke McLuke." The attempt is a failure as much by its illiterate, inane vacuity, as by its impious irreligion. It appeals neither to reason nor refinement : and commends itself to none except that vulgar class always ready to grasp at the least ridicule thrown

" POSTED " DRUNKARDS.

upon things divine.

Our esteemed contemporary, the Catholic Universe, of Cleveland, states 'that a law has been passed in Wisconsin that 'posted' drunkards are to obtain no liquor from saloonkeepers. The saloonkeepers of Manitowac have petitioned the common council to order the chief of police to take each ' posted Instead of gathering strength they are man to every saloon in Manitowac and introduce him to every bartender. In addition to this the saloonkeepers want the photographs of each drunkard to hang back of the bars, so that the bartender will know at a glance that these men are not served with drinks."

No doubt the saloonkeepers and the partenders look with the most supreme contempt upon the unfortunates who come into their place of business looking for an eye-opener in the morning and an eye-closer at night. And so they are to be posted. Each " posted ' drunkard, however, can go back in the years and remember when he was in the hey-day of life-when good wages came to him every Saturday and when he would go with the " boys " to the saloon and have drinks all around. His character as a drunkard was then in process of formation. Week after week the drink habit took a stronger and stronger hold on him. His character was going, going, going. His self command was weakening and good resolu tions were made to be broken. By and by the only true happiness he seemed to possess was standing at the bar and wallowing glass after glass of the liquid that brought momentary pleasure but left a world of misery and degradation in its trail. The saloon keeper and the bar-tender may look with pity apon him at times, and feel sorry for his condition. But who made him what he is ? Who gave him the hollow cheeks, the rags, the empty pockets ? The saloon keeper and the bar-tender. Who gave him the starving family, the sons with the police court record and the daughters with shamed faces ? The saloon-keeper and the bar tender. And at long last his picture is to be hung up in the place that brought him the conviction that life is not worth living and gives him thoughts of leaving the world by his own hand. And as the picture of the drunkard hangs up in the bir-room, does it ever come to pass that that man's face becomes a

FEBRUARY 1. 1908.

A PRIMARY CIVIC DUTY. The Irish Ecclesiastical Record. CONTINUED FROM LAST WEEK.

make the picture complete there

should be a trio, the drunkard in the

middle and the saloon keeper and the

bar-tender on either side, with the

inscription underneath. " Examine our

work." Would it not be well, as an in-

valuable object lesson for our boys, to

have such a picture made of goodly

proportions and hung up in the schools. The " posted " drunk

ard should be a warning to

young men. The bar room is their

Possibly a young man will say : "I

know what I am doing. I can stop

when I want to. It is no harm to take

a drink with 'the boys.'" But the

time will come when he can't stop

drinking-when his maaliness has van-

ished. The safest place for a voung

man is on the outside of a bar room.

Finally let him understand that in this

our day there is very little respect for

the young man who is seen coming out

of a saloon, more particularly if it be

A STORM BREWING IN IRELAND.

on the 22nd of January, which we re-

Private advices from Ireland to The

membered that just before the King's visit to Ireland last year the regain and jewels his Majesty intended to wear at an investiture of the Knights of St. Bettick disamagned Chargemone

St. Patrick disappeared. They were

and although search has been mad

high and low they have not been found. It was supposed at first that the spirit-ing away of the jewels was the result of

a Nationalist plot to annoy the Govern-ment, but the refusal two weeks ago of

Sir Arthur Vicars to testify before

Commission appointed by the Lord-Lieutenant, the Earl of Aberdeen, to

determine whether Sir Arthur was to

blame for keeping careless watch o

the jewels, has resulted in the circula

tion of an amazing story to the effect that the jewel thier was an aristocraft

whose position gave him the freedom of

Arthur, and believed that their disar

pearance would cost the King-of-arm

his place. The thief is said to be so high

cast odium upon the Nationalist Move

lord's who live in luxary on the contin-

hand writing is on the wall. Some of

these days the people of England will

be made to see things as they really

are in the sister isle. And then will

those who sing " Rule Brittania " for

revenue purposes.

ly connected that the revelation of

several great families.

Dublin Castle, and who stole the

because he had quarreled with

Vicars

ander the care of Sir Arthur

produce as follows :

noticed that he is wiping his mouth.

mortal enemy. Let them shun

It is strange enough that a moral mmunity should elect immoral repreentatives for their public offices, but immensely stranger that any same com-munity, whether moral or immoral, munity, whether moral or immoral, should elect representatives that will cheat them. Or is it that a sufficien number of men of upright character cannot be found in every community with intelligence enough to fill its various representative offices ? If that were so, the case would be intelligible but the evil simply incurable. But it is not so. In fact, what would particu larly strike a stranger unacquainted with the existing system, and what would particularly strike ourselves, if we were not so accustomed to the phenomenon, is the contrast between private integrity and public corruption. Nor is there any reason for supposing that the dishonest individuals of the community have any special aptitude for public administration. We should naturally expect that public board would reflect the morality of the com-munity. In fact we should not be surprised to find a loftier standard them, inasmuch as the most upright men should be most likely to be trusted with important public interests. Lower we could never anticipate. And Such is the heading of a dispatch yet, if we can judge by what we hear and read, it is the lower that obtains which appeared in the Toronto Globe. in practice. I consider it more advisable to re-

erve, for another article, the consideration of the causes that have led to Globe indicate that one of the greatest scandals of recent times is likely to be laid bare before long. It will be rethis anomalous condition of thingsthat people condemn so emphatically the acts for which they are themselves responsible. It is sufficient for our present purpose to have established the of the responsibility-that existence coording to the present conditions of society we are all, in a greater or less degree, responsible for public enactnents and administration. As has been said, this responsibility does not affect all to precisely the same extent, but varies according to the wealth, talents and social influence of each individual. Everyone should, at least, realize, as far as he can, the meaning of his vote -that by giving it in favor of any candidate he is thereby, and to that extent, making himself responsible for the public acts of that candidate, in case he becomes elected. The least any citizen is bound to is to promote, by his suffrage, pure and advantageous administration, as he understands it and as far as he can do so without seri-Sir ously interfering with his private con cerns. He does not escape this responsibility by abstaining from voting alto gether, for by allowing others to determine what he might have a share in name would cause terrible trouble in determining himself, and what he i under an obligation to take a part in determining, he makes himself respon-sible for the effects of this act of the There are good grounds for belief that the whole transaction was a plot to others, to the extent to which his rea sonable activity might have affected ment. This is not the first, nor even the issue. It is only when developed public spirit has been developed amongst the masses, when the people amongst the masses, when the people the hundredth time that such schemes have been employed by the governing class of Ireland, so that the condition lightened view of their civic responsi-bility, that it will be at all possible to of that country might be allowed to remain in the grasp of the vultures who purity public administration of the vices that appear inherent in the presare everyday sucking life blood from the country. So far as Ireland is con-Long ago the importance ent system. of this truth was recognized in Athens, cerned there is a large class of people he mother of democracies. One of the in England who live in a fool's para-Solonian laws proncunced that any citi-zen who, in times of sedition-the only dise. In Ireland, there is a large class who live in a knave's paradise, and political crisis then considered of any importance-joined neither party should another large class, consisting of landdisfranchised.

But all cannot satisfy themselves that ent, spending in riotous living the they have discharged all their obligapounds, shillings, and pence dragged tions merely by having recorded their votes, even when they are certain that they have used them to the best adfrom a starving peasantry. But the vantage. Some will be bound to greater activity, to inflaence others in support of important interests, or to oppose the promoters of mischievous schemes. promoters of mischievous Not unfrequently, moreover, certain come the end of the official careers of persons will find it their duty themselves to be put forward as candidates for public positions, and to do their utmost to secure election. easy to determine accurately how far any particular individual may be bound to exert himself in any cause, or when he should seek civic honors him self. But the general principle is in-controvertible ; it follows immediately fr m the fact that all are bound to pro mote the community's interests, and are responsible, according to the extent of each one's influence, fo the proper as we live in the community at all we cannot shake off this obligation and this responsibility. No doubt it may sometimes be an act of virtue to fly civic honors, even for persons who live circumstances men are bound to live social lives, so likewise are they bound talents and opportunities demand of them. individuals themselves, and to society at large, from a small number leading lives of solitude, as well as the comparatively little danger there is that so many will ever be induced to seek the hermit's cell, as to disturb the normal conditions of human existence, justify the Church in giving her sanction and patronage to this form of self discipline but, as a rule, there are no similar advantages to be derived from men living in society, and holding aloof in public matters, and a little knowledge of the of the world would convince us that this prac-tice may easily become a serious hindrance to society's welfare. Ordinarily the motives that induce men to keep out of public life are not motives of virtue-rather they are suggested by laziness or selfishness-they are not prepared to face the strife of public life, or to grapple with its difficulties, or they are afraid lest their private interests may suffer any ill conse-quences. In this respect, too, there is sore need of more public spirit. eems strange that public administration should not reflect the morality of the individual members of the con ity. But when we come to reflect on

management of public affairs. As long in society, just as it may be an act of virtue for certain individuals to fly society altogether. But as in normal to take the place in society their The advantages that accrue to the I remarked that, at first sight, it

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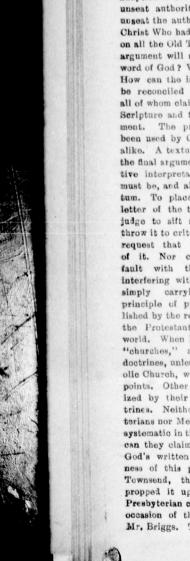
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THE CATHOLIC RECORD. SHORT PARAGRAPHS.



ers had received from 17 to 20 per cent. the past year. The banks, he said, never h d such a good year as the past year, while the people had an unusual

A correspondent has sent us a clipp-Mr. Wilson criticizes the wisdom of ing from the semi-weekly Patriot, of one bank swallowing another. The Charlottetown, P. E. I. The thing is present case - the Sovereign Bank so coarse, valgar and suggestive was not that of one bank swallowing that we can only refer to it : for we another. It was the case of the Sovewould not insuit our readers or sully reign Bank being served up as a roast our columns by republishing it. To do o several other banks who took a so would be to give it undue prominence. piece according to each one's taste It pretends to be an explanation of the and power of digestion. We have our origin of leap year, and the unwritten views about the evanescent way our custom of ladies proposing matrimony, banks start, pass across the stage and instead of gentlemen as in the other vanish. Their life is too ephemeral to years. In order to account for the warrant public confidence or contricustom, the writer, utterly heedless of bute to the improvement and stability Irish feeling, re-hashes an unheard of of the country or its commerce. It is legend about St. Patrick and St. Bridnot want of opinion which makes us get. As a joke it is an utter failure hesitate saying much upon the subwhatever success it may have as an inject. One phase commends itself to sult. The fact is that it was only the us, that the other banks can absorb a other day we read the same thing in new bank and that the business of the the semi-editorial of the Toronto Mail country goes on without a ruffle. We and Empire. If our memory is at all reliable, the language of both is identithink also that such subjects are not cal. They are from the same penministerial comment. It would be omitting the black letter heading so much better if Mr. Wilson were to undeservedly prominent in the Charlottetown paper. One is never sur prised at the Toronto Daily cutting points. Other churches are character is lax and earthly we cannot see that the Irish; it is their polities, their ized by their want of system of doc. he can be distinguished, so far as domestic policy and their history. trines. Neither Anglicans nor Presby- moral responsibility goes, in his corpor-Perhaps our correspondent may be terians nor Methodists can claim to be ate capacity from his individual capaable to explain why the Patriot emsystematic in their teaching. Still less city. Wherever he goes, whatsoever ploys the same scribbler or folcan they claim the same foundation- he does, he is an individual - and his lows the same line. No Patriot should God's written word. Now the weak. responsibility comes home to him as do it. Ordinary courtesy forbids inness of this plea was evident to Dr. such. He may hide behind a law, but sult. Respectable journalism loathes suggestive vulgarity. Newspapers owe Townsend, the next speaker, who he cannot secret himself from moral propped it up by a resolution of the responsibility. The law does not it to themselves and the community to Presbyterian church of America on the shelter him from the fulfilment of serve refined reading, not contemptoccasion of the expulsion of the Rev. justice. What the responsibility may ible, coarse facetionsness to their sub-Mr. Briggs. This resolution was to the be we do not discuss. Oar point is scribers.

- 1. South & B. wheatstern

defender the Bible Father.

THE CHARLOTTEROWN PATRIOT.

AT A MISSIONARY meeting lately held in Toronto Rev. Isaac Hess, a returned missionary from South China, stated that nothing paves the way for Christianity among the Chinese as much as a Western education. Mr. Hess should remember that there are points of view which would lead him to a different conclusion. If the "Western educa tion " consisted in a large measure of reading the New York and Chicago Sunday papers a Chinaman's condition would not be improved. There is a world of work for missionaries where the " Western education " prevails.

WHERE SOCIALISM HAS FAILED.

Socialism has been tried at Brest in "rance and has proved a costly failure. For three years that city of 70,000 inhabitants, has been under the con-trol of the Socialists. They municipalized everything-from the serving of milk for the babies to the running of the theatres. All public affairs were conducted extravagantly. At the arsenal 10,000 men were employed to do the work of 1,000. While in 1904 only 5,000 persons received poor relief, in 1906 nearly 23,600 persons one-third of the population - were supported by public charity. The municipal theatre expended \$8,000 a year more than its receipts. Milk was old in the poor parts of the town for 3 cents a litre that cost the munici pality 7 cents. In three years the bailding trade fell off 90 per cent., and the local customs decreased 60 per cent. Three fourths of a surplus of \$90,000 in the city's treasury when the Socialists came into power, have disappeared and no one can tell what beame of the money. At the last election the Socialists

gave up control of the city and the new administration will have a job to rescue it from bankruptcy. Consider-able time must elapse before the town to pass that that man's face becomes a can expect to be once more prosperous. But it will be longer before it forgets bring a shudder to the bar-tender. To its experience with Socialism.

FEBRUARY 1, 1908.

the matter, we shall see that this is n t so very surprising at all, in the circum-stances that prevail at pres nt. For it is not the whole community, but only so much of it as interests and exerts itself in public lie, that can be ex-pected to have its characteristics imought not be one whit more objection. pressed on the policy of its representa ives. Even though the vast majority of a community are just an conscientisurely be just as free to speak and ac ous, still if they stand apart, and allow political influence of all kinds to get into the hands of a minority that are into the hands of a minority that are no just and unscruppions, the repres-entatives of that community will, almost of necessity, be corrupt. If 80 per cent. of a nation are practising Chris-tiane, and if at the same time they are is because the people generally have greater confidence in his judgment and sincerity. Some people may think that content to leave politics altogether to the 20 per cent. who are agnostics, naturally the government of that nation confidence misplaced ; if they do, they are perfectly justified in trying to destroy it. But while it exists, they will not be Christian but infidel. This cannot complain of the people for being influenced by it, nor of the priest for is only what we should expect a priori, and it is confirmed to some extent by our experience of what happens in our own country, and even much more by that it is not misplaced. A priest, it is true, may be guilty of what we learn of other lands. undue infinence; perhaps from the posi-tion he holds he is more exposed to in than most others. That, however, is a

These considerations are practical for priests, perhaps more than for any other class of the community. As guardians of morality they are bound instruct their flocks in reference to this important duty, to explain to them what is their obligation, and to point out as far as they can how that obliga-tion may be fulfilled. But more than this, by becoming ministers of the Gos-pel they do not cease to be children of the State, nor lose any of their civil rights and responsibilities. As free citizens they are bound to interest themselves in public questions, in pro-portion to their intelligence, educa-tion and social influence, and as far as can without detriment to the special duties of their state. Nor can hey conscientiously submit to any civil disabilities, no matter on what plaus-ible pretexts they may be suggested.

At present politics may be used to ce almost every interest, and the children of the world, wise in their generation, are not slow to perceive day, His Eminence Cardinal Moran, of Sydney, Australia, delivered a dis-course of historical interest on the fact and take advantage of it. Socialists and even anarchists are striv ing to affect every department of public legislation. The capitalists and the laborers, the producers, the importers penal settlement. His Eminence said: It was true that many of the convicts and the consumers are perfectly alive to the importance of cultivating politi-cal influence. Trade Unions as well as who had come to Australia were crimi-nals, but the Catholics who were first sent out came not as criminals, but as the various benevolent and charitable associations have all their active politifighting for their country, and as men cal organizations. Any interest in fine that has not its avowed supporters is not likely to get much consideration. victs it was precisely as was now recog-nized, not only by them eives, but by Any class should think well before it. Any class should think well before it consents to lose any part of its legiti-mate political influence. Things may appear to be going on very well, and certain parties may not feel called on all who studied history, that towards the close of the eighteenth century the most oppressive laws were laid upon the people of Ireland. The result of the laws no Christian people could ento interfere in the direction of public events ; but suddenly, and when they are altogether unprepared, they may find some interest attacked or some velued principle set at nought. Then perhaps it will be too late for them to take action. Had they been taking part regularly in public life they might have prevented the crisis from ever arising, or have been able to cope with it when it appeared ; but as it is their influence must count for very little. They cannot summon up effective politi cal power at a moment's notice, for the public policy is ever the result of forces that have long been active. If they can make any show of fight at all, it will be at a tremendous disadvantto aid them, and they said that nothage; unpractised themselves they shall ing would induce them to guit Austra-have to contend with seasoned veter lia but the fear of being deprived of ans : they will have to introduce new the help of their Catholic missionaries. ideas into politics, and to challenge much that from having been long accepted without question will have passed into first principles.

It is a curious phenomenon, and one too that is deeply significant of the spirit that is abroad in modern politics, that they could not endure was being deprived of the consolations of their while every other principle and ideal can be advocated with a protest from anybody, the mere mention of the in refusing permission to any Catholic word religion is met with a howl of angry protest, as if that alone had no right to look for consideration in the social organization. Medical men and others interested in the matters of pub- out Australia, but his petition was renear

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THE CATHOLIC RECORD.

ligion should recognize it as their duty ion was aroused, and Father Harold was sent out to Australia in the year 1800. The next to come was Father Dixon. He was described as one of the mildest to attribute the objections, we fre-quently hear raised, against clorical influence. Clerical influence as such of men, and one who they said would ot move a step to injure his fellowbeing, but on account of his brother being a leader in the robellion in Wex ford it was supposed that Father Dixon able than any other. Toe priest ought as the doctor or the lawyer. In in could not be otherwise than cognizant of the rebellion, and he was transported to Australia. Father Dixon, however, every member of the community is try ing to do, and what everyone is bound t, try to do to a certain extent. He received from the Holy See his conse-cration as the first Prefect Apostolic may, indeed, be able to do this more of Australia. effectively than others, but if he is, i TWO HUNDRED AND SEVENTY - FIVE

o safeguard them. It is to this same spirit that we ar

fluencing others he is only doing

availing of it, as long as he is convinced

matter between each priest and the public, and if a priest is detected using undue influence, he should be dealt

with just as anybody else would be if convicted of a similar offence. But clerics should never be deterred from

taking their legitimate place in public

life by any bogus alarms about clerical

dictation or undue interference, that are so assiduously circulated by certain

advantage to have clerical influence diminished or destroyed. J. KELLEHER.

THE CONVICT-PRIESTS OF BOTANY

BAY.

VICTIMS OF OPPRESSION AND PION-

DINAL MORAN.

heroes.

EERS OF THE FAITH IN MUSTRALIA -INTERESTING DISCOURSE BY CAR

Speaking at Botany on a recent Sun-

early patriot priests of Bitany Bay

who were ready to lay down their lives for the religion which they professed.

When he spoke of them coming as con-

They came as true martyrs for

politicians who would find it to

LASHES.

The next priest was the Rev. Fathe Peter O Neill, and he (the Cardinal) hoped that his name would ever be remembered in the Australian Church. He was first a martyr in Ireland and later a martyr in Australia. It was supposed that he was aware of the mysteries of the reballion in the dis trict, and it happened that some deserters from the yeomanry who joined the revolutionists were in reality spies, and one of them was discovered bringing information to the magistrate, and he was murdered and his body thrown into the river. Another of the pretended deserters gave evidence that Father O Neill had presided at the meeting at which the death of the spy was decided upon, and further, that h had received in confession the secrets of all those connected with it. Father O'Neill was sentenced to receive three hundred lashes to force him to betray any secrets confided to him having an connection with the murder. He de clared that he knew nothing of the mat ter, nor was he at the meeting; but he received, nevertheless, two hundred hundred and seventy-five lashes, when the officer in command, knowing that the death of the priest would be laid at his door, ordered the flogging to cease. The priest was removed to the prison, and The when he returned to consciousness he found the officer standing by with pen and paper with a request to give any in formation asked of him, otherwise the flogging would be renewed. The priest repeated that he knew nothing of the matter. Then the scaffold was pointed out to him, and he was told would be hanged next day. It was, however, found out soon after that the pre-tended soldier was guilty of certain crimes, and he was hanged by his of-

ficers in Cork. Even this did not secure the immediate release of Father O'Neil. He was sent out to Norfolk Island, but after Lord Cornwallis, learning that it was a plot against the priest, ordered his release. Fathor O Neil, howover, was so struck with the misery Fathor O Nail and desolation of the convicts that he volunteered his service in order that he might minister the consolations of religion to them. These were the three names which

were recalled by the name of Botany. He was proud of their heroism in the dure, and hence it was that men were sent into exile as true martyrs in the r love of their country and their religior. The earliest Catholic documen the cause of nationality and religion. The e was one suggestion he wished to make. It was precisely that their presbytery would be a monument to the memory of these devoted men. It was time that knew of in connection with Australia was a memorial presented in the year 1792. The number of Catholics signing that document was five. There were they should erect some monument to only five Catholic emancipists in Aus-tralia at the time. It was like the musthem, and perhaps an altar to SS. Peter and Paul might be erected in the Cath tard seed which had grown into a stateedral to preserve and perpetuate the ly tree, because it was by hundreds of thousands the Catholics were counted memory of those heroic confessors of the faith. And at the same time their to-day. The five Catholic emancipists presbytery would mark the site, Botany, where they first landed. LEFT THE BLESSED SACRAMENT. Though (continued His Eminence) complained that they had no religious

there were only three convict priests sent from Ireland, he would also inclue the name of the Rev. Jeremiah O Flynn amongst the heroic band. He landed in Subsequent to that date a number of amongst the heroic band. New South Wales in 1817, at his own wish, and continued for some months to administer the consolations of re-1798 were sent to Australia. They said that they were willing to bear the hardships which necessarily accompanligion to the poor convicts. However the government told him that no Pop ied their servitude, but the one thing ish missionaries were wanted in Australia, and as soon as it got hold of Father O'Flynn he was put in prison. religion. The Government persisted When the next sailing ship was ready he was sent back, not as a prisoner, but come at his own expense to devote his life as an outcast worse even than the convicts themselves. This poor man consecrated the Blessed to the poor convicts scattered through-

t and left it. wit volunteered 1char

"What special evidence of progres siveness has Belgium shown to warrant the statement that it is the most progressive country in the world ?' Com pare it with England ; compare it with Germany ; compare it with the United Perhaps the writer of it sup States. posed that nobody would read that colish lie save those who believe whatever they read and dare not exercise freedom of judgment." In compliance with his wishes we

will compare Belgium with the first country he mentions-England. The London Daily Telegraph (Aug

ust 2, 1878) thus describes the con dition of things in Belgium : "Civil liberty in Belgium exists in al-

most republican profusion. Even the fact that the ultramontane (Catholic) priesthood garrison the land does no revent the Belgians from onjoying the utmost freedom in respect of religion. Commerce flourishes, and manufactur-ing industry advances at so rapid a pace that even we in Britain are every too, were we to seek at adequate length of the agricultural prosperity of the country. it is not an exaggera-tion to say that it is simply a huge garden: that every available spot of earth is under tillage of the finest brought high husbandry in his happy country. From the tone of this it will be

seen that the London Daily Telegraph is a Protestant authority, and there-life; where all sense of propriety and self respect must be lost." (Journal of is a Protestant authority, and there-fore weighty in the eyes of the learned Statistical Society, London, vol, vi Sandasky editor. It must be kept in mind that Belgium is one of smaller European States, and is the most densely peopled, the population being about 485 to the square mile. We will now introduce another wit-

ness. Mr. Rae, writing in the Con-temporary Review (1880, p ge 3.29) says : "Belgiam has adopted from the first the most modern of modern constitutions, embodying every popular liberty in its complete length and breadth. Freedom of conscience, breadth. Freedom of coascience, religious equality, freedom of the press, ting, of association, of education. parliamentary government, ministerial asibility, universal suffrage, in resp ity of per on and h use, equality before the law, judicial appointments, before the law, permanence of publicity of legal courts, trial by jury, have all been, not only legalized, but protected in Belgium, without any of the eva: ions which make similar legislation in some countries virtually a dead letter. We will now quote some authorities on the conditions among the people of England.

Charles Edwards Lester, a wellknown Protestant American traveller, wrote a book entitled "The Glory and Shame of England." In Volume I, page 141, he says :

It has been well said by an Englishman himself, that ' to talk of Eng I sh happiness is like talking of Spartan freedom-the Helots are overlooked. Just in proportion as the higher classes advance in wealth, power and influence are the poor depressed. What is gained by the few is lost by the many. If the land holder grows rich, his pockets are filled by the odious and un just tax upon the necessaries of life If the manufacturer amasses a colossal fortune, it is because his dependent oper atives do not receive a fair compensa-

tion for their labor. If the bishop rolls in wealth his luxuries are the price of the hunger and nakedness of thousands of his diocese. If a lord lieatenant of Ireland throws up his his ommission after a month's administra-ton, and retires to a chateau on the year, this sum is wrung from the starv-ing peasantry of that misgoverned land."

In the same volume, page 161, Mr. Lester continues :

"The ignorance, vice, disease, de-formity, and wretchedness of the Engish operatives as a body almost exceeds belief. I am persuaded the physical

Mr. Chamberlain, M. P., wrote in ARRESTED A 2 YEAR OLD BOY. 188:

Never before in our history were wealth and evidences of wealth more abundant ; never before was luxurious living so general and so wanton in its display, and never before was the misery of the poor more intense, nor the condition of their daily life more hopeless or more degraded." And then he goes on to say that England has a

" million paupers and millions more are on the verge of it " (F ringhtly Re view, Dec. 1883). The Statistical Society of London ap-

pointed a committee to investigate the social condition of the poor. This com-

mittee reported in part as follows : "Your committee have thus given a picture in detail of human wretchedness, filth and bru al degradation, the chief features of which are a disgrace to a civilized country, and which your committee have reason to fear, from letters which have appeared in the public journals, is but a type of the miserable conditions of the masses of now and then pressed by the shadow miserable conditions of the masses of beigian rivalry. Time would fail us, mall, ill-ventilated rooms of the manulacturing towns or in many of cottages of the agricu tural peasantry. In these wretched dwellings all ages and all sexes — lathers and da ghters, mothers and sons, grown up brothers and sisters, stranger adult wales and Sort; that every economist from Mc-and sisters, stranger adult wales and Culloch down to Mill, has lavished the females, and swarms of calldren -- the highest praises on the Belgian farmer, sick, the dying, and the dead, all and on the condition to which he has herded together with proximity and mutual pressure which brutes would resist; where it is physically impossible to preserve the ordinary decensies of

p ge 17.) We will clos , this long list of eviden

ces of the superior progress o' England over Belgium with an item of information given by Mr. Lester, which will be of practical interest to the American He says as tollows, on page reader. 289 of his book :

" I am half tempted to give what lays at my hand, the statistics of Pauper Exportation to the United States by the British Government. Of her exportation of criminals, secretly and clandestinely, to our shores, I need hardly speak. In multitudes of cases condemned men, indicted persons, or people who had become obnoxious or dangerous, whom the colonial authorities would not receive, have been shipped to this country-supplying us with murderers, burglars and thieves; while of the paper class the number has amounted to tens of thousands. We all know that this went so far that

and England, will devote some of and ingrand, will device some of his time to a studious reading of the Rev. district in Canada or South America district in Canada or South America Alfred Young's "Catholic and Pro-testant Countries compared in Civiliz.tion, Popular Happiness, General In-telligence and Morality," it will greatly assist him in his progress towards correct information. Another book that will help to open

his mind to sound knowledge, is Spalding's " Miscellania," volume second. By the time he has absorbed what he wil " Miscellania," volume second. find in these books he will be competent to deal with the question of the comparative civilization and progress nations and peoples .- N. Y. Freem n's Journal.

OF LOYALTY.

FACTS SHOWING HOW THE SECULAR PRESS MISREPRESENTS CONDITIONS WITHIN THE CHURCH.

A rebellion of the princes of the

years old, was arrested on a warrant and charged with trespassing. A neighbor swore that George tore up his lawn and flower beds. But the Court declined to hear the case. The little son of Mrs. John Cline of Aylmer, Ont., was only a year older than baby Shaffer when his mother noticed that he suffered with severa attacks of Billousness. She tried everything she could think of, but the boy grew steadily worse. "I canno" praise Fruit-a-tives too highly." writes Mrs. Cline, "I have tried at many different kinds of medicine for my son. He has had billous attacks ever since he was three years old, and since he began to take "Fruit-atives" he has been so well." "Fruit-atives" are the ideal medicine for children, as well as grown tolk. They ard pleasant to take and mild in actionbeing made of fruit juices and tonics.

Pittsburg, Pa.-George Shaffer, 2

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50c a box. At all dealers,

they gathered round the Holy Father in the Hall of the Beatifications and made their "obedience"-twenty seven of them altogether professing absolute fealty, even to the shedding of their blood, to the head of the Church And what a marvellous symbol has amounted to tens of thousands. We all know that this went so far that our general and State governments had to resort to laws of self-protection when the most earnest and repeated protests and exp stulations had failed." If the Sandusky editor, who chal-lenged a comparison between Belgian and England, will device some of his and creates it a diocese, here he takes missionary Bishop into the heart of China, he takes a humble friar from his cell and raises him to an archiepis copal throne, he chooses another makes of him an ambassador to a royal court .- Rone.

The Worldly Catholic.

The working outlotte. The Cathelie who is a critic of author-ity is a worldly Oxtholie. He may call himself what he pleases, but he has not the child like simplicity and docility that characterizes the man of lively BISHOP'S MAGNIFICENT DISPLAY OF LUYALTY. Ath. The true Catholic is in line with his superiors in all that concerns morality and religion. However the world may rage he trusts his watchman on the towers and their words are at once his strength and guide. But the worldly Catholic listens to the voice Church is now said to be brewing in the Eternal City," says the Phila. delphia Ledger; "there is a conflict tures authority. In the vain attempt between Cardinal Kopp and Cardinal Fischer about the application of the Encyclical Pascendi," says the Kolin-the the proper conceived ideas for the the proper conceived ideas for the the proper conceived ideas for th ische Zeitung, echoed by all the lib ische Zeitung, echoed by all the lib eral papers of Italy: "the Pope is dia-the non Catholics. Herein he blunders, the purpose of gaining the approval of pleased with the English Bishops for It were a poor compliment to the non-their want of energy in denouncing Catholic to imagine, for a moment, Modernism," says the Corrisro della that his praise can be secured by & Sera; "there is a deep crisis in Cath olicism," say a whole host of publica spect a strong hater, but not the man who, neither a good Catholic nor a good Protestant, conceals his faith at the behest of the good of getting on. He despises him, and when he has served his purpose he flings him aside, and washes his hands. Submission to the divine anthority of the Church is the touchstone of Catholicity.-True no Voice.

their views do not prevail, no persons have done much to affect the have been unsuccessful in their efforts, it has never been said that they were within their right in proclaiming and urging their opinions. Religion alone is tabooed. Its demands are not only opposed, but denounced as if it were an insult to mention them. It would seem to be almost a first principle in some minds that religion alone of all ideals that actuate men's lives should be excluded from influencing public policies.

The socialist can go to any extreme he wishes in defence and support of his supposed to have consider at the ideals-ideals that are believed by the bellion in 1798, through exten vast majority of the country to be impractical and often positively vicious ; but the practical believer in Christianity cannot raise his voice in favor of the ideals of a system that has been handed down to him through so many centuries, and that has left its impre on every phase of the country's life, but he is supposed to be touching on which the nation topics with such has no concern.

It is said that, by persistently repeating any statement, we ultimately con-vince ourselves and others that it is true. A certain class of politicians have kept so long proclaiming that religion has no place in politics that em to have convinced them selves that such is really the case ; moreover, their attitude has had a con siderable effect on those who are least likely to agree with them. We cannot

fail being struck by the half apologetic tone with which religious ideals are championed in the political arena. There surely is no valid reason why should be the case. Religious ideas have just as much right as any others to make themselves felt in the public life of the nation. All who have the interests of religion at heart should feel called on to defend its ideals, but especially ministers of re-

the same way received no answer to their one denies them the right to raise their applications. At a later time the G voices in favor of any scheme of ernor of the colony expressly avor hygienic reformation. Tender-hearted that no Popish missionary would applications. At a later time the Gov-ernor of the colony expressly avowed allowed to land in Australia, and when laws in reference to the treatment of irrational animals; and even when they was allowed for a time to offer up the Holy Sacrifice of the Mass, the Catho-lics were spoken of as a "tolerated sect," and it was considered a great act of kindness and consideration that this convict priest was allowed for a time to give the consolations of relig ion to his co-religionists.

priest to co

Father

men connected with the movement of

me to Australia.

Walsh, of London, offered

The Rev.

SENT OUT AS CONVICTS.

The poor Catholics gradually in creased in numbers, but had no conso-lations of religion within their reach

Providence, however, came to their re lief. Some Catholic priests who were bellion in 1798, through extending some consideration to those who wer engaged in it, were sent out as ccn victs to Australia. These priests to the number of three, came and brough the blessings of religion to their brother convicts. In the whole history of the Church they would find bat an other instance of Providence inter vening on behalf of poor convicts. It was in the second century that a great

number of Christians were sent by the pagan Emperor to the borders of the Black Sea. Their remonstrance was that they had no consolations of ligion within their reach. The Emperor would not allow them any such consolation, but it happened that the persecution broke out in Rome, and Clement and his priests were Pope sent in exile to the border of the Black Sea, and as convicts they devoted them selves to the bringing of religious con

solation to their fellow convicts. So it was that the three priests sent out by the British Government for some years privately and secretly consoled their follow-convicts. The first of these priests was Father Harold. During the rebellion of 1798 the authoritim said that Father Harold must have been cognizant of it, especially as some of these engaged in it attended Divine challenges a comparison thus : worship in his parish. Hence suspic-

pyx, in the house of Mr. Davis, but when he was thrown into prison he could not return to consume the sacred particles, and for some years the poor sonvicts came in numbers to pass an hour in adoration before the Blessed Day after day this scene Sacrament. was repeated. They found a small band of five men arranging every day to meet and say the rosary, and on Sun days whole batches of convicts as sembled there to recite the rosary. Such was the first outward profession of faith and divine worship in Australia on the part of its Catholic clizzens. He was happy to say that one of the members of the Davis family, who had labored long in one of the religious communities, had preserved the silken case in which the sacred pyx had been enclosed, and this devoted nun had consigned the same to him, which he re garded as a priceless treasure. Such were religious associations of which any country might well be proud, and as long as Australia retained her Christian name its Catholic citizens should cherish the name of Botany for its re ligious associations and the names of those heroes and champions of their country and for their religion.

REPLY TO A SANDUSKY EDITOR.

Some one in Sandusky, Ohio, sends as a newspaper clipping containing a criticism of an article in the Freeman's ournal in which Belgium was said to the most progressive country in the world. The Sandusky paper takes exeption to this statement and thinks it rather amusing." Progress when affirmed of social con-

ditions means advancement to, or towards a higher or better state, an ditions advancement that responds to the moral, intellectual and material needs of our nature, and that results in the omfort and contentment of the people. That nation, or Government institutions bring about these results is the most progressive, when the term refers to social states and movements. The imprudent Sandusky write

niseries of the English operatives are greater by far than the West Indian slaves suffered before their emancipation. They are too ignorant to under stand their r ghts and too weak to assert them.'

Mr. Lester makes the following quotation from Rev. Sidney Smith of the Engli h Church :

There is no doubt more acute affering among the mass of the people England than there is in any other ngdom in the world ; * * * There e thousands houseless, breadless, iendless, without shelter, raiment or worldl; millions uneducated y half-fed, driven to crime, and very species of vice which ignorance ad destitution bring in their train." Mr. Lester con inues :

. The great crime of England lies in sustaining a system which oppresses, starves, and brutalizes the masses of her subjects. The Government of England makes poor men poorer, and the rich men richer."

The Westminster Reveiw, quoted by Mr. Lester. says :

"No thinking man, much less one who has the slightest idea of the sources of wealth and prosperity of a people, need be told what must necessarily be the result of such a system, especially apon a people like the English, whose aboring classes have reached a point degradation unequalled in any civili-

ed nation an earth. The system referred to in the above s the land system by which the land of the country is in the hands of the few. "The Bitter Cry of Oatcast London is the title of a pamphlet from which ve quote :

Whilst we have been building our churches and solacing ourselves with ur religion, and dreaming that the Millenium was coming, the poor have been growing poorer, the wretched been growing poorer, the wretched more miserable, and the immoral more corrupt; the galf has been daily widen ng which separates the lowest classes of the community from our churcher and chapels, and from all decency and civilization. * * * This terrible and civilization. This terrible flood of sin and misery is gaining upon us, it is rising every day."

tions, including a few unguarded Catholic ones. One might continue, but it is hardly necessary. There is nothing

too fantastic or absurd for print these days when the Catholic Church is concerned. Only too much cause for sor row exists in the Church to day, but it is not to be found in any of the items

shove mentioned. There is no "crisis." The publication of the en-cyclicat has been followed by such a magnificent demonstration of loyalty from the Bickness of the whole world from the Bishops of the whole world, without one dissentient voice, that it may well be considered unique in the his-tory of the Church. Nor is this all. Since the Pope has spoken a number of

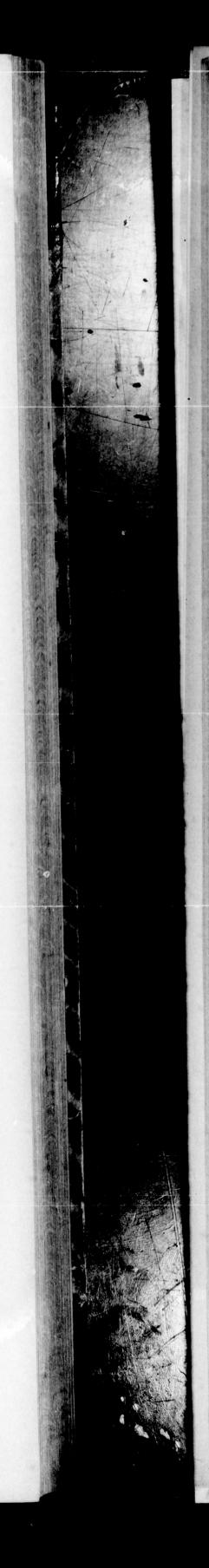
notoriously Modernist publications have disappeared; the air has been cleared in such a way that many who were already far gone in Modernism have retraced their steps; the seminaries have been largely (though not yet completely) purified of Modernist professors : the movement has been deprived of that glamor of psuedo-science which made it so fascinating and so dangerous for many. There was quite a conflict last week

between the two German Cardinals, but was not concerned with Modernism. It was a question of honor and preced ence, for Cardinal Kopp was anxious that Cardinal Fischer should preside over the meeting of the Bishops, while Cardinal Fischer war just as anxious that the distinction should belong to Cardinal Kopp. If you believed the newspapers, the conflict arose from the fact that Cardinal Kopp continues to devoted admirer of the policy of Leo XIII., while Cardinal Fischer is supposed to be enthusiastic about the policy of Pius X., or is it Anyway, it is nonsense, cy " of Pius X. towards rice versa ? or the " policy Modernism is simply the policy of pro. claiming the truth and condemning error, which was constantly acted upon by Leo XIII.

You did not see much sign of "a rebellion among the princes o' the "hurch'

Jesus entered heaven, bearing the marks of His glorious wounds; and to enter there ourselves, we must be able to show wounds like His; in these consist that family likeness which will cause us to be recognized by God and His angels.





THE CATHOLIC RECORD.

FIVE-MINUTE SERMON. Fourth Sunday after Epiphany

THE FOLLOWING OF CHRIST. And when H + entered into the boat lples followed Him." (Matt. viii , 23) at Hi

Whoseever imitates the virtues of Jesns may be said to follow Him. He lived on earth for thirty-three years to show us by word and example the way to Heaven. He is our Model. We cannot be saved unless we become His living images by showing forth in our lives the sarctity of which He is the pattern. Now, let us see how the greatest of virtues, charity was prac-tised by Him Every thought, word the distribution of the Every throught, word and action of His was a new manifest ation of this virtue. Whether amongst the Apostles or in the company of strangers, or even when insulted by the Pharisees, charity governed His every action. He chose faulty men to be His apostles in order that He might not be sithout an opportunity for exercising this virtue. When they for exercising this virtue. In the unit misunderstood Him, He mildly adapted Himself to their weak comprehension. In the garden with what charity did He not hear their drowsiness! When He not bear their drowsiness! When Toomas doubted concerning His resurrection, what care did He not take to strengthen his wavering faith! How sekly did He not answer the proud

meetly did He not answer the proud Pharisees! And oh! what compassion had He not for the miseries of men! Of these who followed Him to the desert He said: "I have compassion on the multitude because they continue with Me now three days and have not what to cat." what to eat.

Never did He refuse to heal those who sought in Him a physician. He declared that He had come to save those who were sinners. When He passed through cities it was only that He might seatter gifts and graces, con-sole the affleted, cure the sick and marden the mility pardon the gailty In that loving Heart no hatred or

in that toying Heat as more as revenge ever dwelt. His last words on the cross were: "Pardon them, they know not what they do." What a noble example for our imitation! Listen to the words of St. Paul: 4' Now, we that are stronger ought to bear the infimities of the weak, and mot to please ourselves; for Jesus Christ did not please Himself.'' Alas! how different is our conduct! How blind we are to our own faults and ready to see those of our neighbor! If we really followed out the precept of our Lord, we should see no quarrels, no harsh jadgments, no scandals, no

unkind words or acts. ankind words or acts. Yet, practically, we show so little of Christ's spirit. Self-love, so deeply recoved in our hearts, has its baneful influence. Envy, hatred, suspicion, and readiness to take offence have their source in this false love and not in Jesus Christ. How often we hear people say: "I cannot forgive him because he wronged me. People no loager respect me. My good reputa tion-alas1-it is a thing of the past." Grant that he did offend you ; have you mever sinned against God or treated

mover stand against odd of treated your neighbor unkindly? If you wish God to pardon you, then forgive your brother. This is indeed hard to do, but it becomes casy when you east yourself at the feet of Jesus erneified, and think how lovingly He forget His grouping. Our Lord had forgave His enemies Our Lord had compassion on the miserable, whether their poverty was spiritual or intel Are you zealous ? Does the sad con-

dition of sinners never move you to comp ssion? Do you, by word and example, try to ennoble men and make them God like? Remember that you can be a messenger of peace to the

How do you employ the talents God has given you? Do you use them to apread our holy religion and to make men wiser in the things of God? Forget not that you are a steward from whom a stric account shall be demanded.

of them? Does the woeful cry of the widow and orpnan, of the sick and help vour heart?

led to its ultimate results, must neces-sarily deny the existence of every thing beyond God. All supposed posi-tive knowledge is due to the diseased condition of what she calls the "mortal mind." Of course, how an unreal mind can be diseased is not explained, or how disease which is a disorder in a now unlease which is a bisotrain a constituted organism can exist if it has no subject is also not an object of worry to the scientist. These are mere philosophical objections from dis-eased wortal minds. The mortal minds of the Christian Scientists are only unreal and meaned insample as they unreal and unsound inasmuch as they are mortal minds, but sease to be mor-tal minds, though still mortal, I pre-

tan minds, though shi horss, i pic-sume, when they are illumined by Chris-tian Science. Now, why the system has concen-trated itself in an attack on bodily dis-ease, and neglected belief in all other objective realities is one of the intricacies of Christian Science. As Father Benson says :

"Food also, according to the new gospel, must be a delusion. So is money; so are carriages and horses and trains and steamboats and clothes-for they are all manifestations of a thing which does not exist, since "God is spirit, and spirit is all."

This fact seriously involves our scientists into embarassing explana-tions. One would almost think if their usual manner of proceeding in the daily affairs of life were a criterion, that our scientists did not have the courage of their convictions. Money, for instance, seemed to have assumed unwarranted claims to reality and so impressed its claims on the mortal mind of Mrs. Eddy that she charges \$5.00 for her book and \$100 for partici pation in the sum of her new knowledge. Mrs. Eddy evidently believes in compromises, and she is prepared, martyr like, to suffer temporarily for the ulti-mate triumph of the cause. The elect are not yet strong enough to proclaim their utter disregard for these "fan-tastic ideas." They must suffer a little longer amid the enjyments of life, and as if to furnish greater occasions for this suffering, they must go to the "unreal" courts of the world and violently contest among them selves for the possession of these ham-pering "unrealities" With bodily bodily disease as the backbone of resistance to these unrealities she writes :

" Until the advancing age admits the efficacy and supremacy of mind, it is better to leave surgery and the ad justment of broken bones and disloca tions to the fingers of a surgeon, while you confine yourself chiefly to mental reconstruction and the prevention of inflammation.'

Of course, there is a kernel in this shell, as I before stated. Unfortuna-tely, though, for Christian Science, this fruit had been discovered long bethis full had been discovered long be-fore Mrs. Eddy appeared on the scene, the power of self suggestion in the treatment of subjective and objective disease. The poor, purblind and misdisease. The poor, purblind and mis-led medical profession had stumbled on this long ago, and even hazarded to employ it in their practice long before the "elect" had begun their war-fare against "anrealities." Strange to say, it was even known to all phy-sicians and even to other common-place "mortal minds" in the world. Why, it has been carried to far that mesmerism, magnetism, hypnotism and even auto-hypnotism are well known terms to-day to the "mortal mind " of the average student.

We cannot better end this article than by quoting this very sensible and apt conclusion on the subject from the pen of one who has lately reviewed the work of Father Benson :

"It might be otherwise if there was really any startling evidence that 'Christian Scientists' believed what they said. When Mrs. Eddy ascends a pillar like St. Simon Stylites or conanded. Has God blessed you with the goods the holy children for even we do not tas holy children for even we do not

A PARISH WITH A HISTORY. TS FOUNDER WAS A PRESBYTERIAN MINISTER, AND HIS SON ERECTS THE NEW PLACE OF WORSHIP.

A new and really beautiful church, completely and admirably appointed, has recently been added to the Catho-lic churches of Tennessee by the people of Winchester, writes a correspondent of the Nashville American. It calls attention to a phase of development attention to a phase of development, paralleled in many places elsewhere throughout the South, and yet infrequent enough to have the interest of un quent enough to have the interest of un-expectedness. Franklin County is one of the oldest settlements west of the Camberland Mountains, and a generous proportion of its settlers were not more the more required from Cath than one generation removed from Cath olic ancestry, but the Church was prac

tically unknown in the region until several years after the close of the Civil War. Rev. John Erwin, a minister of the

Cumberland Presbyterian Church, was impelled by the influence of a singularly impressive dream to investigate the doctrines of Catholicity and made the journey to Nashville on horseback, shortly after the war closed, to receive instructions from Bishop Miles, the first Bishop of Nashville. The gifted

minister's conversion and life of great piety and apostolic zeal in the faith was the actual beginning of Catholic practice in Franklin County.

practice in Franklin County. In some mystic way, doubtless, his self-sacrifice was vitally connected with the next step in the growth of local Catholicity, although its impetus was of a decidedly different character. A Northern financier, eminently repre-sentative of the carpetbag regime, came in the later sixties to show the people of Winchester a few "Yankee tricks" in place of the honor and fidelity to contract, which had hitherto prevailed. His eminment included the importa His equipment included the importa tion from Northern States of a score of artisans, whom he left stranded after artisans, whom he left stranded after he had squeezed the town dry. Several of these aliens, natives of France and Germany, were Catholics. After the collapse of the factory he had "pro-moted," they took up farms, which they were able to purchase cheaply, and the word went back North, to draw from time to time additional Catholic settlers. Thus were established in

settlers. Thus were established in Franklin County the great family con-nections of the Scharbers, Pickneys, Frassrands, Conttas, Nagles, Moinettes, Hawkshaws. The disintegration of the Greatli colony in Grandy County sent to Windestry several athem pathets to Winchester several others, notably the Knies family, now numbered among Winchester's most prominent and wealthy citizens.

Other names, Le Marin, Humpbrey, Wade, Bashaw, Towne, familiar to the early gatherings of Catholics, have since disappeared from the Catholic register, but are not forgotten because their bearers were energetic support ers of the infant church. Mr. Wade was section boss and brought the priest to Winchester from the junction at Decherd on a hand car, when he was able to make the mission (once in three months). Mass was sometimes cele-brated in the courthouse, then much smaller than the present spacious court-house of Franklin County. Oiten services were conducted in the tiny cottages of the Oatholics. Practically without clerical leadership, these de voted people, struggling for a foothold in a strange and somewhat unsympathetic community, set about erecting a church within a year after their arrival. They secured property at Jefferson street and Second avenue, a point even yet on the extreme edge of the town's growth. Le Marin, Bashaw and Alex All

Humphrey were expert carpenters. . the others helped to the best of th ability, and all contributed \$40 each from their meager income. A commo-dius church was the result. It served pillar like St. Simon Scylites or con-fines her diet to pulse and water, like the held end difference of the sacraments. In 1893 the Rev. John J. Graham.

out them, upborne by their supreme consciousness of the superiority of

generation, had been exposed to all the discouragements of the frontier, had earned by their constancy the right

to a resident pastorate, which chance brought them in the shape of the Paul

ist foundation at Hundred Oaks. When the Paulist Fathers were given charge of the parish, in the latter half of the

Nashville. Mother Rose, Mother Fran-ces and Mother Cecilia have, in ture, directed the destinics of the school. The large brick school building and convent, owned by the parish, is an old southern home remodeled. It has hard wood floors, solid walnut wainscot and trim cofficed hard wood ceilings, a vaulted chapel, and up to date school equipment in every detail. The prompt transformation of the children from transformation of the children from restic bashfulness to little gentlemen and ladies, bearing the marks of polite convent breeding, was displayed to the public in a series of entertainments throughout each school term, which became eminently popular events in Winchester, and now many non-Catholis parents avail themselves of the school's advantage.

dvantage. Winchester is a town of surprising energy and eagerness for betterment. Few towns of its size can possibly have sent out into broad and distinguished

careers a greater number of sons and daughters. The Sister's school was the first appreciable proof that the alien Oatholics in Winchester had made good as Catholics and Americans. And Winchester appreciated it. Many non-Catholics became cordial champions of the hopeful little parish. Several joined the Church. In seven years the mem bership had increased one hundred and twenty communicants and seventy five children in excellent preparation for first Communion. Moreover twelve negroes had become faithful and zeal-

ons Catholics. Naturally, the parish ardently desired a new church commensurate with its new estimate of itself. Plans ware drawn and ways and means discussed drawn and ways and mensity for six years. with growing intensity for six years. Only last March did Father Duffy, of the Paulists, give the signal. The Only last march did Father Dury, of the Paulists, give the signal. The response was immediate and sufficient. Wagons of every description hauled a mountain of sand and gravel to the lot adjoining the Sister's school, in the heart of the rashionable residence dis-trict of the preserve alithe town

trict of the prosperous little town. This was made into concrete blocks, colored like Sewanes andstone by the addition of hydrated lime. And the man who mastered the science of concrete making and concrete construction, who superintended each step of the new church's development, from directing his fellow parishioners in digging the foundation, to the last polish given the predella of the altar late at night on the eve of the church's dedication, the man whose devotion inspired and whose example led all the men of the parish in generous self sacrifice, was John Holmes Erwin, son of the Presby terian minister who reasoned himself into the Caurch during the war and became the pioneer Catholic of Winchester

North

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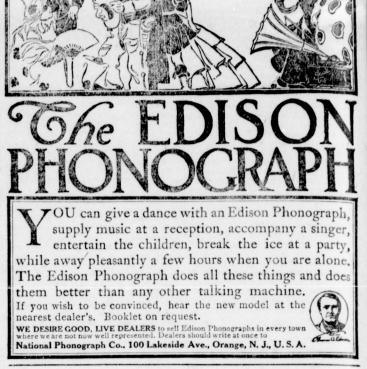
Solid

Continent

It is no wonder that this church is aloquent with human interest and is a winsome home, bespeaking the loving loyalty of all who enter it. Its stained glass windows are inscribed with the beatitndes which so many members of this parish have fulfilled. Over the altar one great window floods the sanctuary with light, transfusing the exquisite colors and noble lineaments of Plockhorst's "Good Shepherd." To Him the Church is dedicated by men To him the church is dedicated by men and women, who for so much of their lives have been entirely dependent on His shepherding. And the reading room and library in the tower, the cordial welcome at the church door, the ever urgent invitation to attend corriges in the beautiful new church services in the beautiful new church manifest the next absorbing ambition o manifest the next absorbing amolicul of the parish, to grow in membership through the promise inscribed in letters of gold on the arch of the sanctuary. "Other sheep I have, that are not of this fold, them also I must bring, a d there shall be one fold and one Shepherd.'

FAST FROM ALCOHOL OR MEAT. The suggestion made some time ago by an Irish Catholic gentleman,

MacDermot, that ab tinence from alco-hol should be substituted for abstinence

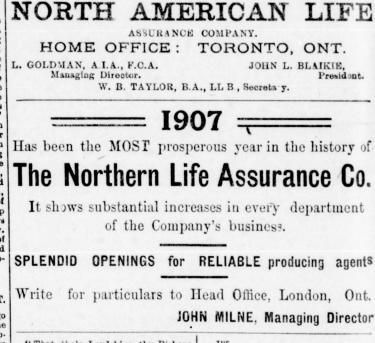


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Remember that the charity of God cannot abide in you if you refuse to help those whom you see in need. May you heed the words of St. Paul to the Ephesians: "Be ye therefore followers of God, as most dear children. and walk in love as Christ hath also loved us, and hath delivered Himself for us, an oblation and a sacrifice to God for an odor of sweetness."

CHRISTIAN SCIENCE.

NOT A SYSTEM - PHILOSOPHICALLY ONSISTENT-PRACTICALLY CON-TRADIOTS ITSELF.

Christian Science as a philosophical and ethical system was latel. renewed in the London Tablet by the Rev. R. H. Benson. The reviewer attempts to dissect the so-called system in a cool and impartial way, with the purpose of finding some kernel after he has cracked and thrown away the shell. He has in the manuar of other thinkers found very

Il, some of which seriously in much sh palatability of the kerne Science has been found to be as a philosophical system a loosely con as of assumptions, attractive to car ain inquisitive minds, because it is intricate, and consoling to others because after much rummaging to find connection of parts the system leaves rcher without the necessity of himself to any binding conthe searcher clusion and therefore in the delectable intellectual in-There is a fascination aboat puzzles. There is still greater fascination about them if the solution of them has become the fad among the so-sailed elite set, i. e., a class of people for whom commonplace mode of think ing and a grasping of too plain facts and theories is a bore. Exclusion is a Characteristic of elite society, and just such elite minds must then not think of what is too obvious and plain, ner think as does the rest of the world. Hence the followers of Mrs. Eddy occasionally are found among otherwise bright, in-

mind over matter-even we might also say, when the preachers of this relig ion go out barefooted and frockless to proclaim the good news of the kingdom to those who cannot afford \$5.00 as the price of their liberation -when we see all this-when we see even one hundredth part of the self-denial of the meanest among the Christian saints or the very faintest sign that God is working among them in a manner in which he does not work in hypnotic establishments, perhaps then we shall be able to treat them with more re spect and less laughter, and be patient enough to study their complicated books with something resembling sym-

with Mass at long intervals of time But the immigrant Catholics, who, fo pathy." "The mind for future inventors of philosophical systems is: "When you are going to strike with strength of mind and mallet of argument at worldaccepted but presumed fallacies, see that there is no loose end of the board to knock you into senselessness.'

A WORD OF WARNING

year 1900, a scant three score of men, women and children tried to accustom themselves to the obligation of Mass every Sunday. Parish organization was an unknown factor. The native fidelity of the people was the chief principle of The present deplorable conflict be tween capital and labor in modern ociety is simply the natural outcom the parish's existence. And this was beautiful. Never were Catholics more of the principles sown by the infidels o the last century against God and His Church, and which are bearing fruit to day. No wonder that now Socialism willing in attendance, more open-heart ed in instruction, more punctual in ful-filling every admonition of their pas is the coming evil to be faced. Banish God from the world, Jesus Christ from tors. society, preach the non existence of Heaven or hell, teach mankind that all ends with the tomb, that man has Aside from a mission or two, the Paulists did little more than meet the spon taneous demands of the people, during no higher end than beasts wallowing in the mud, and how can you expect to curb the mad avarice of wealth, or hope the first two years. Then they brough a Sister's school to Wincester. Con idering the number of the Catholic people of the place, and their very modest economic standing, it is nothing to find resignation among the poor and afflicted? Let all concerned take end in time. Let those rulers of civil society short of heroic that they have sup-ported this school and made it a success. Uadeniably, the continuation of the who are thoughtlessiy co operating in the nefarious work of raising up a godless generation of human being^e, pause a moment to think of what they are doing. Let them hearken to what they school has been dependent on the sup port of the people. It was equally heroic for the Sisters to entrust them are found among otherwise bright, in-telligent people. Mrs. Eddy's system, as Father Ben son says, if it be seriously taken and the whirl-wind."-T. D.

extremity of the town and began the construction of a new church. The encouragement of such leadership aroused the finest enthusiasm of the people. lutions were passed : " That this meeting having consid-Young men, grown since the first church was built, labored side by side with

ered the suggestion of The MacDermot with regard to the substitution of alcohol for meat in the Church's Law of Abstinence, and, while approving of their grav-haired fathers in rearing the walls, roofing, finishing, painting, and their women folks displayed prodigious ingenuity in decorating the interior. The MacDermot's object, is of opinion that the Holy See should be petitioned to allow that on abstinence days other With great solemnity, the Right Reverend Joseph Rademacher, Bishop than Fridays it may be optional to sub-stitute abstinence from alcohol, for abof Nashville, dedicated the new church in September of that year. stinence from meat." For seven years longer, however Winchester remained a mission station

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CHATS WITH YOUNG MEN. Do Not Decide Important Questions

I have often heard people in mature life say, "I i I had only kept on as I had begun, if I had only persisted in carrying out my ambition, I might have amounted to something and been infinitely happier." Multitudes of people have led miser-

Minitudes of people have led miser-able lives of regref, with thwarted ambitions constantly torturing them, simply because, in a moment of weak-ness and discouragement, they turned back.

know a number of talented young men who went abroad to study music or art, and who returned home when

or art, and who returned home when they were discouraged and homesick, only to regret it ever since. I have seen medical students with great enthusiasm, who became so dis-heartened by the drudgery in anatomy and chemistry and the revolting sights in the dissecting room, that they left college with disgust and went home only to despise themselves ever alter for not having the pluck to go far enough to know whether they were really fitted for a physician's career or

not. Young men often go to law school with the idea of becoming great lawyers, but, in trying to wade through Blackstone and Kent, they get com-pletely discouraged and drop their studies, feeling that they are not cut out for lawyers. out for lawyers.

Boys who have never been away from home before sometimes go to college and decide, during a fit of acute homesickness, to throw up the whole thing and return home. They usually feel humiliated ever after for their

feel humiliated ever after for their cowardice and weakness. How many boys have gone back to their country homes from the city be cause of homesickness or discourage-ment, when, if they had held out a little longer till things brightened up. ole careers would have been changed 1

on and sacrifice so much.'

antal condition

or mental pain.

best judgment, your soundest, clearest vision, your best sense. You cannot

to insure his How many young writers and artists, , alas for his and young people learning trades, have given up in a moment of dis conragement and gone into vocations or his family, against which their whole natures reit has been belled, and did not change later be cause they were afraid of being langhed at, or were not sure enough of them

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think deeply and broadly. They do not go far enough into subjects to get comprehensive view of them. Their thinking is so superficial that their main line are shallow

their whole lives are shallow. It does not matter how good a brain one has, before it can accomplish any thing worth while, it must be trained until concentration becomes an auto-matic habit. One of the great advantages of a college course is the training of the mind to think logically

HOW THEY MADE A MAN OF

By Rev. George Bampfield. CHAPTER III.

FREEDOM.

"I say, Spider, come along-let's go for a walk." It was our friend Johnny who spike. He had been a week or two at school, and the first agonies had passed away and the first agonies had passed away He no longer pushed his food from him at meals, nor bedewed his pillow with rushing torrents of tears, nor stood sulking in a corner of the play ground. He began to mix—a little timidly perhaps — in the games, hang-ing on the outskirts and watching for

sly kicks at the football if ever it got away from the rush of the boys. School was beginning already to try and make a man of him. It was teach ing him that his own home was not the whole world, nor he himself the only being in it; and that instead of narrow-

ing all his thoughts upon his little self, he had better fling them abroad upon others and live as part of a body. Indeed he found he had to live as part of a body whether he liked it or not. It was very odd, but nobody attended to his whims; at home they always did. When others went to school, he must go; what others learned, that he; what others eat, he

also; the same rules, the same order, the same restraints pressed upon him as upon others, and a quiet force of law and order forbade him to do exacty as he pleased. This was the sore point with Johnny.

"Why can't they let a fellow do as he likes? At Bermondsey I always did; this horrid old place i n't like Ber mondsey." The wildest freedom ! Not to be checked ! not to be controlselves, or did not have sufficient con-fidence that they could hold out and led ! not to have a law here and a law me! if my there; a bound here and a bound here this mome there; but to do as he liked, where he Muttleburys." If there is any time a person needs nerve, grit, and stamina, it is when tempted to turn back, when the coward voice within says, "Don't you liked, and at what hour he liked- this was his happiness ; better than learn see how foolish it is for you to try to do this thing? You have not the means nor the strength. How foolish to sacrifice ing : better than comfort : better than money; better even than good food Wild freedom ! Rags and dirt, bare Wild feet and hard living, were all bearable

ears of comfort and pleasure at home with that. And it was in this thirst for freedom among the people who love you for the sake of doing what you have under-taken ! It is better to turn back and that Johnny said "I say, Spider, let's go for a walk." acknowledge your mistake than to go

go for a walk." Spider was not the real name of Master Cornelins Wrangle. At home they would have been snocked to hear it. He had grown quickly; and a long lean body, with long lean arms not yet quite in proportion, ending in very long and very lean fingers, which were always restless, wandering hither and thither as if to lay hold of something, had given his school fellows Whatever you do, or how heavy the burden, do not lay it down at such a time. No matter how dark th- way, or how heavy the heart, wait until the "blue" depression or the discourage ment has passed before taking any de cided step. An important decision requires your something, had given his school fellows an idea that he was like a spider. He was not perhaps the friend Father McReady would have chosen for Johnny. He was not a bad boy, and afford to make a turning point in your life when the world looks dark and everything looks distorted to you. yet always in trouble. If anything went wrong in school--not wicked, but mischievous and troublesome, ungener-The turning point in your career, the great decision should be made when you are at the top of your physical and ous and little-Cornelius Wrangle name infallibly appeared among the Never take any important step in culprits : he was not-good, rather than life, or make a serious decision, when you are "blue," or depressed, because bad ; not horribly idle, yet talking and laughing at his class half the day ; not your mood will warp your jadgment. When one is suffering wild great mental depression or discouragement he is likely to take almost any step exactly a liar, yet never answering a question straight; not passionate, yet odd in his temper; he was a puzzle: he seemed without good points so that which will afford temporary relief, re-gardless of the greater ultimate good. there was nothing to lay hold of and

work upon. Men are sometimes tempted into However, Master Corney had lately tasted of punishment, and he made a wise answer to Johnny's invitation; bankruptcy while suffering under some great temporary discouragement, when

THE CATHOLIG RECORD

laggage, the engine ; never was human drone-bee so happy, as he wandered

ont of the train. "Why ! little Popwich !" said the

gentleman, "what are you doing here?" It was his master, Brother

worther; she's coming by the train, Sir, poor father's very ill; Cornelius Wrangle said he was sure you wouldn't be angry." "That will do now," said Brother

Severus-when we get home, I will ask Brother Cuthbert " But Johnny escaped. Father Mc R ady had a mercifal rule that new

by should not be punished. Give boys should not be punished. Give them time, he urged, to get into the spirit of the place and learn its rules. He talked to Johnny, spoke of home, told him how vexed his father would be, and how he would not be let off a second time ; and Johnny shed many tears, and pretended to shed more, and left Father McReady's room proclaiming with many words that he would be good. "I say, Spinner," said Johnny to Cornelius Wrangle, whom he met at the bottom of the stairs as he came away—" I say Spin-ner, I'm not for this place long. I shall cut it."

Had Johnny been able to be in two places at once, he would have heard Martha Popwich sobbing at the same time to her spouse. "Popwich, I tell the money for necessary expenses. The methods and principles of ordinary you I can't live without that boy, I see business are not applicable to condihim in my dreams; I didn't think. Popwich, when you led me to the Haltions in which the obligation to pay is binding only in conscience. tar, that I was going to be robbed of my very flesh and blood, and made a

slave to Susan Muttlebury. Don't tell me! if my blessed Johnny isn't here this moment, it's all along of them CHAPTER IV.

ST. GEORGE'S DAY.

As time went on Johnny began to ee more and more spots of blue among burden the present generation with debts, but he is noted the world over he dark clouds. After all there were some pleasant things at school. Let us describe one of Johnny's happier days

A spiendid spring morning; Johnny had been playing a sort of tennis, not after the strictest rules, with two or three chosen comrades—what a shame it seemed to go into school on such a day 1 "Oal Brother, St. George's day 1 don t you think Father Mc-Ready would give a holidry?" "Oh 1 Rev. J Brother, yes-and Brother Aloysins just made a priest !" "Yes, and the Examiner said we passed very well." "Yes, and it's my birthday," said Cornelius Wrangte, with much solemnity: and with a general laugh, and a "Bravo Spid," the boys submitted to their fate and marched into school. Our hero had special reasons for ob jecting to school that day. Whatever

jecting to school that day. Whatever were Johnny's good qualities, industry at lessons was not one of them. "Oh 1 i can't," he used to say; "Oh 1 bother it, come along then, let's try;" but, as he said the words out would come a knile, and he would be deeply inter-ested in one of his nails, which he was always paring and biting, and touching up as if it more a work of art was always paring and blong, and touching up as if it were a work of art "I say, Popwich," warned the faithful Wrangle, "you'll get in a row; there's only five minutes." Then would Johnny get his knowl

"Don't be a fool, Johnny," said he, edge ready at his fingers' ends, writing

"nothing to do " and freedom was at blank at this aw'ul charge-Johnny its height. So longing he came at last to the Railway Station, and here was a banquet spread for the idleness of the eyes. The bookstall, the ad-vertisements the trains coming in additional and the source of the second state vertisements, the trains coming in and going out, the people, the porters, the luggage, the engine; never was human must do better. When midsummer "Want s job, boy?" said one of the porters, "here, carry the parcel for this gentleman." "Oal yes" said Johnny, Loking up to the passer ger who had just stepped "Want s job, boy?" said one of the especially loud. "Very well, then," said Father Manual Ready, "I have only and Father Manual to the train.

boy, or compel him to do what he does not like; so that if there is any boy who particularly wishes to-day, being St. George's Day, and a bright, lovely here?" It was his master, Brother Severus, whom Johnny supposed safe in school I Very raefoliy, with eyes Cast down, and sniffing slightly at the osse, did Johany go up the hill, side by side with his capturer. "Oh I please, Sir," said Johnny, in answer to questioning, "Brother Cath-bert sent me down, Sir, to meet my muther: she's coming by the train, and den change from consternation to sudden change from consternation to joy, such a relief of anxious little hearts, such a careering about of little

uttermost joy. TO BE CONTINUED.

ness men the world over.

THE PRIEST AS A BUSINESS

MAN.

frisky limbs, such an unchained chatter HOW THE CHURCH FOSTERS ing of wild tongues, such frantic chases of each other, such mock battles be-IGNORANCE. tween loving friends, such a tumult of

SURPRISE

The daily increasing intercourse befreedom-that I suppose under heaven tween China and foreign nations will lend present interest to the following there could be no better picture of taken from an English newspaper in 1878:

"A gigantic compendium of Chinese literature, comprising nearly volumes, has been purchased h 6 000 English Chinese Secretary of Lega-tion at Pekin, Mr. Mayers, on behalf

The proportion of financial failures of the authorities of the British Musamongst Catholic pastors is smaller than amongst any other class of busieum. This extraordinary compilation was prepared under the auspices of the Emperor Kung Hi, and was printed with a font of movable cast type cast I have heard people from time to time grow merry at the expense of the for the purpose under the direction of the Jesuit missionaries, the work be gin finally issued in A. D. 1725 1726, priest financier ; but I have seen lay management tried and I have frequently seen it given up in disgust, and even while it lasted it was the priest in the ensuing reign. This vast store-house of information will now for the bimself who had to go out and raise first time be made accessible to schol

Not being conversant in this year of Grace, 1907, with Chinese literary matters, the present writer will venture only on one comment, which he thinks should be made for the benefit The average amount of business done annually by the pastors of the country thinks should be made for the bench of garulous anti Catholic writers such as the average Methodist editor, fre quently doubtless a well-meaning per son, but anfailingly an "ignormus" reaches a surprising array of figures. in this age of brick and motar there is much to do in the building-line, and provision must be made for future conwhen matters Catholic are concerned tingencies as well as for present needs.

The comment is simple. If the Cath-olic Courch naturally fosters ignor-The penny - wise and pourd - loolish attitude will not do. The pastor must ance, how explain the wonderful zeal for the diffusion of knowledge shown in be broad enough and far sighted enough to lay the foundations for future this instance by its J suit missionaries growth. To do this he must sometimes in Chiua ?- Brief Catholic Comment.

for his ability to pay debts. The credit of the Church everywhere When we ourselves are in trouble, do throughout the country is of the high-est order, and this fact alone is no we turn to the light and flippant com panions who made us merry on a sum mean tribute to the man whose mer's day? Do we not rather take our

 labors have made it so.
 sorrows to some strong and sympathetic soul whom we know to be living true to God and to his own better self?

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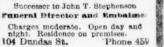
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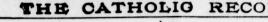
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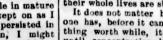
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pald ecord ADA 0000 they might have pulled through and succeeded if they had only held on. People sometimes commit snicide under acute suffering, even when they know that their trouble is only temporary and that they are sure to get re lief. It is impossible, while sufferi g,

to get the right perspective, to see things in their right relations. We cannot use our good sense, our better judgment, or a fine discrimination, when tortured on the rack of physical

my boy." But Master Wrangle was in one of his good fits. "It won't do, Popwich;" said he, "I've been longer at school than you, and I tell you it won't do, It is a very difficult thing to be an optimist and to use good judgment in and it isn't right ; I've had enough of our decisions when hope is shut out of our vision, when everything looks dark and discouraging. But it is under such circumstances that we show the stuff we are made of. The real test of a man's ability is

"So much the worse for your father." said Wrangle with much solemnity,

The real test of a man's ability is shown in his power to stick to his task when everything goes wrong, and when his friends are trying to persuade him to give up, and telling him what a fool he is to try to go on when "fate is against him." Inventors, discoverers, and most men who have a compulated great things in

said Wrangle with much solemnity, "and a pretty mess he's made of it." If I were your father, you'd catch it now and again, my boy." "You I' said Johnny, with the blood hot in his cheeks, and his blue eyes on fire, "you. you great long thing I I shuld like to see you give it me ! you Tower of Babel, you ! you speak of my father again, that's all!" And in a fit of virtuous indignation, feeling himself very good, he passed out of the gat-with a crowd of singers, who were going to the Church to practice. "Hallo ! Popwich, you in the choir!" who have accomplished great things in other fields, owe their success to the fact that they persisted when others

gave up, kept going when others turned back, kept struggling on when there was no light or hope ahead.-

surface-multing sort of brain-action is not real thinking. To really think, we must focus the mind upon one subject and hold it there. One reason why the majority of people lead such superficial lives is be-cause their minds are not trained to ling as he walked on : the luxury of

"you'il get in a row." with pencil much learning on nails, or "Row !" laughed Johnny, "not I; ch ! come along Spid, you're used to tanoings by this time, you know. I full of the names of the illustrious can't stick in this horrid old ground any longer. I want to go out and see the torm. Come Spid, i can a lange tries. any longer. I want to go out at a set tries. the town. Come Spiddy ! spin along, "You'll get them in a mess," said

Concey, "it won't do " "No, I won't, or sisted Popwich, "it's all right-my first finger's Prussia, because she is the leading card nowadays : and my little finger's Italy because she's weak and no good ; and my thumb's England, because she "Not right, Corney 1 I always did it at Bermondsey, and father never said much." stands apart from the rest like, being

scands apart from the rest fike, being an island." "And your paim," said Corney, "On ! my palm's Russia, because she's so big and holds all she can get." However, when Popwich came to class, the countries did get mixed. "Caj tial of Prussia?" said Brother Cuthbert ?

Cathbert? "Copenhagen," cries Joheny, get-ting held of the wrong floger. "Fold your arms," said Brother Cuthbert; and then Johnny, being unable to read his ingers' ends, placed Madrid in Hungary, and Constantin-ople on the river Rhine.

turned back, kept struggling on when there was no light or hope ahead.—
Success.
"Just Set."
A man who does not like work very well was asked how he managed to spend his time. "Well," he said the gatekceper; 'Just joined it,' said tabgatekceper; 'Just joined it,' said tabgatekceper; 'Just joined it,' said Johnny calmly, and following the choristors a little way, he turned down other days I just set."
A great many people "jost set."
Statal to all growth. Many people herotektron the one intervent of his well loved liberty. He stoon at the green, not unwilling stor all states vigorously, to hold the mind tenaciously upon one subject; their thinking is of the hop-skip-ind jump order. This desultory surface-multing sort of brain-action is not real thinking. To really think, we such as the term thinking. To really think, we such as the song window. reading the song in the song window. reading the song in the song in the song in the hold the mind tenaciously upon one street from shop window to not real thinking. To really think, we shop window. reading the song in the song in the song in the song window. reading the song in the song window. reading the song in the

lessly from their classes to their desks. "Boys," said Father McReady, "1 have come to speak to you on a mat-ter which you will all thick of much importance, and with which nobody can deal but myself." The silence became



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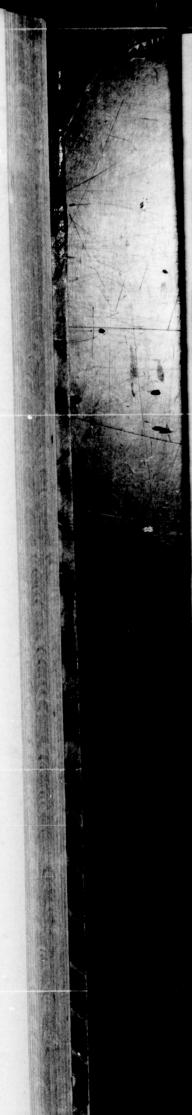
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LINW THE COTERDE, BROKERTY, DE DEVICE TERLEHS, THE BREET POLICY Failter Built E. S., in the Examiner. She : I would feel stillged if you

would be plenaed to prove to us that honesty after all is really the beat puliny. There are people who may if weathin and position annained by shady means can be handed fewer to posterily with added happiness, prospenity, etc., it means that God is indifferent as to tite messie employed for the art theilting Granad, however, max ill gomen goods disappear in two or three generations, wealth and estate acquired by fair and housed means likewine disappent, so it makes no difference how you become

tref temittere efteritetatet Wiesbillit erijoy it, but sies teslist and house ? (Eugmest.,)

CHERCALENC OF THE PUBLICITIES LETTER supplie be no found a corveniera and solutory thing from a restain point of view if virtue and vice, justice and injustice, were simulphivary net the same will bert mittigitite the still. Spicianal writters are fond of making me of the following consideration : "Suppose that as soon as you domain a nortal an your whole body weene he hint as black as a truel, at that without southe see siline your wither the secondent presenters supervised the second and the tientin interest within within the mine street. none in awaiding all air and even the appromit of sin." As a maintee of fast, site meene the anti placet-it the news. phorness sense at least ; but no human consultation at least ; but no human is not to biance. fint me appressionations and diploment.

TOBLE CALL MOUL Smile and smile and be a villant

as somebraif an faug shifts of guilden 24551337561 In another way. Supposing all well-gration guots brought prosperity and priced, his people, and his work among all ill guiden guots brought adversity. then, are the thene of a recent magnhones y is the best policy. As a mad- meried m. her of hert, taking the run of passes, it houses, it houses, it has been pully - that is to not ence into the world, attaching good he one, niles avey; and gardens and ning set himself as Catabilit present to consequences to a honest life and coll gardens and then nore gardens, all everywhere) against all inviewments. with grape-arbors. And of this lively He was willing to help his people in

fugurant, and the fear of being found antit mitt dingertaged an mitigert will mettert their something more. But beyond this the only proper and hered mmine for homesity is the spirit of one and of devotion to duty. And if that has no effect, then God help them, or aroundy elles can.

No doubt there is a certistin inettinett in the human mind which gives sup-part to the idea that ill-grotten gradeand withedness generally-brings ma-anity in its train. Consequently when people have fine someating wicked und & certain missionathe ownitatien then or their family, they begin to remotive of opnationale as insting brought that evil upon themselves. The institut is a sound one. In is the headimony of conscience to the fact that gibiditiene Genen ver vertent mit wieiterb. makes he intermedy handle this frink. I grant your well kindly handle this quantum at your each convenience, in hear the rear each convenience, in hear not to the means employed, but is the object or the cent in view. Wealth they my, is just as good or had they my, is just as good or had they my is far as for the mean! will be needed out. honor and reversence are yours as of punishment. But if we kry to apply right, and as to God's interference, this institut to detailed cases, and they say it is publicantical. A death this inclined to detailed cases, and argue that this or that misfortune has bed a peace with God squares the been induced by a certain and of wink-amound and the matter is settled. So- educes, the matter becomes problematsome cases we can, of continue. how is it that all who have it not only find a menal connection but in others. whene there is no spatial somestionsuy the field of a sister from therethe argument hills ; for the simple rea-son that po silly my sister would have thed of magne even if I had not connitthed that mines.

We manned ged further that this. We mainly get durater and has had The mayings " honesty in the beat policy" of " ill-gotien goods are ill spend," edd, are brue in the generality made at attempt to for " evargedintic" of human experience. But if we want work among the inhabitance of Rometa, to prove that they are true in each and even went so far as to build a every mass the evidence fails m. One thirred among them, but Presbyterian thing is pertain, a man who commits on had little charm for the Italians, or ine and fails into missoying allow in ad at the breathest stor gave up the will have good reason for sairing him-self whether in his own case his mis-Church had been built, which struggled invitance are not a visitation of Good on should had make at it to live for a he server, nothing of the sort happens. It is for the with diress. Whereas, if a years i We can believe by faith that morts, must is always honess, and sail fails hards. under a salating there is always the conscitation at least of knowing that he

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to and only on the solidary finance of the flow of the of the ortshife world, and the good prices, his people, and his world among would find out to their cost that sine article which has been nuch con

The hash a, God's dispersion does not be chief of the police brack, he is a matter in proposing a policy which is does not be there of the ball of the police brack is the chief of the police brack is and proposing a policy which is and in the ball nore experiments of the chief of the police brack is and the set of the police brack is the chief of the police brack is the police brack is the chief of the police brack is the chief of the police brack is I tobhing like the basedaid time whose hasty possible a space of eaching reactions of the set of t

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and life ; and sharines begun in he homes when washing flapped from the lock in wain is a drunker mut; out chittles lines. Paths were withered that Roseto is a soft-drink town, by to have, lock were found in, and many any means. The winnessie input who had not threament of buying when they build hashened to secure the or whith their shades should. There were no shores, for the planry-workers were compelled to brade at the company HEDRES : LO RECEDITION. LO HEDDE : Theme was to druggist or dorstor nearer than Bangor, to arything, in fact, but their

> All this and very very much more, the writter tails of Rosento. It shows we he in - Stattred Benart Bertiere. 14.0

POST OF THE " CONFITNER."

httwin-itanesiens, is viens, filthy, proverny-pinthest-when Father to Niett was appointed parish priced in 1897. He immediately hought the church and the Francis Thompson has been at indel ligently seen from the ortside, eavy the London Tables, that it is a great pleas bis guilling intit on the tilling and ure no give a choser Outb tiln expressed in a private letter from for the moral and material betterment of Excepts is simply married with the feature the product of the source words are en-worked with his brain and with his bands to make the semilement and its hands to make the settlement and he people what they could and should be. underibied genöme, but säst his poor s nerted on. R sets is now a prosperous town of now than own thou and inhobitation between the way was the very frant output to see and serve him, and yet he here or shows; but the chances are disphotonic and pale pressed brick, and he answered : "Everything. I while in it slence. He was one of the few and final as will be found out and will after with sources along its main street— inperve all their conditions—homes, g attacty disappearing personalities at the origination and even end his fars in processe, markets, fry-goods and milling is any the church, social conditions. If the processe is the spart of the processe is the procese is the processe is the processe is the procese is the proces those used suddenly to light up my whole soll, and over the gurse and minormanely, while you can point to memory by a method sharp of your theory, to be impossible to that your anyes to the minor which sharpy a balant department, and tribute of theory, to be impossible to that your anyes to the minor which sharpy income the balant department, and tribute of the sharp in the people in their theory is a single to the sharp of the sharp o

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