# The Catholic Record.

LONDON SATURDAY, APRIL 28, 1906.

A WORD FROM A NEIGHBOR.

" In Canada," says a United States exchange, "law is executed, in this country law is turned into opera bouffe." And we do not give fancy names to acts of crime, to palliate the guilt of the criminal. We have, it is true, a few sentimental snifflers who sign petitions for the pardon of the law-breakers, but Canadians respect the law and rejoice when its violation is visited with swift and condign punishment.

YOUR OLD MEN SHALL DREAM DREAMS.

Paul Sabatier sets before its readers a picture of the present religious condition of France as he apprehends it. Being a non-Catholic he sees things through the medium of prejudice, or rather views them from the standpoint of preconceived ideas. He declares that while the great majority of French Catholics are by their devotion to clericalism, compromising the cause of the Gospel and the faith, the first fruits of a new generation are ripening in country presbyteries and seminarist cells. Just how this compromising is being done or in what it consists is not specified. Huxley, we know, saw in the church the one great spiritual organization which was able to combat him and his followers. Thinkers, as Draper, and more recently Mallock, speak of the unity, compactness, power and intellectual vigor of Catholicism.

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The "new generation" may be bent on breaking down the policy of isolation and in devising schemes for the liberation of their brethren from false and mischievious guides; but it the "old generation." The church may adapt herself to new surroundings exhorting all French Catholics to ac and meet assault by new strategy, but her doctrine will be as definite, as dogmatic, to be accepted without reserve or doubt; as when it came from to bring forward even one official act the lips of her Founder. She will tell the world when she preaches: Thus saith the Lord.

France, to use a phrase of Dionoso Cortes, has been poisoned, but not 1901. even an infidel government can kill a Latin race. It is passing through a crisis which some critics regard as a proof of decadence, but it is neither dead nor afraid of new ideas in science or philosophy and is quite certain that the old faith whose triumphs are not writ in water on annals and which sends her sons and daughters to the ends of the earth on their rounds of mercy and charity, will bind up her wounds and afforded the opportunity M. Combes make her sane and sound. God, we should remember, has something to do with the writing of history; and another thing to remember is that the church, to quote Cardinal Newman, has passed through the full cycle of changes, in order to show us that she is independent of them all. She has had trial of East and West, of monarchy and democracy, of peace and war, of imperial and feudal tyranny, of times of darkness and times of philosophy . . . of old countries and young, of metropolis and colonies Time and place affect her not because she has her source where there is neither place nor time-because she comes from the throne of the Illimitable Eternal God."

In the tyranny miscalled by some democracy, we see the truth of Pere Lacordaire's words before the French Academy - that democracy, uninstructed, and unguided is but a preparation for unbridled despotism. And M. de Tocqueville declared that despotism can do without faith but not

## AS AN ANTIDOTE.

In the Nineteenth Century for March Rev. Ethelred Taunton, writing on the "The Holy See and France" outlines the steps which led to the separation of the church from the state. As some journalists blame the Pope for the breaking of the Concordat, we deem it advisable to put before our readers some extracts from the article of Father Taunton.

A Concordat is an agreement which the Pope makes with some supreme civil power. By it the church delegates and communicates some of her powers to the state in return for an acknowledgment and the full exercise of duties and rights inherent in her constitution. A Concordat is, there and the destruction of the monasteries

fore, on the part of the church, a concession; and its mutual relation is that of a bilateral contract based according to the teaching of Leo XIII. (3rd Feb., 1884,) upon justice. It follows also, that neither of the contracting parties can derogate or abrogate from it without the consent or knowledge of the other. The Concordat between the Holy See and Napoleon was signed on the 15th of July, 1801. Before it was presented in the legislative body Talleyrand and Portates drew up a series of seventy seven restrictive regulations, known as the Organic Articles. The Pope accepted the Concordat; he did not and could not accept the Articles, and refused to be bound by them. Pius VII. on the 24th May, 1802, denounced them; and on 18th August the Legate, Cardinal Caprara, In a letter to the Times, London, drew from the French government the which appeared a few weeks ago, M. acknowledgment that these articles were only the work of the civil power.

### SEPARATION PLANNED BY COMBES.

The writer then shows how the policy of the French government has been steadily directed towards the abolition

of the concordat. On the 21st March, 1903, M. Combes began to carry out the policy imposed upon the Lodge-ridden French people by their masters. In March, 1905, he says that one way to prepare the country to acquiesce in that policy is to make use of what he calls " inevitable discord." Not to respect the rights of others, not to acknowledge the obligations of treaties is the way to bring about discords; but whether in themselves be inevitable is a question of mere honest plain speaking.

### EDUCATING THE COUNTRY.

To educate the country, M. Combes declared that the Pope was an enemy to France, and the whole world knew must, if Catholic, be as unbending in that the Republic had been recognized its defence and enunciation of truth as by sending a nuncio to Paris. In 1901, Leo XIII. sent out an encyclical letter cept the Republic, without arriere pensée. The episcopate as a body fol lowed their head, and it is impossible of any French Bishop which is contrary keep the deposit entrusted to her and to the Republic. The clergy as whole obeyed the Pope. The loyalty of both Bishops and priests was testified to M. Waldeck-Rousseau Dec. 17,

## ANOTHER STEP.

Certain candidates proposed by M Combes for vacant sees were rejected by the Pope for canonical reasons. And in this the Holy Father acted according to the obligations of his office as bishop of bishops, and in keeping with the Concordat. Pius X. was firm as to principle, and his very firmness was looking for when wanting to create another of his desaccords inevitables.

## THE RELIGIOUS ORDERS.

The Religious Orders were denounced as foes to the Republic. Why? If a few windbags became unduly denunciatory, they could have been punctured by the government, without wholesale suppression. In 1901 came M. Waldeck-Rousseau's Law of Association. He, according to his own words, wished the state to extend the approval of the state to all religious bodi-s, complying with certain conditions, such as making a statement of the objects of their institutions, of their means of support. Some congregations left the country : others confided in the honesty and just ice of the French government. M. Combes became Prime Minister in June, 1902; and under him the conmission for considering the petitions for authorisation proposed to reject them all en bloc without discussion. The teaching orders were rejected because they were incapable of forming free men and citizens! - the others, under pretexts which were devised by the bitterminded Combes and his supporters. The wholesale rejection of the petitions was followed by an equally wholesale expulsion: and thousands of men and women devoted to education, to the suffering and sick, and in spreading abroad in every land under the heavens, the Name of Jesus and that of France, were robbed and exiled.

## HISTORY REPEATS ITSELF.

History, says Father Taunton, repeats itself. There is a curious likeness between what has taken place in France, and what took place in England under the Tudors. In the sixteenth century England separated from the Holy See;

was a gradual process brought about by fraud and calumny. Thomas Cromwell so far, has found a very fair representative in M. Combes. As a writer has

"From two death chambers—one at St. James Palace, and one at Lambeth— the church of God in our land where all hope seemed lost, went forth de spoiled, humbled, crushed, but free.

May this be so in France. There is every hope, as she is steadfast in her union with the Pope. For as Newman a says in elequent words:

"When was Peter ever unequal to the occasion? What danger has ever dannted him? What uncertainty misled him? When did any power go to war with Peter, material or moral, civilised or savage, and get the better? Ween did the whole world ever band together against him, solitary, and not find him too many for it? All who take part with Peter are on the winning

### A CORRECTION.

A subscriber sends us a newspaper excerpt containing the following words: " Archbishop Keane, in a sermon in

St. Raphael's cather ral, at Dubuque, Ia., denounced the trade union as a school for thievery." We refrain from comment, save to re-

mark that the editor who allows such inartistic lying to creep into his columns must have a poor idea of the mentality of his republic, and little regard for his own responsibility. The Archbishop corrected the untruth of the foregoing words in a letter to the president of a labor union in Kansas city. His Grace says :

"I think you might have done me the justice to take it for granted that I had seen misrepresented by that enterprising (?) reporter. The only correct part of the report is that part which says:

"The employer who does not pay his employees the amount of his hire is a thirt. The employee who does not gat the common is the same transfer.

a thief. The employee who does not give to his employer the labor he is paid tor is also a thief.

good-will, was wrong.
"I have always been a stanch and

outspoken friend of organized labor. It is as its friend that I would warn it against any ignoring of principles."

### MISSIONARY WORK AMONG NON-CATHOLICS.

There are two singular interesting papers on mission work among non-Catholics in the March number of the Ecclesiastical Review: "Catholiciz ing the United States," by the editor, the Rev. Herman J. Heuser, and Conversion of England," by the Rev. Robert Hugh Benson, the convert son

time and ammunition to bombard for example the errors of Luther and Cal vin, for the alleged benefit of persons, who, however their denomination is named, have reacted from the specific doctrines of the original Protestants. Our personal experience is that few non-Catholic Americans have any interest in Luther himself, unless indeed for his hardihood in defying the Pope. That was plucky, they will claim, but Luther's personality is of far less conern to them than Emerson's, for example, and besides, they have too much to do with their Associated Charities, Consumers' League, Civil Service Re-form Association, etc. The High Church party among the Episcopalians denounce Luther and disown the Protestant name.

In a few words, and we quote Dr

Heuser's:

"As for Protestantism in its various sectarian forms of Bible Christianity, there remains hardly any positive creed or tenet which may be distinguished from a general and passive belief in the existence of God, and man's data to passaling Him according to the duty to worship Him according to the dictates of coascience. The note of heresy which formerly separated the sects from the church is, the rank and file of Bible Christians the rank and file of Bible Christians of today, a mere negative quality: it consists in ignoring Catholic dogma without calling for anything positive and absolutely binding in the profession of Protestant faith from the merality sanctioned by a Platonic cult. The very appeal to the Bible means no longer, as it did formerly, a profession of bedief in the Divine message and a of belief in the Divine message and

protest against the church. The thing that must be reckoned with, if we are to justify our appeal to non Catholics is, to quote again: "a public spirit that is apt to test the pro fession of a religious conscience, and to brand as sentimental cant or make

virtue, whether it be natural or superod example, first of all, therefore

hods that fit the time, less boasting Catholics' past achievements, and weak attempt to throw out his-al evidence because it tells against and evidence because it tells against and responsible administrators of the noth and the church as a line institution and tribunal of truth right; the confuting the errors are than the abuse of the erring; patigers and counters in confusions. ess and courtesy in controversy, cially in speaking of the "Pro-ent" Bible, which "as a book g heresy belongs to the past; thirg heresy belongs to the past; in general, a closer imitation of ist's way, in dealing with those who not of the Fold. Vitaperations, suspicious insinua-

of motives, and charges of insin-y against those who differ from us ofession of faith, are not only unsage from Christ, but they are alinjurious to the character of the gest who makes use of them, and to nerch whom he affects to defend."

is not minimizing the truth to guize and act upon the difference tween condemning error in a ightforward manner and condemn rsons who hold the error. ther Benson, though writing from

untry in which Protestantism has cohesion as a religious system, where there is a numerous and and where there is a numerous and widely inflantial body which in doctrine and ritual very closely resembles the Catholic church, is of the same mind with the American priest. The world, he warns Catholics, will still persist in judging our Master's honor by our own, in testing the tree by its fruits. What adult Catholic of fair experience who has not learned that the world's standard for us is terribly and what is our duty, if not to live up to its entirely reasonable de

Father Benson believes that what is commonly called the controversal spirit is the surest means to defeat its own end; and he sets in opposition a flip tor is also a thief.

"Throughout I laid down principles; as to existing facts I did not pretend to say what they are, but said, conditionally, that any organization, either of labor or capital, which ignored the fundamental principles of justice and good-will, was wrong.

"Throughout I laid down principles; ournal, with a just and kindly estimate of the same body from another. One as he truly puts it arouses opposition to Catholicity, the other, sympathy.

As a most hopeful sign of the times,
Father Benson dwells on the reaction

Father Benson dwells on the reaction from the simple individualism of the early Protestants to the gradual return the idea of Catholic authority. turn to the idea of Catholic authority. "Roughly speaking, High Churchmen have at last come back to the same cross road at which their spiritual forefathers left Catholic unity." Even the non-Conformists, though holding apart from the National establishment, are effecting loose organizations among themselves. We see the same thing in America, where as already implied, the differences between the Protestant Evangelical bodies are hardly appar

What is needed from Catholics the Rev. Herman J. Heuser, and The Conversion of England," by the Rev. Robert Hugh Benson, the convert son of the late Anglican Archbishop of Canterbury. In view of the fact that the intention for the Apostleship of Prayer for the month of April is "The Union of Christian Churches," and that both of the papers above mentioned contain suggestions of great value not only to the priests but to the zealous and educated laity who are value not only to the priests but to the zealous and educated laity who are thrown much among non-Catholics, it is worth while to view the problems with the clear eyes of Father Heuser and Father Benson.

The former would have us recognize that the non-Catholic position has completely changed within the past few decades, and that it is a sad waste of time and ammunition to bombard for

## Rev. Matthew Russell, S. J.

"Behold your Mother!" In these pages it is easy to guess what Mother is before our mirds when we say, "Beho'd your Mother !" we did not remember the time and the place in which these three words were not remember the time and the place in which these three words were speken. It was when our Divine Re deemer was dying for us on His hard death-bed of the Cross—when He was turning from all creaturesturning finally to His Heavenly Father, into Whose hands He was about to com mend His spirit. His Blessed Mother of course was of all creatures the last in His thoughts; and at the very last He confided her to the care of the Disciple whom He specially loved.

But the church has always held that,

at that solemn moment St. John stood there for us all, represented us all; and so to each of us that tender legacy bequeathed, that precious trust committed. To each of us was it "Behold thy Mother! And from was committed. that hour the Disciple took her to his And from that hour every disciple of Christ, every true Christian, has taken as his own the Immaculate Mother of our Lord and Saviour Jesus

Yes, Mary is our Mother. And yet ne is not our only mother. But can she is not our only mother. But can any person have more mothers than one? I will venture to let this question remind me of a visit that I paid tion remind me of a visit that I paid fifty years ago to an old graveyard near Windsor—Stoke Poges, which claims to be the scene of a famous Elegy written in a Country Church and I have not the pool Con-

yard." At any rate the poet Gray buried his mother there; and I remember reading on her tombstone the pathetic words in which he described her as " the careful and tender mother of many children, only one of whom had the misfortune to survive her." It is many children, only one of believe whatever assumes the air of morality or religion without having either the quality or influence of true friends, but only one mother—a truth,"

late. Discover it now in time, while proof of the present power of the that is in them; candor in the sion of historical questions, that still able to behave as it must prompt acts might seem, by a sort of appro-you to behave toward the chief human instrument of God's bounty three mothers on whose claims we are yainst and love. A good mother is of the nothing less than that. Out of iguish all earthly ties and relationships as a motherhood stands alone; amongst the purest and deepest affections of the human heart, there is no rival for the patience, the self sacrifice, the meek heroism of a mother's love. "We may have many friends, but only one

Nevertheless, as I was going on to say a moment ago, in arother true sense, we have each of us more mothers than one. There are three who share than one. There are three who share that sacred title—three toward whom, in different ways, we are bound to feel filial love, to show filial duty and rev

of whom our Almighty Creator deigned to make use in creating us, in drawing us out of nothingness, in making us members of His human race in this vis-ible world. We have already emphas-ized almost sufficiently for our present purpose that mother's dignity, her transcendent claims upon her child's devotion. Mothers are the best embodiment of the Creator's omnipotent goodness, the principal makers and moulders of the child's character, the child's destiny.

to save France at this sinister crisis, and to keep her Catholic still.

But our own dear country—what good mothers must have reigned in the homesteads of Ireland, the poorest even and the humblest, to make the purity of the Irish maiden a proverb—nay, a portent for the unsympathizing world outside! What good mothers they must have been, what faith and courage they must have had - the mothers who helped to keep the Irish race so true to the Cath-olic Faith through all the perils and temptations of the dark penal days! So it is still, and so it will ever be. Of all the graces of my lot, I prize o'er every

This that my Maker gave to me an Irish Cath-olic Mother.

That first mother, our mother accord ing to the flesh, lost no time in sharing her responsibility with another mother, sending us (before she was strong enough to take us) to the baptismal font to be made children of the Catholic church. The church is the mother of souls. She brought us forth into the life of the spirit; she nourishes us with her holy sacraments, and guards us by her laws and discipline, and all her sacred influences that are unceasingly at work. We, too, can say, as St. Teresa said over and over when she was "After all, O Lord, I am a child

But there is a third mother to whom But there is a third mother to whom our spiritual mother, the Holy Cathelic church, taught us soon to raise our eyes, pointing upward to the Queen of Heaven and saying to us, "Behold your Mother!" At her inspiration, too, the poor mortal mother who bore us was eager to train our childigh line to attent poor moreal mother who both as the eager to train our childish lips to utter their first "Hail Mary." The "Hail Mary" alone is a sufficient note of the church. One of the plainest signs that mark out the Catholic church as the one true church of Christ is her attitude toward the Mother of Christ.

This closest union that must needs

Divine Son and Immaculate Mother has seldom been urged more strong than by an American writer (in The Lamp, a Episcopalian religious journal published at Garrison, N. Y.,) who, nevertheless, does not belong to the visible body of the church. There is," he says, "no lie forged in hell more in conflict with the will of God, as expressed in Scripture and Catholic tradition, than the Protestant idea that they honor Jesus best who most ignore the existence of His Mother. 'Whom God hath joined together, let no man put asunder: and there is no divo ce more horrible as a flagrant violation of the flat of Almighty God than the divorce made by the Protestant Reormers between Christ and the Blessed

This emphatic recognition of the place Blessed Virgin necessarily holds in the kingdom of her Son astonishes us in one outside the church, but it is the merest matter of course for us who are within. God forbid that we could dare to be jealous or suspicious or cold-hearted or disloyal toward the Immaculate Queen of Heaven! two mothers on earth have instructed us too well in our duty to ward our Heavenly Mother to allow of so terrible

As for any mistake in the more generous direction—as for the possibility of excess in the homage paid to our Blessed Lady — we have no fear: there is no the slightest danger. The simplest and most ignorant peasant woman knows that Jesus is God and that Mary is a woman like herself, though blessed, in-deed, amongst women. The infinite distance that separates created mortality from divine eternity — the most ignorant peasant woman knows this as well as the most accomplished of her convert. Madame Swetchine, who exercised a powerful apostolate of Christian culture in the highest social circle of Paris some sixty or seventy years ago.

I have brought in rather abruptly

"he adds, " which I did not discover the name of this holy woman for the till too late."

"You whose mothers are still living,"
beware of discovering this truth too
late. Discovery it your is the world of the she wished to be described in her
epitaph, as one who believed, who loved, who prayed. We, too, must believe and love and pray; and each of these great meditating. We must love the human mother who brought us into this world; we must believe in the divine mission conducts us safely through the dangers of this world; and we must pray constantly to her whom we hope, when this world is over, to salute as our this world is over, to salute as our Mother and our Queen in heaven for

is merely fanciful and arbitrary; but our three mothers were certainly linked together in the heart of that little Protestant girl of whom I heard many years since. "At present," she said, "I must go to the Protestant church on erence.

There is, first, the mother to whom we have just referred—that daughter of Eve, that child of Mary, that woman of whom our Almighty Creator deigned Virgin, and pray for my mother who is

We have not, like that good child, to make our way with difficulty into the arms of our mother the Church: she folded us in her arms from our birth. Thanks be to God, we are loving children of the holy Catholic church 1 May we always prove ourselves true and faithful children of that mother, animated by her spirit, obeying her commands, and using her graces and priviliges, till a happy death has placed what France needs, said Napoleon, is good mothers. She needs them now more than ever; and, please God, in spite of sad appearances to the contrary, there are in that beautiful but afflicted land good mothers by the thousand and thousand, who will help the said to us from the Cross to the case of the said to us from the Cross to the case of the said to us from the Cross to the said to us from t May He smile upon us, and look at His Blessed Mother, and then turn to us and say once more, "Behold your Mother!"—Ave Maria.

### CATHOLIC NOTES.

Rome, April, 18.—Very Rev. Luis Martin, General of the Society of Jesus, died to day of cancer of the

The Jesuit Fathers in charge of the The Jesuit Fathers in charge of the Shanghai Catholic mission, in their recent annual report, announce an increase of 6,375 converts during the year 1905 into the church.

Cardinal Rampolla's recent historical-religious work, the "Life of St. Melania," is being translated into French by the daughter of the late President Faure of France, Madame

More than a score of French priests and bishops are to be candidates for election to Parliament next month, and, it is felt in French government circles, with great probability of success. Only two ecclesiastics have ever obtained election to the French Parliament before this, the Abbe Lemire from a strong Catholic district in Brittany, and Abbe Gayraud, in Brittany, and Abbe Gayraud, director of the Paris Catholic Institute.

Among the Catholics who have distinguished themselves this year at the English Universities are Mr. Jerome Farrel who has just won a Classical Fellowship at Cambridge, worth £200 a year for six years with board and residence; and Mr. Valentine O'Connell Miley, who has gained a Mathematical Scholarship worth £80 a year at Oxford. Mr. Farrell is the first Catholic Fellow of Cambridge since the Reformation. - Antigonish

"Some time ago," says the Montreal True Witness, "we recorded with pleasure the success of the pupils of the Irish Christian Brothers in Newfoundland who competed for the R scholarship. The West Australia Record now congratulates the Christian Brother's College at Perth, the capital of that State, upon winning a similar scholarship. The name of the pupil who had achieved this distinction Alexander Juett, who is the third West Australian student to gain the distinction. The Scholarships at Oxford are worth £300 a year for three years.'

The Mayor of Saint Genest, near Saint Etienne, lent his aid to the agents of the government when his parish church was broken into for the purposes of the inventory, says the French correspondent of the London Catholic Times. In the midst of the sacrilegious operations the president of the council of the church fabric put under his eyes a silver heart given by the mayor himself as an "Ix-voto" in gratitude for a miraculous cure in a serious illness. The mayor was asked if he would like to take back his offering. Looking greatly ashamed of himself, he took the first opportunity to escape ridicule of those present. After a career of close on two hun-

dred and sixty years the old chapel of the Sardinian Embassy will in a few days he leveled with the ground in the Kingsway improvement scheme. Built in 1648, the chapel was formerly attached to the Sardinian Ambassador house, and for over one hundred years was practically the only place of woravailable for Catholics living in Lordon. During the Gordon riots of 1780 the chapel and embassy suffered considerable damage at the hands of the mob on account of its use by the Catholic nobility, and its being in addition the church in the charge of the Bishop or Vicar Apostolic of the London district. It was restored and enlarged on the suppression of the disturbances and until the building of St. Mary's, Moorfields, in 1820, formed the centre of the charities and activi-ties of the Catholic church in London.

BY MARY CATHERINE CROWLEY. CHAPTER XXII. TO BE SHOT AT SUNRISE.

To be shot at sunrise.

It was a fate tragic enough, although, the Bostonnais had welcomed it so gladly as a concession from the hanggladly as a concession from the nang-man's noose. One so brave, and but little over thirty years of age, was to be shot as a spy in the wilderness! Yes, it was a hard fate for an honorable man who had only done his duty as he knew it The consequences might knew it. The consequences might indeed have been disastrous to us ha he succeeded, yet, since he had failed—well, he had gained but the fortune of such service. Of this I thought as I at alone in my room at the itin, an hour after th

breaking up of the court.

Much as I pitied the Englishman, it had cut me to the heart to hear Barbe admit so deep an interest in him; while at his open avowal that she had while at his open avowal that she had been since the day of long ago the Lady of his Dreams, were it not for his position, I would fain have challenged him by a look to a duel a l'outrance—a challenge to be followed up in a more challenge out of the lady's presence. Still, I liked not at all the certainty

of so soon being rid of him, either. He was a prisoner, sentenced to die t sunrise. Our good Recollet had at sunrise. Our good Recollet had gone to him now, to offer him such spiritual consolation as he would accept, and presently I would go and write down any last instructions he might wish to give; and if he desired com panionship during these final hours, l would remain with him as long as might

From these reflections I was aroused by a sound as of some one beating with a stick upon the pickets of the palisade which surrounded the house. Going out, I found at the entrance. Jules, the little Pani slave.

little Pani slave.

"For you, Monsieur Guyon," he said, as I opened the gate; and, thrusting a thin strip of birch bark into my hand, he was off again ere I could ques

Puzzled, I carried the strange little missive into the cabin and read it by the light of the hearth-fire.

"Be at the beech tree in the King's Garden as soon as may be."

Garden as soon as may be."
This I saw writ in characters once to me familiar, albeit more elegant than when I knew them. And then I held the note nearer to the blaze and smiled as I deciphered the signature—a little

Spanish shoe!
"Miladi!" I exclaimed under my breath, and smiled again at the rec lection of a day long, long ago, when my uncle Guyon had brought to little Barbe the dainty footgear affected by the beauties of Spain when they walk abroad-little pattens or sandals velvet set upon plates of gold which raise the feet some inches from the

And the pretty child had sported them upon the beach of Beauport, leav ing the story of her play writ in count fairy-like footprints upon the nd. Thereat we had together strand. Thereat we had together traced in these footprints a likeness to the characters I wrote in my Latin themes; and afterwards sometimes had found upon the margin of my fairest and most serious copies, slyly limned there by a childish hand, a little shoe like to this, with mayhap a few letters added such as these, "Barbe, her mark."

There was nothing untoward in her sending for me at this hour of in the evening, yet so extraordinary was it that but for this naive signa ture I might have suspected the ruse of an enemy, and have hesitated to play the fool by going alone to obey the

But the little shoe! No one knew it stood for the name of Barbe but our two selves; she had not made use of it to call me to her side since her early girlhood, yet, had she now by it sum-moned me across the world, I should have gone, understanding that she had my aid. Perhaps, indeed, it would be but another kind message from her I should find in the King's Garden.

By the river under the beech tree it herself who awaited me, however, although, muffled as she was in her cloak, I did not at first recognize

I soon found that her thoughts were not of me, nor was this to be at all

lover's trust. Normand, I am so thankful you have come," she whispered anxiously. "Oh, Normand, is not this most terrible? He must not die! must save him!"

"Save the Bostonnais now! It is
"Save the Bostonnais now! Cadil-

impossible!" I exclaimed. "Cadillae is inexorable. Did you not exhaust your powers of pleading in vain?"

"Ye, yes. I also besought Therese to plead with him; and when he re-turned to the manor I prayed him on my knees to at least delay the execution of the sentence. He would not. Nevertheless the Bostonnais must not die. Ah, why have I revealed to you even so much? But you, as a clerk, will, I have learned, be permitted to go to him shortly to take down his wishes. You, and you alone, will see him. All I ask of you then is to tell

him. All I ask of you then is to tell him that his rescue will be attempted ere morning, in order that when the moment comes he may avail of it."

"All you ask!" I ejaculated, aghast.

"Barbe, what you ask is treason! Do you not know that the Englishman has become tion which would serve the you not know that the Englishman has information which would serve the energy well against us?"

not treason!" she pro No, no, not treason! she plo his assurance that he will not use gainst us any information he has ac quired; that he will not fight against us at all in this war. Not even to save

one, the life of an enemy of New France?"

"The safety of Fort Pontchartrain, how can it be affected when the man is required to take oath that he will be as one blind to what massed before him? required to take oath that he will be as one blind to what passed before him? And will the English be greatly affrighted, think you, by the sacrifice of the lite of a free lance? Monsieur of the file of a free fance? Monsieur de Cadillac may strike terror to the hearts of the Five Nations by his threats, but, ha, ha, ha, ha! he can never hope to make a Bostonnais afraid," she concluded, with a toss of her pretty head which angered me, and

a laugh that was most musical withal.

"Barbe," I queried, turning upon her almost bru-quely, "'tis a strange question, yet I must needs ask it:

"What are you now, French or Boston paice?"

naise ?' She caught her breath with a sob like

an unhappy child.
"Mon Dieu, Normand, in sooth I do not know," she fallered, wringing her bands. "Ever to this hour have I been french; but—but—if the Bostonnais is shot at sunrise, I will go to the English; I will say to them: 'The people whom'l have loved all my life have denied my prayer. I am of your race; I will make my home among you. Yes, yes, I will pluck the fleurs de lis from my heart, and trample them under my feet."
"What! You, the widow of Jhateau

I exclaimed hotly. At this she fell to weeping "Oh, Normand, No mand, I am talk-ing wildly, I mean not what I say," she cried, burying her face in her hands.

But wnat-what am I to do?' I bent nearer to her. I gently laid hold of her jewelled fingers and drew them away from her sweet eyes tha with tears, as I could still overflowed

see in the moonlight. Barbe," I sa d abruptly, " you love this Bostonnais.

No, no," she answered. I went on obstinate "It must be so," I went on obstinate ly, "else why this agony? Spies have been shot before in New France, yet you have not grieved in this fashion. Oh, it was never brought home to

This is not the reason. You love this Bostonnais," I repeated. "Years ago I feared it was the case; that as a young demoiselle at Quebec your maiden's fancy was caught by the splender of his scarlet coat, the gold lace of his chapeau, and, perchance, a trifle too by his frank countenance and

trifle too by his iran soldierly bearing."
"Normand, Normand," she stammered between her sobs, "you do not under stand."
"I understand only too well," I persisted morosely. "You have given sisted morosely. Englishman. Why sisted morosely. 'You have do you seek to hide the truth from me

when it is so plain?"

She checked the womanly denial that again trembled upon her lips, and of a sudden, turning to me with naive defiance, said, as she drew away the soft ands she had suffered to rest in mine

"Eh bien, my cousin, if I should acknowledge to you that I have given my heart to the Bostonnais, what would von do ?' " What would I do, Barbe?" I echoed

wonderingly.
"Ay, if I were to tell you that I love Barbe, I believe I would do any-

thing rather than see you grieve weep," I admitted You would save him?"

" If I could in honor.' Oh," she gasped in disappointment what is it that you men call honor?'
Alack, alack! Of what folly is a man often guilty for the sake of a woman's sweet eyes? In the light of the moon Barbe was more lovely, more spirituelle, than I had ever beheld her; though in

sooth every time I saw her I thought her lovelier than before. Her fairness was not for me, I knew, yet now veri was not for me, I knew, yet now verry
her beauty turned my head.
"You will save him," she whispered.
"If you love him, Barbe," I an
swered, with a choking sensation the
while, as if the demon of jealousy had

me by the throat. I love you, barbe, I have loved you since you were a child, before you knew the meaning of the words 'I love you.' This is indeed a death blow to all my hopes. Still, if your happiness depends upon the saving of the life of this Bostonnais, why, then, Barbe, I will do this, I will do everything you ask, I will cast all conse quences to the winds, if only I can help ou, if I can make you happy," I crie

"No, you must keep as clear of the matter as possible," she replied, veering about on the instant. "Were there any one else to take the message, I would have kept you in absolute gnorance of my design.

ignorance of my design.

Then, in my folly, I set myself to plead that she would intrust me with the whole affair; I would accomplish her wish at all hazards, and thus she would do naught to draw upon herself

the wrath of Cadillac.
"No, no," she reiterated; "I will tell you no more than must needs be."
"You love the Bostonnais," I per sisted.

"Oh, save him!" she said agair 'All I ask is that you will tell him to seize upon the chance for life when it is offered him to night.

And having thus answered me, she sped homeward towards the manor.

After she had left me, and soberer thoughts succeeded to the pained anger into which her admission of her love for the Englishman had put me, I came

Already I had made more than effort to succor the Bostonnais. I had sought my brother and begged his sought my product and begged his elemency; I had easily prevailed upon Frere Constantin to do the same. But the Commandant remained obdurate. Now what had I promised? To be-

come a party to the escape of a con-demned spy! No, I would not do it. What was this Englishman to me that I should jeopardize my honor for his sake us at all in this war. Not even to save him would I commit treason."

"A woman's reasoning," I muttered with a sigh; "but did you not hear Monsieur le Commandant say it be hoved him to make an example of this untortunate gentleman? Moreover, the safety of the fort, our possessions on Le Detroit, may lie in the balance. Would you risk a hundred lives to save A rival who years ago, in a chance half-hour, gained the love of a little

mained the ideal of her youthful rever-

My rival : One glance of those eye blue as her own had to night kindled into a flame the fire that had glowed so ong in her pure heart, unsuspected in great measure even by herself. What was it to me that he had ventured into the region of Le Detroit, and now mus explate his gallant rashness?

Miladi would dim her pretty eye

with weeping for him; but it was fancy, after all. What did she know the man, save that he was brave and gentleman? And of a verity, not know ing him at all, how could she really love him? It was not I who had condemned him to death, it was his own foolhardiners. But, once he was out of the way, would not Miladi's heart turn to me at

No, it is not my fault that the Englishman must meet his fate," I told my-elf. "To save him I have done all I elf. "To save

could in honor."

Howbeit, as I thus assured myself, there thrilled through me, like a sharp pain at my heart, the words Miladi had uttered with such pathetic despair. "What is it that you men call honor?"

My position was as if two swords men attacked me from either side and in

My position was as if two swords men attacked me from either side and in arrying the thrust of the one I lett myselt defenceless against the blade of the other. Two opposite courses were open to me. If I abstted in any way the escape of the prisoner, it would be abstract of fidelity towards my brother. a breach of fidelity towards my brother, an abuse of the confidence he reposed in me. But if I failed to keep my promise to Barbe, if I refused my aid to the Bostonnais, would I not be nore culpable still, since it was to my advantage to be rid of this rival who stood between Miladi and me?
In keeping to the letter of the code

of honor by refraining from giving to nim the message that deliverance was at hand, would I not at the same time every law of chivalry and ac the part of a base churl? What if I lett him to his fate and he should be swept from my path; what if Barbe came to love me; what if some day I should call her wife! With my earth ly happiness thus crowned, yet would not the spirit of this man rise up before not the spirit of this man rise up belove me; would it not cry out against me, 'Churl thou hast purchased thy bliss at an ignoble price?' As one drop of gall spoils a measure of honey, so the knowledge that in this hour with hatred in my heart I had held idly back, would embitter all my after lite. And then, there was my promise to Miladi, given under the spell of her eyes, it is true, but still a promise. My brain was sadly confused, and I could not deter mine which course was right or wrong.

At length one thought fixed my resolve. Miladi, in her feminine rashness, had plotted, I krew not what; this attempted resone might fail but it embitter all my after life.

this attempted rescue might fail, but must not fail through me, because now it was not the lite of the Bostonnais, nor yet mine that was at stake, it was the life of Barbe. Should aught mis chance in her scheme, upon her fair head, upon her generous fall the penalty. I hesitated no more, but praying that the just God would let the right come to pass, I took the way to the captive with my inkhorn,

portfolio, and quill.

The prison wherein the condemned man was to spend this night, decreed to be the last of his existence, was the blockhouse over the gate facing the

The guard having previously been apprised of my mission, admitted me without question, and mounting the stairs, I passed also the guard at the door above, and found myself in the long low room constructed as a place of refuge for the women and children of the fort in case of an attack from the savages, with strong walls to keep out my or to shut one in, as the case might be.
The Bostonnais was pacing the floor

with measured tread, as if telling off the paces between him and eternity. At the sound of my footstep he wheele suddenly, as if on the alert against an assassin. Although his hours were numbered, he would fain die in the numbered, he would tain the first light of day, with the first rays of the sun shining upon him, and not be despatched quietly like a dog.

The flame of the pine torch I carried

flashing into the darkness of the loft blinded him for the moment, but when he saw that I was his visitor, his face up with a frank smile and he

strode to meet me, saying—
"This is kind, Monsieur Guyon, and right gladly will I avail of your offer of pen, ink, and paper, though, if you will permit me, I will myself write down what I have to say. It is little enough. A farewell to my mother—what grief comes to the mother of a son!—a mes-sage to the gentle lady whose tender neart was moved to compassionate my fate. Both, as must needs be, I shall leave unsealed, that they may be read by whose will. Otherwise it may be thought I have writ other news be tween the lines, especially in the letter to the south."

"It is a necessary precaution, mor sieur," I answered, extending to him my hand, which he grasped warmly.

I then gave to him the writing materials. Sitting down upon the block house he are said the sides of the blockhouse, he rested the portiolic upon his knee, and at once began to indite a letter, while I thrust the torch into a

socket upon the wall.
"It was before Quebec I first saw service. 'Tis a strange fate that after the lapse of half-score years I should find a grave in a land over which floa's the flour-de-lis," he said presently, looking up from the paper whereon he had been writing with as steady a hand as though he were bidding his loved

as though he were bidding his loved ones to his marriage feast.

"Ay, monsieur; war makes strange companions and allotments," I replied absently, for I was casting about in my mind as to how I should fulfil my pro-

mind as to how I should fulli my pro-mise to Barbe without creating in his mind too great a revulsion of feeling. Ere many minutes he had finished the letter. A soldier's missive is apt to be brief. Mercover, these Bostonnais linger not over their adieux, even though they be for all time.

though they be for all time.

Before I had decided how to frame my speech he had taken up another length of the fair white paper I had brought to receive his last testament.

"May I ask how the lady is called?"
no inquired with uplifted pen.
"Mad sme de Chateauguay," I replied

"Ah! I knew not that she was married," he sighed, throwing down the quill. "And yet, an arrant dolt I was to suppose otherwise, since one so lovely must of a surety have attracted nany eligible suitors.

She is the widow of the noble Henry le Moyne, who was killed by the Eng-lish or their allies the Iroquois some years since

He sighed again, took up the pen bit at its feather in indecision, and after a few moments of reflection con At least it is only becoming that

should express to her my gratitude for her noble pleading of my cause."

'You have already done so, monsieur; however, if you wish to send her a message, I will pledge you my word that she shall have it—'' I stopped

hort.
Yes, after all is over," he said, "Yes, after all is over," he said, thinking I was unwilling to refer to what was to take place at the rising of the sun. "When all is over! I pray the gentle lady's slumber may be deep in the early hours of to morrow morning. I would not wish their peace fulness disturbed. Perchance, after all, the first sentence had been best." There was something weird, to my thinking, in the calm manner where with he spoke of his approaching end.

with he spoke of his approaching end, his sole anxiety being, seemingly, to shut out from the pretty ears of the Lady of Chateauguay the report of the voiley of musketry that would bring him death.

"Your Frere Constantin has been here," he said in digression; "I am of a harsher creed than yours. But when these present matters are completed, and I am again alone, I will do as he counselled me, and turn my thoughts from the things of earth. Recalling the leavener my conscientions Parities. the lessons my conscientious Paritan mother taught me in my early boyhood, I will prepare to meet my God.

"Madame de Chateauguay," he con-tinued, going back to his writing inued, going back to his writing-what a gracious act it was, thus t make the cause of an unknown soldier her own! This letter will disclose to her the name and lineage of the officer whom she strove to save from an in-glorious fate. Yet destiny, or provi-dence if you will, has decreed other

wise."
"Do not abandon all hope," I broke
in abruptly. "The lady has not
abated her interest; she is still minded

to save you.' to save you."

'What say you?" he exclaimed, springing to his feet. "Oh, beg her to desist! In her impetuosity in my behalf she will incur some fatal risk to herself. Say to her that I will not accept the aid which would compromise and perchance imperil her life Tell her it is an imputation upon my honor, since it seems she would assume that I fear death. Tell her a soldier would rather die when his heart beats nigh, his frame is stalwart, his grasp still strong, than live on to be mayl set aside as too old to lead a comma to see the sword he loves so well drop

rom his palsied hand,"
"Monsieur, I shall not see her again "Monsieur, I shall not see her again to night," I said, "nor am I a party to her plan, save only that I pledged my-self to deliver to you this message. That her attempt may fail is very like; therefore let not my words send back with too great a gladness the life blood through your veins. A brave man fears not death, yet the love of life is strong to the last in the nature of the most valiant. This only I will say, if the chance to escape is offered you and you let it pass, you are sure to bring great peril to the lady."

peril to the lady."

He hesitated, now for the first time undecided. "I will remember your counsel," he said at last. "Come what may, I will now write her my farewell ;—it is also, I may almost say, my

Forthwith he sat down again and penned a few lines which he handed me together with the letter to his mother, might come in the future, after the missive should be, as he knew, carefully scanned by the Commandant. "Madame de Chateauguay! It is true, sir, what de Chateauguay! It is true, sir, what I avowed so inopportunely some hours since," proceeded the English nan, who was become restless since my communication. "Ever since the dayat Quebec when I first beheld this lady, a fair young maiden scarce more than a child, she has seemed my ideal of womanly loveliness, purity, and truth. Could loveliness, purity, and truth. Could I but venture to imagine that her gentle compassion sprang from even a passing interest in myself, did I but dare to think that the passionate love which burns in my heart finds even a transient reflection in hers, I should die happy. Die, I say, for I see not how her plan

can succeed."
"A young maid's fancy is sometime "A young maid's fancy is sometimes lightly caught, monsieur, and the lady has given you no small proof of her interest," I rejoined savagely. "Moreover, her marriage was arranged by her foster mother, Madame Guyon."
"She calls me Bostonnais," he went on musingly, "and such indeed I am. Never have I beheld the land beyond the sass. The New World is the world

the seas. The New World is the world I love; its spirit is my spirit. Ah, to woo and win this fair lady for my wife; to take her to the Trimountain where I was born; to sail with her along the rocky coast where her forefathers and mine stepped ashore, after having crossed the ocean to escape from tyranny and injustice. Ah, to do this it would indeed be worth while to snatch again at the life that is so fast ebbing away from me !"

"Monsieur, if a man finds his prison door unlocked, his gaoler negligent, he is a fool if he does not walk out; if good fortune waits without to lead him on, he is a fool if he does not accept her on, he is a root if he does not accept her guidance. As for your dream castle, builded upon the verge of a precipice, I will remind you that the Lady of Chateauguay has suitors here in New France with whom you may have to recken ere you can wed and take her are to receive the remarks of the control of the

away to your southern home."

The bitterness in my voice betrayed me. "You love her, too?" he cried, starting up and peering into my face. "You love her, yet you do not deny that I may have awakened an interest when manor, and took up her residence with the wife of the Sieur de Marsac. In the spring by the first convoy she

in her gentle heart! You risk discredit in the eyes of your Commandant to hold out a hope of rescue to me, a

to hold out a hope of rescue to me, a rival!" he exclaimed.

"Monsieur," I replied with dignity,
"If it happens that you regain your liberty, if it time of peace you return to New France to seek the favor of this lady, it may be I shall have occasion to challenge you to a duel to the death. At present, it is because you are my rival that I feel your claim upon my honor is above every other." upon my honor is above every other."

For a moment he stared at me in

" Monsieur Guyon, you are a noble gentleman," he said at length. "It is like enough you will not find me in you path after sunrise to morrow. But if I am to live, I pray that I may not am to live, I pray that I may not be outdone in generosity. It is, after all, the lady herself who will choose her husband, if she be inclined to take one. And if we must needs be rivals, at least there will befair play between us."

"Good night, monsieur," I said; and to my ears the words sounded truly a sad mockery. Yet how important

a sad mockery. Yet how important was it, either for an escape into the wilderness or a journey to the next world, that the hours should deal well with him! "Good night! It was in

world, that the hours should deal well with him! "Good night! It was in my mind to stay with you if so you would have me, but row perchance it would serve you better for me to go." "Good night," he responded; "remember, to your hand I commit the letters. You will see by the superscription how that to my mother is to be sent. Farewell! or—I like your fine French word—adieu! A Dieu!

It was now not far from 12 of the It was now not far from 12 of the

The town was asleep, but as clock. The town was asieep, but as I approached the eastern gate I saw a light still in the house of Frere Constantin. Ah, well I knew the meaning of that light! It told me that the good Recollet was keeping one of his austere vigils; that he would spend the night in prayer for the stranger who had declined his ministrations, the gallant Bostonnais who was to die at sunrise.

Bostonnais who was to die at sunrise.
Of a sudden my resolve was taken. I would not go outside the fort again ere dawn. I would watch near the manor, and when Barbe came forth upon her errand of succor, I would persuade her to give it all into my charge or, this failing, I would follow to protect and defend her if need should be

But how poor a match is a man's dull brain against a 'woman's wit Within the shadow of the house within the shadow of the house's waited. An hour passed; another slipped away, and still another. My heart reproached me in that I had aroused a delirious, vain hope of life in the breast of the prisoner, only to torture him the more in his last noments. The first light of dawn be gan to appear in the sky in the direction over against which lay Michili-mackinac. Either the plot or Miladi's courage had failed. Escape for the Englishman was now impossible.

Assuming an air as if fresh awakened for the day, I made my way to the blockhouse, hoping for a word with the prisoner when he should be brought

Everything there was silent. The ors were secured; the guards on duty.

Half an hour later a posse of soldiers

was come; he was to be led away and presently shot. The doors were opened and they called to him to step forth.

He did not come. Pardieu! What a commotion and

confusion there was, then, what a brouhaha and excitement, while I stood by as astounded as the rest. For the prison was empty. The Bostonnais had disappeared, and not for many a day did we hear tale or tidings of him. How Miladi Barbe compassed escape; whether he went through the woods or by the great waters, east or

west, she has never told me even this time of my writing (1735). And if I had then my own thoughts upon subject, I kept them to myself. A this lapse of years, however, without peril to her safety I may freely set down that in my opinion the Lady of Chateauguay was not far from me on that evening when I left the prison, and kept a watch on me so I might not and kept a watch on me so I might not discover her; that she sent a generous draught of eau de vie to the guards, a draught with which perchance was mingled a few drops of some harmless drug which yet induces sleep. During the brief time wherein they nodded at their post she herself released the prisener, gave him an Indian blanket prisoner, gave him an Indian blanket wherewith to disguise himself, and brought him through the water gate to the strand of the river. Either the guards at the shore had been stupefied guards at the shore had been stupefied by liquor too, or else madame, having gold to cast away, had blinded them. Here she found the coureur de bois who had guided the party of Madame Cadillac through the forest, and who, smitten by the beauty of Miladi, was become her willing slave. To the guidance of this wanderer Miladi committed the Bostonnais officer, having required the wood ranger to swear by all he held sacred that he would be

The two men stepped into a waiting canoe; the lady cut short the thanks and protestations of devotion which broke from her gallant countryman, and waved him an adieu while the boat shot

waved him an actieu while the boat show away down the strait in the direction of the Lake of the Eries. Then enveloped in her camlet cloak, Barbe stole back through the darkness, and crouched among the trees until she saw me depart from the manor, when she re-entered the house by a window which she had left unbarred.

Such is my theory.

I will not attempt to depict the rage of the Commandant when he discovered that the Bostonnais was gone. truth, I think the guards would paid for their inebriety with their lives had not Barbe boldly declared that she

alone was responsible for the escape of the English officer.

Had she been in any degree less beautiful, or had she not been the guest of his wife, I believe my brother would have shut her up in the block-

returned to the St. Lawrence. The guards suffered a term of imprisonment, but later, Madame de Chateauguay, by presents to their wives and children, recompensed them, I judge, for whatever ill fortune she brought upon them that night.

brought upon them that night.

So, after avoiding me most pointedly during the winter, Barbe, at the breaking up of the ice, returned to Quebec.

And, albeit my brother was still angered against her, she did him good rvice there at this critical time in fortunes, by reporting much of his sagacious management of the fort, and laughing to scorn the pretensions of the company's commissioners, while she en-lightened many as to the manner in lightened many as to the manner in which the three regues had borne themselves during their stay at Le Detroit—a revelation not wholly to the taste of the company, since "he sins as much who holds the bag as he who puts into it."

## THE CHEERING OF FATHER

Father Leigh threw himself into an armchair for a moment's rest before starting forth again on the work of his

vercrowded mission in Stepney.

An August sun was blazing over the An August sun was blazing over the dusty streets and ugly houses, revealing every detail of squalor with its uncompromising glare, and beating down fiercely on the heads of the luckless in the noonday heat.

toilers in the noonday heat.

Father Leigh was looking and feeling thoroughly discouraged and dis-

It was a rare occurrence with him, despite his hard life. He was an op-timistic man, on the whole, with a healthy belief in human nature, which had suffered nothirg so far from daily contact with evil, and all manner of sad experiences with the stunted souls of his mission.

Now, however, he had been seized with a fit of great depression, for all this week had been spent in apparently fruitless endeavor.

He had been grossly deceived in two particular instances, and three specially bad "cases" had become worse than bad; and so to day Father Leigh sat down for a minute—which was also unusual-with a trite conviction that all men are liars, and factory hands

pre-eminently so.
"You may preach forever, and work as long," he soliloquized gloomly, but where are the fruits." The house bell rang vigorously at this point and gave him no time to answer his own question.

"Young woman wants to speak to

you, Father. The priest went down to the guest

Parlor with a resigned expression.

A young girl, evidently a factory hand, pale and tired-eyed, with a very sweet expression, rose at his entrance.

"What can I do for you?" asked Father Leigh, in his usual courteous

tones. The girl's face was slowly assuming a rapturous look, as of one beholding at last the living embediment of a long sherished ideal.

cherished ideal.

Her words, when she spoke, were
not, however, exactly transcendent.

'Oh, my !'' she ejaculated, ''I've
been that longing to see yer this twelvemonth!

welvemonth!"
Father Leigh waited—wearily.
"After hearin' of you preach, you now so often in S—" she went on in know, so often in S-' she went on in explanation. "I've never heard anyexplanation. "I've never heard anythin' like them sermons—never. And when we come here—mother and I—when we come here became the mission here. and heard you was on the mission here, I was set on comin' to see you if I could find a minit, for as well as jest the pleasure of hearin' yer again, I want to get your help for somethin."
"I shall be very glad to help you if
I possibly can," answered Father

The girl paused to recollect her

thoughts and then launched into a wordy explanation.

There was, it seemed, in her neighborhood, a branch of a Letter Guild, which had for its object the epistolary correspondence of the Cath bers one with another in philanthropic grounds.

Many sad and lonely lives were Many sad and lonely lives were brightened by this means of intercourse with sympathetic, though unknown, friends from, perhaps, far away. This girl, Carrie Greene, was a zealous member of this Guild, and despite her uncouth speech, had a certain happy knack of expressing herself in a bright and amusing way on paper. She had got into a very intimate correspondence with a girl in London in

respondence with a girl in London in very bad health and terribly reduced very bad health and terribly reduced circumstances—a lady by birth and education, who had taken a fancy to the quaintness and originality of Carrie's cheery epistles, and had tormed quite a friendship with the factory girl she had never seen, but whom she seemed to know so well through the medium of the Catholic Letter Guild which had brought them

together, by post at least.

The girl, Carrie stated, was in a state of complete prostration resulting from overwork. She was an apprentice in some dressmaking firm, and although very ill and at starvation point, was too proud to communicate with her re-lations and let them know her circum-

lations and let them know her circumstances, for she had quarreled with then some years previously and the breach had never been healed.

She had been to blame, Carrie gathered, and not her family. They had attempted many times to bring about a reconciliation, but she had in wilful pride preferred to sink to her present condition of poverty and loneli-ness rather than acknowledge herself to

be wrong.

Her nearest relative was a brother,
who was untiring in his efforts to discover her whereabouts and induce her
to live with him again in her own posito live with him again in her own posi-

to live with him again in her own posi-tion in life; but so far she had success-fully evaded all his endeavors.

A shadow crossed the priest's face as he heard Carrie tell his story.

It reminded him rather painfully of a dark episode in his own life when his favorite sister had left her home in a favorite sister had left her home in a act of mad folly, and been lost to those who loved her for five years now, or

Father Leigh had never succeeded in

AP tracing h The me felt keen foolish f similar n do somet asked. "Yes, eagerly. good. S sermons, a lot of

was 'er agin. Can Father I Carrie, But with a h said, bu Carrie ceeding " Do hope. pleaded iense. give 'el to ?" queer e

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Father 'er." sad e won't will g friend swell, why, you'r

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tracing her, and had now reason for be-lieving her to be dead, after a stage career of great hardship and no suc-

The memory was a bitter one, and he felt keenly for Carrie Greene's poor, foolish friend, who had behaved in a similar manner.

"You want me to see her and try to

do something for her, I suppose?"

asked.
"Yes, Father," said the girl, eagerly. "You could do 'er 'eaps of could do 'er 'eaps of could do 'er 'eaps of could she's forever readin' of your good. She's forever readin' of your sermons, you see, and seems to think a lot of 'em. But you must go before she goes to the seaside. She's goin' for a change of air. The doctor said it was 'er only chance o' gittin' strong

"Can she afford to go?" asked Father Leigh.
"It's been managed," answered

"It's been managed," answered Carrie, vaguely.
"But how?" asked the priest.
"Oh, through a pal," said Carrie, with a hot color rising in her cheeks.
Father Leigh's suspicions were aroused.
"I believe you are the pal," he said, but only half believing his own

words. Carrie stood silent, and looked exceedingly uncomfortable.

"Do tell me," he said, with rising hope. "Are you?"

hope. "Are you?"
"It was your last sermon at S—"
pleaded Carrie, in charming self deplease. "About self-sacrifice, you
know: so mother and I thought we'd
hope you work or you at the sea, pore give 'er a week or so at the sea, pore

· But how can you possibly afford

"But how can you possibly an if a to?" asked Father Leigh, with a queer expression in his eyes.

"Oh, we'd got a bit saved up against our trip to Margate," said Carrie, airily, "and it jest came in Landy. airily, " and it jest came in Landy. She wants a change more'n we do, and you said in your sermon as we ought to put the needs to other's afore our own, you know. Father Leigh turned away rather

abruptly, and walked over to the win So you will have no holiday at all,"

ne said.
"That don't matter," rejoined Carrie, her thin, overworked, stooping frame belying her words, however. "It den't matter a bit. We'd rather she went, but look 'ere—don't you let on, Father. She don't know who's doin' it or she wouldn't go. Don't go and tell

"I won't tell her," said Father Leigh, and his face was very bright and the sad expression had vanished. "I won't tell her, my child, and God Himself will reward your generosity. I will go to your friend at once."

! she ain't exactly my remarked Carrie, "she's a swell, you see; and as for generosity it's nothin' o' the kind. you're lookin' as pleased as if I'd given yer a pound, Father! Reg'lar cheered

up."
"I am," he answered, as she shook her hand in farewell.

An hour later saw him entering the miserable lodging of Carrie's sick pro

she lay on a couch near the window, but when she caught sight of the priest she started violently and turned her face to the shadews.

"I have not startled you, I hope?"
asked Father Leigh. "I heard of your
illness from a friend, and thought !..." He broke off suddenly, his attention arrested by something unusual in the invalid's manner, something familiar in

her attitude. With beating heart and a wild fancy surging in his brain he approached near to the couch, and looked down on

the prostrate form.

Then an exclamation of frantic won

der and delight broke from him.

"Margaret! It can't be?" Good
heavens—yes—yes—it is—Margaret!"
His sister sobbed silently in reply,
and the happiness of Father Leigh as

ened when he thinks of factory hands— but of one of them—pale, thin cheeked Carrie—he thinks with moistened eye and he speaks with bated breath. And no wonder!—Francis Charles Clare in the Messenger of the Sacred Heart.

## THE RELIGION OF THE FUTURE.

ADDRESS DELIVERED BEFORE THE SUN-SET CLUB, MILWAUKEE, BY REV. J. T. M'DERMOTT, D. D.

Mr. Chairman, Esteemed Members and Guest of the Sunset Club: Sune death-bed of a day-how beautiful it is! The hour when the shadows spread apace, and unkind Eve, her cheek yet warm with blushes, slow ly retires through the Hesperian garden of the West, and shuts the gates of Day—the hour just when the red sun sinks down behind the azure hill, circling all nature, hushed, and dim,

Sunset! The sacred lamp of day Sunset! The sacred lamp of day now dipped in western clouds—the great light sinking down in golden, glimmering vapors, veiling its splendor, like the prophet descending from Sinail Sunset! The moment when the sun from the western horizon, like a magician, extends his golden wand o'er the ian, extends his golden wand o'er the landscape, and trembling vapors arise; and kky and water and forest seem all on fire, and melt and mingle together ! Surset! The hour of mystic lovethe hour to wander forth mid beauty and decay, to meditate alone-alone to

rie

ess-

face

watch and pray!
Gentlemen, the name of your club bespeaks inspiration—inspiration most fitting for the reverential study of that sacred, divine subject, religion. "The Religion of the Future—What Will it Be?"

verdict is to deny human reason. Therefore, in discussing our subject, I shall prescind from the fact that I am a priest. I shall forget that I am a Catholic; and I shall speak exclusively as a logician operating in the domain of reason and history. In logical argumentation, the first

requisite is an understanding of terms. In the present instance, the vital term is religion. What, now, is the essential, definite meaning of the term, re-

Religion is not what you or I may think or assume to be. It is a concrete truth, and like every other truth it is absolutely independent of the reasonings and convictions of in-dividuals. It is utterly preposterous for you and for me to discuss religious

problems unless we have an accura e, sharply defined understanding of what religion is. I have no logical right to talk about religion, unless I am able to define religion. Definitions, strictly understood, are condensed, formula ed arguments from facts. The human mind does not define nothing; nor does it create something to be defined It takes facts, employs these facts a premises, and by analysis and compari son, by assertion and denial, from the premises taken, it deduces conclusions which are incorporated into science as logical definitions. If religion is a truth, there must exist a fact, the ultimate analysis of which will be a conclusion setting forth in its assertion the clusion setting forth in its assertion the essence of religion. If in my ratiocina tions I talk about something that is not substantially the formal definition of religion, then I do not talk about religion. I talk about something that is not religion. I talk beyond the question at issue. I recognize in no man the right to create a deficition of religion. Even when the Pope speaks, I demand the facts. Now what is the fact in which facts. Now what is the fact in which is rooted the definition or religion? What is the fact in the case?

What is the fact in the case?

In the vast array of facts confronting us there is no fact so clearly and absolutely beyond question as the fact of the existence of the visible world. This is a barrier before which all doubt and scepticism must pause. Hence, the definition logically deduced from the fact of the world's existence will be by its very nature beyond the possibility of rational controve

This vast universe, with its myriad marvels—whence came it?
Shall it be said that the universe with

its wondrous order and system is the result of chance? Chance is a nonentity. It were far less absurd to say that a watch is a work of chance than to attribute to such a cause the exist ence of the universe. Saall it be contended that the universe finds its full and ultimate explanation in the very matter out of which it is made? were to suppose matter is eternal, selfexistent, absolutely independent, unchangeably and unlimited. But such an idea of matter is the denial of matter. We know that matter is subject change, and therefore it must have had a beginning and cannot be self-existent. Matter bespeaks a producing cause. There was a period when it was nota period when it was nothing. is—it is something. Its history is from tothing to something. But this is creation. To produce something from creation. To produce something from nothing is the word of an infinite intelligence and omnipotent power. It proclaims God. God is then the Master of the universe, and the universe is God's property. The material and irrational universe is summed up and completed in man. Man is the in and completed in man. Man is the intelligent expression of God's created work; and therefore it is man's interent duty to sum up the offices of all creatures by rendering praise and glory for them to the Creator. It is glory for them to the Creator. It is man's duty to recognize the perfection manifested by God in the creative act. The fact of creation holds man bound to the Creator—intelligently, responsibly bound. The fact of creation is an explaining, necessary bond between the

His sister sobbed silently in reply, and the happiness of Father Leigh as he knelt by her side seemed almost too great to bear.

Father Leigh is no longer disheartenment of the Latin word, religance, a word which means to bind again—to bind man morally to his God, his final cause, as the is bound to God, his first cause. The seemed when he thinks of factory hands—but of one of them—pale, thin-cheeked the leight of them essentially founded to god, his first cause. Religion is, then, essentially founded in the relation which subsists, by virtue of the creative act, between God and His creatures. It is the acknowl-edgement and worship of the Deity. We worship God because we owe Him a service. In worshipping Him we are simply rendering Him His due. We worship God for the sake of paying Him what we ove Him. Religion is a debt resulting from the creative act; and free religion is a contradiction in terms, as much as is free bondage. Religion

as much as is free boldage. Tengton is always a bond that binds.

Now, since God is sovereign proprietor of the universe and man is absolute subject, it follows that it is God's right to demand that the God's right to demand that the debt of worship be paid after the manner and form by Him determined. When God speaks, man's sole rational act is obedience. My finite, human intelligence reaches its highest possible grandenr when in the presence. grandeur when, in the presence of Eternal Truth and Infinite Intelligence, I bow to each and cry out: My God!
My Creator! I believe! I believe!
My Master! I obey!
If, as a matter or fact, God has de

creed that the worshipping act should take on a certain, positive, exclusive form, and that in such form it should perdure until the end of time, then it perdure until the end of time, then it is not for you, not for me to prophesy or speculate anent the religion of the fature; then God, Who is omniscient and infallible, has declared what shall be the religion of the future. Let us never forget that religion is God's exclusive right. It is what God decrees it to be; and if it be not that, it is not the thing under discussion.

and equality — not as these principles were found in Greece and Rome, but as applied to the mind and considered with reference to the most sublime objects. It must be a power incessantly trans-forming the physical man into the moral man. It must give a more enlarged and active humanity — a political law and the law of nations, unknown to the ancients—it must give a perfect virtue which alone is equivalent to all the others—the divice virtue of charity. The requisites here demanded by the

religion of the fature are found in the Christian religion, and only in the Christian religion. The Christian religion is the only religion that even claims to be a religion for all men. It alone is the world's religion; it alone takes practical and consistent recognition of the bond resulting from the creative act.

And whence comes the Christian religion? History gives answer-from Christ. It is Christ's positive affirmation defining the duties of the creature to the Creator. And who was Christ? Carist was God, or He was a mad enthusiast, or a blasphenous liar. In unequivocal terms, he declared that he was one with the Father—equal to the Father—God. To substantiate his claim, he laid down his life; and by taking it up again, he demonstrated that he was absolute Master of life and death, Infinite Being — God — Creator. To deny that Christ was God is logically to assert that he was a sensele s visionary or a blasphemous imposter. Christ proved his right and power to define religion. And, history clearly shows how, in fact, he defined — what nature and properties H; gave to religion.

religion.

He gathered around Him a chosen band of disciples. In this band He concreted religion. He was God, Creator. It was His right to designate the exclusive manner in which the debt of wor ship was to be paid. Exercising thi right, He constituted the chosen band His church. He organized this bind into a visible society. This band was Christianity. This band was the Chris-tian church. To one in this band, He gave special prerogatives. To this one He said: "Thou art Peter, and on this rock I will build My church." He made Peter the head of this visible organization. This visible organization He empowered to teach all men and all nations, and to teach what He had taught — nothing more, nothing less. And for how long was this visible society to be the religion of the world? Listen to Christ, Eternal Truth, giving answer: "I will be with you until the end of time." Until the end of time! Through all days! Through all ages in the future! Therefore, on the word of God, the church instituted by Christ. will be the religion of the future. The substantial form and status prescribed by Christ, must persevere—the essential must be in evidence identical truth must stand forth. God's

word demands it. And where, to day, is that church? Evidently it is where that visible society of which Peter was the appointed head is perpetuated. It was to that society Christ promised duration until society Criss promised the same of ages. Now, it is as easy to prove that Pope Pius X, is the successor of St. Peter as to prove that President Roosevelt is the successor of Washington; and the fact of succession in the case of Paus X. as much proves that the church of which Pius X is the head, is the church of Christ, as the succession in the case of President Roosevelt proves that the United States of which Mr. Roosevelt is President is the same political body over which Washington presided. Unless Pius X. is the head of the Christian religion by God lished, the words of Christ are falsified.
If Pius X. is the head of the religion instituted by the Creator, then it was to that body of which Pius X. is the head, Christ said: "I am with you all days;" and as a necessary, logical consequence, the veracity of God demands that the Catholic religion be the

religion of the future.

In a moment of thoughtful enthu
siasm, Lord Macaulay, the English siasm, Lord Macaulay, the English Protestant historian, gave out this elequent testimony pertinent to our subject: "The history of the Catho lice church joins together the two great ages of human civilization. The lic church joins together the two greatinges of human civilization. The proudest royal houses are but of yesterday, when compared with the line of Supreme Pontiffs. That line we trace back in an unbroken series, from the Pope who crowned Napoleon in the nineteenth century, to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends. The Papacy remains, not in decay, not a mere antique, but full of life and youthful vigor. The Catholic church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustine. The number of her children is tine. The number of her children greater than in any former age. N do we see any sign which indicates that the term of her long dominion is approaching. She may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London bridge to sketch

the ruios of St. Paul's. REV. J. T. McDERMOTT, D. D.

## To Reverse a Prejudice.

" Since I saw you I have preached to hundreds who never saw a priest before and who never in their lives heard a word in favor of the Catholic church. I have reason to be well pleased I have reason to be well pleased with the results of my work so far. They who have heard me are now inclined to be well disposed toward the church. At least they are no longer her enemies and they will not bring up their children to hate the church as their parents had taught them to do." fitting for the reverential study of that sacred, divine subject, religion.

"The Religion of the Future — What Will it Be?"

I am no prophet. I cannot pull aside the curtain behind which rests the future, and read the infinite book of secrecy; but I am a logician, and through the agency and application of logic, I am able, from fixed principles, to arrive at conclusions that are absolutely certain—so certain that their denial is a contradiction—as certain as the word that goes forth from mouth of God directed prophet. Logic is absolute. Its decree is final. To refuse its

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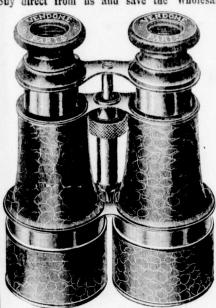
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Publisher and Proprietor, Thomas Coffey LONDON, SATURDAY, APRIL 28, 1906.

THE RUIN AT SAN FRANCISCO.

The dread hand of Nature has fallen with crushing force on the fair city by the Golden Gate. Its mighty force in the compass of a few brief moments, sufficed to lay half the proud metropolis in ruin and flame. The catastrophe is appalling in its swiftness, in its area, in its horror. At this moment, says the Catholic Standard and Times, it is impossible to ascertain its real extent. Some say the loss of life is about a thousand, other accounts give a lower estimate. We earnestly trust the lesser one may be the more reliable. The property losses are enormous, and they may be such as cannot be offset in any way, since it appears that loss which, as in this case, is caused by earthquake, is not within the provisions of the ordinary insurance contract.

The earthquake and the lava flood are among the most fearful agencies of destruction. Man has no more power to control or check them than over the tornado or the thunder cloud. 'heir mission would seem to be to teach proud man a little humility. If he laughs at the idea of a God, in a moment he is shown that God works through Nature. When at a word a world might be destroyed or annihilated, conversely at a word were worlds called into existence. The tendency of the age is to laugh at the theory of creation. It is only fools who laugh at what they cannot explain.

The readiness of human sympathy is the one spark of comfort that relieves such catastrophes of their general horrific character. The brotherhood of man survives the cynicism of infidelity. This is a spark of his divine origin that no decadence can wholly eradicate. In this land, generous and sympathetic in the highest degree, despite its many grave blemishes in other respects, the touch of calamity makes, by a simultaneous impulse, every man a brother with the sufferers. We thank God that this high quality is with us still to show that the power of Mammon has not cor rupted the nation wholly.

All really humane and charitably disposed people will deprecate the uses to which such dreadful occurrences are put by sensational preachers like Dr. Torrey. These do judgment of heaven upon wicked cities. Such utterances do them no credit either as prophets or preachers. They are nothing short of implety and presumption on their part, in arrogating powers that they do not possess any more than the ordinary man in the

dated April 22nd states that on the steps of St. Mary's Cathedral and on the upheaved pavement of Golden Gate avenue, overlooking the blackened waste that commenced just across the street, Archbishop Montgomery celebrated mass at 8 o'clock. The ser. vice was attended by thousands, cover ing the steps and extending well up and down the street in each direction.

The Archbishop's words and his reference to the death of Fire Chief Sullivan, affected the entire assem blage, tears streaming down hundreds of faces, upturned to the tiny altar in the open doorway of the vestibule. Five Masses were celebrated at St. Mary's Cathedral.

The Archbishop, in his sermon, re commended that the people be at all times submissive to the authorities.

Close to the graves in Calvary ceme tery on the narrow porch of a tiny house that stands within the graveyard enclosure, three Masses were celebrated for the congregation of Holy Cross church.

They were largely attended and the theme of the sermons was hope and courage in the face of adversity.

We are quite sure that the Dominion government in sending sympathy and relief to the people of San Francisco in their great distress truly represented the generous feeling of all Cana diaus. In such a terrible affliction the commandment of Our Saviour, " to love our neighbor as ourselves," should be put into practice in a special man-

From the fact that there are some 30 Catholic churches alone in San Francisco we must conclude that the Catholie people have suffered a great deal in the destruction of magnificent churches, schools and institutions; but we believe that they will be equal to the occasion, and will again rebuild, perhaps on grander scale than before. At times like the present not only Catholic Americans, but all Americans, show great energy, pluck and determination. Instead of wasting time in fretting and

their difficulties and conquer them. 'God helps those who help themselves;' and hence we hope that the ter rible disaster may only prove a blessing in disguise. Meantime we can all help them by our sympathy and by our pray ers for the living and the dead.

A DISHONEST APOLOGY.

The April number of the Presbyterian Record, which is published in Montreal " by authority of the General Assembly of the Presbyterian church in Carada," makes a very lame apology for publishing a "story" which appeared in its columns some time ago. vouched for by a correspondent who stated that he happened to be visiting a little country village in the province of Quebec where about half the people are Roman Catholics.

The correspondent asserted that while he was in the village in question, a couple of monks styling themselves " Christian Fathers" came to hold a mission, which at first consisted in " very practical moral instruction and advice, but soon degenerated into " simply a business for making money from these poor deluded people.'

One day they announced they had power to sell passports into heaven, and any good Catholic who would pay \$10 would not have to remain it Purgatory if they died within ten years. On payment of \$50, they were assured they would go directly to heaven at death, no matter how many years after ward. A leading Catholic promptly bought two tickets and presented them to his father and mother.

"The sale of 'blessed candles ard holy water' occupied Sunday morning's session, and it was really pitiful to watch those people carrying home their precious property."

"Another source of revenue was the sale of small crucifixes at exorbitant prices." These were to be burled in the fields to ensure good crops, or kept in the houses and barns to prevent them from being burned by lightning; and other things equally veracious were related, after which the writer mourned

"That these people (the easily duped French Canadians) are and have franchise rights with the most enlightened. They have just as great a voice in the making of our laws as any other. If they are left in ignorance, how can they exercise this right intel

Then follows an appeal to the readers to assist in the work of Presbyterian French Evangelization "by your prayers, encouragement and support."

And is it by circulating such stories as this that the Presbyterian Record and the General Assembly hope to stir up their "faithful workers" to connot hesitate to say that they are the tribute their "prayers, encouragement and support to the good cause "? But we refer to this matter now to

show the sort of apology which our contemporary gives for having published it. It explains that the story was sent in to the office in a competition for prizes offered by the management of the Record "for stories on Home A despatch from San Francisco, Mission Work in Canada, among the English, and among the French. A large number of stories came in. After the prizes had been awarded the other stories were also used. This was one of them. It was accepted in good faith, and published." Now can any one of average intellig-

ence believe that such a story as is told by the Record's correspondent could be true? Are the priests of Canada of so vile a character that so barefaced a calumny could be believed of then, especially by a "D. D. and M. A.," as the editor and manager of the Presbyterian Record claims to be? But the editor's excuse has some intrinsic qualities which make it very probable that it was made up without regard to truth. It is most unlikely that in a competition for a prize, one of the competitors who can evidently make up tales with as much facility as the Record's correspondent, should have put at the end of his story an appeal for contributions to the French Evangelization treasury. None would have thought of doing this but a regu lar contributor to the columns of the Record, or one personally interested in

the Evangelization work. But apart from this consideration, the editor states that a friend in Nova Scotia wrote that doubts had been expressed as to its correctness. Thereupon, he wrote to the author for the name of the Quebec village, and of the

preachers. He continues : "There was considerable delay.

The writer finally declines to give the name of the place for publication, and says: 'Perhaps I exceeded the story. teller's privilege. I did not hear the men myself, nor see what they did. I gave what was told me by a number of people during my visit there, as having hyppened not long previously, and I believe it true, but I cannot give the name for publication, as I have friends there both Protestant and Roman Catholic, and it might make ill-feeling among them if they knew that I was writing for publication what I had neard during my stay in their homes.

The editor himself closes the account of the matter by stating that the incidents mentioned "did not seem to ent, they immediately face be any greater claim to supernatural

ome other unenumerated incidents referred to as having actually occurred. He concludes :

"It was accepted as a simple narra-tive of what the writer had seen. Had we known the circumstances of the would not have appeared. egret its publication.

In plain English, the story is from beginning to end a falsehood; yet the editor of the Presbyterian Record, while admitting that it cannot be substantisted, wishes his readers to believe that it is the truth inasmuch as Catholic priests are wicked enough to do what was said of them, and have done things quite as iniquitous.

The apology is about as honest as the original story.

It will be noted by our readers that the writer of the interesting tale admits that he told at least one falsehood. In the original story, it was stated that the event occurred " while he was in the village," whereas now "it had happened not long previously to his visit." He also insinuated that he was greatly interested in watching the deluded people carrying their pro perty home, whereas now he declares he did not himself see any of the occurrances parrated.

We must add that the editor also states a falsehood when he asserts that Masses are bought and sold. It is true that there is usually a small offering made for the support of the priest, and the fornishing of the necessary material for the celebration of Mass, by those who can afford it, when they ask for a special celebration, but this is authorisel by the Apostle St. Paul, who says: So the Lord ordained that they who preach the gospel should live by the gospel." (1 Cor. ix. 13, 14.) But there is no purchase or sale of Masses in the Catholic church. But do not Presbyterian ministers receive some salary for their preaching of the gospel? And do they not haggle a good deal on this point, and take pains to show off their ratorical powers when they expect a call from a new congregation?

We believe we have often known this to be the case, and that all this has occurred without any scruples of con-

THE PAN-AMERICAN CONGRESS.

It is much to be regretted that the numerous Republics of South America have so many petty causes for disagreement. All are Spanish speaking, for the most part, though in all there are to be found localities where the old native dialects are in vogue, and the dialects are, of course, local, so that the dialects of any one of these states are not understood in the others. In religion, all are Catholic, some being more and others less fervent; but this act has not prevented sad disagreements among them, and some of them have even from time to time persecuted the church by interfering unduly with ts internal affairs, or by passing enactments which are as much calculated to injure religion as some which have been passed at times in European countries th Catholic and Protestant. In some of them, however, the church is comparatively free and the people devout. This is especially the case in Peru, Ecuador, Chili and Argentina. On the boundary line of the two last named Republics there was solemnly erected on the highest mountain peak, two years ago, a great crucifix which is visible for many miles, to celebrate the adop tion of a treaty of perpetual peace be tween the two nations. This crucifix was dedicated by an Argentine Bishop, and the members of the two governments assisted at the ceremony with great devotion to signify their approval in the presence of thousands of spectators be-

longing to the two Republics. It was the heartfelt desire of Pope Leo XIII, that there should be concord between the Southern Republics, and with the purpose of promoting this, an international Council of the South American Bishops was held in Rome towards the close of his Pontificate. It was a harmonious gathering, and the Bishops present pledged themselves to promote peace between the various nations represented thereat, to the utmost of their power, and no doubt this has contributed to the fact that for several years there has been but little bickering between the different governments, thus giving the hope that at least the cause of general peace has been greatly promoted among the people of these Republics, who now generally have recourse to peaceful arbitration for the settlement of any trouble which arises between them, instead of going to war on slight pretexts, as was the

case formerly. It is now announced that a Pan-American Congress will be held at Rio Janeiro in July for the settlement aries. of international questions, and all the governments of South America except Venezuela, have already signified their ntention to send representatives.

Disputes in regard to the rivers which form the boundary lines of the various states have been the most pro-

power than the buying and selling of life causes of war between these in the Masses for the repose of a soul," or past, and are constantly arising, as also differences in regard to rivers which run partly through one country and partly through another. We all know how aggravating such disputes have been between the United States and Canada, but they have been a greater ource of annoyance in South America, and it is to be hoped that at the coming Pan American Congress these difficulties may be amicably settled.

With the mountainous ranges traver sing the whole continent of South America, the barriers of trade are enormous, and most of the commerce is carried on by the rivers, especially those which flow into the Atlantic ocean. But shippers have been greatly discouraged from great commercial enterprises by the differences of the state laws under which such enter prises fall.

The Orinoco, Amazon, and La Plata rivers with their tributaries are an inviting net of waterways to trade between Brazil, Venezuela, Colombia, Bolivia, Peru and Ecuador. The navigation of the Orinoco especially, has been a constant source of trouble between Venez uela and Colombia, and it may be feared that this trouble will arise again, unless Venezuela should conent to be represented at the coming Congress. It is to be hoped, therefore, that she will signify consent before the meeting of the congress in July, as it will otherwise be impossible to settle the Orinoco question at this meeting. Nevertheless, much may be done to come to a settlement at least in regard to the other rivers mentioned, and so far many sources of dissension may be remove1.

It is expected also that principles of arbitration will be laid down by the Congress for the settlement of many other future difficulties between the Southern Republics. The Hague Tribanal of peace will probably be made the general medium for the settlement of these questions. It will be to the interest of public morals and religion as well as of the peace of the world that such should be the case.

THE ZION CITY EMBROGLIO.

It is stated that the trouble between John Alexander Dowie and the managing committee of his church at Zion city has been satisfactorily settled by compromise. Dowie is to be barred from any office in the church, and on his agreement to this, 5 per cent. of the assets are to be given him, the amount of which will be approximately \$1,000,-000. The management of the Zion estate and the church will be placed in the hands of a board of ten members, of whom five shall be appointed by Dowie, and five by Wilbur Glen Voliva, the opposing leaders. In the case of dis-

board. The whole case ought to be a clear proof to lowie's deluded followers that they have been badly imposed upon by this pretended prophet, who has feath ered his nest so cosily on their hardearned property.

agreement, Voliva is to appoint an ad.

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THE FRENCH SITUATION.

The French government is reported to be in a state of intense alarm on account of disquieting rumors of accumulating troubles.

It is said to be highly probable that a general strike will be proclaimed by the workingmen on May 1, for an eight hour day, and the agents of the government are busy spreading rumors to the effect that the "reactionaries," meaning the Catholic party, are stirring up the people to make anti-governmen demonstrations during the anticipated troubles.

To this it is added that the Ministry of the Interior is alarmed at having re ceived the information that two hundred bombs have been distributed throughout Paris by Anarchists, to be used during the strike in blowing up public buildings and monuments.

The unexpected general strike by the post office employees has given a sort of consistency to the rumors given out by the government agents, who are always ready to accuse the reactionaries for their troubles, unlikely as it is that there should be an understanding or alliance between the Catholic party and the Anarchists, the Anarchists being the creation of the government's own anti-religious policy.

To make matters worse, the govern ment has allowed it to be rumored that the troops are discontented, and will refuse to be used to suppress popular disturbances. This discontent has been known for a long time, and it is part of the game of the present infidel rulers of the country to attribute every unpleasant happening to the reaction-

The troops are undoubtedly discontented at having been made use of in the taking of the church inventories, and they were discontented even so far back as when they were obliged to make war upon defenceless women who were teaching in the schools, and tending

the sick in the hospitals and infirmaries. But the government was too stupid to see that it was dividing the country into factions by its insane policy of endeavoring to infidelize the people. It would not be at all surprising if the attacks upon the most sacred traditions of the French people should culminate in disastrous internal trouble, and this is just what is happening now if the Ministry of the Interior is to be believed.

It is almost a certainty that the next elections, which will be in a few weeks, will result in the overthrow of the present government; but this is just what it has merited by its efforts to divide the country into factions, and to force upon it a civil warfare.

A VERITABLE MARE'S NEST.

It would seem that our Protestant religious'contemporaries intend never to grow tired of maligning the Princess Ina because of her having become a Catholic before her intended marriage to King Alfonso.

One of the latest mare's nests discovered in connection with this event appears in a recent issue of the Toronto Christian Guardian as follows:

"The object of the English people to the marriage is not due entirely to the fact that King Alfonso is a Roman Catheric, even though a made-to order onversion is looked upon with such disfavor. There is a general feeling that the king of Spain is unworthy of that the king of Spain is unworthy of the wife he is getting. How much of this feeling may be due to national pride, it is, of course, difficult to say. That King Alfonso is a very lofty specimen of manhood from any point of view, would hardly be claimed even by his friends." We may here say at once that the

new reason set forth to show that the

young king of Spain is unworthy of the amiable lady whom he is to marry is altogether a new pretext "manufac. tured-to-order," why the proposed marriage should not take place. "The Eaglish people" quoted by the Guardian never thought of such a thing, and indeed the English people as a whole have not thought of it even to the present moment. It is only the rancorous press which calls itself "the religious press," together with the Protestan Association of Great Britain, that have taken the matter so much at heart, and raised futile objections against the mar riage. The English people generally honored Alfonso enthusiastically on the occasion of his visit to England only short time before the intended ma risge was announced; and after the announcement was actually made, there was not a word of dissent until the Protestant Association showed themselves as conspicuous idiots by making a protest against the marriage; and then it was not because King Alfonso was unworthy of such a bride that the protest was made, but because the princess's intention was to become a Catholic was made known. We say, therefore, that the pretext of Alfonso's unworthiness is a mere sham to cover up the inconsist ency of the Protestants who have protested against the marriage; for it is most evident inconsistency to appeal to King Edward to interfere with the iberty of the princess by prohibiting her from becoming a Catholic before the marriage should take place. This was an appeal by Protestants to deprive the princess of that liberty of conscience which Protestants assert very loudly to be the birthright of every private individual. Our inference from all this is that the new reason advanced by the Christian Guardian for the opposition to the marriage is simply a slander on King Alfonso invented in a hopeless cause when all other efforts to stop the intended marriage failed. Perhaps it is thought that the heaping on of such abuse will so disgust Alfonso with the English people that he will give up that alliance with the English nation which will arise out of his marriage with an English princess. But, we are confident that all the efforts of anti-Catholic intolerance will fail in effecting their purpose. The marriage will go on in spite of this last effort of

And wherein is Alfonso unworthy? It is known that he has been a dutiful son to a Christian mother. His benevolence has been manifested on many occasions where he came into contact with his suffering subjects, and much of his popularity with the people of Spain is due to this fact. He is courageous, and he has confidence in his people and his readiness to go among them unarmed and unattended by guards has many times proved. He is religious, and even devout, and he is said to be an apt as well as an earnest scholar. His kingdom is not so powerful among the nations of the world as Great Britain, Germany, and some other nations, but it is at least fairly important, prosperous and fertile; and if Prince Louis of Battenberg was leemed worthy to marry King Edward's sister, surely there is no loss of dignity if his niece is united in marriage to the king of Spain.

We have said that the Christian

Guardian's remarks malign the Princess Ena. It is possible that our religious contemporary may object to this interpretation of its words; for does he not imply that the betrothed lady is far superior to Alfonso in merit?

We do not imagine that the princess would feel highly flattered at being lauded at the expense of her supposedly contemptible husband. Apart from this consideration, however, it is undoubted. ly malignant to assert, as the Guardian has done, that the conversion of the princess is a "made to order conversion.'

On what authority does this "Christian" newspaper make such a statement? There is every reason to believe that the conversion is sincere, and our conviction that it is so is strengthened by her religious history. Her father was a Lutheran, yet he seems to have had no qualms of concience in having her educated as an Anglican; and when she was in Scotland, she conformed to Presbyterianism, and this was certainly done with the approval of her parents who had her baptized by a Presbyterian minister.

Perhaps all this was very natural, as the royal family of great Britain have peen accustomed from Queen Victoria down, to do the same thing so far as conformity with the Anglican and Presbyterian churches is concerned, according as they chanced to be in England or in Scotland. But if the Princess Ena is the thoughtful person she is understood to be, might she not very reasonably doubt the truth of a religion which is to be put on and off as a garb, according to the country in which she happened to be at the moment? Might she not very reasonably form her conscience to the belief that the religion which is the same in all countries is the one which Christ commanded His apostles to teach to all nations?

There is, therefore, no foundation for the ill-natured remark that the Princess was " made to order.'

The Christian Guardian is not the only journal which has published this false and malignant slander against the future Queen of Spain. Among those who have made up this or equivalent slanders may be mentioned the Montreal Standari which claims to be a model of politeness, high toned morality, and loyalty. The Standard asserts that the "Princess Ena joined the Roman Catholic church simply to secure the Spanish Crown."

We do not hesitate to stamp this assertion as a gross calumny, as it is now well known that the Princess has long been of the conviction that the Catholic church is alone the true church of Christ. She learned this through her intimacy with the Empress Eugene, who had been long her dearest of friends. But we suppose it to be the Standard's way of exhibiting its loyalty, viz., by besmirching the fair fame of a member of the Bristol Royal Family. Converts are never admitted to the Catholic church unless they show by reasonable evidence that they sincerely and firmly believe her doctrines and

A great deal of nonsense has been given ut by parsons and the press in connection with Alfonso's marriage, and all has been well characterized by one of our correspondents, a respected and prominent church of England clergyman, as " Much Ado abou; Nothing. The ado has been made by such journals as the Montreal Standard and Christian Guardian, and their ilk. King Edward VII. has been blamed for allowing his niece liberty to change her religion. We remarked long ago that the King had no control in the matter. Recently official notice was published to this same effect, as there is a British law which puts beyond the control of the king, any member of the Royal Family who married a foreign Prince. The head of the Princess Ena's family is, therefore, Prince Louis of Battenberg, and not King Edward. The journalists and parsons who have made so much noise on this subject might well profit by the knowledge of the facts of the case, to mind their own

CATHOLIC EMANCIPATION.

A question recently put by Mr. O'Dougherty, M. P., to the government in the British House of Commons shows to an unmistakable degree the manner in which Irish Catholics are still treated, notwithstanding any improvements which have been made in the laws relating to Ireland during recent

Mr. O'Dougherty asked the Chief Secretary for Ireland how it came to pass that no Catholics were summoned on the Grand Jury for the County Donegal at the last Spring Assizes, and at the same time he desired the Secretary to state the respective percentages of Catholics and Protestants in that county.

Chief-Secretary Bryce answered: "Grand Juries are empannelled by the High Sheriffs under the provisions of the Grand Jury Aots. I am informed by the High Sheriff of County Donegal

Assizes was way, and that mened. According in the celestants 21 Mr. O'Doug it is the inten take steps to remedied. Mr. Bryce a "It is not a matter, and

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that the Grand Jury at the recent Assizes was empanelled in the usual way, and that one Catholic was summoned. According to the census of 1901, the percentage of Roman Cathocounty was 77.73, and of

Protestants 21.84. Mr. O'Dougherty asked also whether it is the intention of the government to take steps to have this state of affairs

remedied. Mr. Bryce answered:

"It is not alleged that the provisions of the law have been violated in this matter, and the government have, therefore, no power to interfere.

This is the kind of justice which exists in Ireland still, and this has been the condition of affairs all over Ireland, even ever since the so called Catholic Emancipation Act was passed. Surely there is more Emancipation needed, and it can scarcely be wondered at if the people of Ireland are still not contented with the laws imposed upon them by a Parliament sitting at Westminster

## A FALSE PROFESSION OF FAITH.

In another article in this issue will be found some comments upon a fabulous story which appeared in the Presbyterian Record of Montreal for the current month, and the editor's lame and tardy applogy for having pub

lished the same. But it is not to be supposed that this is the only instance of our contemporary's fondness for sensational stories concerning the Catholic church, with

out regard to truth. Our attention was called recently to an article by the Rev. R. P. Daclos of Montreal, which appeared in the January number of that periodical, under the title "A Frenchman's Confession," which contains slanders against the church quite as brazenfaced as those which are referred to in our article on the apology of the editor of the Record.

The Rev. Mr. Duclos informs the sensation-loving readers of that journal of "a touching incident" which occurred" at the last October Communion service in the La Croix French Presby terian church of Montreal" of which he is pastor. He tells of one "Mr-a member of the choir in the Cote des Nieges Roman Catholic church and his wife" who sat in one of the front pews as new converts to Presbyterian-

It is customery with those interested in endeavoring to convert the French Canadians to the various jarring sects, to represent the number of such conversions as marvelous, but as their actual success is marvelously small, they make the most of what few loose fishes they can catch, in order to draw money from the pockets of Ontario Protestants to aid in the conversion of French Canadians, and support the missionaries engaged in the work, being themselves.

It is true there are always a few persons who can be prevailed upon in any large city to renounce their faith : but we have the testimony of the census of Canada to show that the efforts of those who are endeavoring to convert the French Canadians are futile. Thus the Presbyterian population of Quebec in 1891 was 52,673, and in 1901 was 57,952, the percentage of increase being 10.002; whereas the Catholic population of the province was 1,291,709 in 1891 and 1,429,186 in the catholic population of the province was 1,291,709 in 1891 and 1,429,186 in the catholic population of the province was 1,291,709 in 1891 and 1,429,186 in the catholic population of the province was 1,291,709 in 1891 and 1,429,186 in the catholic population of the province was 1,291,709 in 1891 and 1,429,186 in the catholic population of the province was 1,291,709 in 1891 and 1,429,186 in the catholic population of the province was 1,291,709 in 1891 and 1,429,186 in the catholic population of the province was 1,291,709 in 1891 and 1,429,186 in the catholic population of the province was 1,291,709 in 1891 and 1,429,186 in the catholic population of the province was 1,291,709 in 1891 and 1,429,186 in the catholic population of the province was 1,291,709 in 1891 and 1,429,186 in the catholic population of the province was 1,291,709 in 1891 and 1,429,186 in the catholic population of the province was 1,291,709 in 1891 and 1,429,186 in the catholic population of the province was 1,291,709 in 1891 and 1,429,186 in the catholic population of the catholic population of the province was 1,291,709 in 1891 and 1,429,186 in the catholic population of the catholic populat 1901, the percentage of increase being

The increase of the Baptists, was 6.02 per cent. and of the Methodists 6,24 per cent., so that none of these sects kept pace either with the actual increase of population, or of the Cath-

The Catholic church frequently recoives accessions from the sects, but it is not customary to make public boasts of them as do the sectaries.

But what we intend here is not so much to show the futility of the efforts made to convert the French Canadians to Protestantism, as to expose the falsehood told by the unnamed convert of whom Rev. R. P. Duclos boasts.

This person in his profession of Presbyterianism said:

I could not learn by myself about the Word of God for two important rea-

"1. Because in the religion I then professed, it was forbidden to read the Holy Scriptures. The penalty was excommunication, that is to say, put out of the church.

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I had not the means of being taught the truths and commandments, which every Christian ought to know,"

It is but recently that we showed a ngth that the Catholics are not forbidden either in Quebec or elsewhere to read the Holy Scriptures, though the falsified Bibles issued by the Protestant missionaries are forbidden. We also proved at considerable length that these Bibles are really falsified.

We shall here only quote the following words from the letter of Pope Pius VI. which is to be found on the first page of our Catholic English Bibles to refute the statement of Rev. Mr. Duclos' convert, which, as we have ro doubt, was prepared by Rev. Mr. Duclos himself. Il Pope Pius VI. said : "At a time

that a vast number of bad books, which most grossly attack the Catholic religion, are circulated even among the unlearned, to the great destruction of

souls, you judge exceedingly well that the faithful should be excited to the reading of the Holy Scriptures, for these are the most abundant sources which ought to be left open to every ore to draw from them purity of morals and doctrine, to eradicate the errors which are widely disseminated in these corrupt times," etc.

Nothing can be clearer than this pronouncement from the highest authority in the Catholic church.

To the second statement of Mr. Duclos' convert, we reply that it is a well known fact that before the First Communion of Catholic children-which usually takes place when they are about the age of ten years-they are carefully instructed in the Catechism, and must know the truths and commandments, which every Christian ought to know.

It is evident, therefore, that Rev. Mr. Duclos' convert speaks falsely and we do not doubt that he does so at the instigation of his present religious guide.

### LECTURE BY THE RECTOR.

Rev. J. T. Aylward, Rector of St. Peter's cathedral, London, delivered an interesting lecture in St. Mary's Hall, on Friday evening, April 20, in aid of the building fund of St. Mary's church. It was an appreciative audience that greeted the Rev. Father, and, needless to say, they were more than delighted at his graphic description of some of the many historic points of interest which his privilege to witness when he recently accompanied our beloved Bishop on his visit ad limina to our Bishop on his visit ad limina to our Holy Father the Pope. It was the Rector's first trip to the old world, and the impressions which he received from the vastness and majesty of the ocean and of the many beauties of France Italy, Ireland and England were

described and thoroughly enjoyed.

A splendid musical programme an
a short and well executed dram nme and completed the programme.

### THE WONDERS OF ST. PETER'S.

Apropos of the Rector's lecture on Apropos the the charms of Italy, the following description of the wonders of St. Peter's, written by F. J. Haskin for the Peter's, written by F. J. Haskin for the peter's period of the peter's period of the peter state. Milwaukee Sentinel, will be of interest to our readers :

St. Peter's not only dwar's all the other churches of Rome, but ranks as the giant edifice of the world. A famous author likened the surprise occasioned by the first view of its towering proportions to the feeling one would have if he met a man forty feet tall. Figures and comparisons can only partially portray the real magnitude of this colossus. It covers six acros. Its main aisle is an eighth of a mile long and its dome is atwelfth of a mile high. If St. Peter's were flooded the larges ship that sails the ocean could steam the central aisle and its masts would scarcely reach above the top of the high altar. If its capacity were taxed to the utmost a congregation of 80,000 people might assemble within its walls, and 200,000 could wait outside within the enclosure of the colonnades. In the lofty dome there is a mosaic of St. Luke with a pen in his hand. From the great height the pen seem of ordinary size, but in reality it is

eight feet long. Great toil and great wealth were expended in rearing this mighty cathedral, and many of the earth's great The titanic proportions of everything and the agalong story that is woven the very wool of it, appeal to the senses in a way that can neither be re

sisted nor explained.

Adjoining St. Peter's is the Vatican, the home of the Popes and the largest palace in the world. That this extraparace in the world. That this extra-ordinary structure is a worthy neigh-bor of massive St. Peter's may be real-ized from the statement that it con-tains 11,000 rooms, has thirty magnificent halls, nine galleries, seven grand chapels, twenty courts, eight state stair cases and two hundred smaller ones, besides museums, libraries and

archives. Upon leaving one cannot help but turn for a last look upward to the turn for a last look upward to the window where the lonely old man of the Vatican keeps his vigil. What a big thing he represents! He is virtually a prisoner in his huge palace, yet all the world comes to see him. He is without a name without a testion. is without an army, without a territory and without a voice in the councils of and without a voice in the nations, yet he rules two hundred and twenty-five million subjects with the gentle sway of spiritual sover the bells of eignty. As you go away the bells of St. Peter's begin to clang, and you realize that it is the hour of Vespers and you realize that the message of bells not only rolls across fields beyond the yellow Tiber, but reerberates around the world.

### The English Catholics' Determina tion.

Writing of the crisis which now confronts the Catholics in England with respect to the proposed change in the Education law—a change which threatens the existence of the Catholic schools as such—the Catholic Times says: "Politicians come and go, but the church lasts forever. She is above political narties, and so are her chilpolitical parties, and so are her children. They base their claims on motives far higher than any mere polit cian knows or understands. And their main hope and trust is in them-selves and in their power to obtain in the long run and after whatever waiting those things which they believe they must conscientiously insist upon."

## PIUS X.

Few Popes have been so accessible a Few Popes have been so accessible as Pius X., and few have been seen by so many Americans, Catholics and non-Catholics, lay and cleric. Indeed, the number of descriptions of Papal andi ences appearing periodically in every cross-roads newspaper would almost lead to the conclusion that no American travels abroad without visiting the travels abroad without visiting the Vatican and making copy out of the Great White Father of Christendem whom this very universality of curiosity proves to be the most interesting figure in the world to men of all creeds.

Amid this flood of "impressions" there is something a little fresh and unconventional in the following breezy letter of a Kansas City business man whose point of view is typical of his class, and whose expression, if characteristically slangy, has a note of class, acteristically slangy, has a note of directness and sincerity that convinces. Henry M. Garland is a prominent rail road magnate of Kansas City and he thus describes his view of Pope Pius for the Catholic Register of that city

"I am not a Catholic, and not prone to rely on first impressions, but if I were to get in real trouble and wante to have somebody stiffen me up and fix t so I would have the nerve to strike out for myself and get on my feet again, and if I could get to him, it is to Pope

Pius X. I would go.
"Leo being very old, was very feeble, but there is nothing the matter with Pius X. except in the newspapers. Once in a while the potboilers send out a cable that newspapers. Once in a while the potboilers send out a cable that his health is failing and that they are talking of his successor. Maybe they are, but when I saw him three weeks ago Sunday he was the personification of good health and physical perfection. He looked like a man, perfection. He looked like a man, from the little white cap that was perched on the back of his head to the toes of his embroidered slippers. There were 123 of us at the reception, from all quarters of the globe, so that we might be supposed to fairly represent mankind. The Pope stood head and shoulders above nearly every man He is well over six feet in there. height, broad of shoulder, straight as an infantryman and handsome as they He has a face and head make them. that would make any man turn around to take a second look. If Pius should drop into this hotel lobby to night and register, in five minutes every man in the place would have looked at the There is not an attribute a man ought to have in which the Pope is lacking, so far as I could see.

"It takes a big man to be Pope, for he had 3,000 people in the Vatican, 300 of them hardworking clerks, and the Church surely got one when it got

Pius X Relating his experience at the re

ception at the Vatican, Mr. Garland "In the first place, I had collected letters from every Catholic dignitary I could claim acquaintance with in this country. These I took to Msgr. Kennedy, at the head of the American college in Rome, and as typical and grand an American as they could pos-Kennedy, at sibly have sent over there. Msgr. Kennedy scanned the credentials closely and then passed me on to the secretary of the Vatican. That official later handed me a card saying that the Pope would grant me an audience following Sunday at 4 o'clock. Half an hour before the appointed time I arrived at the Vatican -which is a collection of a score of buildings—and was halted by the Swiss guards. read these guards were to be mustered out. This is a mistake. They are still on duty. The regulations which had been announced called for black clothing, white shirt The coat was to have and white tie. skirts to it. Evening dress only had been the rule while Leo was on the throne. Pius allows frocks, cutaways or evening dress. For women the reg-ulations provided for black, high necked dresses, no hair ornaments and the veil in lieu of a bonnet. We were ushered into the audience room, a place about 150x50 feet, and containing 150 chairs. There were 123 in the party. After we had been seated some little After we had been seated some little time a clergyman came in and signaled us to rise, speaking in Italian at the same time. We were scarcely up before the door—the same one through which we had entered— opened and in came another priest, fol-

lowed almost immediately by the Pope. The master of ceremonies, the first of the priests to arrive, directed us to kneel. This we did just as the Pope arrived Halting to survey the audience, the Pope walked to the beginning of the receiving line, which was almost all around the room, and extending his right hand, permitted his guests to kiss his ring. He moved on to the next visitor, and so in due time the came to me. Being a non Catholic, I was perhaps more observing than I should have been. I particularly looked at the ring, about which columns have een published. It proved to be a merald, the size of the pupil of an eye vorn on the

surrounded by diamonds, worn great finger of the right hand. "The Pope was clad from crown to white. His hair, once gray, sole in white. His nair, once gray, is as white as driven snow and as soft as silk, quite thickly grown and well combed. I never saw a more striking looking man in all my travels, nor a more benign face. It may be unecoles iastical, but it is none the less express ive, to say that Plus X. is the sort of a man to hand out a jolly to help a brother along, and the jolly would be

the Pope made his round he stopped to converse with many. Those who had anything to say to him said it. I do not know what they talked about. As he speaks Latin, English a little, French fluently, and several other French ituently, and several other languages, not to omit his native tongue, he could talk to very many. I said not a word to him, but there was everything in his bearing to prompt a

greeting. "After the round had been made the Pope found himself once more at the door of the throne room, whereupon he turned, and making the sign of the cross with his right hand, raised it,

BUSINESS MAN'S VIEW OF two fingers extended, and administered

"I wanted to go after him and take hold of that big, honest hand of his and give it a good grip, just to let the Pope know that I thought he was entitled thow that thought manner and kindly to licitude. Without a smile, the Pope's ace expressed the essence of kindness Three weeks away and ten and having been in his han twenty minutes, and after ence less persence on boards myself, I nture that Pius X. is the sort a long e would reorganize a big inof a man mpany in a week and have a surance rectors begging him to ru things and policy-holders asking for additional policies—everybody feeling rything was all right at last.

### AN INFAMOUS SUGGESTION .

FRENCH MASONS WOULD PAY PEOPLE TO GO ABOUT THE STREETS DISGUISED AS PRIESTS AND COMMIT ACTS THAT CREATE SCANDAL.

The following information published atholic and non-Catholic Oppo pers in France under date sition p of a character which Eng would deem absolutely incred lishmer unfortunately it is entirely the London Catholic Times. o cast obloquy on the priest Masonic lodges are endeavor hood the Masonie longes are charactering to get the French government to abrogate the law (Clause 259 of the Penal Code) forbidding the wearing of clerical clothes by laymen. The Masonie Review (Revue Maconnique) ary, 1906, contains this remark

able proposal:
"The most efficacious manner of solving the question of the priesthood in accordance with the spirit of freedom and justice which would animate all honest Frenchmen, would be to prohibit magistrates from enforcing the law which renders it a punishable offense for laymen to wear in the public streets the costumes of ecclesiastics or those of nuns and monks. When all persons have the right to dress themselves up as priests according to their own caprices, the prestige of the frock will capri

It will be seen that though at other times organs of the Masonic body would have people believe that the morality of the clergy is inferior to that of the members of the lodges the Masonic the lodges, the Masonic Review here admits that the priests a high reputation for morality, which is partly the secret of the influen e they exercise.

The Masonic Review does not stop at

the proposal that the people of all classes should don the clerical garb so the proposal that the respect for the clergy may lessened. It proceeds to make the fol-lowing suggestion, which is simply

iabolically perverse:
"In fact, it would be a good thing if people even now were paid to go about the streets disguised as priests, monks and nuns and commit acts which might create scandal - such as going about with women of low character in cases and beer saloons. Even if arrested they could be easily ransomed and re-waided for the great services they had thus rendered in the cause of the pro

pagation of free-thought.' It seems that within the last few weeks a number of persons disguised as priests and nuns have been arrested for scandal ous conduct in the streets of Paris and other large cities; and on Mardi Gras several noted Anarchists, wearing ecclesiastical costumes, were arrested for singing obscene song along the route of the Mi-Careme procession. Amongst them was the celebrated Libertad, who pretended to be dead lrunk. These rascals have been ordered to pay small fines. Such facts as the to pay small lines. Such facts as these generally remain unnoticed by the British press, although they fill the columns of the Parisian papers and must at last lead to some terrible catas-

## TALKS ON RELIGION

RMISSION. OBEDIENCE AND Last week the newspapers made a eature of the fact that a wealthy man at his death left his fortune of \$50,000 nd his fine home to his servant who had been faithful and attentive for

No matter how much some are opposed No matter now much some are opposed to serving others, most persons would be willing to take up the task if such a reward were certain. The prospect and assurance of reward temper service and lighten burdens. Yet the good Lord promises reward to all who labor in that condition of life and are faithful in that condition of life and are faithful in that condition of the and are faithful to duty. We may recall His words: "Well done, good and faithful servant; because thou hast been faithful over a few things I will place thee over

many."

Pride leads man to say: "I will not serve;" yet necessity and the nature of things compel most men to serve, since man must earn his bread by the sweat of his brow. In one way or in another nearly every human being must be a Great labor is created for ill men, and a heavy yoke is upon the shildren of Adam \* \* \* from him that sitteth upon a glorious throne unto him that is humbled in earth and ashes." from him Eccl. xl. 1.)

To serve God is to reign. Servitude is an evil and a disgrace to man if it be mere bondage, but if it be undertaken for the love of God and for the love of our neighbor and in submission to God's will the chain and the yoke are turned nto gold. Since our Lord Himsel ook the form of a servant and did actually serve others and even washed the feet of His apostles, service has been enobled and beautified. The saintegladly embraced the humblest and most revolting employments and found the revolving employments and lound the yoke light and the burden sweet, as for instance St. Vincent de Paul, when he gladly took his place in the galleys of

the Moors to relieve a prisoner and to restore him to his mother.

In human society submission is the portion of all. St. Paul says: "Let every soul be subject to higher powers, every soul be subject to higher powers, for there is no power but from God." (Rom. xii. 1.) The Scriptures insist on obedience to the state. St. Peter says: "Be subject, therefore, to every human creature, for God's sake; whether it be to the king as excelling; or to govern ors, as sent by Him for the punishment

of evil doers, and for the praise of the good; for so is the will of God, that, by doing well, you may put to silence the ignorance of foolish men." (I. St. Peter ii., 13.) This text gives a stun ning blow to anarchists and to advanced

Socialists.

The Holy Father is called the "serv ant of servants," officials are called the servants of the people, officers, soldiers and police, the servants of the state. There are times, of course, v bers of these classes forget their real position and assume independent auth-ority. The source of all power is in God, and all must be subject to God.

Those who work for others should do

as directed. They too often assume to command or to direct, seeking by hook or by crook to get their own way. This is not the true spirit of their state, and does not promote happiness or harmony on either side.

on either side.

To the primary duty of obedience there stould succeed the duty of conscientiousness. This is the great virtue that the world has a right to expect from all of those who profess to be Christians. Others may "serve to the one", may should sown according to eye," we should serve according to ascience, for our service must really

Conscientiousness is shown by dilience, by doing the best we can. Hon-sty is the great test of conscientiousness, and the Christian servant or em-ployee should be honest not only as a duty of justice but by the trust that is placed in one who is admitted to the ousehold and to the confidence of This confidence and trust the family. should never be abused.

Employees or servants may be dis-

honest in two ways: by taking property and by wasting time. Persons erty and by wasting time. Persons steal when they do not give a return or Sometimes persons a quid pro quo. Sometimes persons seek to salve their conscience by saying they do not get enough pay for their service. The proper way is then to seek more pay elsewhere, but not to set yourself up as a judge in your own case against the specific or implied

conditions of your contract.

Stop the first little thing that you are tempted to take dish nestly and will not become dishonest. thief, or no drunkard becomes so at There is growth in each case. Psalmist prayed: "Incline not The Psalmist prayed: "Incline not my heart to evil words to make excuses in sin." As people want pills sugar coated so they cover ugly things by pleasant names, as, for instance, per-

No one should remain in a position where he cannot practice his religion in a place where faith and morals are endangered. These dangers may spring from the conduct of those for whom you work or from those with whom you associate. The danger should be removed, as our first duty is to serve God and to save our souls.

A good servant will eventually "go There will be many exchanges in the next world of positions prevalent here, unless all really recognize that we are the servants of God.

A master, a servant, or a friend. A master, a servant, or a friend. Bids each on other for assistance call, Till one man's weakness grows the strength of all.

-Cleveland Universe.

IN OTHER CATHOLIC COUNTRIES;

Judas is more detested than satan himself, because, it is argued, satan had betrayed man, Judas had betrayed his God. At the present day he is hanged in effigy on each Good Friday from the yard-arm of Spanish ships In Provence he is hammered, and is, speaking generally, the Guy Fawkes of the Catholic countries. It was the custom that no Christian should be baptized by the name of Judas, so that if any one wished to name his child after the other St. Jule he must call Thaddeus, The tradition Judas was a red-haired man preserved in the French "poil Judas." A flery red beard Judas." A fiery red beard was commonly called a "Judas beard."
"Herod is a popular term of vituperation in Russia. "Cara de hereje" (face of a heretic), in Spanish, denotes a monster of ugliness; "scommunicato" excommunicate, "spattezzato" (apos (apos-

tate, having renounced one's baptism )
may be heard often on a Tuscan market "Unbaptize me if I do not speak the truth," an Italian peasant will say.
"I saw the other day," says the writer,
"on the wall of a country cottage, the St. John Baptist of the Corpus Christi procession, a curly headed boy leading a lamb with a silken string. For cena lamb with a silken string. For centuries in England, as still all over the world, St. John and his lamb and his cross were part of the furniture of all men's minds."—Sacred Heart Review.

## POPE PIUS X.

CORDIALLY APPROVES AMERICAN FEDER-ATION OF CATHOLIC SOCIETIES.

Members of the American Federation of Catholic Societies will be glad to learn that a letter has just been re-ceived from our Holy Father, Pope Pius X., in which His Holiness cordi-Pins X., in which His Holiness cordi-ally approves the American Federation of Catholic societies. In the letter, of which the following is an extract, His Holiness states that the objects of the Federation of cementing the bonds of fraternal union among the Catholic laity and the Catholic societies of the United States; the fostering and pro-tecting of Catholic interests and works of religion, piety, education and char-ity; the study of conditions in our so-cial life; the dissemination of the truth and the encouragement of the spread of and the encouragement of the spread o Catholic literature, and the circulation of the Catholic press, are objects dear to his paternal heart, and he cherishes the hope that the Federation will grow stronger day by day, thus demonstrating the adage that "in union there is

His Holiness hopes that the forth coming convention of the Federation in Buffalo next July 29th, 30th, 31st and Aug. 1st., will be a great success, and he prays that God may prosper the organization. He affectionately grants the Apostolic Benediction to all the to a Apostone Beneauter to all the societies and parishes that have joined the Federation. The Latin document is being translated and will be given in its full text later.

### METHODIST PLEA FOR RELIGION IN EDUCATION.

niladelphia Catholic Standard and Times, Another indication of the growth of religion in education was forded on Monday last at the weekly leeting of the Methodist min Vesley Hall, 1018 Arch street. H. Hoffman, of the Holmesburg church a paper in which he with an emphatic affirmative the ques-tion 'Should the public school authorit-ies yield a part or whole of one day each week to the religious training of it, pulils?"

As q oted by the daily papers, Mr. Hoffman's paper was characterized by a boldness and frankness not olten found in public discussions of this burning question by sectarian speakers, and the pastors present we are told gave hearty applause to the principles embodied in the paper and congratulat-

ed the author. Mr. Hoffman's principal contention was that religious instruction was alost entirely neglected in the public

"Our schools are not Godless, irreligious or breeders of lusty y pagans," he said "and I do not that religious instruction is given, after a fashion, by teachers and professors of the Christian faith. Ethical teaching is mandatory, in some States, in New York, for instance—and in many places Bibles are read and hymns the Christian faith are sung. Wh it is admitted that the general attitude to the public schools is friendly to religion it cannot be denied that much of the instruction in the higher grade is of an agnostic or materialistic tend There is a strong suspicion that many teachers who are learned in these views do not hesitate to express them. Perhaps this is not unconsciously at times, but whether the instruction is given consciously or unconsciously the pupil is bisei against the Christ-

ian Faith. "Evolution has been taught in a way calculated to bring the Mosaic records into contempt, and susceptible girls for girls are more susceptible than boys to a teacher's influence - have been brought under the sway of societies of ethical culture, theosophy and other socalled substitutes for the religion of Christ. Instances are not lacking where literature positively unfit for immature minds has been brought to young people's attention by injudicious

"At night when those pupils who study all day could attend some church where a revival or other religious ex-ercises are being held their time is being occupied in poring over books. The system as inculcated by the Catholic church, whereby Catholic parents are held answerable in confession and some times refused absolution as regards the non attendance of their children at parochial schools is one upon which Protestants may well meditate.

Mr. Hoffman advised the indorsement the resolution recently offered by the resolution recently onered by the inter Church Federation that one day a week set aside by the pub-lic schools for the religious training of the pupils in their respective churches. asked the ministers to adopt resolutions that would call tion of Mayor Weaver and the Board of Education to the matter. was taken, but it was decided to devote the second Monday in April to a discussion of this topic.

### WHO GAVE THE BIBLE TO THE PEOPLE.

There are those who accuse the Catholic church of having kept the Bible away from the people (during the "Dark" Ages, of course), and say that the Christian world is indebted to Martin Luther for having made popular familiarity with the Scriptures a possibility. What have we to say in possibility. What have we to say in answer? We are content with referanswer? ring our readers to the following testimony from a historian, who knows and writes History. "The writings of the Dark Ages are, if I may use the expression, made of the Scriptures. I do not merely mean that the writers constantly quoted the Scriptures, and ap-pealed to them as authorities on all occasions, as other writers have done since their day-though they did this, and it is a strong proof of their familiarity with them—but I mean that they thought and spoke and wrote the thoughts and words and phrases of the Bible, and that they did this constantbible, and that they did this constant-ly and habitually, as the natural way of expressing themselves. They did it, too, not in theological or eccles-tical matter, but in histories, biographies, familiar letters, legal instruments and documents of every description. (Dean Maitland, Dark Ages, page 507.)
And again: "To say nothing of parts
of the Bible, or of books whose place

is uncertain, we know of at least twenty different editions of the whole Latin Bible printed in Germany alone before Luther was born. These had issue from Augsburg, Strasburg, Colonge Ulm, Mentz (two), Basle (four), Nurem disposed through berg (ten), and were dispersed through Germany, I repeat, before Luther

Germany, I repeat, before Luther was, born." (Dark Ages, page 506)
Besides, there had appeared in the modern languages 104 editions of the whole Bible, before the version of Luther came out in 1534. Of these, twenty were in Italian, twenty-six in France, two in Spanish, six in Bohemian, one in Slavonic and thirty in German. (Gigot Biblical Lectures, pages 311—312.)

## A Sad Case

"Here is one of the saddest cases of mixed marriages that has come under our observation," says the Pittsburg Catholic. "A Catholic girl married a Catholic. "A Catholic girl married a Protestant boy. Five children were born to them. It seems that the mother must have been negligent, for the children were all brought up Protestants. After the children had grown to maturity the father became a Catholic. Now we have the spectacle of a father and mother who are Catholics, but all of whose children are Protest. but all of whose children are Protestants. Not only that but the children are bitter anti-Catholics. Imagine the peace in that family! These are bare facts in the case.

Second Sunday after Easter. DEAD FAITH.

That Christ may dwell by faith in your earts. (Ephes. iii. 17.)

Holy Writ teaches us in many places, my brethren, that God dwells in our hearts by charity, and here we are taught that He dwells by faith also. Of course, the meaning is the same. For an elect soul to know Christ is to love Him. And even for a reprobate scul to know the truth of religion is that indescribable boon which makes a possible salvation capable of becoming quickly real. How terrible the mistortune of the Calvinist who believes that a bad the Calvinist who believes that a bad life necessarily means absence of faith! How consoling to know that our sinful friends, if they have but the true faith, have a seed of eternal life which may yet spring up into a fruitful tree! Yet it is terrible to think of how some men triffs with their faith. Brathean

men trifle with their faith. Brethren, look at the end and judge the beginning by it. The end of wicked men is damnation, hopeless and eternal. Now what is the faith in hell? Something that makes the Christian's torment gether peculiar. There the name of Christian, now so noble, now entitl-ing its bearer to pardon for every sin if but breathed forth with an act of sorrow-there the name of Christian will be a nickname. In one way he will have more faith then than now; he will know more of revealed truth, have a clearer knowledge of heavenly things. But then the Hand wounded by the pail, and which pow is never out of reach, will be withdrawn finally and forever. Imagine the agony of a soul in hell, whom each article of faith will cause for ever to wail and weep only this one sentence: "It is all my own fault." Bretaren, you may com-plain that this sort of preaching does not provoke to much mirth. But there those who should know that for them this ought to be a time of weeping and not of being merry—persons who have faith in their hearts, but not Onrist. For see how men in Italy, holding fast to the truth with one hand, have with the other set up the abomination of desolation in the holy place. And see how, in France, men who deem themselves insulted if called anything but Catholics, yet deliberate ly rob the children of the people of the bread of life by establishing paganism in the schools. And see how many there are among us whose faith, instead of being a rule to live by, an irresist-ible attraction towards our Lord in a true grief for sin and strict union with him, sealed by frequent Communion, is but something handed down from father to son, like name and color and race a traditional faith - and this proved by their vicious lives.

by their vicious lives.

But happy are they in whose hearts faith has prepared a dwelling for our Saviour. Our Lord is surely present within us if we are in the state of grace. Hear what He says: "If any one love Hear what He says: "It any one love Me, he will keep My word; and my Father will love Him, and We will come to Him, and will make an abode with He comes, indeed, silently; He hushes the festive greetings of the angels who escort Him; He hides the dazzling glory of His ascended triumph, for now it is faith and not sight. But there in the heart He none the lest dwells. We live with Him. The Christian feels His presence. He has an interior life whose very breath is that presence. He is stamped with our Lord's character. Such a soul is truly and literally called faithful— faith full—And once you are intimately Such a soul is acquainted with him you perceive in his ways and actions that our Lord lives with him. Better yet, he per-ceives it himself. How different he is from cno whose knowledge of religion is more persuasion of the mind and empty talk! With the true Christian knowledge is power. To know the true faith is for him to know how to live; better yet, to know how to suffer, how to wait, how to love, how to die.

Brethren, this congregation is divided into two parts—those who are to be saved and those who are not. Those of you who are to be saved are those in whose hearts Jesus Christ actually dwells by faith. Those who are to be lost are those whose faith means that Christ has a claim against them, pay-ment of which they will postpone till it is too late.

## THE OUGHT-TO-BE'S.

(Written for The Ca'holic Standard and Times sy Rev. J. T. Roche, author of "The Obligation of Hearing Mass," "Our Lady of Guedeline," "Month of St. Joseph," "Belief at d'Unbellef," etc. )

NO CHANCE TO TALK BACK. I have sometimes felt that the Catho I have sometimes left that the Catho lie young woman is hardly ever given a chance to talk back. She is the recipient of a great deal of wholesome advice, and is made to feel in many ways that her chief duty is to listen and learn. She herself is seldom consulted when theories concerning her welfare are propounded, and she must naturally recent the attitude of those who have resent the attitude of those who have resent the attitude of those who have nothing but advice to give. She cannot help feeling that she has a destiny to work out in the world, and that she is handicapped by the bare fact that the working out of that destiny is largely dependent upon the whims and fancies of the male persuasion. She has to be sought after rather than to seek. She cannot think of being married until she is asked. It is not permitted to her even to make the first advances along sentimental lines, for fear of shocking the sensibilities of the superior creature who is to be her liege lord and future master. She is expected to be demure and coy, and retiring and bash ful, and meek and modest and all that, but if she be passed by in the matrimonial scramble she finds herself designation. nated with the opprobrious epithet of "old maid," and all because she is not "old maid," and all because she is not supposed to have any rights save those which come to her through the grace and favor of the opposite sex. She is expected to marry a Catholic young man, of course, and she would much prefer to do so, "all things else being equal."

might be, and where he is plentiful he is not always persuasive. Sometimes he is not as conscientious as his Catholic sister, and lavishes his attentions upon young women without the fold. When he is conscientious, he is frequently lacking in pride and ambition and feels that he is not condenough for and feels that he is not good enough for the young lady who has received nearly all of the family accomplishments. In this he is often mistaken. She is proud and independent, but she has sense enough to recognize true manhood when the finds it, whether it be in the gart of the artisan or under the more polished exterior of the banker's clerk. Through no fault of hers she is sometimes face to face with the proposition of a "mixed marriage" or no marriage at all. It may be that no marriage would be the best solution of her difficulty, but the tendrils of the human heart reach out mysteriously, and life and love and happiness are all wonderfully wrapped up in this old marriage problem. Law-givers may legislate, and preachers may preach, and theologians may point out the rough and narrow way that leads to perfection, but the poet who sings of love will be listened to long after preacher and teacher and law giver have been forgotten. And yet, by a strange anomoly of fate, love itself, the very well spring and source of human happi ness, unless consecrated by faith and founded upon religious motives, is defounded upon religious motives, is de-structive of the very happiness which, like some gilded Quivera, is ever to be found in a youthful land of hope and promises, but which, like the promised and of old, is closed to those who wander in the desert of life. It is the great mystery of life over again—of humanity made for God, striving in vain to find happiness in those things which do not rest upon God or upon a supernatural basis, the vanity of vani-ties which pagan and believer alike have realized, the bitter wisdom which the world has learned through suffering and sorrow and sin and death.

OUR MISTAKE.
Our system of training is frequently at fault. It runs to extremes. Where our girls are not entirely neglected are sometimes over educated By this I mean that they are given advantages which are denied to their brothers. The daughters of hardbrothers. working, honest parents are kept at school, whilst their brothers are learning trades or spending their time at tard labor helping to support the family. The whole family is interested family. The whole tamily is interested in seeing that the girls of the household receive as many of the accomplishments as possible. Music and painting and all those things which go to give a finish to a young lady's training are added, with the result that the daughter of the mechanic or the artisan by and by considers herself a degree above her brother in the world and looks for her associates amongst those whose hands are not besmeared with the soct and grime of honest toil. Her brother must look for a wife amongst the girls of a humbler class. The overeducated mechanics daughter is too good for him. She aspires to a maid and a brown stone front and a husband with immaculate linen. Marry a workingman! Heaven forbid! As a result the b nker's clerk and the young professional man are in great-demand, even though the dust-begrimed worker

draws twice the salary of either of them, and is, as a rule in every way a very desirable husban i.

The cheap piano has turned the heads of many of our girls. As soon as they find themselves able to perpentite of the solidal balleds of as they and themselves able to perpo-trate a few of the soulful ballads of the hour on its keys, they begin to look around for some one able to keep them in a style bentting their higher attain-The hero is sometimes slow in coming, and as a last resort they turn to the horny handed sens of toilonly as a last resort.

MUST NOT FORGET.

Notwithstanding all that has been said, it is a fact, nevertheless, that the priest who stands at the altar railing p MUST NOT FORGET. on Sundays and gazes upon the faces of those who approach the table of the Lord understands well the place which the Catholic young woman occupies in the affections of the church. He understands why she is treasured and watched over and cared for as the very apple of the church's eye. It is a where she is ever in the majority. Despite her shortcomings and her errors, she stands in a class all by her self. Her innocence, purity and maidenly modesty are acknowledged the world over Humanity pays to her its tribute of respect. Her moral supremacy is unquestioned, and the church is proud because it has made her so. It is jealous at the same time of her honor, and strives to safeguard it by every means within its power. As the wife and mother of the future, her influence for good will be in proportion to the depth of her religious convicto the depth of her religious convic-tions and in her conformity to the highest type of Christian womanhood. This she must never be permitted to

## THE LESSON OF THE PLAIN GOLD RING.

Under the general title "Home" Rev. Robert Kane, S. J., one of the most elequent pulpit orators in Ireland, preached a series of Lenten lectures in St. Francis Xavier's Church, Dublin. The first lecture of the series had as sub title "The Plain Gold Ring," and the manner in which the subject was treated made a deep impression. The speaker took for his text the words, "What God hath joined together let no man put asunder."

Following are some striking passages

from the discourse:
Home!—what gentle memories of dear, dead days that word awakens within our minds! What full, deep meanings that word conveys of a spot where peace should be always present and favor of the opposite sex. She is expected to marry a Catholic young man, of course, and she would much prefer to do so, "all things else being equal."

NOT ALWAYS HER FAULT.

It is this last clause of the contract, however, which is the source of much difficulty. The desirable Catholic young man is not so plentiful as he word, even though it recall many young man is not so plentiful as he where peace should be always present and where true affection should reign supreme! What faithful messages are breathed through that word of a sympathy that never fails and of a friend ship that never forgets! In time of joy the word is like an old song, learned in days of childhood that still ever echces in our ear with the lullaby of our earliest love. In time of trouble or of trial, each of the word, even though it recall many a memory of disappointment, even



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though it bring back many a motive for re ret, has still a strange sweetness in its sadness, a strange balm in its bitter ness, for it speaks to our heart of an unselfishness that survives death Home!—the very word vibrates through all the deep strong chords of character with the music of a beloved melody, with the tenderness of an innocent tear, with the sacredness of an heroic prayer. For home is that charmed circle within which live and love the nearest and the earest friends of earth. WHAT IS HOME?

Home does not merely mean the house that happens to shelter one, nor orly the furniture within. Home is some thing more than what is made of bricks and mortar, with added means of do mestic use and comfort. Home is not merely that material dwelling place where one may change to eat and sleap. where one may chance to eat and sleep, nor is it only the roof-tree which a man can call his own. Home must be, in deed, some spot on earth, for this is its material counterpart. Is may have details of material surroundings, its sights, its sounds, its trifling objects cherished by childhood and sacred to age, its characteristics of position or structure to which endearing associaions cling, its simple ornaments round which tearful memories cluster, its thousand nothings, unnoticed by stranger, that are priceless heirlooms of love to your hears. But home must nean much more.

Home must mean the hallowed rest ing-place where linger the loves that are most sacred on earth. It is the temple of heart affection. It is the sanctuary blessed by noblest human undishere. It is the charge consequent selfishness. It is the shrine consecrated to highest human love. Home means the bonds of blood and ties of tender ness which clasp into one close in-timacy the hearts of those who, hand-in-hand, journey heavenwards. Home is the moral circle within which minds and hearts share the same shelter breathe the same atmosphere, bear the same burdens, sympathize in the same sorrows, enjoy the same pleasures, divide the same toils and contribute to the same success.

It is a moral union of thought and will, so that lives are linked together in the measure of one melody, with varying tone, throbbing harmoniously like human chords, which, each in its own way, ca'ch up and re echo in the same song of soul. Thus, home is the spot which souls, united by blessing of love or boad of blocd, have made their own sweet paradise on earth. Home is llessings fall, for there is no place like

Such is the ideal. It may, indeed be often overshadowed by weary mist of tears. It may sometimes be darken ed by desolating tempest of grief.

Around it wild winds of strife may shriek, or upon it cold, silent clouds of misfortune cay fall like snowflakes. Yet the ideal is always there. However obscured it may be in the day of life's struggle, or in the night of life's loneli ness, it is often lit up in the evening of age with a glory of sunset, while in youth's dawn it is almost always bril liant with bright promises and colored by warm enthusiasm. Taus it comes to pass that this ideal, in its truest and holiest aspect, comes before the thought of the man, of the maiden whose heart begins to flutter forth from that parent nest, in order to seek for another and a dearer home. It is always old, that old, old story; yet it is always strange in the freshness of its revelation — the story of "love's young dream."

LOVE THAT IS TRUE Do not misunderstand, do not mis-judge the noblest instinct of human life Alas! alas! there is nothing true, nothing good, nothing noble, nothing beautiful in human life that has not it caricature. There is nothing lovable that is not exposed to the sneer of the conceited cynic, or to the laughter of the valgar fool. What is most sacred in its majestv may, by a cunning buf foon, be made to look grotesque. Wha foon, be made to look grotesque. What is most exquisite in its simplicity may appear contemptible in the eyes of a stupid student. Thus even love has been warped into meaning either what in human idiocy is most silly, or what in human brutishness is most foul. Of such meanings I do not speak. I do not speak of love that is false. I speak

of love that is true.

There is a word that is the very name

of God. Its realization amongst creatures is heaven, and the lost knowledge of it is hell. All truth leads towards it of it is hell. All truth leads towards it and from it all good comes. Its faithful likeness is sanctity, and its caricature is sin. It is the very root of unselfishness. It gives sap to whatever has real worth in it. Its flower is perfectness. This one great power in human life works in human ways. It perfectness. This one great power human life works in human ways. may first dawn with the vision beautiful face, or its first echo may thrill its magnetic influence through the tones of a sweet voice, or its electric spark may first flash forth from the couch of a kind deed or from the nearness of a noble character. But, how ever simple its cause may seem, the power of love, if it be true, is sacred. It may be born of what is very buman but t lifts man or maiden towards what is divine. It lifts one above oneself. It takes one from out of oneself. It makes one better than oneself. For, if it be love, it does not look for gain or barter. I t be love, it does not turn inward, but it goes forth to bless. Therefore, it is that true love is "strong as death." Therefore it is that true love offers with its love all the treasures of its life. Therefore it is that true love holds to its love with a devotedness unio death. Therefore it is that love syong dream looks towards the symbol of sacred constancy, the Plain Gold Ring. I wo ideas are chiefly suggested by Plain Gold Ring First, the sacredness of love; that is to say. Christian mar riage is a sacrament. Second, the faithpipess of love; that is to say, the boad of Christian marriage is unbreakable.

> Having quoted many passages from the Scripture, each and all of which clearly proved the indissolubility of the marriage tie, the speaker said divorce could not interfere with it, because the bond was binding and lasted till death It was the law of God, and kings, lords and commons could not un-do the work which God had wrought.

THE PLAIN GOLD EING AND ITS

'Tis the lesson of the plain gold ring. It is only a plain ring. There is upon it no quaint device, no pretty emblem Upon it there is no ruby blush, no dark green depth of emerald, to sheen of sapphire, no diamond flash. It is quite simple. It is quite plain. Deep down under the dark and heavy soil, amidst the stones and clay, the living root spreads its tender fibres out, and from the moist earth drinks the draughts with which it feeds the strength of the tree's gigantic stem and gives their loveliness or their lusciousness to flower or to fruit. Thus all the strength and worth of social life, its fixedness of moral principle, its branching forth in science, art and industry, its useful fruit of fascinating flower, all this liv ing outcome of man's higher nature draws all its power from its roots in human homes held together by the plain gold ring. It is plain, but it is precious, precious as purest gold. Gold is less strong than steel, more heavy than lead, yet gold is the king of metals, and yet gold is the Ring of metals, and mightily rules the world of matter. There is nothing curious in art, strange or stupendous in science, energetic in industry, useful for comfort, helpful to industry, useful for comfort, helpful to health or potent against diseasehealth or potent against disease—there is nothing that man's eye can see, nothing that man's hand can grasp but can be bought with gold. Gold is the standard and the measure of all value. There is nothing that gold cannot buy, except one thing, and of this thing gold is only the lesser type and emblem. Gold is the emblem of love. No gold can buy love. Love is what is most can buy love. Love is what is most precious in life, and therefore it is that when the loves of bridegroom and bride are made one love of home they are united with a plain gold ring. Plain and precious, it has also its meaning as a ring. The plain but precious atoms are moulded into one line which yet with ceaseless constant curve turns towards one central point precious trines of simple neighboress of sweet sympathy, bends always, with unfailing faithfulness, with enduring devotedness, towards the one central point of the love that encircles the with the perfectness and

deathlessness of a ring.
ONE UNTIL DEATH. The love of the plain gold ring can only fail when the hand which it clasped has crumbled to ashes and when the warm, young heart which it dwelt in has become changed into dull, cold

Wherefore on that great day when the heart of the young man fluttered forth from his lips to become one with the heart of his bride, he says to her: With this ring I thee wed." fore did each say to each: "I take thee to have and to hold, from this day forward, for better, for worse, for richer for ward, for better, for worse, for reader, for poorer, in sickness and in health till death do us part; and thereto I plight thee my troth."

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> Frequently we hear good, plous people express surprise that their prayers have born, no fruit. Sometimes they even intimate that their faith in the efficacy of prayer is faltering. Earely, however, does it occur to them that they have not prayed at all, or that the things for which they have prayed would be detrimental to their eternal salvation if granted.

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all who frequent it that there will be no disclosure, and that their secret,

however appaling, is sacred—as secure as if buried in mid ocean. The obligation to secrecy of the Cath

olic confessor has been well set forth in the present controversy by the Rev.

Sidney Smythe. He says:
 Priests of the Catholic church cannot, with clear conscience, break the seal of the confessional whether in the

witness box or elsewhere, and whether they be asked to tell what they have learnt in the confessional itself, or

learnt in the confessional itself, or what they have learnt previously or subsequently but with a view to it or as a consequence of it. In short, it is the confessor's duty to keep himself at together on the safe side, and divulge nothing which could by any chance en able a clever questioner to infer what

had been said in the confessional. This

is his duty, and it is our consolation to know that it would be indeed difficult

to discover instances where a Catholic priest had failed in his duty. Of the cases cited in the various law reports

saw that it would be so.
"Still, if the penalty had been that of

life-long imprisonment or death, they would have been bound in conscience to

would have been bound in conscience to face it, and we may confidently trust, would have done so. Such cases are on record, and though I forgot where to find it there was one during the last century of a Polish priest whose housekeeper was found murdered. The murderer, to draw off the scent from

murderer, to draw off the scent from himself, had gone at once to the priest, and in a bad confession told him of his

and in a pac contession told min of his crime—on his departure, leaving behind him traces which would direct suspicion against the priest. The lat ter was accordingly convicted and sent

into exile in Siberia, whence he only returned many years later, the mur-derer on his deathbed having publicly

acknowledged his own guilt.

The Catholic priesthood will have

"The Catholic priesthood will have the respect, if not the sympathy, of most Englishmen for its fidelity to this conception of duty. But are there not, it will be askei, exceptional cases in which he must feel that he really ought to betry the secrets of the penitent culprit? Ought he not when by so do ing he could save an innocent person from an unjust conviction and punishment? No, not even then. The secret of the confessional, according to the doctrine of the Catholic church, is en.

of the confessional, according to the doctrine of the Catholic church, is enjoined by a divine law, from which neither judge, nor king, nor Pope has power to dispense; and hence for a confessor to dispense himself from its observance, even to save the innocent, would be to do evil that good might come. Or, if it were known that such exceptions, could be made, would the guilty be likely to confess their crimes?

guilty be likely to confess their crimes?

And so no advantage would accrue to And so no advantage would accrue to the innocent from the priest's liberty to aid them in this manner. On the other hand, the present absolute in-violability of this seal does tend to

afford substantial protection to the

unless he will effectually undo this in-

CHATS WITH YOUNG MEN.

The Man of Success.

Certain words of Francis Parkman, the historian, get near the true prescription for success:

"There is a universal law of growth a shipperment. The man who knows

and achievement. The man who knows himself understands his own powers and aptitudes, forms purposes in accord with them and pursues these purposes

with them and pursues these purposes steadily, is the man of success."

In a word, judgment. Without it determination, persistence and unflagging courage will avail nothing.

Many a man has tried to justify his failure on the ground that he was doomed by the cards which Fate dealt

doomed by the cards which Fate dealt him, that he must pick them up and play the game, and that no effort, how ever great, on his part, could materially change the result.

But, my young friend, the Fate that deals your cards is in the main your own solution. The result of the game does not rest with Fate or Destiny, but with you. You will take the trick if you have the superior energy, ability and determination requisite to take it. You have the power within yourself to change the value of the cards which, you say, Fate has dealt you. The game depends upon your training, upon the way you are disciplined to seize and use your opportunities, and upon your ability to put grit in the place of superior advantages.

Success Stimulants.

Success Stimulants. Whatever you do in life, make any sacrifice necessary to keep in an ambition arousing atmosphere, an environ-ment that will stinulate you to selfment that will stimulate you to self development. Keep close to people who understand you, who believe in you, who will help you to discover yourself and encourage you to make the most of yourself. This may make all the difference to you between a grand success and a mediocre existence. Stick to those who are trying to do something and to be somebody in the world, — people of high aims, lofty ambition. Keep close to those who are dead in earnest. Ambition is contagious. You will catch the spirit that dominates in your environment. The gious. You will catch the spirit that dominates in your environment. The success of those about you who are trying to climb upward will encourage and stimulate you to struggle harder if you have not done quite so well yourself.

There is a great power in a battery

have not done quite so well yourself.

There is a great power in a battery of individuals who are struggling for the achievement of high aims, a great magnetic force which will help you to attract the object of your ambition. It is very stimulating to be with people. attract the object of your amount. It is very stimulating to be with people whose aspirations run parallel with your own. If you lack energy, if you are naturally lazy, indolent, or inclined to take it easy, you will be urged forward by the constant prodding of the more ambitious.—Success

There is nothing easier and there-fore there is nothing commoner than getting into a rut. To do so is a fore there is nothing commoner than getting into a rut. To do so is a universal tendency which can only be overcome by an intelligent and determined resistance. A rut is the groove of a habit, and a habit is a labor saving device of nature, which has its value, but which needs to be carefully guarded against abuse. The man who is ruled by habit to a degree that is excessive will go on doing the same things day after

on doing the same things day after day and year after year until he is constrained sometimes to his loss, frequently to his gain, generally to his disgust, to make a new departure by the force of circumstances. He doesn't like doing things to which he is not accustomed or doing familiar things in an unaccustomed way. It goes very hard with him to leave the beaten track and divert his move goes very hard with him to leave the beaten track and divert his move ments to a path with which he is not acquainted, and yet he will not improbably find that this path leads to the success which he had previously missed.

What we all need to do is to keep an open mind and to preserve and cultivate or deliberately develop the power of adaptibility. To do the same thing every day is not enough, even though the thing be worth doing even though the thing be worth doing and be done well. Conditions change, and we must learn to change with them under penalty of finding our selves out of harmony with our surroundings. Almost every kind of labor, even labor of a mental kind, which is regularly repeated tends to become mechanical, and this is a result very precessory to avoid.

mechanical, and this is a result very necessary to avoid.

Especially as we advance in life do we need to be on our guard against rigidity, against that disposition of the mind which renders it impervious, or nearly impervious, to the influence of a new idea. Most people are inclined to do no more thinking than they can help. They economize their mental activity, and more and more as they grow older they narrow the range of their intellectual operations.\* They become what is parrow the range of their intellectual operations. They become what is popularly known as "sot in their ways," and their aversion to what is new and unaccustomed sometimes amounts to a positive all or hills. positive disability.

Making the Most of Leisure.

The moment a young man ceases to think of his lack of opportunities, resolutely looks his conditions in the face, and resolves to change them, he lays the corner stone of a solid career. Even if he must go slow, he will go far. Such a young man, thirty years ago, suddenly discovered that by using in study, in an orderly way, the quarter and half hours he spent on railroad trains and ferryboats, these odds and ends of time might be made of untold value. By putting them together he managed to pick out of them a fine education. To utilize these precious hours and make them as valuable as if they formed a continuous period of time, he made a plan for the work of each day and had such material on hand that he sould turn every quarter of an hour to account. Making the Most of Leisure.

hand that he took up Spanish. He became engrossed in the study of lan-guages as an occupation for his leisure. He found it extremely enjoyable and profitable. Every language learned was an open door to advanced studies was an open door to advanced studies. In a few years he was reading German, French, Spanish, and Italian fluently and with keen enjoyment. In the meantime his business advancement had been rapid. His studies had not only given him an education but had also helped him to advance in practical affairm but clearly a sharping and

also helped him to advance in practical affairs by cleaning, sharpening, and training his mind.

A clear understanding of the possibilities which live in spare time is a prominent quality of the men who does things. He wastes no time in dreaming of what he would do if he could go to college or travel or have command ing of what he would do it he could go
to college or travel or have command
of long periods of uninterrupted time.
He is not guilty of evading the possibilities of his career by shielding him
self behind adverse conditions.

Thousands in our country have beto highly cultivated men by utiliz-

Thousands in our country have be-come highly cultivated men by utiliz-ing odds and ends of time. They have opened wider the door of opportunity, broadened their outlook on life, and

broadened their outlook on life, and entered new worlds of science, literature and art,—worlds which are barred to the ignorant.

Wisdom will not open her doors to those who are not willing to pay the price of admission. She will not sell her jewels for money, but will give them to every poor boy who yearns and works for her—Success.

Selfishness the Root of Unhappiness In his sermon at high Mass on a recent Sunday, Rev. George J. Vahey, pastor of St. Columbkill's church, Cleveland, gave a forcible and practical sermon on "Matrimony." After giving love as the only basis for a happy marriage, Father Vahey went on to say: In his sermon at high Mass on a

on to say:
"What is the trouble with married life? Why are so many marriages failures? The foundation of all trouble is selfishness. It seems a strange reason, yet it is the fundamental reason. The yet it is the fundamental reason. The man that is addicted to drink is a selfish man. He knows his wife's heart is breaking. He has taken her from a good family. She has made a sacrifice to marry him and he has promised to love her even to death. Therefore he should reason, 'ff i love my wife I will do nothing to make her shed tears or bring sorrow to her heart.'

"Some men are 'grouchy.' The Czar of Russia is nothing in comparison to some of these men. They come home and don't say a word. They are cross, sullen, eat their supper in silence and

and don't say a word. They are cross, sullen, eat their supper in silence and read the paper. Something is wrong with them. Sometimes they go out alone to the theater for they are selfish. If they want to go to the theater they should take their wives and families. and families.

Let me advise you, young people, to narry young. Don't wait till you are old. If you do you will regret it. Marry a good Catholic wife who can wash, cook and do housework. Girls wash, cook and do housework. Girls who can paint fancy work or dishes, but who can't wash are ornaments. I care not whether the girl be rich or poor. A twist of the hand may make the wealthy paupers.

"Young man, I appeal to you, fol low the advice of your priest and make your wife your banker. Don't say you can't get married because you can't support her, You will have more money if you are married than if you remain single.

"Married life is the happiest life. Understand, everyone has faults and

Understand, everyone has faults and peculiarities. Study them, treat each other lovingly, let your happiness be her happiness, your sorrows her sor-rows. Trials you must expect, sorrows rows. Trials you must expect, sorrows you will have, but in the midst you will have an Unseen Hand support you. Then when you die you can look back and say; 'I have brought up my children according to the precepts of the church,' and look forward to be reunited after death.

"To the Editor of the 'Sun.'
"Sir: Newman, I believe, did not attempt to give a 'definition' of the word 'gentleman,' but he gives us a description of a gentleman, and he does it with a master's hand. 'It is almost a definition of a gentleman to say,' the illustrious Cardinal writes, 'he is one who never inflicts pain.'

almost a definition of a gentleman to say, 'the illustrious Cardinal writes, 'he is one who never inflicts pain.'

"This description is both refined and as far as it goes, accurate. 'A gentleman is mainly occupied in merely removing the obstacles which hinder the free and unembarrassed action of those about him, and he concurs with their movements rather that takes the initiative himself. The true gentleman carefully avoids all clasbing of opinion or collision of feeling, all restraint, or suspicion, or gloom, or retentment, his great concern being to make every one at his ease and at home. He has his eyes on all his company. He is tender towards the bashful, gentle toward the distant and merciful toward the absurd. He can recollect to whom he is speaking; he guards against unreasonable allusions or topics which may irritate. He is seldom prominent in conversation, and never wearisome.

wearisome.

""He makes light of favors while he does them, and seems to be receiving them together he education. To utilize these precious hours and make them as valuable as if they formed a continuous period of clime, he made a plan for the work of each day and had such material on hand that he could turn every quarter of an hour to account.

This young man wanted to know German. He bought a German grammar, a phrase-book, and a few simple German stories. He would keep a book in his pocket and glance at it at every opportunity. In a little while it became very interesting. He was soon reading easy German, and in less than a year he had the language so well in

our friend. He has too much good sense to be affronted at insult; he is too busy to remember injuries, and too

on the part of the offender to repair, as far as possible, the consequences of the wrong done. Make the confessor liable to disclose the confidences reposed in him and you put an end to confession. The strength of the confessional consists in no small measure in the absolute conviction shared by indolent to bear malice.

"'He is patient, forbearing and resigned on philosophical principles. He submits to pain because it is inevitable, to be a symmeth. submits to pain because it is inevitable, to bereavement because it is irreparable, and to death because it is his destiny. If he engages in controversy of any kind, his disciplined intellect preserves him from the blundering discourtesy of better though less educated minds, that, like blunt weapons, tear and hack instead of cutting clean, and mistake the point in argument. tear and nack instead of cutting cream, and mistake the point in argument, waste their strength on trifles, misconceive their adversary and leave the question more involved than they find question more involved than they had
it. He may be right or wrong in his
opinion, but he is too clear headed to
be unjust. He is as simple as he is
forcible, and as brief as he is decisive. forcible, and as brief as he is a Nowhere shall we find greater candor, consideration, indulgence. He throws himself into the minds of his opponents. he accounts for their mistakes. He knows the weakness of human reason as well as its strength, its province and its limits.'

One of the boys in the following lit-tle story, printed in an exchange, has the principal characteristic of a gen-

The principal of a school in which bys were prepared for college one day received a message from a lawyer living in the same town, requesting him to call at his office, as he wished to have a talk with him. Arrived at the

have a talk with him. Arrived at the office, the lawyer stated that he had in his cift a scholarship entitling a boy to a four years' course in a certain college, and that he wished to bestow it where it would be best used.

"Taerefore," he continued, "I have concluded to let you decide which boy of your school most deserves it."

"That is a hard question," replied the teacher, thoughtfully. "Two of my pupils, Charles Hart and Henry Strong, will complete the course of study in my school this year. Both desire a college education, and neither is able to obtain it without assistance. They are so nearly equal that I cannot They are so nearly equal that I cannot tell which is the better scholar."

"How is it as to deportment?" "One boy does not more scrupulously observe all rules of the school than the

other," was the answer.
"Well," said the lawyer, "if at the end of the year one boy has not got ahead of the other, send them to me, and I will decide." and I will decide."

As before, at the closing examinations the boys stood equal in attainments. They were directed to call at the lawyer's office, no information being given as to the object of the visit. Two intelligent, well bred boys they seemed, and the lawyer was beginning to wonder greatly how he should make a decision between them. Just then the door opened, and an elderly lady of peculiar appearance entered. She of peculiar appearance entered. of peculiar appearance entered. She was well known as being of unsettled mind and possessed of the idea that she had been deprived of a large fortune which was justly hers. As a conse quence she was in the habit of visiting lawyers' offices, carrying in her hands a package of papers which she wished examined. She was a familiar visitor to this office, where she was always received with respect.

to this office, where she was always received with respect.

This morning, seeing that the lawyer
was already occupied with others, she
seated herself to await his leisure. Un
fortunately, the chair she selected was
broken, and had been set aside as use
less. The result was that she fell in a
rather awkward manner, scattering her
papers about the floor. The lawyer
looked with a quick eye at the boys,
before moving himself, to see what they
would do.

afford substantial protection to the innocent. The culprit, whose only inducement to confess to his priest is that he may obtain the divine pardon for a sin of which he has reperted, may have arranged things purposely so as to cast suspicion on the innocent. In that case the confessor's duty is to tell him that he has no chance of divine pardon pulses, he will effectively under this income. would do. Charles Hart, after an amused survey of the fall, turned aside to hide a laugh. Henry Strong sprang to the woman's side and lifted her to her feet. woman's side and litted her to her feet.
Then, carefully gathering up her
papers, he politely handed them to her.
Her profuse and rambling thanks
served only to increase Charles' amuse-

A discussion raging mildly in the New York Sun recently recalls one of our early contests, the subject of which was "What is a Gentleman?" May not any well reared boy try to live up to Cardinal Newman's ideal of a gentleman, quoted by a Trenton correspondent in a letter which defines a gentleman and describes a genius?

"To the Editor of the 'Sun.'

"Sir: Newman, I believe, did not attempt to a size of the concessional. But the days have happily gone by when priests in civilized communities, are required to speak of things confined in the secrecy of the confessional. The social value of this tribunal is greater than most men are able to realize. There is no more potent factor making for the moral uplifying of the race than this same tribunal. Every blow aimed at it is a given to Henry Strong, with the remark.

mark:
"No one so well deserves to be fitted
"No one so well deserves to be fitted for a position of honor and influence as he who feels it his duty to help the humblest and the lowliest."

### THE CONFESSIONAL AND THE WITNESS BOX.

ABSOLUTE INVIOLABILITY OF THE SEAL PROMOTES RATHER THAN RETARDS JUSTICE. The confessional and the witness box

The confessional and the witness box is the subject of an interesting discussion now going on in the London press, says the Catholic Transcript. The question was raised, apropos of the retusal of an Anglican minister to disclose the confession of a woman charged with theft. On examination the clergyman stood "pat" and was sentenced to seven days' imprisonment for contempt of court. of court.
England is more drastic in this re-

England is more attraction of the Commonwealths spect than certain of the Commonwealths of this country. The law of several states, including New York, Missouri states, including New York, Missouri states, including New York, Missouri and Wisconsin, prescribes that "no minister of religion, or priest of any denomination whatever shall be allowed to disclose any confession made to him in his professional character, in the course of the discipline enjoined by the rules and practices of said denomination."

### INDIAN PRIEST

Rev. Albert Negahanquet of Oklahoma Territory was the celebrant of the Solemn High Mass on Sunday, the Feast of the Annunciation of the Blessed Virgin Mary, at Saints Philip and James' Church, Baltimore. He was assisted by Rev. John E. Wade and Rev. Hugh J. Monaghan as deacon and sub deacon, respectively.

Father Negahanquet (the English for which is "scattered clouds") has been attending the course of lectures during the last year of the Apostolic Mission House, Washington, D. C., and is said to be the only full blooded

during the last year of the Apostolic Mission House, Washington, D. C., and is said to be the only full blooded Indian Cathelic raised to the priesthood in this country. He is a member of the famous Pottowatamie tribe of Indians and comes of a fine family. He was born on the Pottowantamie reservation, near St. Mary's, Kan., about twenty-eight years ago, and in his youth was taken with the tribe to Oklahoma Territory. His early training was under the Benedictine Fathers at the Sacred Heart Abbey, on the tribal reservation in Oklahoma. His brilliant mind soon gave him a leading place among his classmates while prebrilliant mind soon gave him a leading place among his classmates while preparing himself for the priesthood. His course in theology was made at the Propaganda in Rome, and on return to this country, being desirous of doing most efficient work among his own people, ha determined to avail himself of the training afforded him at the Appethic Mission House. cases cited in the various law reports in two only — the two already referred to, namely, the the Dunboyne case and R. V. Hay — was a Catholic priest put to the test, and in both they re spectfully and without any blustering, refused to speak and submitted to an imprisonment for contempt. In both it is pleasant to acknowledge a pretext for releasing them was quickly discovered, and it may be that they forse saw that it would be so.

Apostolic Mission House.
Father Albert, as he is familiarly known, is held in high esteem by his

Throat Coughs

A tickling in the throat;

hoarseness at times; adeep

breath irritates it; -these

are features of a throat

cough. They're very de-

ceptive and a cough mix-

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LASS

JEORGE Canada

A patrolman fined forty dollars for profanity while on duty in St. Louis, and a recent article in the New York Herald, from the pen of George Wright of Halifax, Nova Scotia, wherein he deplores the prevalency of profanity on the stage, particularly in the play "The Girl from the Golden West." "The Girl from the Golden West," brings our thoughts to this theme.

Profanity is not an accomplishment, although Ignorance has so often grinned at it that some believe they do not measure up to man's height until they have le rned how to pollute their speech. A gentleman is never profane, for a gentleman will not disrespect the rights of others by abusing their ears and shocking their sensibilities. It is said of Ulysses S. Grant that when he was in the field one of his staff chicers approached him to courte a volley of was in the field one a volley of approached him to quote a volley of half-drunken and wholly profane language used by a soldier. The officer half-drunken and whonly protate that gauge used by a soldier. The officer prefaced his intention with the remark, "Are there any ladies around?" "No," said General Grant "but there are gentlemen. "Needless to say, the story was like Macbeth's "Amen"—it stuck in the threat of the would-be entertainer.

Profanity has proven to be a public

nuisance. It acts as if it owns the street. It never strikes itself with the thought that the bark of mad dog is far more musical than the bray of an ass. It never considers that it is in ass. It never considers that it is a tres-other people's way—that it is a tres-passer on the sidewalk. When a pub-lic officer whose purpose it is to see that peace is preserved, so makes in-roads through profanity upon the order of society a fine should be only the promise of a discharge from public service. When the stage volunteers to insult its patrons by believing that they think profanity to be wit, the people owe it to their own respectabil people owe it to their own respectability, not to say education or decency, to let the stage know that there is a great length between originality and vulgarity. A drivelling idiot can be profane, but true wit is the thought of gening.

In a Catholic, profanity is detest able. The tongue that touches the Holy Eucharist should never be as an adder's fang forked with poison. The ear which is filled with the happy promises of Christ's word should not entertain a violation of Christ name. The heart that is the very tabernacle of God's graces should not laugh when the devils are delighted,

The question here presents itself: what should we do when we hear the name of Christ profaned? One of the most eloquent rebukes possible is for a man to quietly and reverently take off his hat, and so he will punish the defamer and make ready atonement the insult given to Jesus Christ. —Union and Times.

### TEMPERANCE AND EARLY TRAINING.

It has been the subject of remark over and over again that it seems scarcely worth while to form total abstinence societies among boys under since as a rule such young people have very few temptations to the use of spirituous liquors and are little likely to indulge to excess. It has even been suggested that as the renas even her suggested abstinence conse-sult of the enforced abstinence conse-quent upon taking the pledge until one is twenty-one, there might very well within a few years afterward be a re-action that will actually have a tend-poly actually have a tendency to lead the young man to indulge more freely in order to exercise, as it were, his recently acquired liberty. If there are any who cherish such notions seriously it would be well for them to seriously it would be well for them to know some medical opinions that have recently been expressed in the matter. The editor of American Medicine, one of the most important of the weekly medical journals published in this country reviewing the subject in a recent number, expresses entirely oppo-

As these views are the results of ob servations made upon thousands of inebriates they have a distinct value social document. The editor's exact words are: "Briefly, it might be said, that inchriety usually begins before twenty years of age, and if a man has not indulged to excess before he is twenty - five, he is not likely to do so twenty - five, he is not likely to do so later." There is a great generally accepted popular notion that numerous cases of inebriety arise after lorty, but in the investigation of practically all such cases inquiry into their early his such cases inquiry into their early his tory brings to light a long series of occasional over-indulgences, with some occasional over -induigences, with some symptoms nearly always dating back to childhood. Old cases begin at an early age. This does not mean that every boy who has accidentally over-indulged under the age of twenty is bound to become an inebriate, but such indulgence and a greatly to the risk of the inture come an inebriate, but such indiagence adds greatly to the risk of the future formation of the drink habit. It would seem as though the central nervous system in its immature condition is extremely susceptible to the influence of intoxicants, and that even a few serious lapses in this matter lead to a failure to develop normally, so that resistance to the craving lacks the strength it

would otherwise surely have.
Similar conditions are not unusual in medicine. There was a time when the occurrence of one or more convulsive seizures during early childhood was not considered of any special significance.

They were thought to be passing events. They were thought to be passing events. Now, however, the physician is apt to feel much more serious about them, and while they do not always portend inture nervous trouble it is considered that some, at least, of the serious nervous diseases which develop later in life may possibly be traced to their influence in any case of serious nervous disease developing in early adult life, the physician is sure to ask as one of the first questions whether there is any history questions whether there is any history

they actually take it, but is also one of the best preservatives against the future acquisition of the drink habit The cadet total abstinence societies constitute the best possible means of lessening the number of adult inebrilessening the number of adult inebriates. The editor of American Medicine has even suggested that parents
may very well add their personal efforts
in this matter so as to assure youthful
abstinence. He says: "Every little
while we learn of some boy who has
been promised a certain sum on his while we learn of some boy who has been promised a certain sum on his twenty-first or twenty-fifth birthday, or even yearly — the sole condition being abstinct ce from alcohol. The average abstiner ce from alcohol. The average boy will work for such a prize as a matter of course, and it will tide him over the period in which alcohol does the most harm. If it is really true that abstinence under twenty five insures a life of sobriety, by all means let the scheme be extended to more boys until it becomes fashionable. Boys are sticklers for custom and will shun drink as soon as it becomes bad form." Hapthis is a method which canno possibly do harm even if it should prove to do no good in some unfortun-ately disposed cases. The possibility for good in the scheme seems so large that it would be criminal not to try it Let us save the young plants from the influences that will make them crooked in after life.—Union and Times.

### AN ALLEGED PROPAGANDA, IN IRELAND.

It is a peculiarity of human nature that any object sought becomes val-uable in proportion to the difficulty of uable in proportion to the attainment. Only on this principle can we explain the misdirected and persistent efforts of the Baptists to gain a feethed in Catholic Ireland. They floothold in Catholic Ireland. They might do something in the few Protest-ant districts of the North or, here and there, in the little Protestant settlements in the large cities in other parts of the country, but all claim on their side to impress the Catholic solidarity of the country is absurd. Shall the Catholic Irish who testified to their Faith even unto blood, during the six-teenth and seventeenth, yes, and into the eighteenth centuries, and who later endared cold, hunger, social ostracism and political injustice when really able and adroit men were endeavoring to de prive them of it, yield in this day of general education and improved worldly conditions to such arguments as any of the Protestant sects set forth against the old, unchanging religion which St. Patrick brought to Ireland more than

James H. Boyd, deputation secretary of "the Irish Baptist Mission of Dub lin," has been telling marvellous things in Worcester, Mass., about the actual growth of his sect in Ireland, and its magnificent prospects. He feels that nothing can save Ireland from the cat astrophe which has overtaken France except the Baptist denomination.

Does Mr. Boyd regard the Separation

Law and the closing of religious schools as constituting a catastrophe? He is as constituting a catastropher file is right, if he does; but we should hardly have expected the sentiment of him. Why then did not the Baptists do some-

thing to save France?

There is no parity of conditions between Ireland and France, and no possibility that the former country should experience anything even remotely redisturbed condition nov prevailing in the latter. What did Mr. Boyd mean: or what did his audience

Boyd mean: or what did his audience suppose he meant?
He speaks of Ireland as "now beginning to shake off the slumber and sloth of seven hundred years." England might be invited to testify to Ireland's long seven heart of the state of the long somnolence! Perhaps Mr. Boyd refers to the coming of Home Rule, the Gaelic Revival, the approaching estab lishment of a Catholic University. All these are signs of progress and exceed ing great wakefulness, but they are not

encouraging to the Baptist propaganda. Perhaps Mr. Boyd is a little vague Perhaps Mr. Boyd is a little vague in his own mind. He wants American money, however, for his work in Ire-land, and he actually got \$10 from the First Baptist church in Worcester. Not much, it must be admitted, but much more than his tale would bring at space rates from the Worcester Tele-gram for example.—Boston Pilot.

## THE PASCHAL CANDLE.

Sacred Heart Review.

Among the imposing decorations an symbolic rites of the Easter season in Catholic churches, one thing stands out, with very marked prominence, from Holy Saturday until the conclusion of Holy Saturday until the conclusion of the first gospel on Ascension Day—the tall and finely decorated Paschal candle on its lofty candlestick, at the gospel side of the high altar. This candle symbolizes to us our risen Saviour, Jesus Christ, Who is the Light of all the world. On Easter Day, He Who had been dead, and had lain in, the had been dead, and had lain in, the darkness of the tomb, rose again to life and glory; and on Holy Saturday, or Easter Eve, new fire is kindled, and the prayer is made to God that we may be "so inflamed with heavenly desire through this Paschal solemnity that we may be able to arrive with pure minds.

through this Paschal solemnity that we may be able to arrive with pure minds at the festival of perpetual light."

The symbolism and the blessing of this Paschal candle were both \$\epsilon\$ x plained, to some extent, in the Holy Week number of the Review. To day we will dwell on the charming manner in which light and fire, so necessary to the human race and so very beneficent in their effects, are brought before us, in the Easter ceremonies, as typical of in the Easter ceremonies, as typical of spiritual and holy things.

spiritual and holy things.

When we come to reflect on it, what have we, indeed, in the entire visible universe, more spirit like and more exactly to be compared to invisible things, than are light and fire, so in tangible, so volatile, so beautiful, and o strong ?

The second collect for Easter Satur day, rings the changes on that one word "light" like Easter chimes, perpetually ringing, peal on peal, their

### THE HOW AND WHY OF IT.

"Fruit-a-tives" are the parts of the fruit that do you good. Apples, Oranges, Figs and Prunes are pressed-the juices separated from the tough, woody fibre-and concentrated. Then-(and this is the secret of "Fruit-a-tives")one more atom of bitter principle from the orange peels is forced into the concentrated fruit juices. By this process -one of the most remarkable achievements of the age-the juices are made stronger, and many times more active medicinally. Finest tonics and internal antiseptics are added, and the whole evaporated and pressed into tablets. "Fruita-tives" are the greatest tonic, laxative and blood purifying medicine ever discovered.

50c. a box.

Thou didst give light to Moses going out of Egypt, so enlighten our hearts and senses, that we may deserve to arrive at life and light eternal. Through Christ our Lord."

This prayer is a poem in prose; and were a modern poet to use the alliter-ations and repetitions and images in a secular poem, he would win applause. The Catholic church is full of a divine poetry and a divine bolism, that well deserve the ful and loving attention of her children.

"Let now the heavenly troop of angels rejoice" cries the deacon. "Let the earth also be filled with joy, being illumirated with such resplend rays; and let it see the darkness, which overspread the whole world, chased away by the splender of our Eternal King. . O truly blessed night! a night in which heaven is united to earth, and God to man! We beseech Thee, therefore, O Lord! that this candle, consecrated to the honor of Thy name

may continue burning to dissipate the darkness of this night; and may be united with the celestial lights. Let the morning star find it burning. That morning star, I mean, which never sets." We have given only a portion of the long and gloriously beautiful blessing of the new fire and the Paschal candle. It is something with which we should make ourselves even more familiar as the Holy Weeks in our lives recur. But a lesson is contained herein more divine and far more important than the informing of the intellect and the de ighting of the cultivated taste which

arise from such a study. God, Who is the Creator of light—God, Who Himself s light eternal - desires to fill us with His light, and make us swift to perceive by it the truths of His church and th precepts of His word. By His light He desires to guide us to heaven. Let the Paschal candle remind us to pray earn estly for more and more of this divine light, till we see God, face to face in

## THE USE OF LATIN.

Why does the church use the Latin why does the church use the Laurana language? For these reasons:
First—Because a universal community requires a universal language.
The church of Christ is universal.

Second-Because it does not change. If, for example, the church should use French in one of her formulas alone, that of baptism, she would have been obliged to change it over sixty times. In the so called Anglo-Saxon of one thousand years ago she could not be understood except by experts.

Third-Because nothing can equal the dignity of the Latin language, its clearness or its beauty. It is the language of science and civilization, and deserves to be interested and unchangeable religion.

Changeaute religion.
Fourth—Because it lifts the liturgy of
the church above the every day usage of
words, which alters their senses and debases it by licentiou ness. This mis fortune has actually befallen the Eng lish liturgy of the Anglo American

Episcopalians.
Fifth—Finally, a univer-al language Fifth—Finally, a univer-al language speaks of a universal brotherhood, and makes a Catholic at home in all Catholic churches of the world. Besides, he understands the language, though unlearned, by the ceremonies of the church, or from his prayer book, which contains its entire meaning in his own

## CATHOLIC SCHOOLS SUPERIOR.

Says the Catholic Citizen of Roches ter, referring to a public competition between the pupils of the Sisters' school and the Public schools in he K o dyke:

"The smug assumption on the part the average public school enthusiast that any system differing from that to which he adheres must necessarily be notably defective, is so entirely unwarranted that specific cases in which the assumption is unequivocally falsified make refreshing reading. One such case occurred recently in the Klondike. The Sisters of St. Ann have a school at Dawson City, and there are several non Cathelic schools in the same town. Twenty nine pupils from these latter and six of the Sisters' pupils not long of convulsions in childhood. So, too, with regard to inebriety, the beginnings will be found most usually during the very susceptible period of human growth — that is, under the age of twenty-five before the body has attained its full development.

It is very clear, therefore, that the practice of encouraging boys to take the pledge in early life is not only a good thing during the years for which

### STRONG CHARACTER

There are those who think that a consistent Christian cannot be a man of strong character. In opposition to their view, we shall merely quote the beautiful description of Christ's dignity, courage, strong manliness and unwearying goodness given by Dean Church in his book, "Human Life and Its Conditions"; "In Him, in His way of working all is complete, balanced, haring, all is complete, balanced, har-monious, there is nothing missing; there is nothing overgrown or disproportionate. There is tenderness and sympathy; there is terrible judgment which appals and crushes. There is, in its place the foreless. in its place, the fearless rough word of righteous wrath; in its place, too, there is the gentle, sparing, pitying word of forgiveness and comfort. . . . He is never idle, but He is never busy. He is ever at work, but never hasting, never burried, always in public, yet always in retirement. Rarely do we always in retirement. Rarely do we read of His rest, but He is alway ready, always bas time, always patiently waits till the hour shall come."—New World.

Editor CATHOLIC RECORD:

More than one prominent French Canadian amongst my friends has made the reproach to me that whilst we Irish were doing all in our power to preserve and perpetuate our own mother-tongue the Catholic Bishops of Irish birth or descent in the neighboring United States were doing their utmost to de-prive their French speaking flocks of the privilege of using their language in the church. His Grace the former Bishop of Portland, Maine, now co-adjutor Archbishop of Boston, has been pointedly mentioned in this respect. May I therefore solicit insertion of the enclosed paragraph which effectually disposes of the misstatement.

## Yours truly, MATHEW F. WALSH.

April 20th, 1906. BISHOP O'CONNELL'S ATTITUDE BISHOF O CONNELLS ACTITUDES

Before leaving Potland. Bishop O Connell assembled the priests of his diocesan council, on April 2, and in their presence formally denied the charge made against him that it had been his aim and his desire to set the French language disappear from the diocese of Portland. He declared that on the contrary, he hoped and believed that the French language would never disappear from that diocese.

### DIOCESE OF LONDON.

ST, JCSEPH'S HOSPITAL CHATHAM The many friends of St. Joseph's hospital will read with pleasure the following letter from Mr. G. P. Schoffield, general manager of the Standard Bank, Toronto: Toronto, March 13th, 1906.

Rev. Mother Celestine, Superintendent, Sisters of St. Joseph, Chatham, Ont.

Chatham, Ont.

Dear Madam.—I am pleased to learn that you contemplate building a maternity ward shorty in connection with your already well quipped hespital, and the Standard Bank will ave pleasure in contributing five hundred tollars (\$500) to assist you in your worthy project.

GP SCHOLFIELD,
General Manager.

General Manager.

The Mother Superior and the Sisters of St.
Joseph's hospital are very grateful to Mr.
Schonfield, and through him to the Standard
Back, for the very handsome donation. Coming as it does at a time when necessary improvements in the way of a maternity wald are being comtemplated, it is doubly acceptable, and the gift, if possible, appreciated all the more.

provements in the way of a maternity ward are being contempiated, it is doubly acceptable, and the gift, if possible, appreciated all the more.

In the annual report of Dr. Bruce Smith, in spector of hospitals, one gets an insight into the manner and extent of the work done by St. Joseph's hospital, an institution which, for the many years it has been here, has been working quietly and conscientiously, doing a great work, relieving the poor and needy, as well as administering the comforts to the sick and suffering that the Sisters of St. Joseph and their competent staff of nurses know so well how to do. In the report everything is mentioned as being in a very satisfactory condition. During the past year the operating room in the hospital was enlarged and new appliances added giving the hospital unusually excellent facilities for surgical work and ranking second to none in the Province.

Last year, as a protection in case of fire, fire hose was installed. Moreover a large and modern fire escape has been rected at the west end of the building.

Situated as the hospital is in the finest residential part of the city, with large airy rooms overlooking on three sides a splendid sweep of lawn dotted with trees, with cosy resting places in their shade for summer time, and on the other side commanding a fine view of the winding Thames, it offers a delightful retreat for the sick and suffering, a place where every want is anticipated, and where one may rest contented, feeling the untold benefit of the kindly ministrations until the gentle voiced nurse or the attending physician says:

Nou are better, you may now we home.

Welcome news this is, of course,—everyoody is glad to be well—but in your heart will always remain a tender place for St. Joseph's hospital and for those who waited on you so faithfully as giad to be well—but in your heart will always remain a tender place for St. Joseph's hospital and for those who watted on you so faithfully during your illness,—Chatham News.

## ARCHDIOCESE OF KINGSTON.

From the Canadian Freeman we copy the following reply of His Grace Archbishor Gauthier to the congregation on the occasion of the grand reception recently tendered him on his return to Kingston from his voyage to Rome:

of the grand reception recently tendered him on his return to Kingston from his voyage to Rome:

Amy first words must be of thanksgiving to Almighty 60d Who has to the close to me to saleguard me in my long voyage, and thus enable me to return with joyfur heart to my Cathedral that of the return with joyfur heart to my Cathedral that and find myself once more in the midst of my devoted clergy and taitful prople. Poise, honor and glory to His blessed name, my and ferever more!

And if I have been blessed by so special a protection. If sell it due in large measure, if not attogether, the many good wishes for my welfare which have followed me in my lournyings over the many fervent prayers which have ascended to one the lamb of morey in my behalf, and for which I am dee ply grateful though and sea, and mainly to the many fervent prayers which have ascended to one to I find words to thank you, my good to the control of morey in my behalf, and for which I am dee ply grateful group of Kingston, for this great demonstration of welcome with which you receive me to day, I tree is forcibly to my mind another day, the 18th of October, 1898 when, under the myndate of the Holy See I came to Kingston as your Archbishop. I was then a stranger to you and I shall never forget the sense of encouragement that came to me as I read in the sention to dispatch that came to me as I read in the sention of loyality and confidence which you expressed to me then, the assurance of your was before me. And now, after several years residence among you, during which you have had opportunities to know me, and such work as I have been able, through the assistance of Almighty God, tod for you, you seize the first occasion—my return from a visit to the Holy See I came to Kingston. In the address read to me you refer to some

Sec-to-renew those expressions of toyary and confidence, and to tender me this megafificent reception.

In the address read to me you refer to some work that has been performed in the diocese. Yes, within the past few yeas great work has been done. I am speaking in no beast at spirit. It was Almighty food. Who did still the past few years great work has been done. I am speaking in no beast at spirit. It was Almighty food. Who did still the hands I claim no credit for myse? I praise be due to any, it is, under God, to the the think hands. I claim no credit for myse? I praise be due to any, it is, under God, to the devoice, zalous, hard working clergy of the diocese and to the generous co-operation and support of the faithful people.

One reference co-operation and support of the faithful people.

One reference co-operation and support of the deeply to operate the support of the difference classes of the community. I think I may safely say that I have done my best noncorrusively I hope but none the less earnestly, to remove discord, racial or denominational, from our midst and to make the blessings of peace abound within the borders of my diocese.

I am pleased to find among you many who are not of ue but who are with you to day in extending this mark of respect to your Archbishop. It shows their nobility of spirit and generosity of heart. I thank you all for this

### 

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demonstration of welcome carried out so enthusiastically, rotwithstanding the inclemency of the weather and the demonstized condition of the streets. Especially must I thank our worthy mayor and the aldermen charged with the interests of the city for their presence amongst us to-day.

His Grace then announced that after making his diocesan report to the Holy Father, of whom he had the privilege of several and thoes, he had spoken of his congregation, the Holy Father said: "Tell them for me that I love the m—that I impart to them my special blessing." His Grace promised that he would flod an early opportunity to speak to them of this visit to the Holy See.

In acknowledging the magnificent money gift. His Grace said that the was aware of the sacrifices the people of the congregation had made during the past few years. I was more than edifying to see their spirit of faith in the contributions made to the church, but he did not expect such an offering as that made to him now. And while he thanked them vererdisity for their generasity, he loformed them that he would not consider it a personal gift. It would be applied to the funds of the ca hedral.

His Grace then imparted the Papal Bane diction after which the choir sang the "Te

## MARRIAGES AND DEATHS

Marriege announcements and death notices condensed form not exceeding five lines,

DIED.

FOLEY.—At the residence of her daughter.
Mrs. Thes. Stringer, 365 St. Patrick street.
Ottawa, Mrs. Catharine Foley (mother of Rev.
Father Foley of Fallowii ld and Rev. Sister
Agatha of the Grey Nuns, Ottawa, aged 83
years. May her soul rest in peace!
CORRIGAN —At his late residence, Guelph,
Ont., Mr. James Corrigan, formeily of the
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