L 6, 1907.



VOLUME XXIX.

BELL.

bell's brand of doctrine arouses the

hostility of the non-Catholic divine.

We fail to see why the reverend

gentleman should be denied the privi-

Gould, are not religions but negations,

the claims of private judgment. It is

one thing to say that this opinion is

NOT CATHOLICS.

said :

authority.'

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RY MANAGER. RELIABLE AND to buy for, build up artment. Applicant state age and salary alone. Departmental 1485 2.

R WANTED. ENT HOUSEKEEP-ouse. Must be good Apply "Y.Z."CATH at. 1484-2

WANTED. HOLIC TEACHER hlly qualified to teach nglish, for R. C. S. S. th. For the term be-of May, 1977. Applic-alary and experience. stite, Sec. Treas. Ver-14824.

of Foresters

Boudreault, Chief a Baptiste Court, in J. Asselin, Re-St. Bazil's Court. appointed Organ-Jurisdiction, and nt, in the interest ry. If Recording rovince think they on of a Provincial eir wishes will be lication is made to tary or to the Pro-

RENFREW. ONT.

B. G. CONNOLLY.

)ut

The Catholic Record the Church. And then we are tolerant. May we ask the editor of the LONDON, SATURDAY, APR. 13, 1907. Christian Guardian to glance at the letter written by John Wesley, Jan. OPINION OF REV. MR. CAMP-12, 1780, which recommends the persecution of Catholics. " No Govern-We wonder why the Rev. Mr. Camp-

ment," he holds, " non-Roman Catholic, ought to tolerate men of the Roman Catholic persuasion - they eight not to be tolerated by any gov ernment, Protestant, Mahometan or lege of free thought and have his right Pagan.

private judgment restricted on the principle that each sect on religion letter of 1780 we may expect anyhelps to protect us from some other thing. sect. Mr. Campbell's contribution to religious anarchy should not be

But as Cardinal Newman said of the Church, "the only wonder is that she ignored. If sects, according to Baringhas to be killed so often, and the life so often to be trodden out of her, and why should there be any hostility. her priests and doctors to be so often Without any authoritative teaching put down, and her monks and nuns to power religious beliefs are mere inbe exposed so often, and such vast sums to be subscribed by Protestants, dividual opinions. Mr. Campbell's opinion may not be seemly to the in order thoroughly, and once for all and eyes of his adversaries, but it, (his for the very last time, and for ever and opinion) is valid indeed according to

ever, to annihilate her once more.'

FAITH IN ACTION.

a wayward fancy, but unsupported The German Catholics are men who statements are not likely to make Mr. know their religion, who enter into it, Campbell give over his task of blazing who know just where they stand ; who a new trail to Paradise. Why should know their creed so well that they can conventicles and men who are fallible give an account of it, who know so much come between Mr. Campbell and God? of history that they can defend it. How can the question be settled if They have confidence in themselves. there be no living interpreter vested Their combination is effective. Indivwith full authority to pronounce a idual views are not permitted to definitive sentence. The outbreak of obtrude themselves to the detriment of Mr. London, preacher, reminds us that the work in hand, and hence they Prof. Peck, of Columbia University, have union that does things. Their light is not under a bushel and it is "That in these days, when doctors of kept trimmed. divinity devote their energies to nib-bling away the foundations of historic

ANENT FAIRY TALES.

bling away the foundations of historic faith, and when the sharpest weapons of agnosticism are forged on theological anvils, there is something reassuring in the contemplation of the one great Church that does not change from age to age: that stands unshaken on the rock of its convictions and that speaks to the wavering and troubled soul in the serene and lofty accents of divine authority." Some of our evangelical brethren resort, when dealing with the Church, to tactics, that to put it mildly, are unintelligent and ineffective. Owing to environment, or to education, or to a closed mind, they fail to grasp the fact that the charges they bring against

us are thread-bare and discredited by scholars. If they would read non-

Catholic historians, we might be spared The critics who dispute the authentic much unseemly noise. When we speak ity of almost every book in Holy Writ of history we do not allude to the are, for the most part, Evangelicaj brilliant but unreliable pages of Froude Christians. Bible Christianity is disor to the collection of bogey stories appearing, and it has been said that entitled " Foxe's Book of Martyrs," there is now in the United States no or even to Chiniquy's works, which, man of real ability who defends any excelling in loathesomeness the worst one of the Protestant sects as the true of yellow prints and packed with insult form of Christianity or even as its best and calumny, are, according to our form. The enemies of religion take friends, good literature for the nonlittle notice of the views of Calvin or Catholic family. These productions Wesley: they concentrate their at-tack on the Catholic Church. have no weight to-day in any quarter save the most benighted. They are cited by preachers who are out of touch HELPING CHRISTIANITY'S FOES. with the world, but no one can quote them as authorities and escape censure

Radicals, says the New York Evening Post, Feb. 1, are making capital of as being either ignorant or bigoted. the attitude of the English Press gener-The old stories anent the Reformation ally and of a large portion of the Amerhave been thrown in the historical ican Protestant and political press. scrap-heap by the reputable historian.

man rather than God. Rage against England was for the purpose of teaching truth has been laughed out of court. Our historians have always said that it was a political movement, but by the average non-Catholic they were regarded as special pleaders. Macaulay's Essay on Hallam excoriates Henry VIII. and those who aided him in his war on Rome. The work which, he says, had been begun by Henry, the murderer of his wives, was continued by Somerset, the murderer of his brother, and completed by Elizabeth, From an editor inspired by this the murderer of her guest. If they push this testimony aside as that of a glorified journalist " they may not refuse to hear what Mr. Pollard says on the subject. The Reformation in Eng. land "originated," he writes, " in political exigences, local and not uni-

"Christianus mihl nomen est Catholicus vero Cognomen"-(Christ

versal in import, and was the work of kings and statesmen, whose minds were absorbed in national problems rather than of divines whose faces were set towards the purification of the Church.

It is strange to find a would-be missionary to the French Canadians dilat. ing in the columns of The Christian Guardian on Protestantism as the mother and guardian of civil and religious liberty. A few doses of history would clarify his intellectual vision, but why does he talk of liberty to an editor who sings pæans of joys over the oppression of the French Catholics. Clemenceau, Viviani - the motley crew arrayed against Christ, are to him but men of " extreme but reasonable measures." In his time John Wesley advised Englishmen to burn down Popish chapels, to close Popish schools in the interests of the Reformed Religion, and now we have one of his followers championing the cause of the atheists because they have robbed

Catholics and denied them the right to worship God according to the dictates of their conscience.

IRISH PRIESTHOOD,

Mr. John Ross, a Scotchman, writes Mr. John 1058, a bottman, where a finite Dublin Leader his impressions of the Irish people among whom he is now living, and shows how thorough familiarity with the land and its people has changed his preconceived notions.

He says: Scotland is a country fairly sympath-etic towards Ireland. But unfortunately etic towards Ireland. But unfortunately I was brought up in an atmosphere strongly prejudiced against the Irish, and, above all, the religion practised by the majority of the Irish people. As first impressions are most lasting one must penetrate deeply, and in many directions, before they can get at the truth.

Having occasion to come to Ireland Having occasion to come to Ireland some few years ago, I *as, like most Scotchmen, pounced upon and fenced into the Unionist fold and duly in-structed in all the villainies of nation-alism, and every other "ism" that had a remote (chance of helping Ireland on the road to prosperity. I attribute this as the cause why nearly all Scotch-men seem to lose their liberal ideas when they come to Ireland, and become

-for the people, and being their leaders and advisers, it follows that the major portion of the alleged sins of the re-bellious Irish should be laid at their door. More falsehoods and misrepresentations have been circulated about the Irlsh priests to feed the credulous foreigner than any other class of people in the world.

is my Name but Catholic my Surname.)-St. Paclan, 4th Century.

Catholic Record.

LONDON, ONTARIO SATURDAY, APRIL 13, 1907

Never was anyone more unjustly belied than the priests. I was amazed at the first priest I met. Instead of the arrogant, intolerant, dominating person I had expected, I found a man, person I had expected, I found a max-broadminded, and at ease with the world and himself; willing to crack a joke or share a pinch of snuff. I am not qualified to say anything for or against the Catholic religion; but its bitterest enemies must admit that if they ran-sacked the world from end to end, they could not find a purer or more moral people than the Catholics of Ireland.

BISHOP COLTON ON AVARICE.

Avarice or the loving money for itself, is one of the worst of the vices. It hardens the heart of him who yields to it. It is the climax of selfishness in its worst form, and robs the

all feeling of sympathy for his fellow-men. It is rapacious in its character. The more the avaricious man has, the more he wants. He is never satisfied more he wants. He is never satisfied and his increasing treasures, instead of bringing him contentment, only make him the meaner and more miserable. It is a vice that takes root quicker than any other vice, for it has th appearance of virtue at the outset. It may begin with a wise and praiseworthy economy, such as making pro-vision in youth for an easy old age; but satan turns what is intended to be good into an evil. He first exagger-ates the provision that should be made and gradually induces the man to strive the harder to gather up money and to insist with himself the stronge and to insist with himself the stronger in parting with it as little as he can. Economy, the virtue, is often made the tool of avarice, the vice. By false rea-soning the man deludes himself. It becomes unwisely economical, for he not only deprives himself of what is lawful, but even of what is, strictly speaking, necessary. He grows par-simonious and from severity to himself he grows severe and unsympathetic he grows severe and unsympathetic towards others. And on he goes in his course of earning on the one hand and of saving on the other till he becomes

confirmed miser, or miserable man all through his vice of avarice. Parsimony is not necessarily a form

Parsimony is not necessarily a form of avarice, but avarice is always a form of parsimony. It is parsimony in the extreme. Many a man will be par-simonious not from a love of money, but rather from a contempt for it; but the avaricious man is always parsimonious for the love he has for riches, and the disinclination be has to lessen those which he has he has to lessen those which he has acquired.

There are various kinds of avaricious There are various kinds of avariations persons. There are those who are so lost to themselves and to all their fellow-men that they never think of using their acquired wealth for any good. They are erecting a pyramid of gold to leave after them when they die intestate, as their monument, but which will fall into the public coffers and be melted into the coins of the which will fall into the public conters and be melted into the coins of the State. There are others who are filled with good intentions, but they defer carrying them out until it is too late. They will, for example, close their hear; to all doing of charity, and they will shut their each to ever they will shut their ears to every appeal for help; they will close their eyes to every spectacle of distress and want, promising themselves that some day, say their last day, or when they feel they have enough, they will then make up for those omissions and will give generously to such worthy ob-jects. "At how false the reasoning ! Can they fulfil their obligations of having the one generation by what they Can they fulfil their obligations of charity to one generation by what they do, if ever they do it, for another? And even when they are disposed to leave their money in whole or in part to charity, how often they are de-prived of doing so either by being car-ried of anddenly without making a ried of suddenly without making a will, or having made one and so dis-posing, have their will broken by grasping relatives or have its pro-visions defeated by [defaulting execu It would seem that God will not take it would seem that God will not take from the miser the riches he cannot take with him to the grave. The avari-cious man denied them to Him in time, for to give to the poor is giving time, for to give to the poor is giving to God, and so He will not let them svail for eternity. It is history repeat-ing itself. The almost universal waste which follows the money of the avari-cious — their money did themselves neither good for body or soul during their life, and it does no good gener-ally to anybody or anything after their deathdeath. Let all beware of the temptation of avarice. It is most insidious and one falls into it imperceptibly, little by

poor. To give to the widow and the orphan is, He tells us in Holy Writ, perfect religion. This forbids avarice, which is so undue a seeking and hoarding of money as to make one callous and heartless to all needs of callous and heartless to all needs of the poor. It is opposed, also, to the divine injunction that we are to serve God rather than Mammon and to put our treasures in heaven where the moth does not enter nor the rust con-

sume. There is a joy in well doing and this the sympathetic and the generous hearted well know. They receive the reward of their noble charity and their reward of their noble charity and their unselfish kind heartedness here as well as hereafter. They never know want themselves who minister to the needs of their brethren, for God returns all they do. He gives the hundred-fold in this life, and best of all, everlasting life of joy and happiness in the life to come. Blessed are the poor in to come. Blessed are the poor in spirit, says Our Lord, for theirs is the kingdom of heaven. This is the prom ise for all; let rich and poor strive to realize it.-Baffalo Catholic Union and

JUSTICE JAMES FITZGERALD.

Times.

A LITTLE SKETCH OF THE NEW YORK JUDGE NOW SO PROMINENTLY BEFORE THE PUBLIC.

Justice James Fitzgerald, who is now presiding over the Thaw trial in New York, is one of the Irishmen, who with none of the advantages of birth have forced themselves by hard work and natural shrewdness to places o honor and responsibility. He has had little to aid him but his own determination and ability and he has throughout preserved a reputation for independence and uprightness.

He was born in Ireland in 1851, but came to this country at a very early age. Here he was educated at the public schools and the De La Salle Institute of the city of New York. Many of his rank in life would have been satisfied with what learning he could gather at these institutions, but he pressed on and attended the classes at Cooper Union. There he was noted for his oratorical powers. At a debat-ing society in connection with the Union he was very prominent, and was a popular speaker at the public lebates, which used to be held there thirty years ago.

Justice Fitzgerald studied law in the Columbia Law School, but it seemed at first that he was likely to seemed at first that he was having of use his legal training for political rather than forensic life. A Democrat by virtue of his birth, he was sent to Albany to the Assembly in 1878 and to the Senate for the term of 1832.3. But even as a young man, when the ties of party must have had a most powerful influence over him, he showed that he could think and act for himself. He served upon the judicisry and insur ance committees and was a strong supporter of the measure which abol-ished the contract labor system in the mittees and was a strong state prison. In this he was impelled by his belief that the interests of the poorer class of citizens were affected prejudicially by the competition of convict labor, and that not only would the lot of the prisoners be improved, but the community at large would be benefited. He was also responsible for the establishment of the State Labor the establishment of the State Labor Barean, which collects and publishes statistics with regard to the industrial condition of New York. However, political life did not claim Mr. Fitzgerald for long. In 1884 he

became one of the deputy assistant dis-trict attorneys for the county of New York and he served in that office for several years. It was there he gained the knowledge he possesses of the crim-inal law of the State of New York and inal law of the State of New York and in several instances during the Thaw trial Mr. Jerome has been able to cite cases of which the judge has first-hand knowledge. While at the bar he was noted for the force of his addresses to the large and his several his addresses was noted for the force of his addresses to the jury, and his sense of humor and quick wit added to his familiarity with all the procedure of the court made him an exceptionally able trial lawyer. In 1889 his opportunity came for pro-motion to the bench. He stood as an independent candidate for a vacancy in general sessions and was elected. He was not then forty years of age, but he soon made his mark. As luck would have it, a number of important would have by a number of important cases came his way very shortly after his election and he proved that his selection had been a wise one. Among those which are remembered are the Tobacco Trust cases and the trial of Wiernier and Barnett, the railroad ticket forgers. His promotion to the Supreme Court His promotion to the Supreme Court bench came almost as a matter of course. He was a sound Democrat in good standing with his party and pos-sessed a judicial record of which any one could be proud. He has the repu-tation of being one of those judges who are seldom reversed. He has made a deep study of the criminal law and it is hard for any counsel, however acute. br. Mattiand—aii non-Usthouids—say shout it in "The Cambridge Modern History." Summing up the results of the Reformation in Germany, Mr. Pol-lard says: "The Reformation began with ideas and ended in force. . . No idea the intervent the isologe and many of the facts which he disologe and many of the facts and bagen to risw were dominated by munual jealoung, and loke the facts and he he troubles from an entirely different standpoint—s proceeding mate and of the disologe and in the stead there was only the main in the main disolegate. ". . A nera of mirresail lassitted followed i the displace i his location who had pisced himself ontside the place dividitation, and in its stead there was only the main i dismes and bage

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CATHOLIC NOTES.

The religious settlement of Mount Athos has twenty monasteries and a population of about 6,000.

The government of the Argentine Republic is determined not to imitate France. It is sending a ship of war to Rome for the new Internuncio, Msgr. Locatelli.

The Congregation of the Holy Office has renewed the order of excommunica-tion against Rene Villate, the imposter, who is attempting to organize the so-called French Apostolic Catholic Church.

Bishop O'Gorman of Sioux Falls has made the necessary arrangements for Mr. and Mrs. Douglas Robinson of New York to be received in audience by the Pope. Mrs. Robinson is President Pope. Mrs. Robi Roosevelt's sister.

The ordination of Rev. Henry Grey Graham recently took place at the Scots College, Rome. Father Graham was formerly a Church of Scotland minister and on entering the Catholic Church, he began his studies for the priesthood.

Bishop Guertin of Manchester, N. H., was consecrated on Tuesday of this week, the Feast of St. Joseph, in St. Joseph's Cathedral, Manchester. Archbishop Falconio, the Apostolic Delegate, was the consecrating prelate.

John N. Poland, S. J., former Socius to the Provincial of Missouri, died at Cincinnati, Mar. 4, after an illness of two months from Bright's disease. He served fiteen years as professer at St. Xavier's College.

Longfellow's exquisite poem, "The Day is Done," has been set to music by a Sister of Mercy of St. Xavier's Academy, Rhode Island, and leading critics assert that the nun's music is the most beautiful of the many settings written for this favorite poem.

The Catholic women of Cleveland have paid their Bishop a graceful com-pliment by naming an institution, which they are about to open for friendless women, after the prelate's mother. It is to be called the Catherine Horstman Home for Girls.

Formal announcement has been made that the New York province of the Josuit order has purchased the former site of the Kings County Penitentiary, Brooklyn on-Cornhill. Bishop McDon-nell, in whose name the title was taken, and he will transfer the title to the said he will transfer the title to the order early in April.

That the despoilers of the Church of France should attend a requiem service is, indeed, amusing. Yet last week president Falliers, Clemenceau, Michon, etc., were represented at Solemn Mass celebrated in the Madeleine for the repose of the soul of the late Princess Clementine. Clementine.

It is expected that Lloyd Griscom, the new American ambassador to Italy, the new American ambassador to Italy, will shortly pay a visit to the Pope. In fact, an official intimation regarding the matter has already been received at Vatican, where the American repre-sentative will be received with all due honors.

The Lazarist Fathers have purchased The Lazarist Fathers have purchased sixty acres of land in the vicinity of Denver, upon which they propose to erect a magnificent seminary. The price paid for the ground was \$15,000, and the building will cost fully \$500,000, and will be ready for occu-pancy in September. The institution will be known as St. Thomas Theo-logical Seminary.

There passed away at the Poor Clare Monastery in Evansville, Ind., last Saturday in the person of Sister Mary Joseph, a descendant of Oliver Cromwell, and a distant connection of Kin George IV. of England. The deceased nun was also a cousin of John Morley, the noted English statesman. She over sixty years old, and a convert to the Church. The oldest Archbishop in the world in point of service is the Most. Rev. Daniel Murphy of the Archdiocese of Hobart, Australia, who has been a prelate for the past sixty-one years. The oldest dignitary in the United States is the Most Rev. John Joseph Williams, Archbishop of Boston, who was consecrated Bishop forty-one years ago. Very. Rev. A. Lacombe, the veteran missionary of the Northwest territory, has just celebrated his eightieth birthday. He is at present in Montreal, where he went in the interest of his Indians and half breeds. Father Lacombe is the nestor of the Canadian clergy in the Northwest, and has had over fity years' experience as a mis-sionary between Lake Superior and the Rocky Mountains. The death of gallant Andrew Wau-chope when the Black Watch were slaughtered in the Boer trap at Magersstangatered in the Boer trap at Magers fontein seven years ago last month, will be recalled by the news that his sister, Miss Hersey Wauchope, has just been received into the Church. At the same time the Hon. Mary Thesiger, youngest daughter of the first Lord Chelmstord, and hete lady in maiting to her Remai

A SCOTCH MINISTER ON THE

STRANGE INDEED.

Confessional ent of Penance.

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utual Fire OF CANADA.

4 King Street, TORONIO D. WEISMILLER, Sec. & Manag.-Director

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h No. 4. London. 4th Thursday of every their hall, in Albion set. M. J. McGrath, Scoretary.

iation of the in their appr How often have we been told that the French Government's policy towards Reformation swept away the ignorance Catholics, seem to agree that civil to members of a Church existing for est flowering and fruitage of progress. supremacy means the right to dictate centuries, a quite new internal organi-This denial of religious liberty and thinking the while, that it is the efforts to banish God from the life of the scholarship whose badge of the French people are designated by the Christian Guardian as " reasonable measures." Not so, however, the Protestant Senator, (U. S. A.) Beveridge, who declares " that it is time for all men who believe in the Gospel of Jesus Christ to speak out in protest." The question affects all Christian churches equally-the Methodist as much as the Catholic, etc., and speaking of the policy of the French atheists, he says, " that war has been declared against everything supernatural because behind the supernatural stands God, and because it is God they want to tear out of the heart and mind of man."

of the Dark Ages and yielded the rich-Some reverend gentlemen exhibit even to day this venerable story, articles we often wonder at the pertinacity with which they cling to charges that are not found in reputable textbooks. Why don't they read history? Why burden their cause with fiction ? Why, if they must quarrel with us, hunt for weapons in museums and graveyards ? But to clanor and to ring the changes in their poor half dozen notes, to assail us with figments and to introduce into all their schemes for our betterment, the element of falsehood-all this is very childish and unbusiness-like. May we suggest to the divine who writes for the Chris-

tian Guardian and whose devotion to the Reformation exceeds his knowledge AN ENLIGHTENED JOURNAL. of its causes and effects, to read what

We regret that the Christian Guard-Dr. James Gairdner, M. A., F. Pollard, Dr. Maitland-all non-Catholics-say lan should have any illusion on this subject. The aim of Clemenceau and his supporters is not veiled with rhetoric. It is visible to all who wish to see. They do not seek justification for

their policy in unctuously pious platitudes. They do not call French priests traitors. They do not accuse the religious of immorality. But the Christian editors who applaud expressions of enmity towards God as states. manlike utterances, and deign to take seriously, charges made by any scribbler, must be a source of wonder to the atheist. He may not understand how a Christian can praise those who are bent upon hunting Christ out of France and who, in their respect for law, are on their knees before the State. Obey

when they come to Ireland, and become rapidly anti-Irish. The fretful spirit of intolerance and

bigotry displayed by the Unionists soon palled on me. There was no admitting of any faults on one side, and no credit of any faults on one side, and no credit for any good on the other. There are black sheep in every flock. But, according to them, one section—which are the great majority—of the com-munity seemed to be all black, and required a strong guard to prevent them from breaking out, and making a living by killing and robbing each other.

Another thing which aroused my suspicions of my Unionist friends was— that if a Nationalist went into a Unionist's shop, that Unionist would eslobber him, and put on his Sunday beslobber him, and put on his sunday smile, in his endeavors to extract the needfal coin. Business, he would tell you, knew no law; but it savored so strongly of hypocrisy that one won-dered if that Unionist believed the Eighth Commandment.

My first Irish friend was an old schoolmay first friend was an out school-master, who had not found this life a bed of roses; and his many and bitter trials had instilled into him a sympathy and love for his fellow men, and given him an insight into human nature in all its

moods. He was a man, broad-minded and generous to a fault. The only time I have ever seen him give way to anger was when brooding over the wrongs of his country, which he loved with a fervency that would have aroused the admiration of any one. From him I learned the history of Ireland; and many of the facts which he disclosed were of a nature to make one feel sur-

GIENANAAR A STORY OF IRISH LIFE

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

CHAPTER V.

A NIGHT RIDE. It would be difficult to put in lan guage an adequate description of the consternation that fell upon the whole consternation that fell upon the whole city, when at 6 o'clock on that fatal Friday evening, the court broke up, and the alarming tidings spread from mouth to mouth. The charge of Chief Justice Grady at the former Assizes, the difficulty in empanelling a jury, the tradition that no conviction could be obtained on the evidence of approvers, unsupported by direct or circumstantial evidence, had made the acquittal of the prisoners a foregone conclusion in the minds of the people. The friends of the accused had not even taken the trouble to secure the services of counsel. Now all was changed. The con-victed prisoners were warned to expect no mercy; and, as the same evidence was forthcoming in the subsequent trials, for the informers had boasted they would "swear up to the mark," that is, to secure convictions for the Crown, it was clear there was no hope for the remaining seventeen prisoners whose trials were to follow. Despair, deep despair was upon the souls of many who had come up from the counmany who had come up from the bonne of try to stand by father, or husband, or brother, in this supreme crisis of their lives. There was just one faint gleam of hope. The Solicitor General had announced that the trial of the next announced that the triat of the beat batch would be deferred to Monday morning. It would never do to lock up a loyal jury for forty-eighthours. In the afternoon of Saturday, a harried con-clave was held of all the prisoners' friends. No one knew who were to form the next batch of prisoners to be placed on trial. But no matter ! were friends and neighbors here. All should stand or fall together. Yes! but what hope? The same judges, the same approvers, the same prosecutor, and a similar jury. Given these factors you must necessarily have the same result. Cortainly, if no one can be found to knock that process to bits, and by breaking up one factor, break up the whole result. But where can he up the whole result. found ? There is but one man in Ireland-in the world-that can do it ; and be is ninety miles away in his home by the Atlantic. Nay, he is engaged for a great meeting in Tralee to morfor a great meeting in fraction of tenant right. There is no train, no celegraph, no postal service. It is impossible ! Nay, not impossible to such love as

oth has for brother. They speak brother has for brother. They speak of a certain horse in the city here, broad-chested, sinewy, deep-winded. He'll do the journey to Macroom if put to it, and there we get a relay of horses for the west. And you? Yes, horses for the west. And you ? 198, I, William Burke, whose brother is over yonder awaiting trial—I will ride to Derrynane Abbey, I will see the Counsellor, I will offer him your be-hests, and bring him hither if I can. But his fee ? That's easily settled. But his fee? That's easily settled in one hour, 100 guineas are collected In one hour, too guiness are contected, the horse is duly fed and caparisoned, a little group, outside the city, bid the young night rider God-speed | pat his gallant horse on the neck, grip his hands in a farewell; and the lights of Cork sink behind him, swallowed in the defines as he plunces into the atter darkness as he plunges into the

It is a wet, warm night, dark as It is a wet, warm night, dark as Erebus; and the twain, steed and rider, knew nothing of the road. All they knew was, that they should follow for some time the course of the river, which they could hear murmuring on which they could hear intrinding on the left, as it tore over stones and pebbles on its mad rush to the sea. They were soon splashed with mud from head to heel, and the soft, warm rain rough

frightened at his appearance, and his panting horse, would ask : "What is it, boy ? A sick call ?" "A death call," he would answer. "Which road ? quick, quick." And they would point it out, with a muttered ejaculation, as the phantom horseman disappeared in the darkness : "God save us all, this blessed and holy night !" night

At last, without stumble or accident, At this, which which is the borst into the streets of Macroom about 9 o'clock, and drew up at the principal inn. It was a strange apparition and presently attracted a crowd. A great cloud of steam arose from the chestout cost of the horse, as he stood there panting and covered with sweat; and a similar cloud arose round the rain-soaken garcloud arose round the rain-soaken gar-ments of the rider. And whither is thy night-ride? was the cry. Rest here! Horse and man both need it! "Rest?" cried the young man. "I

"Rest ?" cried the young man. "I have done but a fraction of my journey. Good friends, food and a drink for this poor animal, and a morsel of food for myself. Then, a fresh horse, if he is be had for love or money, and I'm off again !

"But whither, boy? No man ever rode like that before, except to flee death, or win a wife !" And he explained.

Derrynane ? O'Connell ? Sixty

five miles as the crow flies 1 Nonsense nve miles as the crow nice i Nonsense, man. the thing is impossible. Some-body arrest that boy! He's gone clean mad !" "But he only listened, and ate and

drank, and said nothing.

The ostler came forward. "Not a horse to be had in Macroom. All gone up to the Assizes. Big busi-ness there ! and all the lawyors and gentry are gone up."

gentry are gone up.' The boy's heart sank. He looked at the weary, foam-flecked horse, thought of the seventy miles of road, declared it in his judgment an impossible feat. But then the face of his brother, John, staring out from the dock, rose before

"Look here, men of Muskerry, I an riding to night as no man ever rode before. We are all on the same side. before. The halter is around my brother's neck to-day. To-morrow it may be around yours, or your sons'. Is there no horse to be had? I was told I could

horse to be had? I was told I could get a change of horses here !' They greatly pitied him. But no ! not a horse was to be had? If McWilliams could not give one, there was nowhere else to look, unless he would take some farmers garron, that would pitch him before he was half a mile on the road. But tomorrow, Sunday, the farmers would be in town, and they would search Muskerry for him. "To morrow 1 Alas to-morrow 1

To morrow ! Alas to-morrow go and ninety to return-----' A gleam of hope shot up. would be too late ! Seventy miles to

"Can you, good people, let me have relay of horses here for the Counsellor and myself tc-morrow night ?'[] • Yes, lad, if they are to be had in Muskerry. Twenty, if you like, and stout men to lead them."

Can you send forward-say twenty miles or so a horse or two? The Counsellor will probably drive." "Ay, ay, lad, it shall be so. They'll

meet him at Keim-a-neigh, or beyon Inchigeela, so surely as I hold Muskerry Hotel." the

"A thousand thanks ! Now, give him his head," and forward again into the night !

And the women said "God speed Surely God and His mother will hel him ! The brother of such a cradle must be well worth saving !" This time he missed the companion

ship of the river. He had now to plunge into a wild savage country, across moorlands black with bog and turf, through deep valleys and horrid crevasses between mountains, where the dark night was even blacker than in the open, and he had to trust en tirely to the instincts of his horse. He leaned forward and patted the neck of the noble animal and said:

THE CATHOLIC RECORD.

early-rising and industrious people ; and the weary rider was able to dis-mount and get food and drink for his horse and himself. And everywhere So the jury (this time partly Catholic partly Protestant) were sworn, and the Solicitor General was glibly and gaily the sympathetic inquiries were met by the same replies; and great pity was lavished on the boy who had underunrolling his long arguments against the unhappy prisocers, when a mighty shout was heard outside the courthouse. taken so tremendons a task for a brother's life. But there was no stay. It was taken up and, in increase volume, reverberated around the walk

ing nor stopping. The goal was not yet reached, and there were difficulties yet to be surmounted. The last hour yet to be surmounted. The last hours of the weary ride were the worst. "Go straight on," he directed, "till you see the say. Then turn sharp to the right, and down in the valley you'll see the Abbey. And may God grant you'll find the Counsellor before you this blessed and holy Sun-day morning." day morning.'

crowd, and escorted to his place by the friends of the prisoners, no longer cowed and frightened, but triumphant and daring. A new light shone on the faces of the prisoners in the dock, and the Angel of Resurrection visited the con demned prisoners behind the bolts and barriers of their convict cells. It was the Ave, Liberator! put in their own rough way by the people, the people who worshipped him and would have died for him. And on he went, his hopes rising as the physical faculties were giving way; on, on, in a kind of dream, for the brain was weary after a night of anxiety. He saw, as in a vision, houses, farms, trees, speeding past; he returned the salute, "God save you! God save you kindly!" as if he were talking in his sleep. He nodded in his saddle, and sleep. He nodded in his saddle, and even the mighty errand on which he was sent was fading away into a thing died for him of insignificance, when a stumble suddenly brought back his senses; and pulling up the animal tightly, and as if fell on an open page, where a certain poet, an idolator of Napoleon. describes the entry of that world-destroyer into

pulling up the animal tightiy, and as in by instinct to save the fall, he looked up and saw the steel-blue sea, shivering in the dawn wind, and he knew his journey was at an end. He turned swiftly to the right, and in a few moments, saw deep down in the valley, at the foot of a purple mountain, and or howered in forces the Abbev the streets of Dusseldorf. It was a triumphal march, surrounded by all the pomp and splendor of military display. Yet it was calm and serence as the (see, Greek statue, or the little hand that toyed with the bridle of his richly mbowered in forest trees, the Abbey caparisoned horse. But, beneath that serenity, one could easily hear "the embowered in forest trees, the Acobey of Derrynane, the home of the Liber-ator, and the goal of all his desires. He stumbled into the courtyard, and dismounted, or rather fell from the fagged and froth-flecked beast. drums quests,"-the crash of artillery, the thunder of cavalry, the destruction of

CHAPTER VI.

AVE, LIBELATOR!

On that momentous Sabbath morning O'Connell was at breakfast, after having heard Mass in his private oratory, when it was announced that a man, quite ex hausted after a night-ride of ninety miles, wished to see him on urgent him on urgent tribune was then business. The great tribune was nore than fifty years old. He had won his greatest triumph, when in the April of that year he had wrung the measure of Catholic Emancipation from an un willing King, Commons and Lords. He ow resting from professional and parliamentary labors, away from the bustle and noise of cities, and far from the treachery and hostility of men, here home by the seaside. He in his quiet an ins quice nome by the seaside. He was decidedly unwilling to be dragged from his peaceful retreat into the arona of courts and camps. The Parliament-ary session of 1830 was looming up be fore him ; and he foresaw how tun ous it would be. Yet the moment he heard of this midnight ride, he ordered the young man to be brought into his library. Here, young Burke, face to face with the man whose image was before him all night, blarted out:

"I left Cork last evening at night fall, and I rode ninety miles to see you, Counsellor. There are four men already under sentence of death in Cork, on ac count of the Doneraile Conspiracy. There are seventeen more to be tried amongst them my brother, John. I you don't come, Doherty will hang every mother's son of them. Here are hundred guineas! It you come our men are saved, and you'll have the blessings of their mothers and wives for

Briefly, O'Connell, touched with this Brieny, O conneil, touched with this signal proof of public confidence, signi-fied his assent. Burke turned, with light in his eyes, to remount his jaded horse, and ride back with the glorious But this O'Connell would not lews. allow.

"There's plenty of time. Rest here for the day; and in the evening we eave together."

Monday morning, October 26th, dawned gloomy and foreboding for the groups that were gathered here and there around the corners of the city The judges had spent the Sunday at Fota, where they were entertained by Mr. Smith-Barry. The people, the prisoners' friends, spent the same Sab hath in the churches, hearing Mass and praying the Lord God of Justice to show justice, which was also mercy, to the accused. By order of the Bishop, the churches were kept open all night, and were more or less filled with men and women, who, leaning on forms and benches, besought the Invisible Powers to interpose, and stop the injuistic rowers men. At 90 clock the Court assembled, the judges took their seats on the bench, and four prisoners — Edmond Connors, Barrett, Wallis and Lynch were put on trial. Edmond Connor was a respectable farmer, remarkable for his great strength, a frame of mass ive proportions, a face of innocence, and the heart of a child. Perfectly conscious of his freedom from all guilt looked around at judges, barrister and jury with a calm, unembarrasse He was innocent: and God wa raze over him. If acquitted, well and good! If convicted, welcome be the will of You cannot hurt Christian stoicism of this kind. Just as the proceedings were about to commence, there was a faint cheer outside the courthouse, and young Burke, after his return ride of ninety miles, pushed his way through the throng and noke to counsel for defendants. Scouts had been out all the morning watching for his arrival, and as he rode in triumph into the city, he had been greeted by a hundred voices : "What news, William? Is he com-

McCarthy is put on his defence, and pleads that it was Leary's own wish to proceed without this witness. Yes, but "How can facts be false ?" asked ness to prevent delay and defeat arti-Leary was too sure of his innocence. He did not know the subtleties of the

"I have known false facts, and false men, too," says Doherty, perturbed and illogical. The cross examination proceeds. Patrick Daly, the glib perjurer, is somewhat embarrassed. "Wisha, thin, Mr. O'Connell, 'tis little I thought I'd have you before me

McCarthy, its pitfalls and dangers; and these were ignorant peasants. No wonder, they cried, in the fatal dock : "We are betrayed!" Baron Penne. father is evidently angry. There is some foul play here, or gross neglect; and he orders the humbled and penitent McCarthy to sit down. Then he re-lents a little and excuses the crest-failen coursel. But he has his own ideas clearly on the whole matter his morning. Yet, so well was the fellow drilled, that O'Connell failed to shake his eviand penetrated into the sacred precincts of the Court itself. Even there, men could not control their enthusiasm, and tence.

Late at night another approver, they cheered in the face of judges and counsel, as O'Conneil, clad in his great named Nowlan, touched by remorse, or irritated at the evident superiority of Patrick Daly, should out, as he went trieze coat, travel stained and wet after his night's drive, strode into the court house surrounded by a wild, exultant crowd, and escorted to his place by the triends of the prisoners, no longer cowed down from the witness table : "An' if the thruth wor known, there are the innicent there as well as the guilty.'

ideas clearly on the whole matter. Suddenly Dalters declares that he had submitted the affidavit to Leary's coun-An admission that didn't seem to create any qualms of conscience in the

sel, and they had declined using it. This puts a new complexion on the affair. The Judge's indignation is rising again. Mr. Pigot admits that they had read the affidavit, but deoreate any quains of constitution in the prosecutors or judges. Jury retires late. Promptly returns to declare there is not the slightest chance of agreement. Ordered into retirement again. Doors thrown open they had read the affidavit, but de. clined using it because Heireen could not be got at, and they were strength. ened in that belief by the manner in which this most important witness had been spirited away from Dalters's office. So the matter drops. Baron Pennefather leans back in his seat and thinks a good deal-thicks especially of these four men, who are to awing in retirement again. Dors throws open at 10:30 at night. Tumultuous crowd rushes in. "Well, gentlemen, have you agreed to your verdict?" No chance of agreement whatever! Go back and ruminate. No fire, no food. That may bring you to your senses. At 2 o'clock in the morning, judges summoned from their lodgings. Jury agree to acquit one prisoner, Barrett, who instantly vanishes in the darkness. of these four men, who are to swing in the frosty air in two weeks' time. Keeffe is put back ; and the hounds are drawn off. The great forensic debate commences; and so ends the second Jury also acquaint judges with their conviction that they do not believe one act in the little drama. But someho the judges seem a little abstracted ; the Crown counsel are a little disconsingle word sworn by three of th formers. Defiant, almost treasonable ; but they are cold and very hungry certed. This little episode has intro-duced the first element of panic, which and these two factors do away wit and these two factors to away with a great deal of caution. Next day it is the same story. One juror, Edward Morrogh, is for acquitting all the prisoners. Nine for acquitting two. At 6 o'clock a certain juror, Atkins, is to end in absolute rout. TO BE CONTINUED. ARCHIE. complains of gout-a strange experience after an enforced fast. Dr. Town BY FLORA L. STANFIELD. (As narrated by Joel Currier) send, promptly summoned, is put on oath, and after some demurring is duly commissioned to briefly examine the When I was asked to write down some of the queer happenings I've seen since I've been driving for the Aloha, I didn't know what to say. But the lady sort of insisted, and said she'd fix up the spellpatient, make his diagnosis, speak to this subject and to other jurors not on word on any other topic whatsoever, report to Court if life is in danger, ing and straighten out the grammar all that was necessary; so I said I'd do the etc., etc. Dr. Townsend is introdu best I knew how. For forty years I've been, man and amongst these weary and doleful gentle-men, examines foot of Atkins, finds it much swollen (patient has touched no boy, taking summer visitors around to see the country. For the first few days ood since he ate a crust of bread the after they come up from the city, they walk on the beach at low tide, and pick up starfish and beach dollars, and scream at the jellyfish, and sit on the rocks; and the old ladies stick to the foregoing morning), returns to Court reports juror's life in danger. Judges reports juror s life in danger. Judges wish to discharge jury. Privoners' counsel, McCarthy, probably instructed by the wily O Connell, strenuously objects. It is quite illegal. They canpiazza and crochet. But before they've been at the Aloha a week, they're pretty sure to ask the landlord if there not be discharged until they find a verdict one way or the other. He is merciful, however. He will allow the sn't some good man with a conveyance, and a horse that won't scare at auto-mobiles, that'll take a party for a nice jury any food or refreshments they may require. Court rules this to be strictly They generally go up the mountain first. It isn't a real mountain, but it's illegal. They must be discharged, or consent to be starved into a verdict. consent to be starved into a verdict. At last, and after many a weary legal too high for a hill, and there isn't any-thing higher in sight; so when the lady argument, the jury, after their forty hours' session, are discharged, and the visitors clap their hands and say "What a darling little mountain !" prisoners put back for a second trial But the watchful and wary O'Connell But the watchful and wary O'Connell, who had purposely absented himself from this discussion between his junior say, "Yes'm," and let it go at that. Mountains are terribly scarce near the coast, and that's why we make so counsel and the Court, instantly seized much fuss about this one. It is always put down on the map, and they do say that it was the first bit of the mainland on this illegal proceeding to demand the liberation of the prisoners. Dur-ing the whole day, October 28th, there that Captain John Smith saw when he was cruising off the coast. My son, raged a triangular crossfire between him, the Solicitor General, and Judge who has been to Colorado, says it Pennefather.O'Connell strenuously con-Counsel that, according to the law, the jury could not be legally dis-charged; that if discharged, the prison-ers should have the benefit of acquittal, wouldn't cut any figure there. after all, old Agamenticus has a way of stealing into your heart, when you've watched it in storm and shine as long as I have; and after you've elimbed to the top of it, you just hold your breath and wonder if there is a prettier sight on the whole earth than the one that's spread before you. and that the presence of the physician constituted a breach of the principle of non access, and therefore vitiated the entire proceedings. As a mere foren sic debate it is extremely interesting, Often, when the summer folks have been laughing, and looking through their opera-glasses trying to count ships, I've wished I never had to go as found in the Southern Reporter and Commercial Courier of that date. One can easily read that O'Connell was no ships, I've wished I never had to go down to level land again. You see that if you have the montain blood in you, a mountain sort of draws you; and I was born on old Kearsarge, and so were mere platform orator or Parliamentary debater, bearing down all before him in the torrent of his vituperative elo quence. my mother and father before me reasoner as ever took a knotty point of law, and tried to disentangle it, or use Agamenticus would look sort of tame if you'd put it in the White Mountains, it against his antagonists. He succeeded so far that he compelled the it against his antagonists. He to say nothing of the Rockies; but it's Crown to postpone to next Assizes the trial of those three men, who would the best and highest there is where the Lord set it down, and I love it for itself as well as for what it reminds me of. otherwise have been arraigned the It's a nice, easy climb to the top. You drive up part way, then everybody gets following morning. Just before this great debate arose characteristic episode took place. A poor fellow, named O'Keeffe, forgetting his frieze coat, had the presumption to ont and scampers up the path. picking blueborries and sweet forms. I used to go up with them, so as to point out the sights and tell them about Saint Aspenshow himself on the courthouse steps the previous evening, and was promptly sights and tell them about Saint Aspen-quid. But most of them took it as a joke: so now I feed my horses where we stop, and read till the folks come down. It's a good deal easier. If there's a gentleman along, he's pretty sure to hand me a cigar to help pass the time: but generally it's achoolarrested. The other vermin were run to earth ; but here was a new quarry. Stunned and bewildered, the unfortunate man bleated pitifully : "Why am I brought here? I have been tried on this charge before at Doneraile, before Colonel Hill, Major Vokes, and other magistrates, and ac-quitted. I amas innocent as the judges on the Bench, and am brought here the time; but generally it's school ma'am's instead of gentlemen. You never saw such a place for schoolma'ams as our beach in August. As to Saint Aspenquid, nobody seems to know very much about him, only that he was an Indian that the Cathowrongfully. I met Daly the day of the Fair, and he was so stupidly drunk he was turned out of the tent. This was lic missionaries converted centuries ago, and was so good that he got the the plain truth. If there was anything name of "saint." Some say that when he died his people carried him up to the top of the mountain and buried him against me, why was I not arrested be fore ?' Then it transpired that a most imthere, and that they used to put a portant witness for this prisoner, and stone on his grave every time they said a prayer there. It's the tourists that put the stones there now, and there's a big pile of them; but I'm afraid they for John Leary and the other prisoners, named Heireen, had been taken away from the office of the prisoners' solici from the omce of the prisoners solici-tor, Mr. Daltera, by the chief constable, Keily, under a distinct engagement that he would be forthcoming at the trial; but he had been spirited away, big pile of them; our in the forget about the praying. It was the story I'm going to tell that started me to thinking about old Agamenticus, and you'll see why pretty soon. "Now to our tale!" as the no one knew where, and was not to b found. It also appeared that one Daniel Keeffe, another material witness novels say. One summer morning last year I was for the prisoners, had been seduced away by a man named John Shinnor, connected with Crown affairs, and had hanging around the Aloha, hoping that there'd be enough wanting to ride so I'd have to get out the biggest buckthings are coming to light, for Astreas is not altogether blind; and Penne-father, apparently a just man, is be-coming somewhat scrupulous and con-I'd have to get out the based in from board, when the train whizzed in from Boston and the passengers began to walk up from the station. Ahead of them all, and walking very fast, were two old fashioned looking persons—a man and a woman. The old ladies on the piazza began to smile at one another; and the lady from Chicago i said," Did you ever see such peculiar-looking people?" and looked at them looking people?" erned. He animadverts bitterly on this system of tactics ; men's lives are concerned; already one man, lying now under sentence of death, might have been saved; what were counsel for the priseners doing, that not a word looking people?" and looked at them was said about the spiriting away of through her gold glasses. But I haven's witnesses during Leary's trial? Mr. driven strangers all these years for

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nothing; and I know ner folks the commoner to swells they are. So in and took a glance after the man had wr little hand, "A. Mac Inverness, Scotland." Somehow, I wasn't when the landlord said

there's enough to finow. The Scotch gen come heard me ask wanted to go up the said he and his wife there was room for kind of invalid, and I humor her." The landlord and I

and he is pretty con about his boarders. We started early and the newcomers sa

me. I suggested it; i wide, and evidently I looking for inform country - to say not that the rest of the p ma'ams, and the fur get from their giggli suppose it's because t serious the rest of t do so much giggling I was right about 1

me one qu he ask asked a thousand ; an to what I answered pended on it. He w lived in every house ers had come lately, all the little towns ers h and especially abo There was somethin made me tell him abo And I was glad I did his wife and said :

'You should than for making you acc new saint, Margare ("The young ma fifty-seven next Apr

His wife smiled, an put his cap straig Scotch cap, with fur behind and a feath schoolma'ams in the langhing at it ever

It was a good nin confess I got a litt nestions : though I and they were so couldn't bear to that wasn't just so, believed it. They You see, I've kind dding a little here till some of my stor grown a little, and self which parts of when we came to a started to go up t said, "I don't kn when the Scotch lives in that singula though I'd always about it before that

Then I told him that a young man h early in the spring tellow, who was it when he was out d generally was; but noise at night that

of him. What kind of Scotchman, just as "I never heard i " but they do say

squawk! that yo

The house was passed. It was a ready to tumble of been a fine one, h mountain farmhou

alone for years. I drove up as then my passenge all had alpenstor ust about long en girls. I suppose ies afterward a climbing. Mr. M his wife a little ast I saw toward the little crazy fisherman l

bris as they tore over the deal and wounded, and you could hear their mutilated carcases crack beneath the wagor.-wheels that bore the thunder-bolts of the little god. Yes! all was here serene on the calm streets of the German city; but every one, even to the boy-bugler, or the dranken dragoon who should his Ave Imperator! knew thot this little god was Apollyon, the destroyed. How different the enthus iasm and acclamation that hailed the Liberator in this city by the Lee! He comes to save, and not to destroy; to rescue, not to capture; to open the prisons, not to fill them; nay, to bring back the already dead from the grave, and to restore them to their friends. And his very presence, apart from his ministrations of mercy, is an assurance that all will be right. The might of England is against them; the Judges are plainly prejudiced; most of the juries are packed; the Crown Advocate with his gentlemanly presence and aristocratic airs, is bent on driving that large batch of peasant farmers in-to the hollows of premature graves. But, no matter ! Here is the Deliverer! It shows the genius, as well as the sufferings, of the race, when this people sumerings, of the race, when this people struck on the only title that was com-mensurate with O'Connell's great services to them; and in a far off echo of that name which haunted the brains of king and prophets for four thousand years, saluted their champion with the ever memorable title, Ave, Liberator I O'Connell bows to the Bench, salutes in a particular manner Baron Penne-father, an old comrade on the circuit, apologizes for his unprofession appear apologizes for his unprofession appear ance (no time for toilettes on that night-journey), and asks permission to break fast in Court. Certainly! It is un-precedented, but— A formidable breakfast is supplied, a pile of sand-wiches, and a huge bowl of milk. A meal for a giant; but then this is a giant. Meanwhile the Solicitor General goes on airily spinning his viscous webs around these men in the dock-

finely rounded sentences, for he is a gentlaman and an elocutionist, each sentence loaded with its fatal innuendo and appeal to prejudices already keen enough-when suddenly the beautiful voice :-- " This is not law1"

Whilst writing these words, my eyes

colored and chiselled like that of a

cities, the death-cries of two millions

of men, the rumble of ammunition tum

brile as they tore over the dead and

and tramplings of three con-

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law. One witness, more or less, he thought, could make no material differ.

ence. But you knew the law, friend McCarthy, its pitfalls and dangers;

light garments the rider wore, that his weight might lie easy on the gallant animal, on whose endurance and swift ness so many lives were now depending. But neither animal nor rider felt aught but the stimulus of some mighty force that summoned all their energies, and would make their success

a triumph beyond description, and their failure-well, as the thought o its possibility flashed across the young man's mind, a great lump came into his throat, and he had to gulp down his emotion. His brother—the lad wh was endeared to him by a thousand associations, of childhood, boyhood and manhood, was within possible distance of the hangman's grasp-and oh ! it was too terrible to think of it ! He freed his bridle hand, and dashed it, with the rain of that winter' darkness. night, across his eyes, and urged th brave animal more swiftly enwards on their great mission. He saw but the pale glimmer of the road before him, low and again the ghostly trees that loomed up against the sky and disappeared. He heard only the swish of the rain, that streamed on his face and hands, and the hollow murmur of the river on his left. Now and again he dashed past some laborer's cottage, saw the glimmer of light against the tiny window-pane, or perhaps, if the half door were open, the humble family sitting around their frugal supper, and thought of their happiness, and his own -O God ! so great a trial. And in spurred him onwards into the night. People passed him, and leaped aside into ditches from the furious horseman, who tore through mud and slush along the road. "Life or death !" they it ? the road. cried to one another ; "'tis a ride for life or death." Children cowered over the half smouldering embers in their cabins when the swift, heavy tread of the gallop smote their ears, and they whispered : "The headless horseman !" Once or twice, a word of warning wa shouted after him, but he heeded i There was one fearful object be not. Ther hind him, hind him, the phantom of a horrible dread ; and one objective before himthe man who could exercise that phantom, and he knew naught else. A few times he had to rein up before a

"So far, so good ! But the worst of our journey is before us. Can you do it ? And the faithful beast as if he under-

stood, threw back his ears, as if to

say: "Yes ! barring accidents—the casting of a shoe, a stone on the road, a mountain torrent, or a broken bridge —I shall carry you to your destina-tion !" For who shall say that some secret instinct does not awaken in the minds of these poor dumb beasts faithut servitors of man : or that some uptle, electric influence does not nase ubile, electric influence does not pass from rider to horse and make them for At least this brave ment one ? animal breasted the night and the struggle before it, as if he knew that some great trust was reposed in him, as he strode along through the For now no light in the cottages by the wayside cast a cheer ful gleam across the rider's path. All was hushed into darkness and silence broken only by the hollow hoofs that echoed through the blackness, and the far-off bark of some farmer's collie, awake in the watches of the night. It was midnight as they passed Inchigeela leaving Lough Lua on the left, and the horse's hoofs began to thunder and wake dreadful echoes from cliff to cliff amongst the passes that guard the Kingdom of Kerry. He guessed from the descriptions he had already heard that they were now beyond the fron-tier; but the whole width of Kerry was before them, afar to the very headlands that have breasted the Atlantic since Will the brave animal do Dreation. Well, who knows ? And surely God is with us. A little after 6 o'clock in the morning a faint pearly light behind him foretold the dawn ;

and soon the mists cleared away, and he saw beyond the cloud of steam rose from his horse's neck and haunches that they were passing through glens and valleys of great loveliness, the ugl the winter was upon them, and the shadow of the night. Cattle browsed peacefully along the meadows that skirted the wayside; and here and there, on knolls and between rocks, hidden in moss and lichens, sheep lay quietly awaiting the fuller dawn to go few times he had to rein up before a quietly awaiting the fuller dawn to go blazing forge, or a laborer's dwelling, to their pastrage again. Signs of life, to ask the way, whilst the villagers, i too, became soon visible amongst this

ing ?" "He'll be here in an hour !" said the boy with triumph and exultation in his uppressed tones.

Mr. McCarthy at once applied to the Bench for an adjournment. Quite im-possible! The business of the Court as already been delayed over much. Proceed! But there are little stratgems known to men of the law by which they can throw little barriers and bstructions athwart the course of busi ness, and these McCartby freely used. It was seen through, however, and Judge Torrens, raising his head from

his papers, said sullenly, but definitely: "The allegation is made on false facts," saith Solicitor.

The Solicitor General is surprised at such audacity. He has not heard any-thing like it before-leastways from the gentlemanly advocates had been playing tierce and quart with him for the last two days. He appeals to the Bench. The Bench decides against him. And on he goes in his spinning minuet, the web new rudely broken, and he trying ineffectually to repair it, when again, the same deep thunder echoes from a mouth filled with meat

" And THAT is not law Hello, there! This is intolerable. The strands of the web hang pitcously broken in his hands, as he appeals again to the Bench. Again the Bench decides against him. With somewhat less assurance he proceeds, again to have the airy fabric rudely torn :-

"That statute has been repealed !" There is no gainsaying the fact. The Bench upholds the interruption. Doherty now quite angry, forgets himself utterly, and unfairly twisting and mis interpreting certain evidence given the day before, asserts that John Harold-Barry had taken the White boy oath, and was privy to the intended murder of George Bond Lowe. O'Connell springs to his feet, and re-

gretting that he is not permitted to rebut the hideous calumny, requests the Solicitor General to observe the rules of forensic debate, and not to refer to evidence given in another trial. The Solicitor General sits down. Clearly this is no gymnasium exercise; but a duel to the death.

The approvers mount the witness table. In five minutes O'Connell elicits the important fact that two of them had the important fact that two of them had been kept for the last few months in Dublin in a police office; also, that Daly's brother had been tempted by the gentle Owen to join the gang, and secure a subsistence for life at the simple cost of perjury and murder of the innocent.

"I never saw such well-drilled witesses in my life," said O'Connell. Solicitor General protests. O'Connell ness

threatens to have him impeached be fore the House of Commons.

They came be schoolma'ams did ve drove to the teld me afterwar didn't seem to ap just sat quietly and once she kne "Superstitions she added.

The next morn man asked me wanted to go up "We're High

" with a fondner " I'm a Highl

answered-" a MAnd he laug would go to S

pleasure in sho try could do in It was rathe started. Mr. any questions ; I had told him always saying, don't you re When we got to she needed no before he did. before they go tain top, and I nervous. I had with me, smoke and cast up m still they did still they did once I heard th

from down be sort of a gr "squawk! squ I've been in and hunted bi woods, but I bofore. The other down m chattered like knew the crailoose. But I h or hide ; for d Scotch lady, close behind h his cap on ero flying. How o down that more headfirst, I no stopped to loo hurried along. 07.

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nothing; and I know that sometimes the commoner folks look, the greater swells they are. So I tollowed them in and took a glance at the register after the man had written in a tunny little hand, "A. Mackenzie and wife, Inverness, Scotland." Somehow, I wasn't a mite surprised when the landlord said to me: " Joel, there's enough to fill the buckboard

when the landlord said to me: "Joel, there's enough to fill the buckboard now. The Scotch gentleman that's just come heard me asking if anybody wanted to go up the mountain, and said he and his wife would be glad if there was room for them. She's a kind of invalid, and I guess he has to

hind of invalit, and I guess he has to humor her." The landlord and I are old friends, and he is pretty confidential with me about his boarders. We started early in the afternoon, and the newcomers sat on the seats with me. I suggested it; for the seats were wide, and evidently Mr. Mackenzie was wide, and evidently Mr. Mackenzie was looking for information about the country — to say nothing of the fact that the rest of the party were school-ma'ams, and the further away I could get from their giggling, the better. I suppose it's because they have to be so serious the rest of the year that they do so much giggling in vacation. I was right about Mr. Mackenzie. If he asked me one question. I believe he

he asked me one question, I believe he asked a thousand ; and his wife listened asked a thousand; and his wild listened to what I answered as if her life de-pended on it. He wanted to know who lived in every house, and what strang-ers had come lately, and the history of all the little towns we passed through, and especially about the mountain. There was something about him that made me tell him about Saint Aspenquid. And I was glad I did, for he turned to his wife and said :

his wife and said: "You should thank the young man for making you acquainted with this new saint, Margarot." ("The young man,"— and I'll be fifty-seven next April!) His wife smiled, and reached over and put his cap straight. It was a real Scotch cap, with funny little ribbons on behind and a feather in it; and the schoolma'ams in the back seat had been langhing at it ever since we started.

schoolma'ams in the back seat had been langhing at it ever since we started. It was a good nine mile drive, and I confess I got a little tired answering questions; though I'm an old hand at it and they were so interested. And I couldn't bear to tell them anything that wasn't just so, for they would have believed it. They believed everything. You see, I've kind of got in a habit of adding a little here and a little there, till some of my stories have--well. just till some of my stories have -well, just grown a little, and I hardly know mygrown a little, and I hardly know my self which parts of them are true. So when we came to a little house as we started to go up the mountain, I just said, 'I don't know his name, sir, ' when the Scotchman asked, ''Who lives in that singular looking dwelling?'' though U always made up some yarn though I'd always made up some yarn

of him. "What kind of a noise?" asked the Scotchman, just as I knew he would. "I never heard it myself," I told him; "but they do say it's just a squawk! squawk! that you can hear a mile

The house was quiet enough as we passed. It was a very old one, most ready to tumble down: and never had been a fine one, but was just a little mountain farmhouse that had been left alone for years.

I drove up as far as we could go; then my passengers got out and climbed the rest of the way. The schoolma'ams all had alpenstocks and wore dresses just about long enough for ten year old girls. I suppose they told great stor-ies afterward about their mountain climbing. Mr. Mackenzie had to help his wife a little now and then, and the last I saw of her she was looking back last I saw

"Heaven's to Betsey !" said I to myself, "I've got a whole lunatic asylum on my hands !" "But, having got a little over my scare, I started my horses and chased my passengers, catching up with them just as they got to the fisherman's house. The noise was louder than ever. "Squawk !" it went, and with it something that sounded like the humming of a great

"For mercy's sake, ma'am," I man-aged to say, "do get into the carriage and I'll whip up the horses! The man

may be dangerous." "Hush !" said Mr. Mackenzie. "Don't speak to her." "Suffering casts !' I thought. "I've a good mind to clear out and let these crazy poole settle things to suit them-selvas."

selves." Mrs. Mackenzie walked up to the knocked. The Mrs. Mackenzie walked up to the door very softly and knocked. The squawking only got louder. "Archiel" she called gently. Then her husband lifted his cane and gave two or three loud whacks; crying, "Archiald !" The noise inside stopped, the door flew open, and out stepped a tall man dressed in the queerest rig you ever saw; and he screamed "Mither ! mither !" and took the liftle woman in

B. C. Orphan Friend.

TERS.

incorporated Himself with His Church

mither !" and took the little woman in his arms.

"Archibald !" said the father in his stern Scotch way. "We've hunted the world over for you. Now come home

home." "And be hanged ?" said Archie. "Hanged ? What for ?" "For killing Jamie McDonald." "You didn't kill him, laddle ; though I've no doubt you meant to, and he de-served the whack you gave him. But he's living to-day, and only last spring element of fort, rounds." cheated me out of forty pounds.'

"Jamie alive ?" "Alive ? Yes, and married to a widow with three fine bairns, that he's a bad example to."

"How did you find me, mither?" asked Archie, when he was done crying for joy to find that he was not a murthis most charming twin-flower of light and love, God ordained that His only beloved Son should be the very heart and focus or corolla of this beautiful dere

derer. "Ah, laddie," she replied, "we traced you to this coast ! And who but you ever played 'The Cock of the North' with all those little whirls and flower, radiating light and love in every direction. When He came and twirls ?'

everything therein, light and love, authority and hierarchy, all was ex-alted to the highest degree of beauty and perfection for the purpose of en-Then all of a sudden I understood. The squawking was the noise a bagpipe makes; and the fisherman's queer vlothes, the Highland kilts that I had compassing the greater number of souls to transform and transfigure them with a light more intense and a love more read of but never seen. Queer things they were for a white person to wear; but I must say that if ever I saw a fine forme of a more than the set of the se profound. figure of a man in my life, it was Archie Mackenzie with his gay plaid petticoat and sash and the great big breastpin on his shoulder.

He came to the Aloha the next morn-ing, fresh shaved and wearing civilized alothes; and his father asked him to explain things to me. He said I de-served it; and when I think of my scare when that squawking started, I mass rephans I did.

about it before that. Then I told him what I was sure of: that a young man had lived there since early in the spring —a sort of crazy when he was out deep sea fishing, as he generally was; but who made such a noise at night that people were afraid of him. "What kind of a noise?" asked the Scotchman, just as I knew he would. "I never heard it myself," I told him; these virtues and perfections and fit these souls for heaven ? idea of the vastness of the Church. Every living soul at all times and in every pluce belongs to her domain ; a domain which reaches even to the confines of the world. There are two doors ness of the world. There are two doors by which you may have access to the Church; one is called baptism, by which we are incorporated into the visible body of the Church, her sacra-ments and sacrifices; the other is called love, which admits countless numbers of souls into her fold, coming pipes and kilt with me. After knock-ing about till I was tired, I settled down here, and encouraged the idea that my mind wasn't right, so folks would let me alone. And they did let me alone, and I believe no one but mither could have found me." "I knew he'd be somewhere near a mountain," said the little "mither." "And, then, I think Saint Aspenquid helped me."

and the landlord read out the names, there were several letters for Sir Archibald Mackenzie. The lady from Chicago turned pale. She had missed the chance of her life; she had snubbed a baronet. Sir Archibald has invited me to go and see him. But, no matter how fine and high his mountains are, I don't believe I want to go so far away from old Agamenticus. helped me." The next night, when the mail came, and the landlord read out the names, there were several letters for Sir Archibald Mackenzie. The lady from Chicago turned pale. She had missed the abnea of her life : she had misbed

of her she was looking toward the little old house where the crazy fisherman lived.

THE CATHOLIC RECORD. anchor, as there was too great a depth and the sea was unusually neavy. Just about the time we were getting ready to take to the boats some of the sullors, who are good Catholics, knelt on the love should be so concentrated into a society visible, resplendent and easily to be seen and to be found. God had created these souls free and they must of their own choice come into this light and share in this love : nor can they be admitted into the eternal Church triumwho are good Catholics, knelt on the deck and prayed for help and wind. Just about that time, as though in an-swer to their prayers, came a light little puff, then came another. We paused in the act of getting into the boats. The presail filled out, the main and ensures followed and soon accord phant of heaven unless they have be-longed to the Church militant here on earth; and the measure of their faith and love here below will be the measure of light and bliss they shall possess and spanker followed, and soon every bit of canvas on her was drawing for all for all eternity in the realms beyond. For this reason the visible Church, the grand depository of light, truth and

ercised by them.

spouse.

bit of canvas on her was drawing for all it was worth. "The wind rolled back the fog like a great curtain, and there, scarcely a quarter of a mile away, lay the awful cliffs. The wind strengthened and soon we were tacking out, and in a couple of hours were safe. Yes, we all felt grate-ful for it. grand depository of light, truth and love, instituted by Christ, was ushered into the world at a time when Rome was at the zenith of its glory and all the world was at peace. For this rea-son also her appearance on earth was accompanied by prodigies and wonders which at once proclaimed her a moral power of the greatest magnitude. For this reace, likewise ash was adorned ful for it. "The lack of tugs was a serious menace to many of the ships outside of the cape, and it is a wonder that there were not more casualties than actually this reason likewise she was adorned with the most beautiful characteristic marks of unity and sanctity, Catholicity occurred. We were around there two weeks before we could get a tug."and apostolicity, and assured by her divine Founder of an existence that would endure to the end of the world;

marks which before all the world char-THE CHURCH AND HER MINISacterize her as the One True Church of Christ on earth, so that all may see her, enter her portals and share in the treas-ures with which her Founder has en-SERMON DELIVERED BY RIGHT REV. N. C. MATZ, AT THE DEDICATION OF ANNUNCIATION CHURCH, DENVER. riched her. But where are the instruments through which these treasures of light

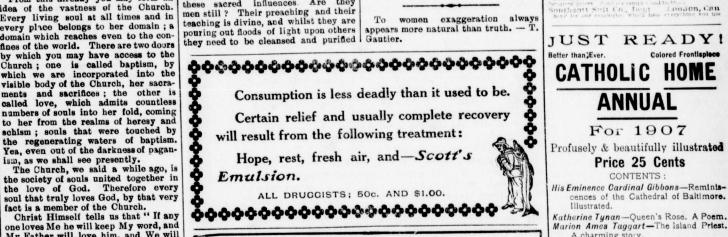
At the dedication of the new Annunand love, represented by the doctrines of the Church, her sacraments and sacrifice, are transmitted to the faithciation Church, Denver, Col., Bishop Matz delivered the following sermon to Matz delivered the following sermon to the assembled multitude : On this great day there is not a sub-ject more appropriate to the occasion than the Church, which we define as a society of souls, instituted by Christ for the maintenance, development and unfolding in all their glory of the two most beautiful flowers to be found either on earth or in heaven, namely, light and love. And that nothing might be wanting to the blowing of this most charming twin-flower of light sacrince, are transmitted to the fath-ful. A ministry so exalted as this, it would seem, could never be entrusted to men, weak and frail, full of imper-fections, sinners themselves, greater sometimes than the penitent at their feet. This is the argument of reason, but the proceedings of God are of a different caliber and frequently they frustrate all our ealculation. He did

not forbid sinners entering His Church nor debar them from His ministry. nor debar them from His ministry. Matthew was a publican before his call. Judas was a traitor within the very Apostolic College itself ! Peter thrice denied Christ during His pas-sion, and Paul was a cruel persecutor of the Christians when Christ struck

of the Christians when Christ struck him on the road to Damascus. Yea, Christ's frequentation of sin-ners and publicans was made a charge against Him and drew from His loving heart one of those sympathetic out-cries which have thrilled the world for nearly two thousand years: "I came not to save the just, but sinners. They that are in health need not a phy-sician, but they that are ill." "Go

There is nothing more beautiful than sician, but they that are ill." "Go then and learn what this meaneth. I a soul. One soul alone is worth all the starry vallt with its millions of suns that illuminate the heavens. And within these souls there is nothing will have mercy, and not sacrifice. (Matt. ix., 12-13.) (Matt. ix., 12-13.) As it required a sacrament to make Christians, a sacrament was necessary to create priests—the sacrament of holy orders. By holy orders men are lifted out from among their fellows and more transcendantly beautiful than their sublime aspirations toward truth, justice and love. Such being the case, what must be the Church—that society

whose sole purpose of existence here on earth is to maintain and develop and unfold to the highest degree all emanation of the divinity. You cannot approach them without experiencing these sacred influences. Are they From this already you may form an



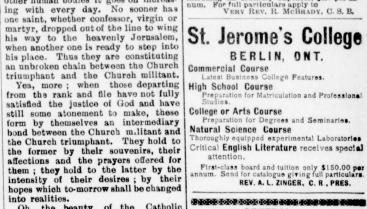


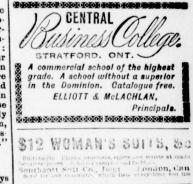
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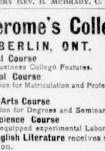
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still some atonement to make, these form by themselves an intermediary bond between the Church multant and

bond between the Church ministrant and the Church triumphant. They hold to the former by their souvenirs, their affections and the prayers offered for them; they hold to the latter by the intensity of their desires; by their hopes which to-morrow shall be changed into realities

nopes which to morrow shall be changed into realities. Oh, the beauty of the Catholic Church! The immensity of her pro-portions! The symmetry of her var-ious parts! The life divine, oceanlike, without either shore or bottom : like, without either shore or bottom : who will understand you and sing your praises becomingly? There we live in light; there the tortures of doubt are not known; there we labor in love and thitted out from among their fellows and charged with a divine life which es-capes from their hands and drops from their lips, the effluvia of sanctity, an emanation of the divinity. You cannot

-Denver Catholic.

unite and permeate them ; it impreg-nates them with forces far exceeding

the powers of nature. If time were to

permit what a sublime epithalamium might we not compose of all the heroic

works wrought by the Church under the inspiration of the Holy Ghost, her

any signs of age and decay. Unlike other human bodies it goes on increas-

Nor does this mystic body exhibit ay signs of age and decay. Unlike

blood in you, rs you; and I e, and so were fore me. k sort of tame ite Mountains, kies; but it's e is where the ve it for itself eminds me of. the top. You very body gets path. picking ms. I used to point out the t Saint Aspenm took it as a horses where he folks come al easier. If g, he's pretty r to help pass y it's schoolntlemen. You r schoolma'ams

, nobody seems bout him, only that the Catho-rted centuries hat he got the say that when d him up to the nd buried him used to put a time they said e tourists that , and there's a 'm afraid they ζ.

going to tell king about old see why pretty

last year I was ha, hoping that ting to ride so biggest bucktion. Ahead of very fast, were e old ladies on smile at one y from Chicago such peculiar-looked at them . But I haven't these years for They came back on time, and the schoolma'ams did most of the talking as we drove to the Aloha. One of them teld me afterward that the Scotch lady OF THE EFFICACY OF PRAYER.

didn't seem to appreciate the view, but just sat quietly near the heap of stones, and once she knelt down by it. "Superstitious Catholic, I suppose !" she added.

The next morning the Scotch gentle man asked me if I hadn't a two-seated covered rig; that he and his wife

covered rig; that he and his wife wanted to go up the mountain again. "We're Highland people," he said, "it is a fondness for mountains." "I'm a Highland man myself, sir," I answered—" a Yankee Highlander." And he laughed, and said that if I would go to Scotland he would take pleasure in showing me what his coun-try could do in the mountain line. It was rather late when we go' started. Mr. Mackenzie didn't ask any questions; but he remembered all I had told him the day before, and was always saying, "There, Margaret! days as it was of old. We believe that if, in great danger, we have recourse to God in prayer, and place our con-fidence in Him, our prayer will be heard. The experience of the French sailors may be called coincidence; but always saying, "There, Margaret!---don't you remember that house?" When we got to the fisherman's cottage when we got to the nanerman's cottage she needed no telling, for she saw it before he did. It began to get dark before they got down from the moun-tain top, and I own I was a little mite it was a coincidence that was most opportune, and would be most welcome by any mariner placed in a similar worldance build erilous position. Says the P.-I.: "On the afternoon of perilo pervous. I had read everything I had

with me, smoked three pipes of tobacco and cast up my week's accounts, and still they didn't come-then all at still they didn't come-then all at once I heard the most unearthly noise from down below. It began with a sort of a groan and turned into "squawk! squawk!" I've been in half a dozen shipwrecks,

absolutely no wind. "We could hear the breakers roar-"We could hear the breakers roar-ing against the cliffs, and once in a while we could hear the fog horn from Cape Beale," said Chief Officer Sorin, in speaking of their escape. "There was not a breath of wind. The fog was fairly thick, but later on we could dis-tinguish ahead the cliffs, and at their base the breakers. The ship was drift-ing result sabore and we knew that I've been in half a dozen shipwrecks, and hunted big game in the Maine woods, but I was never really scared before. The cold chills chased each other down my back, and my teeth chattered like an old magpie; for I knew the crazy fisherman had broke loose. But I hadn't any time to think or hide for down the path came the or hide; for down the path came the Scotch lady, running like mad; and close behind her was her husband, with

this cap on crocked and his coat tails flying. How on earth they ever went down that mountain without tambling headfirst, I never knew. They neve, but stopped to look at or speak to me, but hurried along.

come to him and will make Our abode with him." (John xiv., 23.) It may be said that such good taith, such purity of soul, such love of God can nover be found in schism or heresy. A STRIKING INSTANCE

This is a mistake. Right. Rev. John Cheverus, first OF THE EFFICACY OF PRAYEE. The Seattle P. I. of the 15th of Feb., relates how the French bark Ernest Legouve, Capt. Caudal, had a remark-ably narrow escape off the Cape Beale rocks Feb. 6. Drifting to within a quarter of a mile of the treacherous cliffs, she was saved by a sudden breeze which sprang up and which the sailors attribute to miracalous inter-vention. All boats had been swung out, life preservors had been put on and the crew were preparing to aban-Bishop of Boston, met in his mission-ary travels three young Protestant ministers, whom he baptized, and later on ordained to the priesthood. The Bishop avers that before this stroke of grace none of them ever had any doubt bout the truth of their faith, and that

about the truth of their tath, and that their lives were very innocent. There is also the example of Cardi-nal Newman, who, after so many years spent in heresy, could write, in all truth of himselt: "I do not believe I and the crew were preparing to aban-don the ship when enough wind came ever sinned against the Light." Lastaon the snip when enough what came up to waft her off shore. Others may call it coincidence; but we Catholics believe that the promise of our Lord: "Ask and you shall re-ceive," is just as efficacious in our days as it was of old. We believe that ever sinned against the Light." Last-ly we have the example of Cornelius, of whom the Acts of the Apostles say that (though a pagan) he was a relig-ious man, and, fearing God with all his heart, giving much alms to the people and always praying God." (Acts x., 2.) Unto whom God sent an angel from heaven, telling him: "Thy prayers and alms are ascended for a memorial in the sight of heaven, " and directing him to send to Joppa, where he would find St. Peter the Apostle, who would tell him what he must do to be saved.

Will any one tell me that these souls above referred to were not most dear souls to the Lord and therefore mem-bers of His invisible Church? Yea, Says the P.1.: "On the alternoon of February 6 the Legouve was within about fifteen miles of Beale and a heavy fog set in. The current in this place sets directly for the rocky shore and even sinners are not excluded; for dees not the Lord tell us that "He came not to save the just, but sinners, and that there is the ship was swept nearer and nearer. that there is more joy in heaven for The crew were helpless, as there was one sinner converted to penance than for ninety-nine just that had no need of penance." (Luke xv., 7.) And again: "I will not the death of the sinner but that he be converted and

There live." fog was We have defined the Church, the so We have defined the United, and to ciety of souls, in the light of faith and the love of God. Man is by nature a social being; his joys as well as his ing rapidly ashore and we knew that she would strike within fitteen minutes at the rate we were going.

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YOU must pay the washer-woman fifteen cents an hour. It is hard-earned money at that. If you do your own washing,

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It runs on ball bearings like a bicycle, and it works with motor-springs.

These motor-springs do most of the hard work. You can sit in a rocking chair and make them do the washing-think of that! We don't want a cent of your money, nor a note, nor a contract, when we ship you the Vasher on trial. We even pay all of the freight out of our own pockets, so that you may

Washer on trial. We even pay all of the freight out of our own pockets, so that you may test the machine as much as you like <u>hefore</u> you agree to buy it. Use it a full month at <u>our</u> expense. If you don't find it does <u>hetter</u> washing in <u>half</u> the time-send it back to the railway station, with our address on it-that's'all. We will then pay the freight <u>back</u>, too, without a murmur. But, if the month's test <u>convinces</u> you that our '1900 Junior' Washer actually does <u>a hours</u> washing in <u>4 hours</u> time-does it twice as easy-far better, without wearing the clothes, breaking a button, or tearing a thread of lace, then you must write and tell us so.

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Each Tabo Junior Washer hasts at loss they sou on each washing. Every year our Washer will save you about \$31.20 that you would have had to spend for labor of your own, or the labor of others. In five years each machine saves its owner about \$156.00. Yet the "1900 Junior" Washer won't cost you a cent, under our plan, because we let it pay for itself. a cent, under our plan, because we let it pay for itself You need not take our word for that. We let you prove all we say, at our expense, before you de cide to buy it on these terms. Could we risk the freight both ways, with thousands of people, if we did not know our "1900 Junior" Washer would do all we claim for it?

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CONSERVICE

would be, not wisdom, but folly. There

is no such thing, there never was from

the beginning, nor will there be. We

have no doubt that the Rev. Mr.

Mackay feels the want to which he

refers. He is sincere ; but he ought to

be candid. The man who wills the

end, wills the means. Mr. Mackay

wants what the confession gives but

does not want the confession. He

desires the direct personal contact

with individual members. That is right

Nothing can be more important both for

the individual and his spiritual welfare

than that confidence which a penitent

bestows upon his confessor. Nowhere

in the ministry is Christ's work so effic.

The Catholic Record ion-\$2 00 per annum

EDITORS. REV. GEORGE R. NORTHGRAVES Author of "Mistakes of Modern Infidels." THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey

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Publisher and Proprietor, Thomas Coffey Approved and recommended by the Arch-bishops of Toronto, Kingston, Ottawa and St., Boniface, the Bishors of London, Hemilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion. Subscribers changing residence will please give old as well as new address. Obituary and marriage notices cannot be inserted except in the usual condensed form. Esch insertion 50 cents.

Meson insertion 50 centre usual concentration for the usual concentration and the usual concentration of the cartholic CRECORD. Agent for Newfoundland. Mr. James Power of St. John. Agent for district of Nipissing, Mrs. M. Reynolds, New Liskeard. LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905.

Ottawa, June 1sta, 1sto. Mr. Thomas Coffey: Sense an eader of your paper. I have noted with satisfaction that it is directed with in telli-tones and ability, and, above all, that it is im-ones y idenda Catholic spirit. It strency and stands firmly by the teachings and author-ing of the Church, at the same time promoting these lines it networks and source of the welfare of religion and country. Following the welfare of religion and country, and it will do more and more. As its wholesome influence reaches more Catholic homes. I herefore, earnestly recommend it to Cathoo its families. With my bleesting on your work, and best wishes for its continued success. Mours very sincerely in Christ, Rours very sincerely in Christ, Apostolic Delegate. Mr. Thomas Coffey :

abishop of Ephesus. Apostolic Delegate.

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

Ottawa, Canada, March 700, 1900. Mr. Thomas Coffey : Dear Sir : For some time past I have read your cetimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form which it is published. Its matter and form which it is published. Therefore, with pleas tree, I can recommend it to the faithful. Bisseing you and wishing you success, believe me to remain.

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

LONDON, SATURDAY, APR. 13, 1907.

A WORD TO A CORRESPONDENT.

An esteemed correspondent has sent us certain objections with the request that we would answer them. It seems that our friend has been talking religion with a non-Catholic who is an admirer of Renan. In fact most of the objections are taken from this writer's Life of Christ, or from the the theoretical view of Christ presented first by Strauss and afterward rehabilitated in French by Renan. Our friend tells us that his controversialist regards Renan's work as the greatest book over written. Our idea of a great book is altogether different. Truth and edification, not doubt and destructive criticism, form, in our opinion, necessary elements of a great book. We would not place Renan's Life of Christ amongst the great books of religion, science or history. Before approaching the questions we deem it advisable to suggest to our correspondent that it very difficult to convince people holding the views of his controversialist. Again, these answers are not intended so much for the benefit of our general readers who, we trust, will not be disturbed by the specious objections, as for a limited few. Whilst we deem it an honor always to use our columns in defence of truth, we feel that by far the greatest majority of our readers profit more by a simple exposition of some article of our creed, or some his torical fact pertaining to our Church than by answering the errors of non-Catholics, or the distorted interpretations of Scripture issuing from the No untless forms of rationalism. will it do to enter upon these questions without saying a few words about the school of which Renan is the chief French exponent. Without tracing its history farther back than is necessary, the school is that of Strauss, a leading disciple of Hegel. Taking the theory of Hegel, that Being is an Idea, Strauss applied it to Christianity. The Incarnation was no longer the Son of God come down upon the earth--no longer the Word made flesh Who dwelt amongst us. The Incarnation was the idea which goes to form the warp and woof of Christianity. Such was the philosophy. But then they had to reckon with history. To deny the existence of Jesus Christ, to make Him out a myth, to controvert His resurrection, is to change the course of all history. Yet this was the task which Strauss and his followers made necessary for themselves when they perverted the very philosophy which to faith is the power and wisdom of God. History had to be reconstructed. Criticism tore away the very walls of humanity's temple to examine them, but not to replace them. Most especially was the life of Jesus Christ to be reviewed and His mysteries explained. Renan made the attempt. Keen of intellect, bright in imagination, without heart and without faith, he approached the work with learning, with the idea, too, of present ing to the world a Christ, natural, rational, of the earth earthly. It was impossible - for Christ is ever the Supernatural. Bossuet used to say that the human spirit is short on some particular point. This is very true of Ernest Renan. His character all ran to intellect. He began life by Christian faith and believed the truths taught him. But the features of Christianity which were not purely intellectual did not appeal to him. On the contrary they served to turn him

against the religion of his fathers. Neither charity nor humility inflamed a heart cold with intellectualism, nor steadied with their bracing strength a character rendered unstable by rational tendency and the restless spirit of the age. What charmed Renan in Christianity was the interior life which it fostered, the high idea which it formed and the austerity it encouraged. In the same way the priest for him was the man apart. He was not the man going about administering to the sick, preaching to the poor. Nor was Chris tianity the religion of love and expansion and social action. His teach ers had shown him Christianity founded upon all the memories of humanity. sin of man, prophecy, type and figure. Exegesis magnified in Renan's eyes certain difficulties. He sees gaps which harmony should fill. And because his heart has not penetrated the essence of Christianity he rejects the whole, and formulates his conclusion: Christianity is not proven by history. His teachers also had shown him Christianity founded upon the providential idea of God-that God. Who is infinitely good, occupies Himself with humanity especially and personally in revelation, the crowning of which is the Incarnation. Here at the threshold of his philosophical meditations he formulates another theory : God does not act in the world by special acts of His will. This was not an original principle of Renan's. It formed the basis of all rationalism and was exclusive of all religion. In fact it is atheism. God is as if He were not. He is confounded with His law, a law supreme, yet nothing but a law. But whilst Renan was thus no longer Christian or religious he clung to all the beautiful ideas which Christianity had originated and developed in him. All that he had hoped for from religion he would hope for from science.

iently done as in the confession. This is far more than personal contact. Catholics do not go to confession because of the personal intercourse, or because they want help from him as a friend and man of experience. They go because they want pardon for their sins. To this Mr. Mackay makes the old objection that it is placing a man between God and our fellow-man. But what is Mr. Mackay himself doing when he pleads so strongly for personal contact? He does not admit any other right over his fellows than that given by character and experience. There must be some higher seal than human character - some better gift than the treasures of personal experience; or else the desire to which Mr. Mackay gives voice will go unanswered for three hundred years more. Personal intercourse may well be desired. We see its benefits amongst All the homage that he had our own people. But its origin is rendered to the former he would from one source, guaranteed by divine render to the latter. He brought to origin and perpetuated by loyal faith. bear all his talent upon science of which he became priest and worshipper. He To disbelieve in the confession as an devoted himself with consummate abilinstitution established by our blessed Lord is to refuse all the advantages ity to make war upon God's Church, to uproot faith from the minds of the which directly and indirectly follow therefrom. The rev. gentleman does people by presenting them not the not believe that any man should stand Saviour of the gospel but a hero of between God and his fellow. Why romance, not the supernatural Christ then does he want personal contact ? but an ideal man so far as reason could know. His style, his mystic unbelief, God left His Church to men. The ministry of the word, the bestowing his pretended learning have won for him of the sacraments, the teaching, were only too many admirers. No doubt he has done immense incalculable harm all bestowed upon chosen men. Go ve and teach all nations, baptizamongst the young, the unsteady and ing them in the Name of the Father the half learned ; but his book cannot and of the Son and of the Holy Ghost. be called a great book? To an old "As the Father hath sent me, so I Breton who had lost his son Renan send you." " Receive ye the Holy could with his science offer no consolation. And when asked to make a Ghost, whose sins you shall forgive they are forgiven." We pause. As speech at the giving of prizes for acts long as Mr. Mackay disbelieves the of virtue, he could not understand the institution of confession so long will he heroism of virtue or the sanctity of duty. He called these victims sublime be left solitary and without personal influence. In doing away with the fools filled with admirable illusions. A sacraments Calvin and Knox and the man, therefore, without faith, however others stopped up the fountains of the learned he might be, could not write a Saviour and shattered the whole life of Jesus Christ, as the gospels preeconomy of grace. sent Him to us. Striving to banish the supernatural in which he did not believe, Renan has left countless problems behind him without solving the very one he undertook to solve. We have deemed it prudent, before touching these questions, to lay before our correspondent the rational atheistic trend of Strauss and Renan, both of whose objections are in these days the principal ones raised against Christ and His Church. In our following issues we promise to treat, in order, the questions submitted.

made by Catholics to throw discredit and compunction. For a church, there-There is no such thing on the face of on Protestantism because of the inclthe earth nor in the heavens above. fore, to join with the enemy is an undent. It is a pity there is so much pardonable scandal. But Methodists Protestant is a relative term, and has un-Christian like conduct on the part of will be Methodists in spite of protest. no meaning at all except in contrast And they love their little tea-parties our Baptist friends in regard to the with the term Catholic. A Protestant and socials and recitals. They have Catholic Church. Church has neither unity, apostolicity more than three hundred other days nor universality. Even if we admit its on which to hold them. It ill becomes MURDEROUS SECRET SOCIETIES. present entity, we must deny most them to have them on the day on absolutely its divine origin. For which our blessed Lord suffered death The Anarchistic, and other secret Christ to establish a Protestant Church and redeemed the world.

A SAMPLE OF IGNORANCE.

A respected correspondent in Cape Croker sends us a a copy of the Wiarton Canadian, which contains an article great risk they run when they have on the Separate schools in Nova Scotia, reproduced from the Orange Sentinel. It would be unbecoming for a reputable paper to take notice of what appears in the Orange Sentinel and we are more than surprised that our contemporary, the Wiarton Canadian, should print an article from that publication. For the information of our friends in Wiarton we may say that the arrangement entered into between Catholics and Protestants in Nova Scotia has been considered very satisfactory by both societies. parties. So much is this the case, that, a few years ago, the Hon. W. S. Fielding declared in the House of Commons that the Catho lics and Protestants were a happy family. From which we take it that the Orange Association has not made much progress in that part of the country. Perhaps one of the most inexplicable things of this our day is to and men of education and common sense joining the Orange order and taking their inspiration from a paper whose utterances at times would bring blush to the face of a fish wife. Here is one nugget which we take the liberty of reproducing. Speaking of the nuns who are teaching schools in Nova Scotia, he says their first ambition is "to advance the interests of the Roman Church rather than to give efficient education, and who are sworn to obey the Pope, before any other authority, human or divine."

Is this not enough to prove that the editor of the Wiarton Canadian needs to revise his exchange list. Truly the province of Ontario, with all its boasted enlightenment contains many men whose reading matter has not been well chosen, and who, when speaking of the Catholic Church, exhibit a density of ignorance which is simply disgraceful. There would be very little Orangeism in the province of Ontario were there no mediocrities looking for prominent positions. Their only qualifications are the possession of a long array of Orange titles, from Grand Sovereign down to County Master.

Editor of the Canadian, please be more careful! Men are judged by the company they keep.

Hand society. THE CATHOLIO RECORD sends congratulations to Judge McHugh, late Junior Judge of Essex County, who 1906, has just been brought home to the has been promoted to the position of Senior Judge. Judge McHugh is one Mafia. The victim in this case was a of the ablest and most respected of the County Court Judges of the Province. on whom the Mafia had endeavored to levy black-mail. He had received His promotion is richly deserved and many letters demanding money and will receive the approval of all classes f the community.

APRIL 13, 1907.

RUMORS REGARDING NEW CARDINALS.

Recent despatches from Rome state that at the Consistory which has been announced for April 15, six Cardinals will be created by the Holy Father, or perhaps seven, but none of these will be of the English-speaking countries, whether the British Empire or the United States. It is said, however, that there will be another Consistory associations which infest Europe, and held before the close of the year for the even find an asylum on the free soil of America do not seem to be terrified appointment of foreign Cardinals, and that on this occasion both these nations into inertness even by the almost sure punishment which follows their crimes. will be honored by having at least one prelate of each country appointed to It would, indeed, appear as if the very this dignity, and possibly two. It is added that no absolute decision has perpetrated some peculiarly atrocious crime, fascinates them to the commisbeen reached on the subject, but there are rumors to this effect in Vatican sion of new crimes outdoing in atrocity circles, and they are all the more likely all that has been previously attempted. to be realized because of the staunch This being the case, it is not so much loyalty to the Holy See manifested by a matter of surprise that they should the Catholic hierarchy and people under have a special desire to do something the flags of both Great Britain and the which makes manifest their intense United States during the critical hatred of the Catholic Church, which

is the great bulwark of society and France. good government against all secret There may not be any solid foundation for these rumors, but Archbishop An instance of this hatred of Anar-Bourne of Westminster, Bishop Hedley chists against the Catholic religion of Newport, and the Right Reverend occurred on Easter Sunday in Genoa Francis Aidan Gasquet, Abbot of the while the Jesuit Father Passivich was English Benedictines have been named. preaching in the Church of San Siro. respectively as being three from among A bomb was thrown into the building whom the selection will be made for from the main entry which exploded England. For several years the name with great force. A tremendous panic of Archbishop Ireland has been meaensued, but providentially, no one was tioned as an American prelate who is injured though considerable damage likely to be honored with the Cardinal's hat, and his name is still mentioned as The bomb was filled with nails and being one on whom the dignity will iron wire, and the authors of the plot probably be conferred. It has also were captured and found to be two well been said that Ireland or Canada may known Anarchists named Ectore Camalso be honored by having one of their panini and Giovanni Belloni. In their prelates promoted to the Cardinalate. lodgings a large quantity of material We may reasonably suppose that there

events which have been taking place in

all these rumors.

An Honored and Remarkable Family,

is much which is merely hypothetical in

Mr. Patrick Brady and wife, of Starnesborough, Huntingdon Co., Ou Almost simultaneously with this outwill celebrate the sixty-fifth anniversary rage, another Italian society called the of their wedding, April 11th, 1907 Eleven children, one doctor, one lawye and two priests (Montreal and Hamil Black Hand, which is known to be identical with the Sicilian society of the Mafia, is believed to have perpetrated

The aged couple are on the home stead where they first settled, Mr Brady having secured it four years be fore his marriage, sixty-nine years ago with a bullet wound in her temple and Mr. Brady is one of the oldest post

asters and J. P. in Canada. He prizes highly the old papers of his honorable discharge from the militia, after seeing active service in defense of Canada during the troublesome times case of suicide, but a self murderer of 1838. Mr. Brady is now in his eighty-ninth year and Mrs. Brady (née Mary Murphy) is eighty-four years old.

formerly lived in the same house, and TWO PREACHERS-A CONTRAST who threatened to revenge the death

of her father who is known to have THE SPECTACULAR PLATFORM EVANGE been murdered by the Mafia or Black LIST AND THE UNOBTRUSIVE JESUIT.

"One needs not be a Catholic." save the Catholic Union and Times, of Buf-alo, "to feel the vast distance be-We may add that another horrible falo. murder which was perpetrated in July tween the religious hysteria induced by the Torrey methods and those of the quiet, unobtrusive priests who appeal to reason at the missions held in Cath-olic church or chapel." wealthy merchant at Partinico in Italy,

The foregoing remark was inspired by an article in the daily Times of Buffalo, contrasting the work of Dr. Torrey, who has been stirring thou-sands by his emotionalism at Conven-

APRIL 13, 1907.

THE FRENCH SI

INTERIST NOW CENTREL IVES OF THE FARIS

The phase of the libst is now receiving concerns the stolen a Paris Nunciature. Th documents, as a foreig out, has developed from of the anti-religious car into a big internation which all the great po concerned. It has concerned. It has remendous importance

ments held a meeting. Clemenceau informed Clemenceau informed of Abbe Jouin was postponed after Apr judgment was expect The papers could be the committee on Apr mittee adjourned unti the informent in the J the judgment in the J The Rome corres Sun (New, York) is

high Vatican official spondence between and Cardinal Merry Secretary of State, French elections, 6 documents sequesters formed that Mgr. M which is among the consists of his person events and personag unfavorable to the G in any way affect th Montagnini's function in keeping a diary, h ing care of the Nunc can is convinced that to be found provin political affairs in Fr

PLIGHT OF THE F "The French cler respondent of the Times, "are reduce door to door for the provide for their of the parish priests selves into a union des Pretres Ouvrie To lighten savs: faithful, who have the needs of the cler following in the fo was a burden sought to sanctil nanual labor as we prayer. They have sent to the public to labor." Their pu-Leroux, Dean of Ain the Secretary, M. They have nay par Montsoreau

Amongst these duced to penury, how much talent ex-military chapla cinds of optician's and sells jewelry post cards, with ph the hundred. The the hundred. The little hand-press of small jobbing we sessed of a lathe, un of wood-turning; an excellent woo take orders for chu ative work. Thus priests, thrown or anti-Christian Gov main among their to their spiritual

PROTESTANT

GIVES AN INTERES ROSARY The following work by Sir

Last Days of a Ph Rosary. The pended around m of sympathy and trious man. I France, in the r the peculiar pri

titled "Consolatio

tremendous importance bility of diplomatic co The French Govern ing warily. On March tee appointed by t Deputies to examine marts held a meeting.

THE CONFESSIONAL.

At the induction of the Rev. Mr. Clarke to the pastorate of St. Andrew's Presbyterian Church, Westmount, Montreal, the Rev. Mr. Mackay, of Crescent Street Presbyterian Church, was reported as warmly advocating the establishment of the confessional. The statement as it first appeared was afterwards modified by Mr. Mackay who explains his position thus:

"I do not believe in the confessional "I do not believe in the contessional as an institution, nor do I believe that any man should stand between God and his fellow-man, by any other right than that which character and experience give him. But I do believe that the rotestant Church ought to have much more of that which the confession gives, viz., direct personal contact between the pastor and individual members of his congregation."

Between this explanation and the report as it appeared in the Montreal Daily Witness, we would, if we had been the gentleman himself, have stood by the report. The last state is worse than the first. However, that is not the point. Mr. Mackay in trying to justify himself and trim his sail to Presbyterian doctrine has well - nigb upset his boat. The illogical statement which he now makes is so full of fallacy that we hardly know where in our comments we had better start or how we can most fittingly bring the gentleman to task. to turn people away from recollection Any place will do. What sort of a and prayer on a day which should be

Good Friday as a holiday is paradoxi cal, irreligious and sadly out of place. True, business is suspended : but that does not constitute a holiday. Here is the programme for one city of Ontario where people are rushing out of town or into town to spend it with friends "The theatres will be open afternoon and evening, and it is expected will play to capacity at each perform ance. The gun club will hold a big shoot at the club grounds. The road race is also on the sporting card, the event to start at 10 a.m. In the even ing a recital will be given in the Methodist church. Services are to be held in the majority of the city churches." Canada has a Sunday law. What

GOOD FRIDAY OBSERVANCE.

any class of people to

For

it needs is a Good Friday law. To think that a people with any pretensions to be Christian should use Good Friday for sport, enjoyment and dissipation, is beyond comprehension. It is, of course, a scandal to the Jews and pagans around us. Their comments must be interesting. Here, they will say, is a people believing, or pretending to believe, in a Redeemer Whose death they commemorate this day. It ought to be to them a day of sorrow and prayer. They turn it into a day of merry-making. Kither their Saviour cannot be true or else they cannot believe what they teach. That is what must impress these people whom we require to close their places of business. Then the Methodist church joins the sporting mob. In fact never a Good Friday passes without a social or some such event in a Methodist church. It is the gravest scandal-a church to lend itself for the sake of money to amusement on Good Friday. It is the love of greed and a betrayal of religion. No wonder churches are not frequented by the young. Railways, theatres, all forces in society combine

A BAPTIST MISSIONARY.

It is often the case, that when bigots wish to make an attack upon the Church, they invent some ridiculous story concerning one or more priests in distant places. It is a difficult matter to follow them up and obtain a correct version of the story. In a late number of the Canadian Baptist appeared a letter from a Mr. W. J. Bingham, from Chichicastenango, Dept. de Quiche, Guatemala, Central America, in which he states that the Indians of that place are a debased lot, and the priest had a permit from the Government to make and sell them " the stuff," meaning liquor. In the first place, we be-

lieve that Mr. Bingham is bearing false witness against the priest. If, however, the priest were guilty of such conduct, and it is not beyond the range of possibility, he will in due time be disciplined by his ecclesiastical superiors. If he is such a man as he is represented to be, he is just the individual who would make an up-tc-date ex-priest. If the editor of the Baptist would read Parkman, a Protestant historian, he would find that the early Jesuit missionaries often came into conflict with the government officials because they strenuously opposed the sale of liquor to the Indians. If a priest happens to go wrong the fact is heralded in almost every Protestant paper in the country, while if a minister goes wrong the circumstance is scarcely ever alluded to in the Catholic press. Why is this ? Not long ago an actor in this city, replying to some strictures on the stage by a Protestant clergyman, published statistics showing that more preachers than actors were committed to prison in the State of New York for criminal acts. This matter was not taken up by church is the Protestant Church ? of all the days in the year one of sorrow the Catholic press, and no effort was mentioned."

The actual murderer has been discovered, and found to be one of four detailed by the Mafia to do the bloody deed. The trial has brought forth the knowledge of numerous murders committed by this society both in Italy and New York. Is it any matter of wonder that successive Popes have prohibited all secret and especially secret oath-bound societies whose secrecy can be made a cover for such deeds? It would be lawful to forbid Catholics to belong to societies which make such things possible, even if they were not actually guilty of the evil deeds which have een over and over again brought home to the Anarchists, Mafia, and the European Freemasons, to say the least.

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was done to the building.

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her threat cut.

for the manufacture of bombs was

After the commotion, Father Passi-

vich recited the hymn " Te Deum " with

the congregation in thanksgiving to

God for their escape. He then finished

a horrible murder in New York city.

A young Italian woman was discovered

There is a theory that this was a

could scarcely inflict the two wounds

upon herself, while other circumstances

give reason to believe that the dead

woman was killed by the Mada who

thought her to be another woman who

A NEW work on theology has been given us by Father Pourrat, Professor of Theology at the Lyon's Seminary. It is published in Paris by Victor Lecoffre, and contains 373 pages. A very complimentary notice of the book is given in the April number of the American Ecclesiastical Review. The editor states, that among the clever and remarkable books on Positive Theology that have been recently published, this is undoubtedly one of the most useful and suggestive. It is practically the fruit of the author's succes ful career as teacher at the Seminary of St. Sulpice in Paris and at that of Lyons, two institutions which have unfortunately been closed and confiscated under the terms of the anti-Christian laws of the present rulers of France. "It would be rather regrettable," the editor of the Ecclesiastical Review states, "if the recently mooted idea of boycot ting French goods had taken effect by depriving American pricets and students of such books as the one here

tion Hall, in that city, with that of a simple Jesuit who conducted the re-treat of Canisius Alumni Sodality.

ers know even his name—the name, that is, by which he is known to his associates and fellow workers. He employs no adventitious aids in his work of reclamation. Seated at a table, with his back to the flickering candles and his face in the shadow, he preaches the doctrine of salvation. He uses no gestures to emphasize his points. Im-movable, erect, contained, he delivers his message to the faithful. His voice is high pitched, oracular, harsh, with the effect of coming from a far distance. His delivery lacks every element of the dramatic -- yet it is terribly dramatic in its very simplicity. "Men flock to hear him. The rough wooden seats of his chapel are

with crowded : the aisles are filled chairs, a long line of men stand in the sides and at the rear wall. They listen intently, not missing a word. They make no demonstration of emotion, they neither weep nor short for joy, yet it is certain that every word of the name-less speaker sinks deep into their minds.

"Night after night the high-pitched. oracular voice denounces sin. After the denunciation follows the pleading. the denunciation follows the printiper, The harsh voice sinks to a whisper, ghostly searching, thrilling with a gh cadence. Humanity, weak humanity, is exhorted to righteousness. The origin and effect of sin are shown, the repentance, the restitution, and finally the reward.

the reward. "A tiny silver bell rings musically. The Benediction of the Blessed Saora-ment—service sweet to the sin-laden soul-follows. The organ makes soft accompaniment to the choir of manly accompaniment to the choir of manly voices, and the Sacred Host is held aloft while every head is bowed in ador-ation. Presently the last note of the Laudate Domini' rolls away into silence, the last prayer is breathed, the lights extinguished, and more six hundred serious minded

six hundred serious minded men quietly disperse. "This is the scene witnessed each night during the annual retreat of the Alumni Sodality in Canisius College chapel."

savant, on my ros returned from th in my possession Rosaries which at Jerusalem, a Holy Sepulchre. imprisonment at special favor on from the Holy mission to see th trions Pontiff. 1 of my Rosaries. He received ness. I tendere ecute any component ones, he might i with, in Italy, in an Englishman thanks, but dec told him that I the Holy Land great humility, from the Holy S "He received ing it with his

tion over it, an hands, supposing a Roman Cath a Roman Cath present it to blessing he had the touch of his relic to me; an neck, round wh been suspende meet again ; ac his fraternal blo It was eigh interview that

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APRIL 13, 1907. THE FRENCH SITUATION.

INTERIST NOW CENTRED IN THE ARCH

the judgment in the Jouin case. The Rome correspondent of the Sun (New York) is informed by a high Vatican official that no corre-spondence between Mgr. Montagnini and Cardinal Mcrry del Val, Papal Scorter of State concerning the and Cardinal MCrry del Val, rapal Secretary of State, concerning the French elections, exists among the documents sequestered. He is also in-formed that Mgr. Montagnini's diary, which is among the seized documents, consists of his personal appreciation of events and personasce, which even if events and personages, which, even if unfavorable to the Government, cannot in any way affect the Vatican, as Mgr. Montagnini's functions did not consist in keeping a diary, but simply in tak-ing care of the Nunciature. The Vati can is convinced that nothing is likely can is convinced that nothing is likely to be found proving interference in political affairs in France. FLIGHT OF THE FRENCH CLERGY. "The French clergy," writes a cor-respondent of the London Catholic Times. "are reduced to begging from

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ble Family.

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RM EVANGE USIVE JESUIT. tholic." save

imes, of Bufdistance be-ia induced by those of the

denying the foul charge against the confessional put into his month by Chiniquy, and slavishly echoed by Lansing. True, in falling out with his friend the Old Catholic Archbishop in my possession two or three of the which are sold to pilgrims of Utrecht, who insisted on requiring confession, he has nothing to say against the confessional in itself, or at Jerusalem, as having been in the Holy Sepulchre. Pius VII. was then in imprisonment at Fountaineblean. By a against the eminent morship of the Dutch Old Catholics, who strictly observe the Roman discipline concernspecial favor on the plea of my return from the Holy Land, I obtained permission to see this venerable and illus-trious Pontiff. I carried with me one of my Rosaries. ing the Sacrament of Penance. ing the Sacrament of Penance. True, Llorente, by over helming statistics, found in his History of the Inquisition, has pulverized into ridic ulous impotence Limborch's abominmy Rosaries. "He received me with great kindness. I tendered my services to ex-ecute any commissions, not political ones, he might think fit to entrust me able accusation against the Spanish conable accusation against the Spanish con-fessional, an accusation, which, he says, has no truth even if confined to bad priests. As to New England, Col. Higginson, with, in Italy, informing him that I wa with, in Italy, informing him that I was an Englishman; he expressed his thanks, but declined troubling me. I told him that I was just returned from the Holy Land; and, bowing with great humlity, offered him my Rosary from the Holy Sepulchre. "He received it with a smile, touch-ing it with the line more his housed. As to New England, Col. Higginson, we know, the soal of dispassionate ac-curacy, remarks that the Irish Catho-lic immigration has distinctly raised the standard of chastity, the very point especially attacked by the foul-monthed and foul-minded demagogues who go about like the devil before "He received it with a sinile, touch-ing it with his lips, gave his benedic-tion over it, and returned it into my hands, supposing, of course, that I was a Roman Catholic. I had meant to mouthed and fonl-minded demagogues who go about like the devil before them, seeking what mischief they can do in rending society to pieces. Who of us has any more besitation in com-mitting his young children to the care of an Irish than of a New England girl? The present writer's childhood was largely passed under the care of Irish, and in the neighborhood of A merican Catholic women-the latter. a Roman Catholic. I had meant to present it to his Holiness, but the blessing he had bestowed upon it, and the touch of his lips, made it a precious relic to me; and I restored it to my neck, round which it has ever since been suspended. * * * We shall been suspended. * * * We shall meet again ; adieu, and he gave me his fraternal blessing. "It was eighteen months after this ITISN, and in the neighborhood of American Catholic women—the latter, nicces of a bishop—and he need not say that he never heard from the most careless of them a breathing that could taint the mind of a shild interview that I went out, with almost the whole population of Rome to wit-ness and welcome the triumphal entry of this illustrious Father of the Church taint the mind of a child. taint the mind of a child. The two most perfect domestics of whom I know, aant and niece, both of into his capital. He was borne on the shoulders of the most distinguished them now for many years in the ser-vice of a kinswoman of mine, maintain shoulders of the most distinguished artists, headed by Canova; and never shall I forget the enthasiasm with which he was received; it is impossible to describe the shouts of triumph and the rapture sent up to heaven by every voice. And when he gave his benediction to the people, there was universal prostration, a sobbing, and marks of emotion and joy, almost like the bounds like the Poppe himself. The Christian Register, whose Uni-the bounds all the women about me, many of whom were sobbing hysteri-

cally, and old men were weeping as if cally, and old men were weeping as if they were children. I pressed my Rosary to my breast on this occasion, and repeatedly touched with my lips that part of it which had received the kiss of the most venerable Pontiff. I preserve it with a kind of hallowed feeling, as if the memorial of a man whose sarctity, firmness, meekness, and benevolence are an honor to his Church and to human nature; and it has not only been useful to me by its influence upon my mind, but it has enabled me INTERIST NEW CENTRID IN THE ARCH IVES OF THE FARIS NUNCLATURE.
The phase of the French situation that is now receiving most attention concerns the stolen archives of the Paris Nunciature. The theft of these documents, as a foreign writer points out, has developed from a minor incident of the anti-religious campaign in France into a big international question, in which all the great powers are directly concerned. It has emphasized the tremendous' importance of the inviola-bility of diplomatic correspondence.
The French Government is proceed-ing warily. On March 22 the commit-tee appointed by the Chamber of Deputies to examine the seized docu ments held a meeting. Prime Minister Clemenceau informed it that the trial of Abbe Jouin was not likely to be postponed after April 11, and that judgment was expected on April 22. The com-mittee adjourned until three days after the judgment in the Jouin case. The Rome correspondent of the Sun (New, York) is informed by a

PROTESTANT MINISTER SUMMARIZES EVI-

DENCE ON OLD CHARGE OF CORRUP-TING INFLUENCE OF CONFESSIONAL. (From "Considerations on Catholic-ism by a Protestant Theologian," Rev. C. Starbuck, in Sacred Heart Review.)

I notice that The Congregationalist presents a portrait of the present prime minister of France with the inscrip-tion: "M. Clemenceau, the resolute

opponent of the papacy." This is interesting; but it would be far more interesting if The Congrega-tionalist would present us with the portrait of "his noble father, the devil," as it seems that M. Clemenceau is accustomed to call him. With-out disparaging the eminence of the son, the editors will allow that it sinks

into nothingness before the immemorial and world-wide celebrity of the father. Times, "are reduced to begging from door to door for their food and shelter. door to door for their food and shelter. To provide for their daily wants, some of the parish priests have formed them selves into a union, called 'Alliance des Pretres Ouvriers.' Their appeal says: "To lighten the burden of the faithful, who have now to execute for M. Clemenceau has always been self-consistent. Twenty-five years ago, we know, he detailed to the Grand Orient -which has the chief control of his father's affairs in France, and of his own, and of the Pandemonian family generally — his scheme for suppressing the Catholic Church. faithful, who have now to provide for the needs of the clergy, various priests, following in the footsteps of St. Paul,

First, he says, legislation should be secured, forbidding confession, as something which corrupts youth. True, Froude himself attributes the superior virtuousness of Catholic Ireland over the northern province to the priest-hood, exercising influence, of course, chiefly through the pulpit, the cate-chism class and the confessional. True, chism class and the confessional. True, Thackeray, whom no one will accuse of a Catholic tone, says the same, em-phasizing the confessional. True, Sir Aubrey de Vere, father of the poet, became a Catholic because he found

chaste. True, Renan, brought up with priests

an excellent woodcarver, is glad to take orders for church and house decor-ative work. Thus these poor French priests, thrown on the roadside by an anti-Christian Government, try to re main among their flocks, ministering to their spiritual needs." **PROTESTANT PHILOSOPHER** GIVES AN INTERESTING HISTORY OF THE BOSARY HE WEARS. The following extract is taken from a work by Sir Humphrey Davy, en titled "Consolstion in Travel, or the Last Days of a Philosopher:" "The Rosary, which you see sus pended around my neck, is a memorial of sympathy and respect for an illus trious man. I was passing through France, in the reign of Napoleon, by the peculiar privilege granted to a savant, on my road to Italy. Thad just returned from the Holy Land and had in my possession two or three of the Rosaries which are sold to pilgrims

THE CATHOLIC RECORD.

that if the Anglo-Saxon and Protest-ant race insists on fading out, God can do His work here through another

more, laid before M. Clemenceau, no would doubtless smile and say: "So much the worse. I will not complain as to honesty, but if the confessional encourages chastity, here is already a corruption of youth. As John Morley sympathetically says, our Voltairian and post-Voltairian ideal does not ab solutely proscribe chastity, but it per-solute which to tay miles of the Church. We need men and women with such character in all the different avocations of life, that in the circle of their in flaence they may preach the Gospel of Christ. The man in public life, occupy-ing public office, the judge on the bench, the doctor in the hospital and the sick-room, the business man at his emptorily forbids it to be esteemed, except accidentally, a virtue."

WORK TO BE DONE BY THE CATHOLIC LAITY.

In view of the present trouble which has come upon the Church in France, every word which serves as an inspira-tion to the Catholic laity in this coun-try to be alert in the defense of Church interests should have a respectful hear inc. For we in America can not wrap interests should have a respectiul near ing. For we in America can not wrap ourselves up in a mantle of self right-consenses and pretend there is no hint or warning to us in the events that are transpiring in France. Bishop Conaty had something to say recently before the Lee America bananches of the Cath-

of the Church organization and always been recognized as one of the forces leading to religious results. While at times, the work of the laymen While at times, the work of the laymen as such, would seem not to have been fully recognized, still the history of the Church shows the union existing between the clergy and laity in the upbuilding of Christianity and in spreading the Gospel of Christ. It is also a fact that where the laity has also a fact that where the facty has manifested indifference or weakness in loyalty to the Church, disaster has come upon religion. This is true of the Tudor days in England as it is true of the days of the Revolution in France, the true of the days of the Revolution in France, of the days of the Revolution in France, and as appears to be true in France of today. When the layman is made to feel that the Church depends upon the priest and not upon the priest and the layman, when the layman is deceived by the false teachings of those who would create an antagonism between by the false teachings of those who would create an antagonism between the ecclesiastic and the layman, when the faults of the clergy are magnified and their virtues minimized, when, in fact, religion is made to appear as de-pendent upon any individual and not a conscientions duty falling upon every individual, then, indeed, the tie that binds the layman to the Church is weakened, the ground is practically taken from under his feet and religion loses its hold upon him.

taken from their his teet and fongood loses its hold upon him. "The history of the Church is filled with the deeds of laymen who at differ-ent times in its history have stood in the front rank as exemplars and de-fenders of Catholic faith. From the days of the Roman persecutors, through days of the Roman persecutors, through the periods of European development, and in the modern centuries, the Cath-olic laymen have honored themselves and added lustre to the Church by the piety and earnestness of their lives, by their readiness to preach the Gospel and in time of persecution to lay down their lives for the truth. There is no more beautiful example of a devoted their lives for the truth. There is no more beautiful example of a devoted and self-sacrificing layman than the great St. Sebastian, the Roman soldier and martyr of the early persecutions. By his zeal for Christ, his readiness to instruct others in the Christian re-ligion, to spread the truth of Christ in the army and in the courts of the Em pire, his apostolate of the Gospel which led him to repeated punishments and finally to death, St. Sebastian, the lay man, an officer of the army, was an inman, an officer of the army, was an in-structor in religion, a defender of the Church and its doctrine, always realiz-Church and its doctrine, always realiz-ing that he owed a duty to the faith which was in him. Fabiola, whose beautiful life is immortalized by Car-dinalWiseman's classic novel, "Fabiola" the noble lady of Rome, is a type of womanhood in those early Christian days, interasted in the devalopment of

lives were thoroughly Catholic and whose deeds were apostolic in cause of true religion and society. the do His work here through another race and another religion. Were these facts and a thousand more, laid before M. Clemencean, he would doubtless smile and say: "So needd for the progress of the Church. We need men and women with such

> the sick-room, the business man at his desk, the journalist, the student at his books, the scientist in his laboratory, all of these are called to the dignity and honor of the apostolate of truth. They wield an influence greater than that of the clergy because they are shoulder to shoulder with men in the fields of public endeavor, and they come in daily contact with the in-fluence of falsehood. The newspaper, the lecture platform, the magazine, the pamphlet, all these are mediums by which truth or falsehood may be scat tered among men. The Catholic scholar or the Catholic literary man has a tre-

WHY CATHOLICS ARE ADMONISHED TO READ ONLY CATHOLIC BIBLES.

In a recent sermon by the Rev. Pardow, of Philadelphia, as reported in the Standard and Times, the difference between Catholic and Protestant Bibles is clearly defined. Father Pardow said

We are often asked what the difference is between the Catholic and the Protestant Bibles, and why we Catho-lics object so strenuously to the reading of the Protestant version in our Public schools. In answer: Between the Catholic Bible and the Protestant there is a great difference, first, in the matter of quantity; secondly, in the matter of quality; secondry, in the matter of quality. As regards quantity in the Catholic Old Testament there are forty five books, in the Protestant only thirty-eight. The books rejected by the Protestants are Tobias, Judith, Wisdom, Ecologiasticne, Rarnth and by the Protestants are Tonias, Junich, Wisdom, Ecclesiasticus, Baruth and both Machabees. Yet these books are found in the Septuagint version, from which Our Lord Himself quoted, as did

also the apostles. As to quality, the Protestant version As to quanty, the Processant version mistranslates several very important words. I select two examples. The word which in the Catholic English version had been translated " priest " was in Wycliffe's version rendered "senior " or " elder." This, at first is the might not seem to be of very

sight, might not seem to be of very great importance, but if we think for a moment we shall grasp the fact that it meant the overturning of the entire sacramental system. If there were no

sacramental system. If there were no priesthood, there was also no real sacrifice in the New Law. Take another example. There are many commands in the Bible against the worship of idols. The new trans-lators removed the word "idols" and substituted "images." Thus it was proclaimed far and wide that the Cath-olic Church could not be the true Church of God. because it disobeved Church of God, because it disobeyed the clear and explicit command of God in worshiping images. But in this the so-called reformers were deliberately falsifying the word of God. The Bible falsifying the word of God. The Bible expressly orders the making of images. Moses was commanded to make a brazen serpent and to raise it up on high in the desert, and God directly approved of this, because whoever looked toward this image, made out of brass, was cured, so says the Bible. This change of one word in the Bible, the declaration that God was opposed to all images, whereas He was only

to all images, whereas He was only opposed to all idols, was the cause of opposed to all idols, was the cause of the destruction of thousands of masterpieces of art.

Yes, thousands of beautiful statues of carved wood and stone, which would now be of priceless value, were ruth-

REPLACE CONTROVERSY BY BEAUTIFUL EXAMPLES OF SANCTITY.

It is said by some that the lectures given at missions to non-Catholies are too exclusively intellectual, and there is not enough of the appeal to the teart, which, after all, is the great moving power. Of course, there is a very large room for a difference of opinion on this point. Priests who have ordinarily made ex tensive courses in philosophy are greatly inclined to be very logical in their prepared discourses. This ration al and argumentative quality is appre This ration ciated very much by some but the majority of people like a stirring dis the majority of people like a stirring dis course wherein frequent appeals are made to sentiment, where, by beauti ful word pictures, they are carried away and persuaded of the truth of Catholicism. Still, the intellectual character of these discourses cannot be thrust aside. Rather while pre-serving it, there might be added in even larger degree the appeals to the heart. heart.

A course of sermons might easily be given on the inner beauties of the Catholic Church, showing how it has preserved individual liberty and guaranteed intellectual freedom, how it guaranteed intellectual fictures, enjoy-has safeguarded all the sweetest enjoyhas saleguarded all the sweetest enjoy-ments that the human heart has known and how in this age and every age it has produced the rarest flowers in "its scented garden."

It may be said as a general rule that It may be said as a general rule that most missionaries in their zeal for con-verts try first to convince the non-Catholics of the falsity of their doctrinal position. Maybe an easier way to do this would be to show forth concrete examples of saintly Catholics who are the best forwaring of Catholics

concrete examples of samples of catholics who are the best flowering of Catholic teaching and practices. Just on this point a missionary in a remote part writes: Within a com-paratively recent period, two striking incidents have come to me of people who were thus effected by reading the life of Theophane Venard. One of these, of Theophane ventral. One of these, a young woman in Newport, had seen the book lying on the table of a Cath-olic friend, and asked to read it. The Protestant young woman returned elated and said to her Catholic friend: "If the Catholic Church can produce such characters as Theophane Venard, in these days, I want to know more about the Catholic Church."

Again, nearly three weeks ago, s very well educated woman called on me to speak of her difficulties and to ask advice. She had been delving in Christian Science with her mother and had got to a point where she felt she had no religious belief whatever, not even in the future life. She expected that I Instead of this, I gave her a copy of A Modern Martyr, the Life of Venard. A few days ago she returned, decidedly changed in disposition. She told me frankly that she thought at first that f had made a mistake in not supplying her with some dogmatic instruction, but she said that the letters of this young martyr had opened her eyes and her heart as well. She had read them through three times and found herself gaining strength in faith daily.

The Life of Theophane Venard is, to The Life of Treophane Venard 18, to be sure, a most entrancingly beautiful portrait of a modern character, formed under the sweet influence of religion, but it is only one of a throng of others. If, in place of all the contentions, con-troversial writings, of the last century, there had hear sant forth heautiful there had been sent forth beautiful lives of saintly characters, or brochures illustrating the devotional life of the Church, the mass of non-Catholics would have been more irresistibly at-tracted to the Church.—The Missionary.

FATHER BERNARD VAUGHAN ON FRANCE AND THE POPES.

5 An Absolute Cure for Rheumatism

If the skin or bowels are unhealthy, they won't throw off enough urea. This urea is changed into uric acid-carried by the blood to the nerves-and causes Rheumatism.

Fruit-a-tibes surely cure Rheumatism and Sciatica

because they act directly on bowels, kidneys and skinand so strengthen and invigorate these organs that there is no urea and uric acid retained in the system to irritate the nerves and bring Rheumatism, Sciatica and Neuralgia.

"Fruit-a-tives" are intensified fruit juices with tonics and intestinal antiseptics added.

50c. box-6 for \$2.50.



A YOUNG CATHOLIC HERO.

Donald Walker, the brave seventeen year old lad who sacrificed himself in the big hotel fire at Regina to save others, has after six weeks of agony others, has after six weeks of agony succumbed to his burns. He was a Catholic boy and died fortified with the rites of his faith and the Free Press refers to his death as follows : Donald Walker, the heroic bell-boy, who at the risk of his life aroused many gnests in the Windsor Hotel, Regina, during the progress of the free close 10, which destroyed the place

of Dec. 19, which destroyed the place bas passed away, succumbing to his burns in the hospital. When the fire burns in the hospital. When the free broke out he was awakened by the smoke. Rising, he hurriedly dressed and rushed to the lower floor to see if all were out. From there he re-turned to the upper floors and ran from room to room alarming the meets and giving the dread call of gnests and giving the dread call of fre. In more than one instance he was the direct means of rescuing was the diffect means of resonance guests who might otherwise have gone to their death while asleep and maware of the danger just as did William N. Robinson. After alarming the guests, Walker,

After marining the guess, while y who was but a lad of seventeen years, found himself on the top floor of the hotel. There he was nearly overcome with smoke and the flames had burned the flesh off his hands and face. He was in a terrible condition, but mansas in a terrible condition, but man-aged to reach the window. With his hands and head he smashed through the glass and climbed on to the ledge. The firemen below saw him, but before they could stretch a blanket to break his fall, the boy uttered a scream and jumped for his life. He was three flights above the pavement and when nicked up by the spectators it was picked up by the spectators it was found that he was bleeding from head to foot. His face and hands were burned to a crisp, and his clothing bore marks of the ravages of the fames. He was carried to the rotunda of the Clayton Hotel. Dr. Thompson was called in and administered every care. He was moved to the hospital later in the day and remained there until death relieved his suffering

yesterday afternoon. Guests who were in the hotel at the time of the conflagration, and FRANCE AND THE POPES. Father Bernard Vaughan says: "What strange things we hear spoken about our Popes, especially by those

who was a burden to no man, have sought to sanctify themselves by manual labor as well as by study and manual labor as well as by study and prayer. They have commenced to pre-sent to the public the product of their labor." Their president is L'abbe Leroux, Dean of Airvault, Deux Sevres; the Secretary, M. Ballu, Cure de Par nay par Montsoreau, Maine-et-Loire. "Amongst these priests, thus re duced to penury, it is curious to see how much talent is hidden. One, an ex-military chaplain, undertakes all kinds of optician's work, mends watches and sells jewelry. Another prints

became a Catholic because he found the young Irish peasants, with whom he wrestled and ran, chaste, and the young Irish Protestant gentlemen whom he met in the drawing room, unkinds of oplician's work, mends watches and sells jewelry. Another prints postcards, with photos, at three francs the hundred. Then I see one with a little hand-press offers to do printer's small jobbing work. Another, pos-sessed of a lathe, undertakes all manner of wood turning; whilst one good cure, an excellent woodcarver, is glad to take orders for church and house decor-ative work. Thus these poor French priests, thrown on the roadside by an anti-Christian Government, try to re main among their flocks, ministering to their spiritual needs."

and for a priest, declares that he has never found any influences proceeding from the priesthood but influences of condense and they had be a set of the s

had something to say recently before the Los Angelus branches of the Cath-olic Federation which is worthy of attention. He said in part: "The Catholic layman has always contributed an element to the strength in part:

upon its own ground the statement of falsehood and combating it with truth." -Sacred Heart Review. THE DIFFERENCE.

work of Dr. tirring thou-m at Convenith that of a ncted the rethis Jesuit of his hearthe name, that to his associ-He employs his work of a table, with candles and He uses no , he delivers ul. His voice , harsh, with m a far dis-ks every ele-t it is terribly licity. him. The is chapel are e filled with

a stand in the . They listen word. They emotion, they or joy, yet it is p into their high-pitched.

es sin. After the pleading. to a whisper th a ghostly eak humanity ousness. The are shown, t on, and finally

ngs musically. Blessed Saora the sin-lades an makes soft choir of manly Host is held bowed in ador-st note of the ils away into s breathed, the nd more than minded men

witnessed each retreat of the

days; interested in the development of the Church, zealous in defense of the faith and ever in her social circles ar-dent in her teaching of Christianity.

EXEMPLARS OF LAY EFFORT.

"The glories of the Church in the days of Constantine, the progress of the Church among the barbarian na-tions, the development of Christianity in early European life, are associated not only with the zeal and devotedness of only with the zeal and devotedness of the priesthood but with the equally great zeal and devotedness of the laity. The days of the Crusades were full of the zeal and love of laymen who, hearing the appeal of Peter and Her-mit, and St. Bernard, accepted sacri-fice and even death in their attempt to out the Hely Places from the Sarwrest the Holy Places from the Sar-acens. Time does not allow us to mention more than a few of the thousands of distinguished laymen, who in more modern days have exempli-fied in themselves their conscientions appreciation of the layman's duty to the Church and to society. Columbus, the father of the new world, stands beside Las Casas, the monk-layman and side Las Casas, the monk—layman and priest, equally entitled to the rank of apostolic men whose lives were actua-ted by the noble desire of promoting the glory of God and extending the Kingdom of Christ; Sir Thomas More Kingdom of Christ; Sir Thomas More in his noble stand against the angry passions of Henry VIII., Daniel O'Con-nell leading millions of Irish people in the name of Faith and Fatherland, the name of Faith and Fatherland, winning from a hostile Parliament the emancipation of the Catholics of the Kingdom; Frederick Ozanam, the organizer of the lay apostolate of char-ity; Windthorst, establishing the Center party in Commany and he it foreign

now be of priceless value, we have the lessly shattered to pieces by the hammers of the Protestant iconoclasts, backed as they were by the wrong translation of the Bible.

These examples show, and there are many more similar ones, why the Cath-olic Church has been opposed to certain translations of the Bible. It was precisely because the Church wished that only the pure, unadulterated word of God should reach her children that Protestant sects all claim to rear the same which some one had misplaced the label "Holy Bible." Will any one plame her for that?

Last June the United States, through Congress, passed a law known as "The Pure Food and Drug Act." In virtue of that act the officials in New York city destroy every day more than 25,000 pounds of condemned food. The labels on the canned goods may, indeed, state that the boxes contain "pure" beef, but labels have often been caught telling these New York officials are endeavorng to starve the hungry inhabitants of the great metropolis because they burn the bad "goods?" It was in virtue of the "Pure Word of God Act" burn the that the Church destroyed the canned word of God with a lying label pasted on to it.

Converting a Chinaman.

An interesting conversion is an-nounced from Cambridge, Mass., where a policeman figured as an evangelist with great success. It seems that Terry Wong Dew (the first name has a familiar sound), a Chinese laundryman of East Cambridge, and Patrolman David H. Walsh became friends, and

about our Popes, espe who know nothing about them. I re-member the day when we were told Pius IX. was too autocratic; when we were informed Leo XIII. was too diplomatic; to-day we are told that Pius X. is too apostolic. This apostolic Pope knows how to meet these French diploma-tic difficulties. The French Government in closing the schools of the rel gious orders, wanted to cut off the supply of Christianity from the laity, and see that Christianity was starved out in their midst. It was an ingenious pro-cess of starvation. Waldeck-Roussean told his audience time after time it was the business of the Government to re-model the mental attitude of the French yonth. France doesn't want science; she wants religion. She doesn't want racial suicide; she wants mothers. She doesn't want men who keep away from the Sacraments; she wants men like the brave men of Ireland ; she wants women like the pure women of Ireland. Ste wants to get right with God, and not wants to get right with God, and hot with Clemenceau. The Pope com-plained, not because the seminaries were taken, but because they were stolen from the people, and because it was the property of the poor and the sacred property of the dead. The It was the property of the dead. The British press asked why the Pope could not come to a compromise. Why? Be-cause the Pope happened to be a Cath-olic and not a Protestant. The Pope

could not a protestant. The Pope could not compromise. He was there as the guardian of truth. Nothing grander has been sent to France from the Vatican since Plus VI. flung back

the Secular Code offered him by the first Revolutionists than the Pope's splendid Encyclical throwing back upon the Government all these miser-able constitutions, Associations Bills, Separation Laws, and all the different tricks and devices to try and bring him to commit himself, and sanction not the mere expulsion of the religious orders, but the closing of the seminaries. France, it is to be hoped, will still learn from Catholic Belgium, and teach the working man how to live up to his religion; she will learn from the Catholics of Germany to marshal her forces, and from Ireland how to attend to her Sacraments, love her clergy, and be proud of the Church.-N. Y. Freeman's Journal.

MOORE'S HARP.

In America there are, says the Freeman (Dublin), cherished relics of Freeman (Dubin), cherished renes of the Irish poet, Thomas Moore, and amongst them, in the possession of Mrs. E. B. Childs, of Philadelphia, the widow of Mr. George G. Childs, the former editor and proprietor of the Philadelphia Public Ledger, is harp, small in size which was presented to Moore by some of his ad-mirers in the City of Limerick, and mirers in the City of Limerick, and was frequently used by him. After Moore's death, in 1852, his widow gave it to a nephew, Mr Murray, by whom it was presented to Mr. S. C. Hall, Moore's biographer. Mr. Hall left the harp by his will to Mr. Childs, who nleed it in his private office in the pleced it in his private office in the Pablic Ledger Building. After Mr. Childs' death, the harp was for years in the Museum of the Drexel Institute in Philadelphia, whence it was removed by Mrs. Childs, in whose was removed by Mrs. Childs, in whose possession it now is, to her private residence. At this time, when the en-thusiasm for Moore, which, has never flagged, has been stimulated by the erection of a magnificent Celtic Cross over his grave in Brombam Churchover his grave in Brombam Church-yard, Wilts, this precious relic of the poet, which recalls so many thrilling associations, might perhaps, be placed/ for the benefit of Moore's countless-admirers in some public Imuseum where it could be seen by the people at large.

large. The right place of course would be a National Museum in the City of Dublin, to which doubtless it will some time be sent. When Ireland has Home Rule she will be able to gather and properly care for relics and mementos of her great dead. — New York Free-man's Journal.



FIVE-MINUTE SERMONS. Second Sunday After Easter

BEARING INJUSTICE.

"Who, when He was revied, did not revile i when He auffored, He threater ed not ; but de-livered Himself to Him that judged Him un-justy." (I. Sb. Peter H. 22) One of the hardest trials, my deal

brethren, to which we can be exposed indeed, perhaps the hardest one of all. is to be condemned unjustly. And the condemnation need not be pronounced in court, and published to the world. not even be given by public It need not even be given by public opinion; no, there may be only a few who share in it, perhaps only one, and that may be one whose judgment is not of much weight; still, to be falsely judged, to be accused of what we judged, to be accused of what we have not done, to have even our motives misinterpreted, is a pretty heavy cross to bear. How often will you hear people alleging as a reason for a permanent breach of friendship with some one, that that one has belied them? It is of little use to noise tout that the person who is or point out that the person who is or ns to be a false accuser, may really not intend to be guilty of falsehood, nor be conscious of rash judgment, but may in his or her heart actually believe the charge, and feel not only justified, but even under an obligation of con science in making it, and thus be guilt-less before God. No, the sting is perhaps even greater, that he should believe a thing about us that we feel is not true, and could not be.

not true, and could not be. Nor is it enough to say that there are many things which we ought to be judged guilty of, but are not ; and that can afford to take some punish ment that we do not deserve, as we escape a good deal that we do. No, we say to ourselves: "I would not mind it so much if it were true; I would rather take the burden of all the would rather take the builden and done, many wrong things that I have done, than of one that I have not." Perhaps that would not really be the fact, but

we feel as if it were. I think, then, that to find a real cure for our heartache about matters of this kind, we must take the one which St. We must take refuge under the shadow of the cross of Him Who, as the Apostle says, "Suffered for us, leaving us an example, that you should follow His steps." The Cross of Christ is the only remedy in the last resort for all the pain and misery of the world, as well as for its sins; and we may as well come to it at once as wait till other consolations have failed.

Let us, then, lay to heart our Lord's example in this matter, as St. Peter tells us; let us keep it always by us, to be ready for use at the first moment. Let us consider how slight and insignificant are all the false judgments that can be made about us, miserable sinners that we are, compared with that which was passed on Him, the Saint of saints; on Him Who was not merely holy, but holiness itself, the source of all sanctity, the Giver of virtue that we can have. Let us consider how He was reckoned with the malefactors, how He was condemned not merely to death, but to the shameful death of a criminal; and how not merely one or two, but the crowds of His own people, whom He had come to save, turned against Him and be lieved all the false charges which His accusers made.

And let us not imagine that, being in truth God, His human nature was made insensible to all this outrageous injustice by its essential sanctity, or by the homage of the angels, or of those on earth who really knew and Him and remained faithful to No; it was no more rendered in loved Him. this way insensible to the pain of the false charges than it was to the sharp piercing of the nails driven through His hands and feet. Indeed, that He could much better have borne. infinite purity and sensitiveness to sin only made these suspicions and accusa-tions of it the more intolerable; physi-

HOW THE SO CALLED REFORMER BEGAN THE WORK OF DESTROYING THE BIBLE-FATHER PARDOW, S. J, ON "BROAD CHRISTIANITY."

"THE LUTHERAN REVOLT."

"The Lutheran Revolt and Broad Christianity" was the subject of Father Pardow's sermon in the Cathe dral Sunday evening last. The preach-er began this discourse the fifth of the eries, by stating that he had been requested through the mail to speak

quested through the mail to speak a little more fully about Luther and the so-cilled "Reformation." He said : Whenever I pick up a book on the back of which is printed "The Pro-testant Reformation," I feel an intel-lectual chill run through me. The season of this sudden refrigeration is reason of this sudden refrigeration is very evident. The writer, who begins by stating that the religious revolu-tion of the sixteenth century was a real, bona fide reformation, has ceased to be an historian, and has become a lawyer. He has deliberately set a thesis before him which he must do his very best to prove, just as an attorney defending a man who has killed an-other must leave no stone unturned in his efforts to prove that his client's crime was only homicide, not murder. But the historian's bounden duty is very different. He must place the plain facts before the reader, and then let the reader pass sentence on them

Protestant histories of the so-called Reformation had to paint the state of the Church in Germany in the darkest possible colors, so that even Luther's dark character might seem bright against such a background. Anything, therefore, that would be praiseworthy in the Church had to be sedulously omitted, so as not to spoil the effect.

A few years ago somewhat similar unfair dealings were met with in many American writers. I refer to our new possessions in the Philippines. To cause the American occupation to appear as a liberation for the Filipinos, the stupen down med of the Ginze had to be condous work of the friars had to be con-tinually ignored. Thus it is that so called history repeats itself. But when passion grows cool, fairminded ness often returns. In face, the American officers who have officially examined the state of the Philippine Islands pre vious to the American occupation nov state that no body of men could eve have done for the Filipinos that the friars so successfully brought about The pre-Lutheran period of Germany's existence is now being looked into with uncolored eye-glasses, and real history is being written: we are getting at

the facts. It is a very consoling sign of the times to see that a distinguished Protestant writer, about to dedicate many pages of his book to the period inst now referred to, does not begin his just now referred to, does not begin his just now referred to, does not headline, chapter with the flaming headline, "The Protestant Reformation," but "The view the real title. "The substitutes the real title. Lutheran Revolt."

IN LUTHER'S OWN WRITINGS.

If any one who wishes to study satis factorily the question of this revolt, the shortest way is to go to Luther's own writings. Luther began the work of destroying the Bible, a work so suc-cessfully continued by our Protestant brethren ever since Luther's time. That's my assertion : now my proof. "The Epistle of St. James," writes Luther, " is an epistle of straw. I do not look upon it as the writing of any apostle. The Epistle to the Hebrews is neither St. Paul's nor that of any other apostle. I look upon the Apoc-alypse, or Book of Revelations, as alypse, or Book of Revelations, as neither apostolic or prophetic." The famous verse from the Epistle

to the Romans reads thus : " We con clude that a man is justified by faith without the works of the law." Luther made it read : "By faith alone," and when asked how he could thus dare to tamper with the word of God, his answer was, "Dr. Luther will have it His so, and he is a doctor above all doctors in the whole of Popery. thus casting Luther was which would after a while germinate into so-called ." broad Christianity. He was choosing what to accept and what to reject from the bible, and his followers would before long imitate his example and accept or reject what they pleased from all Christianity. The errors of "Broad Christians" are a ogical conclusion from the Lutheran The men and women of our revolt. day who advocate from the pulpit on platform the heresy of "Broad Chris-tianity" at once catch the "itching tianity" at once cause unthinking multiears for the great ununking multi-tude. It sounds so grand to say, as a noted "broad Christian" recently said: "Theology seeks indeed for a defini-tion of God, but religion seeks for multi-seeks for a set of the set of some close and warm relation with theological controversy, but religion calmly says, 'Peace be still.' "

THE CATHOLIC RECORD.

salvation was brought to Israel." I. Mach. v., 62.): In a word, these "broad Christians'

In a word, these "broad Christians" are seeking a so-called Christianity outside the Christianity of Christ. Our blessed Lord insisted on one thing, viz., that His hearers should have ab-solute confidence in Him. He wished them indeed to examine most carefully His credentials, but these credentials

were not the proofs of each particular point of His teaching, but only the proofs of His right to teach with auth ority. "You think, in the Scriptures," said our Lord to the Jews, "to hav to have life everlasting. . . and you will not come to me, that you may have life." Finally, He completed the full round of His teaching by these momentous words, addressed to His apostles and their successors : "As the Father bath

sent me so I send you. Go ye, there-fore, and teach all nations." This is the divine charter of the Church and the death-knell of "broad Christianity. PIUS X. PICTURED.

TOTHER'S DEVCTION - STORY TOLD BY REV. PRESIDENT OF NOTRE DAME.

" Many a parent is selling his child into slavery for a handful of nickels," declared the Rev. John Cavanaugh, C. S. C., president of Notre Dame University, South Bend, Ind., in a re cent lecture in Chicago. His subject was Pope Pius X, "The

White Shepherd of Christendom," and in the course of his address, to which more than a thousand persons listened, he made a forcible and eloquent plea for education. "For the sake of the \$200 a year

they are able to earn, and in many cases far less," he said, "parents are robbing their children forever of a chance to rise in the world. I entreat on, and I entreat all Catholics to follow the example of the noble Signora Sarto, whose loving sacrifices made it possible for her son, Guiseppe Sarto, to become Pope Pius X.

to become Pope Pius X. "Save the Sartos to society !" Father Cavanaugh dwelt largely upon the human side of the Pope. He told of his humble origin, and of the daily sacrifices made by his parents to give him an education that he might e a priest of the Church which their forbears had been devoted arations

As a boy little Guiseppe Sarto was mischievous and not above playing truant; he took delight in creating mischievous little disturbances and laughed at the teacher who punished him. He stole apples and engaged in other forms of juvenile depredation; but when he learned that his parents were making such sacrifices that he might be educated, he settled down to the sober business of life. "At last there came a day," said

Father Cavanaugh, when the father of little Guiseppe Sarto took hold of his childish hands and walked him to the college, fifteen miles away, where he was to begin the study of Latin.

" Little did that father think that day that his big, rough hand, hardened by toil, was leading along the highway future Pope of Rome

MOTHER TAKES UP BURDEN. "Some day a great artist will paint that homely scene, and a most impres-sive picture it will be."

A month later the father died, and then it fell on the lot of Signora Sarto to provide for the education of her cherished son. In order to do this she was compelled to sell part of her little farm, but she did it gladly, feeling that great things were in store for him.

Father Cavanaugh related many in-cidents of the life of the future Pope -of how, as a priest, he lived on meal and vegetables, that he might give his all to the poor; of how having no money he pawned his priestly ring to save for one of his parishioners a horse which was about to be taken away from him for non-payment of taxes; of how, when patriarch of Venice-a position one than an Arc higher ishon-with hands he carried bedding to the his own poor at midnight apd was stopped and questioned by the police, who took him for a marauder; of how, when a priest, he labored for days and nights at a time among cholera victims without sleep until he was as pale as the dead to whom he had ministered. ILLUSTRATES LOVE FOR MOTHER. "Notwithstanding the gradual ad-vancement of her son," said Father Cavanaugh, "Signora Sarto would Cavanaugh, "Signora Sarto would never admit her motherly pride in his career. Not when he was Bishop of Mantua, not even when he was made Patriarch of Venice, would she confess to any particular gratification; but when the once humble Father Sarto was made a Cardinal her heart was filled with pride and joy.

people. That wonderful man, Cardinal Muning, once flong himself on his knees before Leo XIII, and cried out with passionate entreaty, 'Holy Father have done with the dead dynasties of the past, break away from kings and concordats. It is the day of democracy. Ally yourself with the people.' "When the infidel government of

France deliberately turned its back up n all the glories of its past, when its decadent politicians left their drugs and their cosmetics long enough to empty their vile souls upon the holy priests and consecrated virgins, Pius Viscoted barond the approximate and X looked beyond the concordats and past parliaments to a regenerated French people that is still to be, and politely declined to be terror stricken. FRANCE CANNOT KILL CHURCH.

When the Minister of Public Wor ship, addressing the school teachers of France, said . 'The time has come to root up from the minds of French chil dren the ancient faith and get rid of the Christian idea,' when, with hor-rible blasphemy, he said : 'We have hunted Jesus Christ out of the army, the navy, and the schools, the ho pitals, the asylums, and law court and now we must hunt Him out of the state altogether,' the Pope answered : 'Why so hot, little man, why so hot ? When your little anti Catholic fury will have spent its force like many an-other gust in her history, the ever-lasting Church of God will be baptizing your children and supplying anti toxin to the poison you have injected into their blood.' "-Catholic Union and Times.

FIRST IN WORLD, IT WILL BE LAST.

SO DECLARES DR. LLOYD, RECENT CON-VERT, IN LECTURE ON CHURCH.

Rev. F. E. Lloyd of Uniontown, Pa. Rev. r. E. Hoyd of Chiontown, Pa., an Episcopal rector whose conversion was recently noted, in a lecture de-clared that the Catholic Church is the only true Church of God and that all Churches founded by religious leaders are outside the pale of divinity. "The Church of the living God, the

pillar and ground of the truth," was his text. "I believe the holy Catholic Church to be not the creation of man but of God," said Dr. Lloyd. "In order that they may be saved the Catholic Church demands the loyal allegiance of every human being. Perhaps I may offend the sensitiveness of son of my hearers, but if I do I am only seeking your own salvation. In this gold-ridden age there is need of some loyal, resonal voice to break down the barriers of sin.

CHURCH LIKENED TO ARK.

" The Catholic Church is the ark of safety, the sphere of grace and the home of truth. She has been traduced by those who ought to know better and oftentimes misrepresented by her own children. There was but one ark and when the floods came those who stayed outside of it were lost. So it is

with the holy Church. There are five things that make the Catholic Church easily recognizable anywhere. These are unity, sanctity, apostolicity, Catholicity and perpetuity. Do you find unity in the denomi-national churches? Most emphatical ly no. Unity of faith and unity of gov ernment mark the Church of the liv-ing God. I sought in vain in the other churches for the first mark of the

overcoat. Fifteen years ago this man set the styles. He was somewhat of Beau Brunmel and his "glad clothes" were up-to-late. When on the road he lived like a prince. Nothing was too Catholic Church. "Now for the second sanctity. Mere preaching could not save a mouse. There must be an infusion of holiness into every human soul. The preaching and praying and singing of Protestantism never can save a soul. The Catholic Church is the only Church where sanctity reigns. "The third quality by which you can

the inventions of an ingenious mind and ready wit-were printed in all the recognize the Catholic Church is aposto licity. Our separated brethren will not tell you their Church is apostolic. No mere man can establish the Church newspapers and some of them are still going the rounds of the press. He was proud of the title, "Biggest Liar on Earth." His stories set the whole



most healthful and most luxurious wallcovering. Send ten cents for a copy of "Homes, Healthful and Beautiful," with many dainty, new ideas for the decoration of your home. Alabastine is sold by hardware and paint dealers everywhere a 5 pound package for 50 cents. NEVER SOLD IN BULK. dealer for tint card.



HAPPINESS

APRIL 13, 1907.

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WHEN TO STOP.

most as large. Later he occupied a squalid cell in

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Clothed in noisesome rags, a physica

could not make good. Engaging at a lower salary he tried to quit drink-

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quented back alleys and cheap saloons.

To Confiscate Irish College.

Apparently the fate of the historical

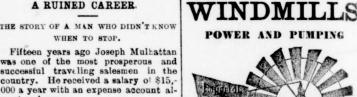
founded centuries ago for the education of Irish ecclesiastical students and not

a penny of French money is invested in

The thing is so monstrous, says the Irish World, that even M. Briand, the Minister of Education and Public Worship, feels called upon to make some kind of defense of it.

vercoat.

good for him



The "IMPERIAL" won the championship of the world Cioned in noisesome rags, a physical wreck, bloated, bleary cycd, nerve-shattered and dirty, he sat in his cell scarcely able to tell his name. Once Joe Mulhattan was the best ra-conteur in the country. His stories n a two months' trial held by the Royal A gricultural Society in England. There were twenty-one American, British and Canadian mills in the trial. WE ALSO MAKE

GAS AND GASOLENE ENGINES. GRAIN GRINDERS, ETC. GOOLD. SHAPLEY & MUIR CO.

LIMITEN

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President.

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APRIL 13,

CHATS WITH

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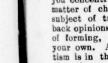
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A RUINED CAREER.

cal suffering was little in comparison.

Yet, as the apostle says, in this He did not defend Himself. He was willing to drink this bitter chalice to the dregs. When He was reviled, He re-viled not again. He neither cleared Himself, which He could easily have done, nor took the poor remedy which we sinners are too apt to take, of accusing His accusers.

Let us then, when thus tried in our poor way, ask Him to give us the grace to do as He did, and even, if it be possible, to rest for a time at least under accusations which we might remove, when the honor of God is not concerned. And let us remember not to be guilty of rash judgment in our turn, but make, as He did, every pos-sible excuse for those who belie us; let us believe that, so far as they are they know not what they do. wrong, And, lastly, let us take the greater pains to abstain from uncharitable thoughts or words about our neighbors, thus exposing them to a trial which we have found so hard to bear.

A Pertinent Question.

"Some of our very near neighbors in the newspaper field," remarks the Providence Visitor, "are printing editorials on the French situation which would give one the impression that they are subsidized by the French Government were it not that sentences here and there clearly show that who ever writes them knows little or noth ing about the struggle between the Ohurch and State. And yet much has been recorded concerning the methods of the French Ministry besides what has come from the Associated Press, Why do not our contemporaries read a little more ?" - Sacred Heart Review.

Do you think that the poor man liv-ing a life of obscurity, and keeping the Commandments of God and the Church, Sommandments of coal and the online, is not an apostle? Sir Heary Belling-ham, a Catholic Irishman, formerly a Protestant, says that the things which first impressed him and impelled him to study the Catholic religion "were the

AN UNPARDONABLE MISTAKE.

Now, this defender of " broad Chris makes the unpardonable mis tianity take of forgetting how very much theol-ogy he is actually building on when he positively states that "religion ks some warm relationship with seeks some warm relationship with God." He is building on the existence of God, and that is theology ; he is building on the personality of God, for one cannot have a warm relationship with an impersonal power, and that is theology. He is building on the loving providence of God over His rational creatures, and that is also theology ; and so on to the end of the chapter. Is it not passing strange that men who set themselves up as advanced thinkers who should so stumble in the very "kinder garten " of logic ? As impossible is in As impossible is i to have a warm relationship with God if I do not know for certain what He is to me or what I am to Him, as it is impossible for me to have a true filial love

woman if I do not know whether she is my mother or not. These " broad Christians " are for

ever dinning into our ears that they are fully convinced of the need of re-ligion and that they are aiming energetically at spreading it, by breaking down the barriers of creeds that their atudy the Catholic religion "were the personal example and simple faith of the Irish poor." We have many apos-tolates these days which promise good results, but there can be no doubt as to the great efficacy of the apostolate of good example.—Sacred Heart Review. down the barriers of creeds that their only desire is the uplifting of men and women from the slough of doubt and unbelief on to the solid ground of a simple faith. But we at once recall the words of the Bible: "They were not of the seed of those men by whom

"When he was summoned hastily from Rome to her side when his mother was dying, this affectionate and thoughtful

son paused outside the door long enough to array himself in all his robes long of office, that by showing himself to her as he appeared in all the glory of a prince of the Church, he might bring one more ray of light to her dying eyes

As illustrating the extreme simplic ity of the Pope's character, Father Cavanaugh related that a friend once asked of him when he was Bishop Sarto, "What would you do if you were

Pope ?" "I would wear a white cassock," was the reply, meaning that he would in no wise chauge his manner of person or mode of thought.

After he had been elected Pope they asked him : "How will you have your quarters fitted up ?"

"As simply as possible," he replied. "And by all means have no looking glasses.

IS AN ALLY OF THE PEOPLE. "Pope Pius X. is the Pope of the

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of God. No religious leader, no matter how earnest he may be nor how great his attainments, can found a Church that will stand the test. It seems to me a sacrilegious thing any man should try to do so. A Alex. ander Campbell would not admit that the sect which he founded was apos-tolic. None of the great religious leaders will admit it eaders will admit it.

" IF APOSTLES CAME TO CHICAGO."

⁴ Suppose—and I say it in all rever-ence—St. Peter or St. Paul or St. Thomas should come to Chicago, what trying to conquer drunkenness. To keep up his end in the drinking bouts he swilled the stuff. It got onto his nerves and jangled them. Then it tackled his stomach and ate out the church do you think they would at-tend? What church do you think the tend? What church do you think the holy mother of Christ would attend linings. As the whiskey was going in his wits went out. He began to for-Take this golden nugget home with you, put on your thinking cap and think it over and it must prove a the point of the story and mumbled it. His sprees interfered with his business. His friends began to say

strong argument with you "The fourth means of recognition is Catholicity. The Catholic Church means universality. It has all the truth necessary for all the people all the time all over the world. It is the that Joe's pace was too rapid. Then he lost his \$15,000 position. He same in Spain, in Italy, in Australasia. There is not a truth that you can not get from the Catholic Church. The soldiers around the crucified Christ rent His garment, but the Protestants have rent His body. "Perpetuity is the last thing I will

Joseph Mulhattan, the Sybarite, be came a common bum. The moral runs all through the brief story of his de call your attention to. The Catholic Church was the first in the world. It will be the last."-Catholic Union and bauchery. Drunkeness will ruin the smartest man alive. Times.

You cannot possibly have a better Cocoa than

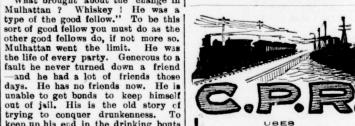


A delicious drink and a sustaining food. Fragrant, nutritious and economical. This excellent Cocoa maintains the system in robust health, and enables it to resist winter's extreme cold.



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country laughing. What brought about the change in Brantford, Canada





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It's a medicated sonp, and a toilet soap. Two soaps in one for the price of one 10c. a cake. 3 large cakes for 25c.

Insist on having "Royal Crown" Witch-Hazel Toilet Soap.

TWO NEW BOOKS

In Treaty with Honor - A Romance Old Quebec, by Mary Catherine Crowley, author of a Daughter of New France, The Heroine of the Street, etc. \$1.50 post-paid. A Little Girl in Old Quebec, by Amanda M. Douglas, \$1.50 posi-paic.



Post-paid Nineteen inches in length. **50 Cents** CATHOLIC RECORD, LONDON, ONT

Irish college at Paris is settled. Under the Separation Law the atheistic French government has taken over the property of all the seminaries of the French church, but for months it has he CATHOLIC RECORD. London Canada to seize the Irish college. The Bishops of Ireland have interceded in its behalf and so have a number of the Bishops of SPECIAL_ England, Archbishop Bourne of West-minister at their head. Their college was

13, 1907.



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THE CATHOLIC RECORD.

Catholic Chronicle.

RELIGIOUS INDIFFERENCE.

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And such men may be counted by the

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CHATS WITH YOUNG MEN. OUR BOYS AND GIRLS.

APRIL 13, 1907.

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than the old.

Dreamers are Often the True Prophets Floy's Errard.

Once when Emerson was in the com-pany of men of affairs, who had been discussing railroads, stocks, and other Floy Harriman was "looking over the new ground," as she said in her discussing rationade, stocks, and other business matters for some time, he said, "Gentlemen, now let us discuss real things for a while." Emerson was called "the dreamer of dreamers." because characteristic happy way. By the new ground she means her new surround-ings. The Harrimans had formerly ligs. The Harrimans had formerly lived on a farm; now they had taken possession of a city flut. The latter was very pleasant, but to Floy, who had had, as she expressed it, "all of outdoors to grow up in," it seemed Emerson was called "the dreamers," dreamers," because he had the prophetic vision that saw the world that would be, the higher civilization to come. Tens of thousands of men and

women to-day stand where he stood

outdoors to grow up in," it seemed somewhat cramped. "But, it's home," she said, in her cheery way, "and it will be all right when we get used to it." While "getting used to it," she often noticed, in a window in plain sight of the back door of the flat, the face of a young cirl. Edison is a dreamer, because he sees Edison is a dreamer, because he solve people half a century hence using and enjoying inventions, discoveries, and facilities which make the most advanced tilities of to-day seem very antiquated. His mind's eye sees, as curiosities in

face of a young girl. "I wonder who she is, mamma." said Floy with kindly interest; "her face looks so sad and white. I think she is an invalid. And she's there by ing them. the window so much that she must be a 'shut in.' Can't you send me over there on an errand, mamma ?"

museums, filty years hence, mechan isms and devices which now seem mar-velous to us. He is a dreamer, but he lives in a world more real than most people. Dreamers in this sense are true prophets. They see the civiliza-tion that will be, long before it arrives. As it was the dreamers of '49 who hult the old San Francisco and mode it Will go on long and fatiguing journeys for the sake of gaining something of worldly goods; they will spend time and money in quest of health; but they will do nothing for their soul's welfare Mrs. Harriman smiled indulgently. "I hardly think you need me to send you on an errand, my dear," she said; "if you feel like going on a loving indification is the state of the send is a send the send built the old San Francisco and made it built the old San Francisco and made it the greatest port on the Western coast, so, when San Francisco lay in ashes, a few months ago, and 300,000 people were homeless, it was the dreamers of edge when come the new situation errand 'for Christ's sake,' just go for yoarself." 'That's just what I'll do," Floy de-

to-day who saw the new city in the ashes of the old, where others saw only desolation, and who, with indomitable clared eagerly; and presently, with quickly speeding feet, she was on her way down the garden walk. In the tenement which faced the alley she desolation, and who, with induitable grit, that unconquerable American will that characterized the pioneers of a half-century before, began to plan a new city greater and grander than the found the girl with the pale, sad face. Floy had never known what poverty

meant until she looked about that bar-ren room. Her heart filled with pity The Dreams That Have Come True.

talents, the bad example they set in-fects thousands and thousands of others who strive to imitate them as for the "shut in." "I'm just your neighbor," she re marked, by way of introduction ; "I've It was in dreams that the projectors far as opportunity allows. The work man will catch the spirit of his master, of the great transcontinental railroads first saw teeming cities and vast busi-ness enterprises where the more "practical" men, without imagination, seen you from our back window, and I thought you must be sick because you sat still all the time. I am sorry." the clerk will copy the ways of his em-ployer. It is always the rule that men you sat still all the time. I am sorry." She smiled even as she asserted that she was "sorry," but the girl evident ly understood and her face brightened, "I'm glad you came to see me," was her response; "it's tiresome here when I'm alone." "Where is your mother?" ques-tioned Flow, with kindly interact. look up to those who are above them saw only the great American desert, vast alkali plains, sage grass and im passable mountains. The dreams of passable mountains. The dreams of men like Huntington and Stanford bound together the East and the West

with bands of steel, made the two oceans neighbors, reclaimed the desert, and built cities where before only tioned Floy, with kindly interest. "Out to work. I am alone most of

It was the persistency and grit of the time. "Do you just have to lie here and look out ?"

dreamers that triumphed over the con-gressmen without imagination, who advised importing dromedaries to carry "Oh, no, that is not all I do. I work the mails across the great American desert, because they said it was ridicuwhenever I can, but I can't all the time; it makes my spine ache." As she speke she drew from under a foolish waste of money, to

pillow a little roll of knit lace and build a railroad to the Pacific Ocean, as there was nothing there to support some fine knitting needles. "This is the work I do," she said,

It was such dreamers, who saw the great metropolis of Chicago in a "This is the work 1 do, "she said, showing it to Floy. "Oh, how pretty!" cried out the latter; "you are a wonderful little girl to do such fine work when you are straggling Indian village, the Omahas, the Kanaas Cities, the Donvers, the Salt Lake Cities, the Los Angeleses and the San Franciscos many years before they arrived, that made their

lying in a chair." "But I do-every day except Sunday I do a little. I have yards and yards of it. I hope I can sell it some time." of it. I hope I can sell it now if you want "You can sell it now if you want to-right off. I will be glad to buy it managed to buy it existence possible. It was such dreamers as Marshall Field, Joseph Leiter, and Potter Palmer, who saw in the ashes of the burned Chicago a new and glorified city, infinitely greater and grander for my new underclothes. Aunt Mary is going to make me a lot of new ones." Such a look as came into the little pale face then, Floy had never seen Take the dreamers out of the world's before.

Take the dreamers out of the world's history, and who would care to read it? The most of the things which make life worth living, which have eman-cipated man from drudgery and lifted him above commonness and ugliness— "I can never tell you how glad I "I can never tell you how glad I m," the happy girl cried joyously. "Mamma don't know about this lace-am." lent bear it away." Religious indifference on the part of it's a secret. I only work at it when she isn't home. When I sell it I'm many may be traced to the luke-warm-ness of those who profess the faith but going to buy her a shawl; she needs one so much. Oh, it'll be such a glad the great amenities of life-we owe to our dreamers.-O. S. M., in Success. urprise to mamma !"

surprise to mamma l' It was truly wonderful the change, that Floy Harriman's "errand" made in one little life. To be really work-ing for money to help keep the wolf irom the door made Sarah happler There is one way of wasting time, of all the vilest, because it wastes not time only, but the interest and energy of great minds. Of all the ungentleor great minds. Or all the ungente-manly habits into which you can fall the vilest is betting or interesting yourelyes in the issues of betting. It unites every condition of folly[and vice, hanly hand, the vilest is betting, yourelves in the issues of betting, you concentrate your interest upon a matter of chance, instead of upon a subject of true knowledge, and you back opinions which you had no ground of forming, simply because they are of norming, simply because they are of and so far as the love in and so far as the love have been to accomplish so much l'' Floy's errand was truly the begin-the result being -the result being -there were yards and yards of it. "The poor little dear l' exclaimed ''How industrious and patient she must have been to accomplish so much l'' Floy's errand was truly the begin-the better days for little Sarah than she had ever been before. Floy ran home to consult with her mother

ately furnish her with an automobile, " I know that my Redeemer liveth." Religion, or the union of man with His maker, is the panacea for all human sorrow, and is its only remedy. He is a valuable member of society so the will get over the track more quickly. She must plod for time.that is religious in his life, for his for-titude is a prop to help others to keep up under affliction, and his word and example are a light to guide everyone who is grovelling in the gloom of de-There is a sort of mental languor spair.

that attends most men, and which if they do not fight agains, sooner or later overcomes them, and prevent It is for Catholics to lead all others later overcomes them, and prevents them from performing anything note worthy which requires mental effort. It is a part of our poor, fallen nature to be prone to sloth and we have to dight continually lest we become vic tims of it, and simply idle and fritter away our time. Whilst this is true in the ordinary every day temporal mat to God by their faithfully following in the footsteps of Him Who has said, "Deny thyself, take up thy cross and come follow Me." With those of the house hold of faith true to their ob ligations the well-disposed who are not members will be brought within the fold. It is this wish that our Lord expressed when He said. "O.her the ordinary every day temporal mat ters of life, it is especially true in spir-itual matter, as we see by the careless indifference it. sheep I have who are not of my fold, and these it behooves Me to bring that there may be one fold and one Shepindifference with which many act regard There are some who are very active herd."

some one of importance, and in her simplicity she took him for the station master. She therefore timidly ad-Let us, then, be truly religious in mind and heart and not ashamed to dressed him, explained who she show that we are when occasion de-mands it, for our Lord has said, "He and what she required. The "station master" listened with polite attention, that will glorify Me before men, I will glorify him before My Father who is in heaven." Religious indifference may suit the infidel, but it has no place and promised that her request should nuns to a compartment which had been put on for them. The young nun drew himself a Christian, and will grasp at the fleeting and un-satisfactory and disappointing things around them to the loss of the all satisin one who calls much less a Catholic. The fires of faith must be kept burning and give evidence of its life through the bound less hope and unceasing charity of lives, and thus we shall bring joy to our souls here and help others to know ent by the position they hold in the world through their wealth or their

> KING EDWARD AND THE LITTLE FRENCH NUN.

CHARMING INCIDENT SHOWING HIS MAJESTY'S GOOD WILL TOWARDS

and copy imperceptibly their ways and adopt their manners and methods. The apostle bids us to take heed lest we become a stumbling block to the weak; and our Lord Himself said, "Woe to the world because of scandals! For it must needs be that scandals come: but a French paper-the Semaine Relig-ieuse, of Cambrai, if I remember rightly-but I don't think it has ever nevertheless woe to that man by whom What is the cause of religious indifrightlyference? It is in the case of many a

vague idea of God and the things per-taining to eternal life. Men have no definite views regarding their creation or the purposes for which they have been created, whence they came or whither they tend, and so what they denote concerning the resc. A little band of exiled French nuns, expelled from their convent by the generous and chivalrous Government do not see clearly, they follow irres do not see clearly, they follow irresc-lutely and listlessly. There are others who see, but do not heed, or beginning, they do not persevere. Such are well described by our Lord in the parable when He says the seed in this case falls upon a rock and takes no root, for they helieve for a while and in time of believe for a while and, in time of temptation, they fall away. Per-severance is necessary for success in English searched up and down all things, but particularly is it so in case of religion. It is thus our Lord spoke, for He said : "He that will persevere until the end shall be saved. It is only to the valiant and the in invincible that the crown of eternal life will be given, for "the kingdom of heaven is won by violence and the viocarriage put on for them.

life. Abté Bolo. band, because she alone knew a little carriage that would hold herself add her companions she could find none, She feared to be separated from them, and looked around for some official to

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W28

white cap who was talking to a group He had an air of of gentlemen.

complied with and presently an

back ; they had only second class tickets she said and this was first class. The official assured her it did

not signify, and bowed her in with

official approached and conducted

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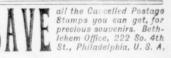
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AND AND ADDRESS TO SAME THE ADDRESS



her companions. Some time after the young nun had joy too, whilst we shall insure for our selves unending joy hereafter.—Bishop Colton in Catholic Union and Times. occasion to interview some rather nota-ble personages on the subject of a con-Due personages on the subject of a con-vent they desired to open. A gentle-man was present who said with a smile:"I remember you, madam. You are the lady who was talking to King Edward." "King Edward!" said the nun. "I have never seen King Edward in my life." Pardon me, madam, King Edward had inte come of his work? Edward had just come of his yacht when you spoke to him on the platform

CATHOLICS. King Edward, writes Mrs. C. E. Jef-fery in the London Catholic Times, has given many quiet proofs of his of the station at Folkestone, and de-sired that he would have a fresh car-riage added to the train for you." The kindness and good will towards Catho-lics. Here is an anecdote which illuswas over whelmed with confusion, as may well be supposed. trates it. I read it some time ago in Open, then, thy heart to Jesus.

When, without reserve, thou shalt have made over thy heart to Jesus, for appeared in an English newspaper. I only hope the "loyal" Orangemen of Ulster may not get hold of it or their "loyalty" will be severely strained

expelled from their convent by the generous and chivalrous Government that country decided to take refuge in England and landing at Folkestone, found themselves helpless and bewil-dered in the big, unfamiliar railway station. The boat passengers had hur ried to the train and when the young nun who was in charge of the forlorn whom she could appeal to have another

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length. Post-paid Cents RD, LONDON, ONT of excitement is complicated with the hope of winning money you turn your-self into the basest sort of tradesman-those who live by speculation. Were there no other ground for industry this would be a sufficient one-that it pro tected you from the temptation to so scandalous a vice. Work faithfully and you will find yourself in possession of a glorious and enduring happiness: not such as can be won by the speed of a horse, or marred by the obliquity of a ball."

before you write.

Ruskin on Gambling.

have been to accomplish so much !" Floy's errand was truly the begin-ning of better days for little Sarah Mills. Tears rained down the face of the hard-working mother when her little sick girl presented her with a warm, new blanket shawl. "Don't cry, mamma," begged Sarah: "I want you to laugh; I thought you'd laugh. laugh. "And laugh I will, many a time,

such as can be won by the speed of a horse, or marred by the obliquity of a ball." When Not to Write. Words spoken in excitement are dangerous; words written at such a time are far more so. No letter ever written under pressure of antagonized

written under pressure of antagonized feeling is just what it ought to be. No A lew weeks have you would not have recognized the room where little Sarah sat day in and day out. It was Floy's loving kindness that had changed it. It was not "barren" now. There were loving touches everywhere. A man can afford to run the heavy risk that is involved in writing a letter at such a time. Things are distorted, nothing is seen in its true perspective, when feeling runs high because of red geranium bloomed in the window-sill. Some books and magazines were on a little stand with a gay red cover, when feeling runs high because of another's mistake, or opposition, or seeming unfairness or wrong. The danger that accompanies righteous in-dignation is nothing to be ashamed of; but to fail to recognize this danger is downright folly. The sharp word or evident hotness of feeling that is put down in black and white in a letter rankles and remains and estranges to an extent that is so well known as to need no demonstration. Think twice sill. on a little stand while a gay lot over in easy reach of Sarah's hands when they were too weary to knit. Dainty curtains, made out of a pretty old muslin dress of Floy's, draped the two small windows. [Strips of bright carpet small windows. [Strips of bright carpet made the room more comfortable. A picture on the wall! A hassock for Sarah's feet! A couple of soft cushions for her chair! These and other "heart-offerings" made life brighter for little Sarah need no demonstration. Think twice before you speak, and wait over night Sarah.

Talent Must Be Cultivated

66

Be Warm-Hearted and Genial. If you wish to be loved and to have friends, throw away your reserve and your suspicions. Believe in your friends for pure friendship's sake. When you meet one, do not offer him your sympathy stingily and grudginghy as if you are afraid you would commit yours sympathy stingily and grudginghy as if you are afraid you would commit riend's hand warmly. Put your heart into your fingers. Do not give him as cold, formal "How do you do ?" but as cold, formal "How do you do ?" but as to your "How are you ?" Do not be afraid to let yourself out. Do not be on your guard every moment. Do not think that everyone in this wordi is a thief. Give yourself up heartily.-Catholic Citizen.

suicides that occur. Men have nobody outside of themselves to look to, hence butside of tremselves to look to, hende they despair. They have no life only this disappointing one to live, so they end it. If men would only be reason-able and acknowledge a God infinitely good and merciful that created them, and Who desires one day to bring them and who desires one day to oring them to Himself never to be separated from Him, they would be buoyed up midst life's struggles and disappointments, and no matter how much they would know of suffering, they still would have hope and, like Job, would exclaim:

are cold and careless in the practice of

it. The careless Catholic is, indeed a stumbling block to many who might

have some spirit of religion and which would increase with time if his Cath-

olic friend or neighbor would only have

the fervor and piety that his faith supposes and imperatively demands.

There are, unfortunately, too many that are Catholic only in name.

It is unfortunate for mankind that there are so many in the world who have no religion, for they give to life a

coldness and gloom that make it at times trying and almost unbearable. It is in fact the reason for most of the

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8

THE CONFESSIONAL AND THE WITNESS BOX.

SESOLUTE INVIOLABILITY OF THE SEAL PROMOTES RATHER THAN RETARDS JUSTICE.

The confessional and the witness bon The contessional and the witness box is the subject of an interesting discus-alon now going on in the London press, easys the Catholic Transcript. The question was raised, apropos of the re-fusal of an Anglican minister to disc close the confession of a woman charged with theft. On examination the closer with theft. On examination the clergy. man stood pat and was sentenced to seven days' imprisonment for contempt of court.

England is more drastic in this respect than certain of the commonwealth of this country. The law of several States, including New York, Missouri and Wisconsin, prescribes that "no minister of religion, or priest of any de-monination whatever, shall be allowed momination whatever, shall be allowed to disclose any confession made to him in his professional character, in the source of the discipline enjoined by the crites and practices of said denomina-

tion." It has been urged that such exemp-tion will work to the prejudice of just-ice. But nothing can be wider of the mark. The fact that a confessor is privy to the guilt of a penitent adds nothing to the evil done. It would be barbarous and inhuman to deprive an offender of the consolation and counsel to be found in confession. Moreover, the chief reason for making a confession the chief reason for making a confession at all is the hope of gaining pardon; and this cannot be had without a readiness, 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 refession. The strength of the confes-sional consists in no small measure in the absolute conviction shared by all who frequent it that there will be no disclosure and that their secret, how ever appaling, is sacrei-as secure as if buried in midocean.

The obligation to secrecy of the Catholic confessor has been well set forth in the present controversy by the Rev. Sidney Smythe. He says : - "Priests of the Catholic Church can-

not, with clear conscience, break the seal of the confessional whether in the s box or elsewhere, and whether witness box or elsewhere, and whether they be asked to tell what they learnt in the confessional itself, or what they have learnt proviously or subsequently but with a view to it or as a consequ-ence of it. In short, it is the con-fessor's duty to keep himself altogether on the safe side, and divulge nothing which could by any chance enable a clever questioner to infer what had been said in the confessional. This is his duty, and it is our consolation to vitne 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 in two only—the two already referred to, namely, the Dunboyne case and R. V. Hay—was a Catholic priest put to the test, and in both they respectfully 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 foresaw that it would

"Still if the penalty had been that of life long imprisonment or death, they 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 house keeper was found murdered. The mur-derer, to draw off the scent from him self, had gone at once to the priest, and in a bad confession told him of his

and in a bad contession told min of his erimo; on his departure, leaving be-mind him traces which would direct suspicion against the priest. The latter was accordingly convicted and sent into exile in Siberia, whence he only returned many years later, the mur-derer on his deathbed having publicly vou are keeping company, so to speak

THE CATHOLIC RECORD.

nemies are right, for they have suc-eeded. But for those who look to the GOOD OUT OF EVIL. CULTIVATE YOUR SOUL STIMULANTS. There are just nine rungs in the ladder reaching from earth to heaven—love, joy, peace, long suffering, kindness, goodneas, faithfulness, meekness, self-control—and by some mysterious law of the infinite, each one is the outcome of its opposite vice; Love is a grace only because you possess the power to hate men, yet choose the better part, mercy and forgiveness. Joy is a grace only because you have the privilege of grambling and bitterness of mind, yet prefer to retain your child heart through all life's bitter experience. Peace is a grace that comes after the storm is over and the day's work is done, leav-ing your heart-still in the conviction that God alone is great and true. Thus does the great silent work of eternity go on growing good out of evil, making dark days an effective background for bright living, and causing the death ceeded. But for those who look to the morality of history, far different is their judgment. To them your defeat is only apparent, as is the victory of your persecutors; for, besides the fact that God, the Master of the future, can, when and how He pleases, give you back what the violence of politic-iant has wrested from you, you have kept. in spike of your enemies. the CULTIVATE YOUR SOUL STIMULANTS you back while the from you, you have kept, in spite of your enemies, the treasure of which they wished above all things to despoil you. You have kept it, and it has increased and fruc-tified in your hands. Like the Church, your mother, you have grown great under persecution, and whilst the triumphant nations are going to sleep in indifference, and are growing slug-gish and material in the abundance of their gain, you, the illustrious victims of the past and the present, hold up to the eyes of the world the inextinguish-able torch of faith and hope and love. Have courage 1 Your trials will not last forever. The works of iniquity crumble and perish. 'I have seen the wicked highly exalted, and lifted up bright living, and causing the death valley of misfortune and disappoint-ment and sin to at length blossom as the rose. But how? What are the soul stimulants that help men to gain whicked highly evalued, and lifted up like the cedars of Libanus : and I passed by, and, lo, he was not." (Ps. the Canaan liberty through Egyptian servide, to draw good out of evil, to use Baca as a helper to reach the hill-top where the birds are forever sing-ing and the angels come and go and the xxxvi.) Noble words. There are indications

Note words. There are intractions that the prophecy which they contain is nearing fulfilment; though at the time when the great Cardinal spoke, the burdens under which the Polish nation has groaned for so long a time everlasting sun shines down upon them Confidence in your ability to become that may be. The world shows us three classes of people-those who "can't," those who "wont't" and those who "will." The first fail in everything were still unrelieved .- Ave Maria.

THE POPE AND THE COMET.

In the current number of the Month, they undertake, the second oppose everything and the last accomplish everything. The first two classes are of England, the editor, Father Gerard, S. J., has an amnsing article entitled "Of a Bull and a Comet." And it is men of passive intellect, the negative quantities of the earth, mere drifters, "Of a Bull and a Comet." And it is hardly necessary to add that, unlike our contemporary, the Smart Set, it furnishes us with instruction as well as amusement. "That a Pope," says Father Gerard, "did once solemnly ban nonentities, ciphers, who take life as they find it, and instead of making they find it, and instead of making some impression on their age are en-slaved by it and lose their individual-ity in their environment. They are cowed by the very appearance of the and anathematise a comet, bidding it begone from the sky, is an old story, most in favor with certain writers w Baca vale and fall prostrate before its dangers, like the Hebrew host encamped love to descant on the ignorance and ineptitude of our pre scientific ances-tors, as contrasted with our own enbefore Kadesh-Barnea, and as a result God turns the faces of such men back into the wilderness of life to wander lightened age, when no one speaks of what he does not know, or makes statements which he is not ready to aimlessly till all are dead but the tried aimlessly till all are dead but the tried and true. The other man has a crea-tive intellect, asserts his will, insists upon realizing his ideals, endeavors "to fashion the stubborn things of nature according to the use of the soul." Before he gets through with life his section of the Baca valley could are of him what Augustus said of statements which he is not ready to support by conclusive evidence." It is certainly an old story, and as such it comes to us with all the weight and anthority of a venerable tradition. And the critic has little difficulty in citing a host of highly respectable writers, among them being eminent men of science, who have told it with satis-faction, and taken it as a typical case of Popish superstition and credulity. But when he comes to ask for the con-clusive evidence, it is conspicuous say of him what Augustus said of Rome—"I found it brick; I left it marble."—G. W. Dame in Intermounclusive evidence, it is conspicuous only by its absence. And the reader is left with the painful impression that these respectable writers have given currency to the tale without taking This question has often been asked, and the answer must nearly always be in the negative: Is it honest for a roper care to inquire into its truth. t would seem that, after all, this tale young man to monopolize the time of a young girl for one or two years without any definite matrimonial object in view. No, decidedly it is not honest; but, on the contrary, it is very dishonest and of a Comet and a bull must be classed

in the same doubtful category as the celebrated "story of a Cock and a Bull." celebrated "story of a Cock and a Bull." After exposing the curious mistakes that have been made in this matter, Father Gerard very naturally has a word to say on the strangely unscien-tific methods of those who repeated and used the story as evidence without first inquiring into its accuracy. "On the whole, therefore, it can hardly be said that in regard to the famous legend of the Bull and the Comet the vaunted excellence of scientific training, as perfectly justified in their butterny acts—jumping from one flower to an-other at will—that their sense of duty, their conscience, seems to have left them. It is true that every young man who intends to wed has the right to a certain amount of time during which he may indee whather the circl whom he ecuring accuracy and caution in adopting conclusions, is very conspicuous. It would rather appear that when dealin life. But the average young man can settle that question in less time than it ing with certain subjects, men of science may be no safer guides than any

others." There can be little question that this conclusion is well warranted by the evidence. At the same time it is obvious that it casts no slur on modern cientific methods of historical research. Forsthe point is that in this instance the professors of science have not put their own principles into practice. In dealng with certain subjects they

criticised by Father Gerard, for the former are dealing with matters that may be said to belong to their own province.

WHY NOT ?

Rev. L. A. Lambert, LL.D., Rev. L. A. Lambert, LL.D., Dear Sir-French Catholics go into pagan lands to convert infidels and others ; why not try to convert the infidels in France ! What has become of their Gatholic spirit. Why not rise up and assert and maintain their rights in spire of the little handful of infidels may dis-gracing the fine old country, and elect as Pres-ident the son of Marshal McMahon? Yours respectfully.

We will answer the first question of our correspondence by asking another. Why do not the religious societies in the United States convert all the criminals of the country, that we might abolish our criminal courts and prisons, instead of sending missionaries abroad to convert the heathen ?

The reason they do not convert them is we think to be found in the fact that they do not want to be converted. There are plenty of priests in France to convert all the atheists, infidels and other miscreants there. But you must remember the old saying that you can lead a horse to the water but you can not make him drink. Like criminals elsewhere they do not want to be dis-turbed in their evil ways. The aposturbed in their evil ways. The apos-tate who spurns the grace of conversion and repentance is more difficult to convert than is the pagan who never knew anything of the Christian relig ion. Why neglect or abandon him to make the unwilling horse drink ? What has become of the Catholic

What has become of the Catholic spirit in France? We believe it is not dead, but sleeps, and needs some per-secution to awaken it to a true sense of the situation. The Catholic spirit was the situation. The Catholic spirit was somewhat dormant in Germany until Bismarck began his persecuting May Laws. Then it waked up and sent the Iron Chancellor to Canossa. He could not rule without the help of what is known as the Centre, that is, the re-presentatives in the Reichstag of the Catholics of Germany. When he appealed to the Centre Herr Windhorst called his attention to the May Laws. Then Bis-marck went to Canossa, and the Cath-olics of Germany are to day incomparably better than they were before the persecuting May Laws were en acted. When the Catholic spirit of France is awakened, as it will be by the band of miscreants now misruling, Clemenceau, Briand, et al, will go to Canoesa or to innocuous obscurity by the vote of an awakened people. Then why not a McMahon, a son of the great Irish Frenchman to the Presi dential chair, and a Catholic Parlia-ment representative of a Catholic people ?- N. Y. Freeman's Journal.

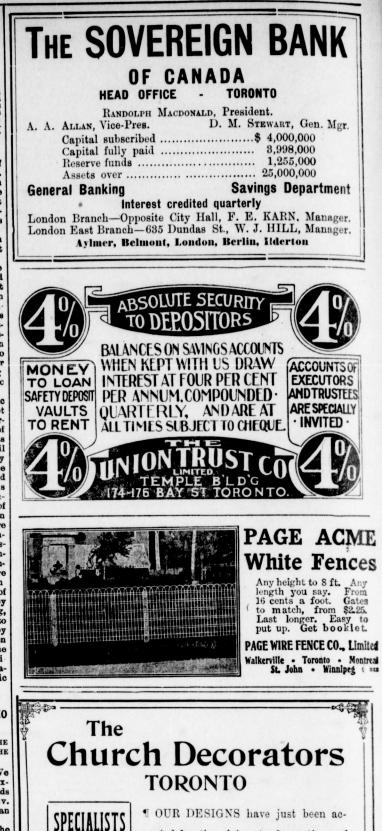
PROTESTANT MINISTERS WHO SURPRISE US.

PAY ASTONISHING TRIBUTES TO THE CHURCH, YET REMAIN OUTSIDE THE FOLD.

Savs the Sacred Heart Review : We do not wonder that the Ave Maria expresses surprise at the following words from a Protestant minister—the Rev. O. J. Nelson of the First Unitarian

Church, Bellingham, Wash : "Strictly speaking, none but the Catholic can be rightly called an orthodox Christian. Theoretically, all other Christians assume the right to what they really have done ever since the Reformation has been to select a council, which is but a poor imitation of the Catholic council to decide what is orthodox.

"There is only one Christian Church of real and consistent authority, and that is the Catholic Church, so I appreciated the chuckle of amusement from a friend of mine, a Catholic priest when he commented on the Dr. Crap-sey trial. Said the priest, 'Several heretics trying another heretic !' And so it was. * * * The Catholic Church commands my intellectual re-



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APRIL 13, 1907.

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> Long before t to exercise th they can also others, came up were making his the ocean journ to carry the Bo and men of th kingdom on ear diplomat and c grafter, each history which the reader, and of days which ideals of the their achieven would be prosa Canadians tak records ; and, of their schola and in embod the wonder a they have not section of Can to the ideal guided their f was as a light lives in their colleges and fests itself in t To the accu facts of our denial, and sh toleration wh charity had before it was quarter of th -

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The divine Canadians in cites a witne entitled " I dently a foll blown out i sneers at the Canadians to modern Fran that blosson sterile home the ideas t ceas Jand h plant doctr we may acce there is a Freach-Can and Christ-l not blind to lenge the p ver. He sa influence of Canadians industrious tic virtues vigor and r ity that is According

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derer on his acknowledged his own guilt.

"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 asked, exceptional cases in which he must feel that he really ought to betray the secrets of the penitent culprit ? Ought he not when by so doing he could save an innocem punishment? No, not even then. The secret of the confessional ac-cording to the ductrine of the cording to the doctrine of the Catholic Church, is enjoined by a divine law from which neither judge, nor king, nor Pope has power to dis-pense; and hence for a confessor to disense 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 contess their crime? 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 inviolability of this meal does tood to afford substantial pro-Section to the innocent. The culprit. who e only inducement to confess o his priest is that he may obtain the divine pardon for a sin of which he has repen-cod, may have arranged things purposely so as to cast suspiolon on the innocent. In that case the confessor's duty is to tell him that he has no chance of divine pardon unless he will effectually undo this injustice to an-

There have been martyrs to the seal of the contessional. But the days have happily gone by when priests in civilized communities, are required to speak of things confided in the secrecy of the confessional. The social vialue of this tribunal is greater than enost men are able to realize. There Is an more potent factor making for the come I unlitting of the race than this earse tripanal. Every blow aimed at, at is a blow aimed at society itself.

W en the devil tries our faith, it is that he may crush it or diminish it : Wat when God tries our faith, it is to establish or increase it. - Marcus Mainsford.

again, find out just how your young man treated his last girl : it's a good test, and may be of service to you in sizing up his character.

n everlasting benediction ?

tain Catholic.

IS IT HONEST?

From the Paulist Calendar, New York.

will eventually bring its own reward on the offender.

So many young men think they are perfectly justified in their butterfly

may judge whether the girl whom he visits will be for him a worthy partner

takes his employer to increase his sal-

ary, if he is honest, noble and manly and, above all, if he is in earnest.

But the truth is that so many are not

A TRIBUTE TO A NOBLE PAIR.

Irish speakers are notably eloquent. and St. Patrick's day is an occasion to inspire them to the highest flights of that errors of this kind may often be due to other causes than the influence genuine oratory; but we are inclined to doubt whether the recent celebraof religious or party prejudice. And for our part we are disposed to believe that, in some respects, an expertin any tion brought forth any more thoroughthan this page branch of science is often peculiarly liable to err when he is dealing with ly eloquent utterance than this page from the book of a Frenchman. The late Cardinal Perraud spent two years matters outside his own special province. Non omnia possumus omnes. And though it may be that there are in Ireland, studying at first-hand the conditions of the country; and then, returning to France, wrote his splendid work, L'Irlande Contemporcertain general methods and habits of accuracy common to all sciences, it must be borne in mind that the concenaine. We quote from its conclusion : "I remember one day in the Basilica must be borne in mind that the concen-tration of attention on any one point is apt to lead to some neglect of others which may possibly be of equal impor-tance. If some scientific rules might suggest a careful examination of every of St. Peter what a great emotion took possession of me when I read on the humble door of the con-fessional these simple words, Gens Hibernica ; and on another, Gens Polona. Thus, I said, conquerors have fact adduced in argument it must not be forgotten that a conspicuous feature been able to blot out from the map of in recent science is an increased ten dency to specialization and division of labor. In these days it is scarcely world the very name of Poland, the the glorious Catholic nation of Central Europe. Politicians and worldly sages take but little interest in the misforpermissible to aspire to the broad scientific culture of Leibnitz. One must fain be content with proficiency in some one field, and outside its limits tunes of Ireland, because she suffered the cause of Catholicity. But the much must needs be taken on trust from Holy, Catholic, Apostolic and Roman those who are specialists and experts in other branches of science. Another admirable piece of destruc-Church has neither admitted this suppression nor shared in this indifference. Near the Tombs of the Holy Apostles. tive criticism is supplied by Father Thurston's paper in the "Flotsam and

Peter and Paul, in the centre of Catholicity, she guards these great names, immortal souvenirs, watchwords of holy and invincible hope. "Ireland and Poland, noble sisters

who have suffered so much, and who suffer still for our holy faith, hold firm in your hands the standards of St. Patrick and St. Casimir! You have to your account no dishonest triumphs, no guilty successes. During the long career of persecution and trial through which Providence has led you, it is for noble causes that you have done battle, for justice that you have struggled to the last drop of your blood. In the eyes of those who measure all things

colleague, on the other hand, may be said to have done the same service for a myth in the making. There is, however, a curious similarity in the mistakes made by the eminent scholars concerned in both cases, and the credulous and highly unscientific acceptance of the old story is matched by the uncritical haste with which the others have adouted a new-fanzled the last drop of your blood. In the eyes of those who measure all things theory. In some respects, indeed, the by success, you were wrong to fight, since you have been conquered, your are more to blame than the scientists

"The Assumption as a

has

Festival of Demoter and Dionysus.' But whereas Father Gerard ha

colleague, on the other hand, may

lemolished a venerable legend, his

letsam" on

-a church of authority, orthodox been, perhaps unconsciously, swayed by religious or inherited prejudices and in fact as well as in name; and their priests occupy a logical and consistent position in that they teach in unmis-takable terms what they are authorized prepossessions, and in consequence they have failed to conduct the inquiry on those strictly scientific principles which might have preserved them from these unfortunate blunders. to teach and preach-the doctrines of the Church.' It may not be amiss to add

Protestant minister caused our esteem ed contemporary to wonder if the clergyman were not the victim of some inaccurate newspaper man. The Ave Maria's editor wrote to Mr. Nel son, who assured him that the repor son, who assured him that the Pepert was true, and added : "I have heard all my life so much cheap and ignorant criticism of the Catholic Church it is not unusual for me to defend it." But, after all, Mr. Nelson's case

surprising as it is, does not compare with that of another Protestant minister, the Rev. C. C. Starbuck, of And-over, who, with a keen and scholarly pen, for the past half a dozen years, in the Sacred Heart Review, has been de fending the Catholic Church from the same cheap and ignorant criticism to which Mr. Nelson alludes.

IN THE CATHEDRAL OF PISA.

A beautiful incident is told by traveller of his visit to the Cathedral of Pisa. He stood beneath its wonderful Pisa. He stood beneath its wonderful dome, spacious and symmetrical, and gazed with awe upon its beauties. Suddenly the air became instinct with melody. The great dome seemed full of harmony. The waves of music vibrated to and fro, loudly beating against the walls, swelling into full chords like the roll of a great organ, and then dying sway into soft long. chords like the roll of a great organ, and then dying away into soft, long-drawn, far-reaching echoes, melting to silence in the distance. It was only the guide, who lingering behind a moment, has softly murmured a triple chord. But beneath that magic dome chord. But beneath that magic dome every sound resolves into harmony. No discord can reach the summit of that dome and live. Every voice in the building, the slamming of seats, the trampling of feet, the murmur and bustle of the crowd, are caught up, softened, harmonized, blanded and echood jback in music. — Christian Observer.



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