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Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name but Catholic my Surname.)—St. Pacian, 4th Century.

VOLUME XXXI.

The Catholic Record

LONDON, SATURDAY, MAY 15, 1909.

PROPHETS AT FAULT.

Time was when education was belauded as the remedy for all social evils. We were led to believe that when universities dotted the earth there would be the promised land for our weary feet. We vere taught that when we rifled the earth of its secrets and looked up to the new sky made by telescope and astronomical calculations we should have full measure of peace and happiness. But as our paths are still thorny and our sky leaden it must be that either we have not the requisite number of seats of learning or that our education has not its alleged beneficent influence. Perchance the men who direct the studies have forgotten that labor and struggle are necessary for the mental development of their pupils, or have devoted their attention to sharpening the intellect rather than to rounding out the whole man.

THE CHRISTIAN GUARDIAN.

After having read an address, optimistie and inspiring withal, on the progress of education, we were unfortunate enough to glance over the columns of the Christian Guardian-a religious weekly that out of its own misconception and preju-out of its own misconception and preju-and pilgrims from a single country has made Rome rather a French than an dice paints a carigature which it calls the Catholic Church.

The editor may not see eye to eye with us on all matters, but he should be courteous and accurate when dealing with things Catholic. The fact of his editing a religious weekly does not give him immunity from the canons of social amenities. He should mind him of the words of Jno. Wesley: "Give me a ants in the quaint costumes of their native villages, were represented. words of Jno. Wesley: "Give me a apart, will maintain his cause by dint of

repeated calumny is un-Christian as well as un-Canadian and regarded as the most potent factor in the cause of hatred. He should come into the open and see things as they are. He should read the Protestant scholars of repute and understand that the Guardian methods have long since been appropriated by bigots who are strangers to culture and truth. It is very discouraging to hear the Guardian editor talk of the " absurd pretensions of the Vatican and its open hostility to the spirit of nationality and true liberty." Old talk, indeed, and vacuous and putrescent with the slime of prejudice. But why should he send it into Methodist households to engender ignorance and perpetuate antagonism to Canadians of other creeds. Fair play, Mr. Elitor, to your co-religionists.

SWINBURNE.

Swinburne, the poet, is gone to his own place. Considering his life and the pitiful use he made of his gifts, we cannot understand why some of our contemporaries should ransack the vocabulary of eulogy to express their appreciation of his poetry. He was a deft manipalator of words. His dithyrambs were melodious, and his muse, when free from the trammels of flesh, showed that he might have been one of the kings of song. But poetry is not a matter of alliteration, of singing utterances, of effemlaste inanities. If we believe another writer, that poetry is the hand-maid of religion to help us beyond the confines of sense, that it is the mind and truth of things, we have no difficulty in assigning Mr. Swinburne to his rightful place.

It is gratifying to note that critics of repute waste little time over aesthetic and scented Paganism. They do not regard licentiousness as a branch of little time over aesthetic and discination of the second discination of th erature. And they contend that Swinburne and the other decadents bear no relationship to the great Greeks.

But, however his lines may please the ear it is sad that a life should have been wasted in making verbal flowers which too often smell of corruption.

A writer has well said that we shall never understand Paganism till we grasp the truth that instinct is utterly selfish when not directed by higher aims, and in man demands a constantly growing sapacity of enjoyment which nature has admitting of no exceptions, will suffice to justify the profound Miltonic dictum, "lust hard by hate. The hyena laments because, though he should discover the universe to be carrion he has not, nor ever can have, stomach for it all." Unlucky hyena who began with the primal falsehood that Nature made the universe to gratify his appetite.

PONTIFF RECEIVES 40,000 FILGRIMS.

On the following morning probably the largest pilgrimage in history to Rome was received by the Pope. Three french Cardinals, seventy Archbishops and Bishops, the great body of priests and laymen were punctually in St. Peter's at 11 o'clock awaiting the coming of the French in Rome, in honor of Joan to Pius X. As on the previous day, His Holiness was borne in, and he immediately took his seat on the throne presented with truly extraordinary devotion is not an exaggeration. Each once for all declined to give. That law,

LONDON, ONTARIO, SATURDAY MAY 15, 1909.

that anyone with sufficient imagination could obtain a position on its staff and wax rich without subjecting himself to much mental worry. It takes but time to concoct a story about Catholics who read the Bible for the first time, to their great illumination, and the castmay always put in a torn concerning sacerdotalism, tyranny, Concerning sacerdotalism, tyranny, You are Peter!"

Monsignor Touchet then went on to Pre byter, however, is academic. With singular reticence it merely informs us on the testimony of an Italian correspondent that a Jesuit editor and missionary was converted by reading the Bible and the early Fathers. One is disappointed at not being told the name of this wonderful Jesuit. He must be an unique personality, this member of a society which knew the Bible and the Fathers too well to suit

STRIKING DISCOURSE BY POPE PIUS X

the Reformers.

PROFOUND IMPRESSION MADE BY THE HOLY FATHER'S ADDRESS TO FRENCH PILGRIMS .- BLESSED JOAN OF ARC.

For the past week Rome seems to have been given up to France. One hears French spoken on every side. In the streets, museums, churches, trams and parks—French, scarcely anything but French. The influx of forty thous-

Italian city these days.

With that enthusiasm which has always been part of the French character, Catholic France had decided to make the beatification of Joan of Arc a grand fete, worthy of the nation. And so three Cardinals, seventy Bishops between two and three thousand priests and forty housand of the laity, in which all ranks, from the highest to the lowest, Senators, Deputies, nobles, down to the poor peas-

man who, setting raillery and ill names apart, will maintain his cause by dint of argument."

And we say this in kindly spirit, for splenetic abuse and repetition of oft-repeated calumny is un-Christian as well conservatively for the fate of the victim of English savagery and the blindness of a few ecclesiastics had captured all hearts.

Comparatively few tickets of invitation, as the majordomo of the Vatican had informed the public a week beforehand, could be given to those not of French blood — Frenchmen had very properly the first right to seats or standproperly the first right to seats or stand-ing room at the beatification. Punctu-ally at 9:30 the procession of the mem-bers of the Congregation of Rites, the French prelates and the Chapter of St. Peter's marched from the Chapter of the Peter's marched from the Chapel of the Pieta to the space reserved for them between the tomb of the Prince of the Apostles and the reliquary in which his chair is kept in the apse of the basilica. Permission being given by Cardinal Martinelli, O. S. A., prefect of the Sacred Congregation of Rites, to publish the brief of beatification, the secretary basilica. This being given as a matter of course, the decree was read in virtue of which the brave young girl whom the English burned in May, 1431, in the old great and free without truth.

"Accordingly that State, that Govmarket place of Ruen was declared a "Beata" of the Catholic Church, to be

"Beata" of the Catholic Church, to be honored on her altars to the end of time. A thrilling scene followed. The magnificent painting of the new "Beata" in the apse, clad in full armor, with her sheathed sword and her banner firmly clapsed, soaring up to heaven in the company of angels, was unvoiled. company of angels, was unveiled. Thousands of electric lights sparkled on the picture and lighted up the eager faces of those fifty thousand Frenchmen. faces of those fifty thousand Frenchmen.
The Julian choir intend the "Te Deum," and the sixty thousand persons Deum," and the sixty thousand persons present took it up and sang on to the end. Loud and long did the notes ring out, for the emotion was intense—five centuries of waiting and forty years of deep scrutiny were ended by that glorious moment for the Maid of Orleans.

PIUS X. VENERATES THE BEATA.

A Pope never attends the ceremony
of beatification, though at a canonization he is always present. He comes,
however, in the atternoon to venerate
the new "Beata" in state. At 3:30 the new "Beata" in state.
o'clock Sunday, preceded by a stately
procession of Cardinals, Patriarchs,
procession of Cardinals, Patriarchs, atoria, surrounded by the Noble Guard and his court of prelates and distinguished laymen. Pius X. looked vigorous as he smilingly blessed the people to the left and right. But when the enthusiastic French at one point broke out into applause his face assumed a stern expression, and the Pope held up a warning finger to quell acclamations—a thing he will on no account tolerate in thing he will on no account tolerate in

After the Blessed Sacrament was ex-osed, the Holy Father accompanied by Cardinal Rampolla, proceeded to the foot of the altar and incensed the Sacred Host. The benediction being given, the brief ceremony terminated and the Pope was borne out of St. Peter's.

PONTIFF RECEIVES 40,000 PILGRIMS.

We do not know what the Herald and Presbyter pays for stories, but we tbink that the Herald and Presbyter pays for stories, but we tbink that the Pontifical High Mass at the beatification the previous day, then read an address in French in the name of the

pilgrims.

You are Peter, O Supreme Pontiff," said the Bishop with energy. "Yester-day when you entered this basilica our voices, the voices of the choir, the voices of your illustrious predecessors from their tombs of marble and gold, ing off the bonds of Rome. And one the voices of the evangelists in the may always put in a few lines gigantic cupola overhead cried out to concerning sacerdotalism tyranny.

detail the splendid testimonies France has given of devotion and loyalty to the Holy See, on account of which the French Catholics are called "Papists and Romans." "Papists and Romans we certainly are," added the Bishop of Orleans, "but we are also true French-

men of France."

After vehemently emphasizing the fact that their intense devotion to Rome does not lessen one whit their sense of patriotism, their love of France and their desire to serve her—rather the contrary—Mgr. Touchet passed to loyalty to the person of the Pope. "To Pius X." he said, "to the Pope of Jeanne d'Are with all the truth of our souls with all the veneration of our souls with all the veneration of our wills, with all the love of our hearts we representatives of the Church of France say: 'Long live, glory and inexpressible

At this moment the Bishop, about overcome by emotion, terminated his address and then went to kiss the Pope's hand. The Holy Father shook his hand heartily and then arose to reply, reading from a manuscript a long address full of tenderness to France, of admiration for the Bishops, priests and the faithful part of the Church there, and of hearty thanks for the example of self-sacrifice and heroism which the French hierarchy has given the world.

A STRIKING PONTIFICIAL UTTERANCE.

The Pontiff's discourse made a profound impression on the vast audience, and it has since created almost a sensa tion throughout France. Though concerned primarily with the situation in that country, it is not without valuable lessons for Catholics throughout the world. Following are some striking

passages: "To the politicians, who denounce the Church as an enemy, and declare un-intermitting war against her; to the sectaries who, with a hatred worthy of hell, continually vilify and calumniate her; to the false knights of science who accuse her of being the enemy of liberty, civilization and intellectual progress, civilization and intellectual progress, and by their sophistries endeavor to make her hated—to these reply boldly that the Catholic Church, mistress of souls and queen of hearts, rules the world because she is the spouse of Jesus Christ. Having everything in common with Him, rich in His goods, depositary of the truth, she alone can claim veneration and love from the veneration and love from the

peoples.
"Thus he who revolts against the authority of the Church under the unjust pretext that she invades, the domain of the State, revolts against domain of the State, revolts against truth; he who declares the Church a stranger in a nation declares also that truth must be a stranger there; and he who fears that the Church weakens the

"Accordingly that State, that Gov-ernment, whatever name is given it, cannot lay claim to love if it makes war cannot lay claim to love if it makes war on truth and outrages what is most sacred in man. It can maintain itself by material force. It will be feared under the threat of the sword. It will be applauded by hypocrisy, self-interest and servibility. It will be obeyed, because religion preaches and ennobles submission on to human power, provided that power does not demand snything opposed to God's holy law. But if the carrying out of this duty towards human power renders obedience more meritorious, it will be neither tender, nor joyful, nor spontancous and it will never deserve to be called veneration or love. The senti-ments of veneration and love can be

ments of veneration and love can be insuired only by the country which pursues, in holy alliance with the Church, the true good of humanity.

You will have proof of this, venerable brethren, if you consider that it is in the ranks of the faithful children of the Church, that the fatherland has always Church that the fatherland has always found its saviors and its best defenders: amber the saints are invoked

if you remember the saints are invoked in the hymns and the sacred liturgy, as the fathers of the fatherland.

"Above the heroes and the saints cast your eyes on their King and Master, our Lord Jesus Christ. He subjected Himself to human authorities. When He entered Jerusalem whose approaching ruin He foresaw, He wept approaching ruin He ioresaw, He wept with sorrow on thinking of how the un-grateful city, so favored by God, abused so much grace and failed to recognize the benefits of its Redeemer's visit.

"We rejoice with you, dearly be-loved Catholics of France, who fight under the banner of the true patriot, under the banner of the true patriot, Joan of Arc, on which banner we seem to see written these two words, 'Religion and country.' We rejoice with you who, with all the ardor of your souls, acclaim this heroine, who was the victim of the base hypocrisy and cruelty of a renegade, but who was, however, always constant to the vicar of Jesus Christ, to Whom she appealed in her distress as to her last resource.

day and each evening one of the Cardinals of the Roman Curia or of the French hierarchy has shared the cere-monies with the Bishops of France in resence of enormous crowds. The pane presence of enormous crowds. In epane-gyric of the Maid preached last evening by the Bishop of Orleans drew an im-mense crowd, so much so that Italian policemen had to be requisitioned at the doors and inthe passage inside to keep order—so intense was the people's desire to be present.

on Monday the Archbishop of Paris, Mgr. Amette, opened the triduum with Pontifical High Mass. In all my years in Italy I have not seen any church so beautifully decorated as the French national church was for the occasion. Damask hangings and cloth of gold hung on the pillars and frieze; chandeliers bearing countless lights were susiers bearing countless lights were sus lit up by electric bulbs.

When all the Catholic world and a good deal of the Protestant part of it is state is to take all the means of producgood deal of the Protestant part of it is engaged in honoring the martyr to English chagrin, one body in Rome tries to use her name to dishonor the Church of which the Maid was such a faithful daughter. From a window in the Borgo Nuovo, within a stone's throw of the Vatican, a black flag hung on Sunday during the beatification, a flag belonging to the infamous Society of Giordana Bruno, the followers of the unclean monk who apostatized and suffered a monk who apostatized and suffered a well-deserved death in the sixteenth century. The meeting to which "all good followers" of Bruno were invited by advertisement was attended by about

by advertisement was attended by about cighty men and—well, ladies!
But such a meeting shall scarcely ever occur again, for the Brunottes, who had their meeting place in a flat, have got "notice to quit" from a thrifty coffee seller who has bought out the whole establishment. A couple of years ago a poor fellow hired a corner of the house and sold coffee at 2 cents a cup—and a good cup, too, they say, he used to give. Things prospered. Guiseppe hired the entire ground floor, and now thrift and decision of a poor Italian coffee seller.—Rome Correspondence of Philadelphia Catholic Standard and

CATHOLICS AND SOCIALISM.

We are frequently asked: Can a man be a socialist without ceasing to be a Catholic? How far may a Catholic accept the teachings of Socialism? What should be the attitude of a Catholic accept. lic towards Socialism? Why has Socialism been condemned by the Church? What is the real meaning of Socialism? All these practically resolve themselves into this one question: "How far is Socialism consistent with Catholicity?" I shall try to answer this question as briefly as possible.

It would be foolish to make light of the grievances of labor or to condemn uureservedly all that Socialism aims at. We need not close our eyes to facts. We have nothing to fear from truth and from clear ideas on this, as on every other subject. Every intelligent Catholic admits, as well as the socialist, the olic admits, as well as the socialist, or glaring injustices from which the prole-tariate suffer. Without being a social-ist, the Catholic is a social reformer; in other words he stands for the ameliora-tion of the condition of the laboring classes; but, unlike the socialist, he desires to gain that end by legitimate

picture of the evils growing out of the unequal distribution of wealth and the heartlessness of organized capital and greed, you have established the right of Socialism to displace the existing social order. Both social reformer and socialist admit the need of reform, but differ in the means for its accomplishment. Both start out with the same premise: in the means for its accomplishment. Both start out with the same premise; that the conditions requiring remedy are deplorable. But, says the socialist, Socialism is the only remedy, because by collectivism or common ownership it removes the cause of the evil, which is the inequality of conditions resulting from the unequal distribution of wealth. No, says the social reformer, Socialism is neither the only remedy nor any is neither the only remedy nor any remedy at all, because it rests on false remedy at an, because it rests of larse principles, is untried, impracticable, impossible, unjust, whether considered as a scientific system, a plan of reform, an industrial revolution, a practical pro-

an industrial revolution, a practical program a revolutionary or evolutionary theory.

There are many measures advocated by socialistics and called by them socialistic which are not so, unless they be regarded as steps to the socialistic ideal. For instance, state regulation of industry, wages and hours of labor, single tax, inheritance tax, taxation of incomes, municipal or national ownership or administration of railways, gas, post-office, ministration of railways, gas, post-office, water, electric light, traction lines and ministration of railways, gas, passes water, electric light, traction lines and other public utilities, are not really socialistic nor even evidence of society drifting towards Socialism. No doubt these enterprises can be fitted into a socialistic scheme, but they are quite compatible with the existing social order and some of them exist under it. As long as the right of private property remains unchallenged, unimpaired and intact, as long as compensation is given for property taken, no Catholic goes be yond his political rights or violates his religious duty by advocating such measures. Socialism has no right to so claim as its exclusive possession whatever aims at the improvement of social conditions.

Many who call themselves socialists are not so in the true sense of the word. They are far from being anarchists or atheists; on the contrary, they are Godatheists; on the contrary, they are God-fearing men, sincerely desirous to better the condition of the poor and unwilling to adopt any unlawful means; they re-ject the extravagant teachings of the irreligious leaders, as far as they advert to them at all as connected with social-istic aims. They are simply mistaken and misled in supposing that Socialism, at the white day is merely an economic and misled in supposing that Socialism, as taught to-day, is merely an economic program that has nothing to do with morality or religion. Many do not see that there is a natural antagonism between Socialism and the Church, because they ignore the distinctive marks of that economic system. Now common usage makes Socialism signify a comprehensive remedy for social evils, which proposes to transform not only liers bearing countless lights were suspended from sanctuary to entrance, while the beautiful painting of Blessed Joan was placed over the high altar and lit up by electric bulbs. the idea very tersely when he

> erprise and private property carry with them. That is Socialism, and nothing else is Socialism." This was the one meaning of the word recognized by Pope Leo XIII. when he examined and condemned the teaching of Socialism. Whoever holds the central doctrine of collective ownership and denies the right of private property is a socialist and cannot call himself a Catholic; whoever disowns these two doctrines may be a Catholic, for he is not a socialist.

> tion into its own hands, that private en-terprise and private property are to come to an end, and all that private en-

not a socialist.

The philosophy on which Socialism rests is materialistic: its theory of human life is unChristian. The leaders of this cult continually insist that man's universe is confined to this world, that he should think only of this life. They say in theory and in practice that this is the only world worth living for, that the next world is uncertain and unknowable. They believe that man's happiness and success are measured by the amount of good things he possesses here below. In other words, the view of man's origin, end and destiny is perverted or obliterand a good cut, coo, the control of the Categories of the Categori opinions. It is plain that men imbued with such notions are demoralizing associates, that such an atmosphere of thought and innuendo is unwholesome and dangerous for Catholics, utterly at variance with what they are bound to variance with what they are bound to believe and practise. As a consequence those who become radical socialists do not need to be read out of the Church. Experience teaches that sooner or later, of their own free will and by the logic of events and of consistency, they cease to be Catholics. It is unfortunately too true that nearly

It is unfortunately too true that nearly all the leaders of Socialism are pronounced enemies of any form of supernatural religion, with all the consequences which such a position implies. In this respect Shaw, Hyndman, Quelch, Bax, Pearson, Blatchford and Bebel, agree with Marx and La Salle in regarding. Christianity as an absurd agree with Marx and La Salle in re-garding Christianity as an absurd superstition or worse. Almost without exception the leaders are distinctly anti-religious. If not anti-Christian anti-religious. If not anti-Christian and antitheistic they are very definitely non-Christian and non-theistic. They have grafted these errors irreparably on Socialism and made them an essential part of the system. Their ultimate aim is to sweep away, with the system which gave them high religious institutions morality. birth, religious institutions, morality, the constitution of the family, individualism, and all our accepted social re-

their programs and platforms declara-tions that are as unnecessary for gain-ing social emancipation as they are ethically unsound and religiously offen-sive. They should confine themselves to political and industrial agitation, with-out dragging in religious issues. If the leaders of Socialism had the true in-terests of the toiler at heart, if they eaught with singleness of purpose social ought with singleness of purpose social reform capable of immediate and effec-tive results, they would purge the orreion capacito tive results, they would purge the organization of materialism, atheism and unbelief; they would adopt a programme acceptable to every workingman no matter what his creed; they would establish a platform so broad that no man would be obliged to do violence to his conscience and convictions in order to stand upon it. At present they practically exclude Catholics by injecting into the system tenets which no Catholic can accept. Do they realize what powerful assistance they reject, what strong opposition they invoke by their narrow, prejudiced, and short-sighted policy, by forcing to the front their intolerant and untenable religious views? We can all stand together for social We can all stand together for socia reform, if it is kept free from religious entanglements; but we can never win the day till all the forces of labor are united. To accomplish this unity, common morality must be recognized and respected. The fire-eater, the radical, the bigot and the blatant unbeliever nust be relegated to the rear. The liberal, broad-minded, tolerant, reason-able and sensible leaders who respect religion and do no violence to the con-victions and conscience of the Christian workman, must be put on guard.

1595

Which Heritage?

The rich man's son inherits lands And piles of brick and stone and gold
And he inherits soft, white hands And tender flesh that fears the cold, Nor dares to wear a garment old—

A heritage, it seems to me, one scarce would wish to hold in fee.

What doth the poor man's son inherit? Stout muscles and a sinewy heart,
A hardy frame, a hardier spirit;
King of two hands, he does his part
In every useful toil and art—

heritage, it seems to me A king might wish to hold in fee.

Oh, rich man's son there is a toil That with all others level stands; Large charity doth never soil
But only whiten soft, white hands; This is the best crop from thy lands-A heritage it seems to me, Worth being rich to hold in fee

Oh, poor man's son, scorn not thy state; There is worse weariness than thine In merely being rich and great; Toil only gives the soul to shin

And makes rest fragrant and benigu— & A heritage it seems to me, Worth being poor to hold in fee. Both heirs to some six feet of sod

Are equal in the earth at last; Both children of the same dear God, Prove title to your heirship vast By record of a well filled past-

heritage it seems to me Well worth a life to hold in fee.

-James Russell Lowell

CATHOLIC NOTES.

The Knights of Columbus are making definite plans to raise an endowment fund of \$500,000 for the Catholic Uni-

Rev Hugh C. Boyle, secretary to the Bishop of Pittsburg, has gone to the Catholic University to prepare himself for the position of diocesan school inspector.

It is authoritatively reported that Mrs. Rosa C. Klorer, of Canton, O., who presented the McKinley homestead to the Cleveland diocese for Mercy Hospital, will make an additional donation of \$40,000 for the enlargement of the institution. In the Congo there are 26,000 Cath

olic catechumens, two hundred and thirty priests, a large number of brothers and one hundred Missionary Sisters are toiling there for the salvation of souls. They have 104 schools, 34 orphanages, 21 hospitals, and 20 dispensaries. Rev. George Bien, O. S. B., who was professor of Latin of St. Benedict's

College, died at St. Michael's Hospital Newark, N.J., April 27. Tuberculosis caused death. Father Bien was born in Germany forty-nine years ago, and was ordained in Wilmington, Del., twenty-The Rev. Joseph H. Singer, O. P., died suddenly Easter Sunday morning in the rectory of St. Vincent Ferrer's Church, New York, as he was about to go out to say early Mass at the Convent of the Little Sisters of the Poor in East Seventiath and the convent of the Little Sisters of the Poor in East Seventiath and only recently re-

tieth street. He had only recently remarked that he felt in splendid health and expected to live to be a hundred. He was seventy years old. The elevation to the Bishopric of Mgr. Gorrordo of Cebn is advancing the strength of the Faith. A famous revolutionary general, Arcadio Masilon, begs the Bishop to receive him into the true church again from which he withdrew through ignorance and persuasion into the schism of Aglipay. Don Vicenti Sotto, a notorious Freethinker, has also

written a letter to the Bishop congratu-lating him upon his elevation. If well meaning men among the sothe would be a mistake to suppose that
when you have drawn a harrowing
picture of the evils growing out of the
picture of the evils growing out of the
specialists hope to conciliate the Church,
the true friend of labor, the traditional
the true friend of labor, the traditional tradit Cote des Neiges, Canada. The Cana-dian high commissioner had previously made a contribution to the institution, consequently Archbishop Bruchesi, to whom his Lordship forwarded the check, and the friends of the hospital are par-ticularly gratified at the latest evidence of Lord Strathcona's generosity and in-

erest in the institution. In crossing Third avenue at Sixty-third street, New York, on April 27, Sister Angela, attached to the Domini-can Convent of Our Lady of the Holy can Convent of Our Lady of the Holy Rosary, was knocked down by an unman-ageable horse and instantly killed. The nun before taking the veil was Margaret o'Manning, of Troy, N. Y. Hundreds of school children gathered about, and when they heard that a nun attached to the convent had been killed, they removed their hats and escorted the body to the convent.

An archaelogical discovery has been made at the Church of St. Marcellus, made at the Church of St. Marcellus, Rome, which at the time of the persecution of Christians was the only place of Christian worship in Rome. An altar, composed of pagan cippus or sculptured marble, containing relics of saints, inclosed in medieval altar covered with modern marble, was found behind the present altar. The discovery practically shows the successive transformations in the architecture of Christian worship since the time of Pope Marcellus, who was elected in the year 308.

Archbishop Farley has found it necessary again to warn the faithful against imposters, who frequently garbed as priests and nuns, go about soliciting charity in the name of the Church or religious institutions, with which they have no connection. The Archbishop states that the abuse has come to such a pass that not only are the faith-Social reform needs all the allies it can muster. It should not be throttled in the house of its professed friends before it can assemble its forces.—M. P. Dowling, S. J., in America.

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THE EXODUS.

FRANCIS W. GREY, LITT. D., The Cure of St. Philippe," "Gilbert Franklin

CHAPTER V.

THE SASKATCHEWAN LAND AND IMPROVE-MENT COMPANY, LIMITED.

Alphonse Bilodeau had been sufficiently impressed by Pierre Martin's speech at Saint Joseph de l'Acadie, to deem it worth while to keep himself in formed, casually, as it were, as to the latter's movements. His talk with Monseigneur Demers, moreover, had made clearer than ever the part which the clergy must necessarily take in any such movement as had been referred to, and had further shown him that his old friend was one with whom, in regard to this particular matter, it would be well

hat he should keep in touch.

He accordingly found occasion to write to Monseigneur Demers on some indifferent subject, and, in the course of his letter, enquired, as by an indifferent after thought, as to what had become of our young orator." The reply to the effect that Pierre Martin had gone to effect that Pierre Martin had gone to Middlehampton was by no means displeasing to him, in fact, it may be said that he was very well satisfied with the way things were turning out. "He is just the man we want," he reflected; he will leaven the lump of his exiled compatriots more effectually than any one I know of."

The compliment, could Pierre have been aware of it, was no slight one, coming whence it did, though Monseigneur Demers, better acquainted with the payer of it, might, possibly, have had his doubts whether after all it was very flattering to the lad's intelligence, whatever it might be to his sincerity and en-Bilodeau, to say truth, set very little store in the present instance, by the first of the qualities named, which he felt, indeed, he was fully capable of supplying to any extent that might be required. Sincerity and enthusiasm were, however, as he would readily have acknowledged, less in his line, they belowed line, they belonged to a youth and ig-norance of men and things from which norance of men and things from which he had long since parted company with-out conscious regret. They were, he would have told you, each and all of them hindrances to the man who desired to "do things," whether in business or in politics. But they were, the two qualities especially, valuable assets, nevertheless, in the case of such an agent as he hoped Pierre Martin would

Since his visit to Saint Joseph de l'Acadie the idea of a great movement of repatriation, long entertained, had taken distinct shape, and had become for him a paramount issue. The time, for him a paramount leading to the considered, was ripe for determining, once for all, the place which his reople once for all, the place which his reople once to held or to miss holding in the were to hold, or to miss holding in the growth and development of the great Northwest. And on the answer to that question depended, he was consisted the part his people were to play in the formation and in the upbuilding of Canformation and in the upbuilding of candepended, he was convinced adian nationhood. But it must be now or never. The French settlement in Manitoba had been un coup mangué to quote his friend, the member for South Winnipeg, a verdict with which he was entirely in accord. There must be no second failure, if only that, in this case, there could be no possibility of retrieving it. Unless there was to be a complete success, it would be better to leave things as they were. A second coup manqué would render the position

Whereupon, having faced the possibility and the inevitable consequences of failure, he set himself, uniother and the consequences of the consequences. liberately to ensure by every means at his disposal, the success of a movement, of the vastness and difficulties of which he was perfectly aware. Pierre Martin, he had already decided, Pierre Martin's enthusiasm, that is to say, was to be "as leaven hid in three measures of meal whole was leavened"-the phrase heard at Mass, and opportunely recalled struck him as felicitous. The Denuren, in the persons of Monseigneur Demers, and of others, was to be en-listed on his side. That is how he ex-pressed it—to himself. Publicly, of course, and to those he wished to enlist, Church, in the he would say "the right thing;" would lay stress on all the motives, religious, patriotic, philanthropic, to which they and the Church—would most readily respond, a task for which he was pre-

eminently well fitted, and he knew it. There remained certain other forces which must, necessarily, be made use of. Money, as was natural, came first, as that on which all else must depend; politics, in due course; also, the vagaries-he could think of no better word-of in dustrialism and race discords. Com-plicated as all this might have seemed to Monseigneur Demers, for example it was simple enough, as he saw it. exiles must, as he had said at Saint Joseph de l'Acadie, be made to leave the It was magnificiently simple, he thought, complacently. Pierre's en-thusiasm would, doubtless, accomplish all that could be expected of a force on which he, at least, was too wise to set any limits. But it was on the vagaries aforesaid that the Senator counted most. Labor, he was wont to say, was as 'unaccountable as a woman, and just as liable to fits of unreasoning jealousy. Labor, therefore, plus race hatred, could be trusted, if properly managed, to make the exiles only too glad to return to their own land. Either would of itself be sufficient for his purpose; combined as he intended that they should be, they would be irresistible. There would be no difficulty, he assured himself, in getting the movement started, when

But once started, money and politics would become the necessary forces they must always be in all great undertak-ings. Of the two, the latter was by far the more important, since it can always command the former. Such, at least, had always been Alphonse Bilodeau's experience—a long and varied one. He, personally, was professedly out of poli-tics, and, consequently, not in a position to obtain the funds required to initiate the movement. Once begun, there would be no difficulty in obtaining Government assistance, since it was

Jean Baptiste who was to benefit by re-patriation, it was only fair that Jean Baptiste—or his friends in Canada— Baptiste—or his friends in Canada—should pay for it. "C'est toujours Jean Baptiste qui paie," he mused, cynically. And Jean Baptiste should pay him—in many ways. But, if he was out of polimany ways. Due, it he was out of poli-tics, he knew those who were in. All that was needed was that they should see, as clearly as he did, "what there was to it," as the familiar phrase goes.

Labor, jealousies, money, politics not forgetting enthusiasm, personal and racial; what more was there to be provided for? Only his personal advantage; the payment he intended to exact from his beneficiary, Jean Baptiste. Power, he was determined to regain; to enter, once more, the arena ower House; to be, at last, as he had hoped to be many years ago, the arbiter of the nation's destinies; of the fate of parties; of the future of his race. Nor, o say truth was this mere mean am

oition, no sordid self seeking only. realized all the higher, nobler possibil-ities of such a position, and intended honestly enough to use them to the best of his ability; if for his own ends first, yet no less for the good of those on whose suffrages and support that power must necessarily depend. His very cynicism of plainness was the best guarantee that he would not be fool enough—so heputit to himself—to open ly or even grossly misuse his opportuni-ties. He was, in a word, sincerely ambitious on behalf of his race sincerely anxious to ensure for his people the place in the nation's le the place in the nation's which he believed was theirs people life w of right. His personal ambition was in fact, founded largely though by no means exclusively on his conviction that he and he only could bring the task he foresaw to a really successfu

That power should rest, ultimately, on wealth, should entail rather the acquirement of riches, was in his estimate of political conditions in Canada in-evitable. He had no illusions. Money was the one test of a man's success, money and the power that money gives. And the way to wealth, in this instance as in so many others he had known, lay in land speculation. The Exodus, to be in any real sense a success, must involve the repatriation of at least one hundred thousand families to begin with, say half a million of souls, possibly more. For such a colony sixteen to twenty millions of acres would be needed. It was of the very essence of his scheme for a Nev Quebec that the exiles should not be scattered, but should settle on a definite area. An outcry would, he knew, be aised against colonization, as contrary to the Government's immigration policy. There could be but one answer possible—the offer of the necessary land.

The unformulated fears of Monsieu e Curé of Pontaux Marais, which pointed to this very possibility of land speculation seemed, therefore, in a fair way to be realized. Yet, could he have seen a little deeper into Senator Bilo-deau's mind—either before or after the realization of that which he had dreaded he might have found cause for hoping that the fears in question had, perhaps been less well founded than he thought It was Senator Bilodeau's intention, ineed, to secure the land needed before any rumor of a possible exodus should go abroad, and in that sense at least, to speculate in it. But just as his political ambition was as much racial as personal o, he was determined. Jean Bantiste hould profit by this land deal to the fullest extent of the price he was to pay for it. But it was one of the complexities of his somewhat misunderstood character that he should, nevertheless have decided that the repatriated exiles were in no case to pay any money for their land. His profit, in short, was to be political first and chiefly, and only incidentally pecuniary. The realization of his utopia, the foundation and growth of his New Quebec came before all else The rest, would, he was convinced, fall into its due place.

It was to this effect that he discussed

with the member for South Winnipeg, M. Zephirin St. Jacques, his plans for formation of the Saskatchewan Land and Improvement Co gentleman, less farsighted than his veteran acquaintance, was inclined at first to be sceptical as to its practica-He did not see, that is, where the profits came in, and said so.

" But the profits, Monsieur le Sena teur, he protested, "your scheme is magnificent, yes, but a little utopian, n'est-ce-pas?" This very deferentially and with possibly some misgivings as to whether he was showing himself less perspicacious than he wished the other to think him, which, as a matter of fact. was precisely what he was doing.

Alphonse Bilodeau, however, was not one to let others know his real estimate of them unless, indeed, it suited his purpose to do so. In this case, it did not. He answered, therefore, suavely and graciously.

"Utopian, mon cher St. Jacques?" he returned with his customary expres sive gesture, " but yes, if you will. see you, will the Government grant all that land en bloc? That is the main

thing, is it not."
"I see," tho "I see," thoughtfully. "The provincial government would," he suggested,

almost apologetically.

"Possibly," was the reply, "but unfortunately for our purpose the provincial government parted with its birthright for—how do you say it?—a mess of pottage. They have no control over their crown lands. The Federal Government kept that, wisely-from their point of view. Ultimately? Well, we shall see. In the meantime, the Federal Government is not disposed to grant us any favors. There is always the immigration policy of the Department' behind which they can shelter themselves. And the Department does not love us Canadians," he added. "We are more apt to think for ourselves than Galicians, Doukhobors, tous ces gens là And our people," he concluded, " don't love the 'little red school house.' They

omy ' in school matters. A large French vote might complicate matters." "Not if they were scattered, as the Government would scatter them," was

the answer. par Dieu!" the Senator added, solemnly, almost fiercely," they shall not! We will make it impos-

"We will," returned the member for South Winnipeg, with equal earnestness.

Thereupon the two men set themselves to discuss the ways and means

whereby their plan for a new Quebec might be brought to a successful issue. The tract of land to be acquired must they agreed, be of not less an extent than twenty to thirty million acres, and must moreover, be as near the line of the Transcontinental Railway as pos-sible. "For, see you," the Senator re-marked, "such a settlement means, inevitably, railway extension, and if we own all the best land, the railway must pay us any price we choose to ask for it.
Do you begin to see your profits now, le Deputé ?'

laughingly. But certainly, Monsieur le Senateur," answered St. Jacques, readily.
"Then you keep posse-sion of the land?" he enquired, after a pause.
"For the first five years, yes." returned Bilodeau. "Our exiles will have it

rent free for that period. Then, they will pay us two, five dollars an acre, extending over a further term of ten years. It will be worth that to them to be in their own land in a new Quebec. We shall have the railway in a year or two at most. Then, with a dozen votes n the Commons and as many in Provincial House, a change in the Autmony act in reference to Crown Lands is always possible.

"And in that case?" The mem ber for South Winnipeg was be-ginning to see the practical possi-bility of the plan outlined, practical, that is, in his sense of the word. He was hoping, also, that his friend had not seen how dense he had been in regard to it.

"In that case," was the reply, " we shall apply for a further 'grant' of several million acres, if indeed, we don't several million acres, if indeed, we don't get them sooner, in exchange for the land given to the railway. Oh, there are always ways, Monsieur le Député, the Senator concluded, airily, nor was his hearer by any means disposed to

Certain names were accordingly mentioned, as of those likely to see the possibilities of the Saskatchewan Land possibilities of the Sassatchewan Land and Improvement Company in much the same light as viewed by its originators. The profits, political and pecuniary were 'found money' as a certain West ern capitalist was pleased to say, when asked to take part in it, it had the further advantage of appealing to 'national' in-stincts, whether of desire to retain a gravely imperilled place in the destinie of the Dominion or of a new of the Dominion, or of a not unnatural anxiety to get the better of 'fellowcitizens, not distinguished by their consideration of French Canadian sensibilities.

Thereafter, the question of the Exo dus itself remained to be considered its inception, progress and final accomplishment, with the means necessary to each stage. Of Pierre Martin's ability and enthusiasm Bilodeau spoke in the highest terms. "We are always enthus iastic, we Canadians," mockingly, " and if he can get even a few of them roused, the infection is sur to spread. But labor and race jeal-ousies," he added, with an altegation unwonted plainness, very flattering to his hearer, "are what we must energy his hearer, the must be a strike in all count on. There must be a strike in all count on. the New England factories, and an out-cry against cheap foreign labor. If a little religious bigotry against 'French Papists 'tant mieux; it will all serve our purpose. Then, when our people are helpless, we come forward in Parliament, and ask for help to repatriate them. A Government." he concluded, spends millions on bringing in European mmigrants, cannot, dere not refu do as much for exiled Canadian, to return to their own country."

"They certainly will not," said St.

"the conviction. "And," he do as much for exiled Canadians, waiting

Jacques with conviction. "An went on, "as we shall have the thanks to you, Monsieur le Senateur, they cannot prevent our 'colonizing' the repatriated exiles.

Bilodeau smiled contentedly. don't think they can," he said, smoking true at last. In a few years, at latest, he should take the place in Federal affairs to which his abilities, as he beat affairs to which his abilities, as he beat should be affairs to which his abilities as he beat should be affairs to which his abilities as he beat should be affairs to which his abilities as he beat should be affairs to which his abilities as he beat should be a should be able to be a should b lieved, unquestionably entitled him Nor would it be long, he mused further watching the smoke from his cigar as floated lazily upward, before those wh had ignored his past services would b suing for his support and assistance. It was New Quebec that should average

him on his enemies.

"As to this strike, now," observed the member for South Winnipeg, after a pause, "I think I know the man we want pause, "I think I know the man we wan". I stire necessary to name him?" he asked, having, even in this brief space, unconsciously learned some of the old man's reticence and caution."

"Not in the least," was the rejoinder.

"Not in the least," was the rejoinder.

"Provided he does what we want. We shall not have to pay him, I presume," he added, reverting for a moment to the frankness which the other fells to be a frankness which the other felt to be se

flattering.
" Pas du tout," answered St. Jacques "Pas du tout," answered St. Jacques, confidently; "he will pay himself, I assure you, and will not know, if I can help it, that he is working for anybody—except himself. In the interests of

except nimself. In the interests of American lab r, you understand." "Perfectly, and we," cynically, "in the interests of our race, eh?" But St. Jacques felt that, under the veneer of cynicism there was a real love for their an ambition that was no less acial than personal.

Of the Saskatchewan Land and Im provement Company it may be said here, that it was formed, not long afterwards and under flourish of trumpets It was not Senator Bilodeau's way to attract public attention to his plans and the vant the nuns, the brothers and the Curé. May be they have reason."

"May be," rejoined St. Jacques indifferently. "Anyway, that is what they want, and the new provinces are not keen to grant it. They paid too big a price, see you, for their 'autonattract public attention to his plans and

more, that there are no politics where profits are in question. Every conceivable motive, in fact, was appealed to, selfish or otherwise, with conspicuous success. In the last hours of a prolonged session a Bill was passed, granting to the Saskatchewan Land and Improvement Company, thirty million acres of pontiguous prairie land in Saskatch-ewan and Alberta, for future settlement The Company, it was agreed, was to pay one dollar an acre, the payment to be completed within ten years. It was further agreed that, should land ever further agreed that, should land ever be required for a railway within the limits of the grant, five acres within, or adjacent to it, were to be given by the Government for every acre yielded by

Company.

think that will suit us," said Senator Bilodeau complacently to the member of South Winniper, when the bill ha received the Governor's assent.

"I think so, too," was the answer, equally complacent. "It marches,

Monsieur le Senateur, it marches "It certainly does," rejoined that entleman. "And that other matter, gentleman. "And that other matter, Monsieur le Deputé," he added, quietly "our labour friend eh?"

"Oh, that marches, too, comme a Quebec," answered St. Jacques cheerfully. And the old simile seemed, to both of them, for some cryptic reason, singularly apt.

CHAPTER VI.

THE YOKE OF BONDAGE.

Jean Martin was as good as his word. He found, for Pierre, within a week of the latter's arrival in Middlehampton, a place in the factory where he worked himself. The pay was small, of course, since Pierre was wholly without experience, but he was thankful to get work so soon and so easily. According to Jean, indeed, he was lucky beyond what the elder brother had dared to hope, though he had spoken confidently enough. Already, he now confessed, there were rumors of a possible strike, if not of a lock-out: to say nothing of growing mur nurs from patriotic Americans against cheap foreign labor. What they might result in no one could tell; the vagaries of delegates and societies being, as Alphonse Bilodeau phrased it, as unac-countable as those of women. The remark, if unflattering to the sex—for whom the Senator had no love and less respect—was characteristic, and implied an unaccountability simply beyond the comprehension of ordinary mortals. The rumors as well as the murmurs might, however, had any one thought of

doing so, have been traced to certain very definite sources, practically, in fact, to one individual who was not, at the moment, seeking notoriety, whatever might be the case later on. Briefly when the member for South Winnipeg, in answer to Senator Bilodeau's query anent 'our labor friend,' answered unesitatingly that things were progress ing favorably, he spoke of what he knew. A hint, suitably conveyed, to the retiring gentleman referred to, was amply sufficient. Rumors and murmurs duly buzed as persistently as those of a swarn of bees. Wherein, to follow out the simile, the modest individual aforesaid may be looked on as playing the part of queen bee. And, meanwhile, those against whom rumors and murmurs were principally directed went on with their work with that quiet, almost fatalistic indifference which distinguishes the French Canadian habitant; may be said, ndeed, to be a trait common to agricul tural laborers everywhere, due pre-sumably to lack of imagination, perhaps, also, to the practical lessons learned from daily contact with un-

hurrying, unworrying beasts and birds Pierre, with the best will in the world, with all his wish to have the carpenter's shop at Nazareth always in mind found his new lot a hard one, at best it was a heavy yoke which he would have to carry; better, he thought, with have to carry; better, he thought, with a touch of his racial philosophy, to fit it to his neck with as little delay as might be, and console himself with the reflex ion that to be without work would be heavier burthen still.

Followed days, weeks and months of drudgery such as he had not deemed possible of endurance, of physical and spiritual weariness, physical and spiritnal nausea at sights, sounds and proximity with animals lower and more intolerable than the very brutes. But, though the yoke galled him sorely, and the iron entered into his soul, he contrived to ndure 'patiently' at least, if not 'cheerfully according to the counsel of his good friend Thomas à Kempis. And, fully for some measure of his patience, more perhaps than he realized he was indebted to a new friend and counsellor, the priest of Middlehampton, the parish priest of Middlehampton, the Abbé Gagnon, whom he had duly gone to see, as his own Curé had bidden him do. And Abbé Gagnon, won to him at first sight, knowing something of history and guessing more, knowing too, that the life of the factories must be for such a nature, a veritable hell on earth, en-couraged him to come of an evening and 'talk things over' as the priest expresse

For,"Abbé Gagnon, as has been said, knew all about the factories, or as muc as was possible to anyone not actually employed in them, and the knowledge, employed in them, and the knowledge, so far as it affected his own people, weighed on him like a soul-burthen, a cross that crushed him to the earth, a darkness that might be felt. To him, the exile of his people in this land of Egypt, was the veritable tragedy of a race, honeless irromediable save by race, hopeless irremediable save by a miracle. His only comfort was that he could share the exile, and take his part in the tragedy, lightening both by means not measurable by human intelli gence; his only hope that God might even yet send a deliverer. Nor was it long before the hope, dim hitherto took clearer form, and his heart asked, as he looked at Pierre Martin's earnest face was this indeed the chosen Moses of the

Chain of thought, reason, there wa one, that he was conscious of. It might be that the long years of waiting, the heartsickness of hope deferred, had made him fanciful. But he read at least

from the former ones, even as the guest to be differed from those who had rended reluctantly, perfunctorily or

it came about that in those hour first few weeks when every seemed a day and every day seemed endless, when the long succession of just such hours and days stretched out be-fore like a dull eternity, the burthen of which was beyond his strength and his which was beyond his strength and his brave heart almost failed him, Pierre said as much one evening to his friend the priest. And Father Gagnon reading what was in the lad's mind, rather than answering what he was trying to say supplied him with a piece of practi-cal philosophy, old doubtless as humanity itself, but new just then to his

"How long have you to live?" he ask-

"How long have you to live." he had been sitting with his head bent, the picture of despondency. "I don't know Monsieur le Curé," he answered simply, somewhat surprised it may be at the unexpected enection.

"Till to-morroa?" Father Gagnon's tone was as quiet and matter of fact as ever, and Pierre still more astonished as doubtless the priest intended that he should be answered just as simply as before: "I don't know, Monsieur le before:

"Then don't worry about next week,"
was the rejoinder; "you may never see was the rejoinder; "you may never see it. Ask for your daily bread mon cher, and leave to-morrow and next week to le Bon Dieu. He will look after them

"Yes, Monsieur le Curé." Just the words but from Pierre's way of saying them, Father Gagnon judged that the lesson was in a fair way to being learned. As indeed it was Pierre having already mastered many preliminry ones, as they may be called; yet either those nor this latest in a day. But the philosophy, as in harmony with

that of his race was helpful.

In truth, he had need of all the help he could derive from it. To a country lad, a nature lover-which are not always synonymous-keenly alive to the Mother keeps for her favorites, even the college at Saint Joseph de l'Acadie had seemed in some sense a confine-ment. There, however, he had had his studies and his hopes for compensation here in the noisy factory he had only one—the sense of a duty to be done. Which is much—all perhaps—that a man may dare to ask for, but, if wholesome ewhat Spartan to be honest. ne had always his homegoing to look forward to; the long summer of farm abour, of glorious sunrises, and sunsets of full rich glory of of brief storms, or brief storms, of full rich glory of existence. Here he was but one of a crowd, a part of a machine, that knew no weariness, it knew no joy and had no heart, no color,

no variety. And Pierre saw, a in a vision, men, women even children of his race, drawn yearly from the calm havens of their fields and villages into the whirling vortex of industrialism, into the noise and tumult of machinery, the narrow lanes and streets of sordic cities; saw, in a word, the tragedy of his people wherein he too, and those he loved best were involved. And the cross weighed him down as well, the cross, not of his own sorrow but of his people's; the darkness closed about him, is it was closing about them. Was

there no light, no hope, no escape."
So, though he made the best of it, as was his way, and tried honestly to forget his own sorrow in sorrow for his people, there were times when philos-ophy and compensation both failed him doubt, they failed Father Gagnon' self, which was no reason why he should distrust the philosophy, at least, or the compensation. It was himself, rather, of whom he must be diffident, as again was Father Gagnon's case, that, indeed, of all of us. Perhaps Father Gagnon of all of us. wished to see how the old philosophy would work in a new life and under conditions as in a temperament differing rom his own

Be that as it may, there was one occa sion in the first spring Pierre spent in Middlehampton. Such a spring! When his new-found philosophy, the compensahimself, failed him utterly. The wild longing for the woods and fields that is like the Highlander's longing for his hills and glens, which comes to the French Canadian with the first birds, the breaking up of ice bound streams and rivers, the warm spring sunshine. Nature's resurrection assailed him even at the college. How much more strongly it beset him by the waters of Babylon," no words can say. saint Joseph de l'Acadie was country Saint Joseph de l'Acadie was country afterall, but Middlehampton! Here were miles of streets and houses, narrow, mean and noisy, for wide fields and woods; the canopy of factory smoke for the blue skies of his own land, the evil odors of chemicals for the perfumes of trailing arbutus and new spring leaves and grass; the din of traffic, the harsh sounds of a foreign speech for the music of the birds and streams. So, when a fellow-workman, a French-Canadian, passing his window, on a mild, spring evening chanted gaily, carelessly:

Que j'aime voir les hirondelles Sous ma fenetre, tous les ans, Venir m'apporter des nouvelles De l'arrivée du printemps;"

the homesick lad, who, in happier time had sung the words many a time, fairly

broke down and burst into tears.
Super flumina Babylonis. The son was, perhaps, hardly one of the songs of Sion, but it at least carried him back, as only such songs can, to the old days, when, in the home he loved, the swallows had brought him, year by year the tidings of the coming of spring Had the singer, he wondered, forgotten his exile; grown indifferent to it? That, he thought, would be worse than all else; that his people should forget their own land, and be content to remain by the waters of Babylon. Surely, he said to himself, they would not be allowed to do so, would even, should it prove needful, be driven back to the Land of Promise. And, meanwhile, though he, of course, was wholly unaware of it, the causes that should lead to this very end

were already preparing.

The tears, therefore, though he was inclined to be assamed of them as unbecoming his doublet and hose, his

growing manhood, probably did him good, Father Gagnon's philosophy, though sound and helpful, was not all he needed. So, while he kept the good priest's "one day's life" clear in view, he set himself to study earnestly and carefully the conditions under which his daily life was to be would not, indeed, look be spent. He would not, indeed, look beyond the momentary present, not even the morrow still less to any possibility beyond the present actuality. that lay to his hand demanded his immediate attention, but he might, at least, study the circumstances and surroundings in which he was called upon to fulfil the task allotted to him.

These, then, were the conditions, as he had come to know them, after some nine months spent in Middlehampton. They may be given, briefly here, since they had much to do with his life's work, not, indeed, as he saw it then, but as he was to see it, in due course, when the horizon dark and narrow now, should have grown wider, clearer, full of hope and promise.

Messrs. Mills and Hammond, in whose factory he worked, were the oldest and most respected firm in Middlehampton, one might almost say, in all New England. Strictly, the firm consisted of England. Strictly, the firm consisted of John Hammond, senior, only, for the present at all events, his friend and partner, Robert Mills, having died some years previously. The son, Robert, junior, was to be taken into partnership when the man the father trusted as him-self, should think it to the interest of the business to do so. Meanwhile the young man was assistant manager, under a trusted servant of the firm, old Peter Meadowgate; John Hammond's own son commonly known as Johnny, being a clerk in his father's office. This ensured that the methods which for over a century had brought success and credit to the firm, would in all probability, be con-tinued for as long a period.

Just now, however, though of this Pierre was only becoming vaguely aware -the fact was no secret to the member for South Winnipeg, seeing he had done his best to bring it about - the firm was between the upper millstone of a Cotton Trust and the nether one of the Labor Union, with the financial stringency, due to a panic, to complicate the situ tion. Fortunately for all concerned, its own workmen were outwardly loyalfar. Murmurs and ramors there had doubtless been and still were, bu overt action yet. John Hammond's brief address to a delegation, shortly before Pierre Martin's arrival in Middlehampton had probably more than a little ontributed to this temporary truce. See here," he had said, holding up a letter received some days previously and so far unanswered; "this is an offer from the New England Cotton Company -the Trust. It's a fair price but I'm in no mind to take it, unless you make it impossible for me to say no. If you get this increase you're asking for we can't fight them. If I sell out to them you know what will happen." The de-legation did know. Your big boss, the mill-owner continued, says there shall be no reduction of wages. Well, he may be able to beat the law of supply nd demand, but I guess he won't the Cotton Company. Anyway I can't -unless you help me.

Once more the delegation, for the time being at all events, were of the speak-er's way of thinking and said so through their leader. Mills and Hammond could not of course 'whip' the union. That they knew and derived presumably, such satisfaction from the know-ledge as it was calculated to afford. But the Cotton Company could as they were constrained to admit, would; had already done so. They conveyed as diplomatically but decidedly to the union managers. These gentlemen mindful of their late defeat at the hands of the Cotton Company wisely came to the conclusion not 'order cut' the employees of Messrs. Mills and Hammond for the present. The decision was duly announced as by one high contracting party to another both to John Hammond, and, less formally, to the member for South Winnipeg. latter it may be supposed expressed an acquiescence which under the circumstances was more or less a matter of course. As for John Hammond, what his men might or might not do, at some future period did not greatly him. He could always, he knew, sell out to the Trust for whom his business would have a steadily increasing value, and let them wrestle with the union. Which if cynical was 'strictly business' and in his opinion, practically inevitable, things being as they were. It would be a grand fight he thought. If the men got the worst of it as he be-lieved they must, his men among the number, they would have only them-selves to thank.

All this, however, did not, definitely come at the moment within the scope of Pierre Martin's study of the conditions wherein he found himself, though he was conscious of it as a factor which might, ultimately, materially affect the situation, might indeed, prove the motive force which should set his people on their way back to their own land. Wherein, it will be seen, he was once more all unconscious of Alphonse Bild-

deau's way of thinking.

His immediate attention was, therefore, more especially directed to the lives and conditions of his fellow workmen, of his own race, and of their wives and children. His brother and sisterin-law, he took as one case among many, differing he felt sure in no material degree from that of others, unless it were in their simple faith, their sobriety, industry and honesty all the good old-fashioned, typical virtues of the French Canadian habitant. But, young as he was, he understood after a brief resid-typical property of the state of ence in these new surroundings, that they were, as he had always believed, distinctly unfavorable, if not wholly inimical to these very qualities. One point struck him very small families of the French Canadians. Even Jean and Marie had only four children. One day, he spoke to Jean

about it. "But, mon cher," said his brother, shrugging his shoulders, "what would you? we are not on a farm here. Chil-

dren in a city are a burthen, on a farm they are wealth."

Pierre quoted certain ancient words anent "a heritage and a gift" familiar to both of them.

Jean nodded his

probably did him good, philosophy, though was not all he needed. was not all ne needed, the good priest's "one view, he set himself to nd carefully the conth his daily life was to ould not, indeed, look tary present, not even the set of the control of less to any possibility tactuality. The duty , but he might, at e circumstances and hich he was called upon llotted to him.

re the conditions, as he withem, after some nine Middlehampton. They Middlehampton. They riefly here, since they riefly here, since they with his life's work, not, wit then, but as he was ourse, when the horizon now, should have grown now, should have grown all of hope and promise, and Hammond, in whose ed, were the oldest and firm in Middlehampton, ost say, in all New tly, the firm consisted of a senior, only, for the events, his friend and Mills, having died some Mills, having died some

r. The son, Robert, e taken into partnership ne father trusted as him-nk it to the interest of do so. Meanwhile the assistant manager, under at of the firm, old Peter ohn Hammond's own son n as Johnny, being a clerk ffice. This ensured that nich for over a century uccess and credit to the all probability, be conng a period. owever, though of this

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of them.

of deliberately inflaming our curiosity; and the sentence of the court is that you explain forthwith—and without the Jean nodded his acquiescence.

"C'est vrai," he said, "but not here."

And when Pierre, as had come to be his wont, discussed this point also with Father Gagnon, the priest said gravely:

"Jean speaks but too truly, Pierre. It is a man's interest in a city, to have as few children as possible. They are in the way," and mean expense. On a farm, as Jean says, they mean help, they acquiescence option.

"I hardly think you will understand," repeated Harry, slightly embarrassed; "but as you wish it, I will give you the reason. It is very simple, at least to a Catholic. In our churches farm, as Jean says, they mean help, they are a source of true wealth, of pride of comfort. And a man's interest is his strongest motive, whether it be for the race or against it. How could it be otherwise? Let them answer for it," he concluded, almost bitterly, "who have sent us here." he concluded, almost bitterly, "who have sent us here."

Always the same race issue, Pierre thought sadly, with a knowledge seemingly beyond his years, but due, it may be fancied, to the quick, sympathetic insight of his nature, one of the chief qualities, that is to say, of the coming leader of men. And, in the light of Father Gagnon's admission, he set himself to study matters yet more closely. The streets, he saw, were the children's only playground, the worst, morally and

> Time speeds on when there is work to Time speeds on when there is work to do and it is done honestly and con-scientiously; and three years that elapsed since Harry Watson paid his brief relieving visit North left him more mature indeed, but little changed. He had lately married and rented a pretty residence in the suburbs with easy access to the city by the cable tram. Just now he was very busy at tram. Just now he was very busy at the annual balancing and could snatch but a brief half hour for lunch in town. As he was rather late, the crush was over, and there was but one other at the little table where he sat. He glanced carelessly at him, but the face was un-familiar, so he busied himself with the luncheon. His table companion—no other than Phil Norris—eyed him in-tently for a little time and at last broke the silence.

realized, if at all.

Such conclusions were not, of course, quickly reached, and though Pierre Martin's ideas already formed, predisposed him to arrive at the results indi-I think I met you some years ago, when you were North relieving, but you would hardly remember me. I was in the bank

Watson remembered, and after a pleasant reminiscent chat invited him

pleasant reminiscent chat invited him out for supper. "If you are not otherwise engaged and could manage, I would be very pleased to have you come out this evening to supper."

"I should be very glad, indeed."

"Well, then, that's settled," said Harry. "Meet me at the King street tram at 5:10, and I'll pilot you out."

And with a cordial shake hands they parted. As the tram swung round from King street past St. Mary's the two young men raised their hats quietly but reverently, and an old priest, a fellow passenger, murmured a

quietly but reverently, and an old priest, a fellow passenger, murmured a "Benedicite" on their manly faith. Soon round the cozy table at Watson's home the time was passing pleasantly, and the friendly chat turned naturally to the visitor's impression of Sydney. It was only a small thing apparently, but the sum of small things makes a world. Experience shows us this; and many a trifling incident acts and reacts the state of the state to the visitor's impression of Sydney. Norris was enthusiastic about everything. "It is simply magnificent and," with a smile, "to a poor rustic like myself, an education. The Cathedral especially is beautiful and to me like a great religious poem. It is an epic in stone." Watson cordially assented. "Yes, and though to me so familiar, its healty seems over to grow more and many a trilling incident acts and reacts till ultimately its influence affects the largest and highest interests. So when Harry Watson raised his hat in rever-ence as he passed the church door, he little dreamed what would hang from the chain whose first link he forged that day. A knot of young men stood at a street

rejoice in any lady's acquaintance."

"Which lady?" asked Harry, surprised.

"That's what I want to know," rejoined Norris—"the lady you saluted."

"I did not salute any lady," said Harry still surprised.

"But you raised your hat to some one," chimed in Jack Richardson, "for I know I followed suit."

Harry was silent. The others looked curiously at their companions, and Norris laughingly rallied him. "We seem to have stumbled on a budding romance or something, and certainly your difflience and hedging are now exciting our curiosity. Out with it, man; and if you need advice—'out of our mouths shall dow the words of wisdom.'"

Harry smiled. "You would not understand."

"Too deep for us, eh? Well, let us have the opportunity of trying. But." he hesitated, "of course, if you have any reason don't let our chaff worry you."

"Lest you imagine all kinds of mys-

MUNION.

" Not marry? Nonsense, man. Why

not?"

"Well, I am only waiting to arrange matters, and then I leave for Rome to study for the priesthood. Good-bye?"

When Norris' plans were told her Mrs. Watson fairly beamed with joy on her husband. "Oh, Harry, isn't it splendid? And to think he owes the beginning to you. Didn't I always say you were so good—the best man in the world?" she cried enthusiastically.

"I am afraid I am very far from it,"

"I am afraid I am very far from it," said Harry; "and my part was but a small one, though great things did result.

"Anyway," he went on earnestly, "Anyway," he went on earnessly, "even if my actions should not be a stimulant to good for others, I hope at least that never an act or duty omitted on my part may prove a stumbling block or hindrance in another man's way to truth or a better life."

Is there a needed lesson here?

WHEN O'CONNELL RECEIVED COM-

The piety of the great leader of the Irish people, Daniel O'Connell, was one of the most striking phases of his many-sided character, The very Rev. Canon O'Rourke, P. P., in his book "The History of the Irish Famine" says of the Liberator that he was fervently devoted to the holy practices of the Catholic Church; and the same author gives this picture of O'Connell when approaching the Holy Table: the Holy Table:-

It was a sight not to be forgotten to ee him attend Mass and receive Holy Communion in Clarendon street. When he was at home, his habit was to walk he was at home, his habit was to waik from Merrion square to that, his favorite chapel, to eight o'clock Mass. On these occasions he usually wore a very ample cloak, the collar of which concealed the lower half of his face. Thus enveloped, he entered the sanctuary with an expension of resultance and that pression of recollection so profound that it might have been a Trappist who had entered. So it was during the hour he entered. So it was during the nour neremained; he seemed perfectly unconscious of any human creature being in the place, except the priest at the altar before him. He seldom used a prayerbook, and his eyes were never once raised during the whole time. Buried

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PEDLAR People of Oshawa

in his great cloak, he moved noiselessly out, as he had entered—a bright example—a very model—to the whole congregation."—S. H. Review.

To forget — that is what we need. Just to forget. All the petty annoyances, all the vexing irritations, all the mean words, all the unkind acts, the deep wrongs, the bitter disappointments -just let them go, don't hang on to them. Learn to forget. Make a study of it. Practice it. Become an expert at forgetting. Train the faculty of the mind until it is strong and virile. — The Angelus.

We reduce life to the pettiness of our daily living; we should exalt our living to the grandeur of life.—Philip Brooks.

To judge of the real importance of an individual, one should think of the effect his death would produce.-Lewis. BIE

Educational.

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as is only fitting, when a Catholic passes the church he raises his hat in reverence of the God made man present through love on the altar." He stopped and exclaimed: "But I seem to be preaching as though I were all I should be."

Norris seemed thoughtful, and Harry spoke a few more words on the Blessed Sacrament, in response to a remark of Richardson's. Then there was a lull and the conversation flagged, all being more or less occupied with their own only playground, the worst, morally and physically, that could be imagined. They were not children, most of them, thoughts. Soon they separated, going their various ways. A few days They were not children, most of them, but stunted drudges of the factories and mills; men and women, old in a precocious most appalling familiarity with evil; even the sons and daughters of good, pious habitantes, driven, as he had been, to this land of bondage. As to the grown men and women of his own race, he had lessons yet to learn of drink, of vice, of faith forgotten or denied, of names anglicized to hide the shame of national if not religious anostasy. And though such cases, he after Harry Watson, in response to a telegram, returned to his own office and soon almost forgot his brief stay in the Northern town.

shame of national if not religious apostasy. And though such cases, he was assured, were comparatively few, still they but strengthened his growing conviction that towns and factories, out of all in a strange land, were conviction that towns and factories, most of all, in a strange land, were utterly unsuited to his people, farmers and country dwellers for three centuries. All that he saw might, he felt convinced, have been minimized at least, if not wholly avoided, had his people only migrated to the farms of the Northwest, to the Land of Promise, instead of coming here, attracted by the hope of speedy gain, a hope which, he began to see, was at best but partially realized, if at all.

Such conclusions were not, of course,

"I beg your pardon, but is your name Watson?" he asked. "Yes," said Harry, with a look of polite surprise. Norris went on: "My name is Norris.

Martin's ideas already formed, predisposed him to arrive at the results indicated, he waited with a judgment and a fairness equal to his insight, before accepting his conclusions as established. Time and again, he talked the matter over with his brother Jean or with Father Gagnon, honestly resolved to take their view of it, rather than his own; and every time was confirmed in his conviction that there was but one remedy possible, that, namely, which, in his own mind, he already designated 'The Great Exodus;' the return of his people to their own land.

And daily, in spite of all that his humility and self distrust could urge to the contrary, the corresponding conviction grew stronger and more distinct, that it was he, Pierre Martin, who had been chosen by God Himself to lead them back again.

TO BE CONTINUED.

ONLY AN INCIDENT.

stone." Watson cordially assented. "Yes, and though to me so familiar, its beating seems ever to grow more and more upon me, though I am prosaic enough. I did not know you were a catholic," he added, "till I saw you raise your hat at St. Mary's."

"Do you know, Mrs. Watson," said their chatter ebbed and flowed on sport and amusement. Now and then they saluted friends and acquaintances, also homeward bound, and many a half curious glance was directed at the stranger, for Harry Watson had only arrived a few days before on relieving duty at the bank, while his companions were almost universally known.

There was a lull in the chatter when Harry raised his hat. Mechanically his companions raised theirs. "Hullo, Watson," said one of them—Phil Norris companions raised theirs. "Hullo, Watson," said one of them—Phil Norris miled and went on quietly, but earnestly: "Yes, to you, and so you may realize my pleasure at our meeting to-day." Then he recalled the little incident of three years ago in the northern town. "The silent homage of the act," he went on, "more telling than words, had made an impression on me; and when some days later we passed the church as usual on our way home, Richardson spoke of you, and I found he, too, had been thinking of it. I suggested we should go in, more for curiosity than anything else, and for the first time we entered a Catholic church.

have the opportunity of trying. But." he hesitated, "of course, if you have any reason don't let our chaff worry you."

"Lest you imagine all kinds of mysteries," said Harry, "it was simply because we passed the church. Naturally I raised my hat. That was all."

Norris looked hard at him. "Didn't know you were a Catholic, Watson; and, besides, you have only been here three days, and how—" He stopped—""Oh, there is nothing strange in that," said Harry. "You can generally tell a Catholic church, and besides, I inquired when I came here."

"But, anyway, even if you did pass your church, why did you lift your hat?" queried Richardson, inquisitively. "I know I pass the Church of England every day as I go to the office and never dream of lifting my hat. And I've never seen any one else do it."

"Watson," said Norris, with mock solemnity; "you have been found guilty"

"In one who first turned my steps into the right path."

There was a pause. Mrs. Watson—good little soul—was beaming, her eyes a little misty, but glowing with joy. On Watson's face there was a graver look than usual.

"What of Richardson?"

"He is not a Catholic yet, I regret to say, but every day he tends more and more, and as he is engaged to be married to a good Catholic girl, I am convinced it is only a matter of a very short time now."

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

Mr. Thomas Coffey

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

Donatus, Archibishop of Ephesus, Apostolic Delegate.

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

Lift. Thomas Coffey
Dear Sir: For some time past I have read your
estimable paper, the CATHOLIC RECORD, and congraulate you upon the manner in which it is published.
Is manner and form are both good; and a truly
Catholic spirit pervades the whole. Therefore, with
pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to reready.

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

LONDON, SATURDAY, MAY 15, 1909. A CHICAGO PROFESSOR AND PROPHET. If money could make a university the university of Chicago should be a paragon. But money can do no more for institutions of higher learning than royalty can pave the way thereto. These secular academies make a great parade, brass band and circus-like procession. Some of their professors beat time while the band plays. Others dig and delve for microbes with somewhat more success. Scientific men are also, when they confine themselves to their own sphere, serving the world with honor and usefulness. There is a class whose labors are a danger to society, those gentlemen whose department is more or less closely connected with one or other branch of theology. They are not responsible to any person for their opinions. If they teach Manicheanism or Buddhism none will complain. As long as they do not color their teaching with Catholicism they are regarded as profound, worthy of encouragement, whose oracles are to be received as serfs accept their master's orders. Chicago has in its wealth manufactured university a professor of the philosophy of religion who poses both as professor and prophet. He does not limit his vision to a hundred or even a thousand years. He foretells what will be in a billion years. Prophet of evil, so clear is his this Professor, will have passed awaywas little of Christ of Nazareth and our specific form of religion as we know about the religion of the dwellers in Atlantis or any other submerged land." What childish nonsense, what pretended learning! Where will the university of Chicago be in that distant future? Immortality belongs to the Church of Christ as an inherent attribute and unchanging possession, of which her most powerful and subtle enemies can never rob her. Old she may become with the added centuries of time; mortal she cannot be as long as Christ's promise endures. We can hardly imagine this Professor Foster taking a philosophical view of Catholicism, because anyone who deals with such a cycle as a billion years is guessing rather than teaching. Men may lose their faith. They may fail in its practice. The Son of Man Himself when He comes does not expect to find it. This does not touch the point which the Chicago doctor is trying to make. He claims that an evolutionary Christianity will be the result of philosophy similar to his own, that the world will rid itself of the Church and take to itself a religion far above what the saints practised and for which the martyrs bled. This is nonsense. Prof. Foster cannot appreciate the Catholic Church. He looks at the disrupted atoms as he sees them in the many sects about him. He evidently does not believe in the Divinity of Christ. His whole theory of religion is unfounded in principle and unwarranted in history. Dogma as it is in the Catholic Church cannot die. Its immortality is guaran-

Christ's divine word will never pass or

civilization and perfection of the race ca. the world benefit by aught else than the Church which Jesus of Nazareth founded upon Peter's unfailing faith and which he commissioned to teach all nations throughout all time.

ANSWER TO A PROTESTANT COR-RESPONDENT.

A correspondent has written us rather lengthy letter bearing upon several points. We select one as sufficient for the present. He says: "I love and worship and find comfort in the same Christ that you serve. Whatever you have more than I have must be ound outside of Christ, for He is mine in all His fulness. In your last issue you said that Protestantism had little to offer the heathen though you knew this: We had Christ to offer. If in your form of worship you have so much more than others as to designate our offer of him as little, then you are right." When we maintain that Protestantism is empty-handed and that it has little to offer those who walk in the darkness we have no wish to criticize individual Protestants. We reason against the system; and we repeat that Protestantism has very little compared with Catholicism to offer a soul. What little it keeps it has in common with, and through, Catholicism. It may be that both our correspondent and we love and worship the same Christ Who was " conceived of the Holy Ghost and was born of the Virgin Mary." Our personal worship of, and attachment to, the Christ, is the least factor in the great problem of Christian love and praise. Single grains of sand are an unstable foundation for God's temple. When Protestantism threw away the sacraments it abandoned the treasures of grace and worship. When it replaced the altar by the reading desk the incense of public prayer no longer rose from Basilica and Cathedral. When Protestantism denied the Real Presence it had no Bread of Eternal Life to break to the famished souls of the wilderness-nor any glory with which the temples might be filled. All was taken away-mystic vestment, holy altar, sacrifice, victim, priesthood. Surely Protestantism is empty-handed. We might pass over the doctrinal poverty which characterizes it, and which, so far as positive dogmas are concerned, is limited to justification by faith Then, when questioned about this faith it is found to be mere confidence. The personal attachment to Christ has long become so vague that it ceases to be belief in the Incarnation. Nor does Protestantism approach its catechumens with the power of Christthat power which He conferred upon His apostles and with which He vested them in their mission. Protestantism does not come in the full conviction of its own infallibility, relying upon the promise that the gates of error shall not prevail against it. Protestantism presents a divided Christ-Methodism differing from Presbyterianism, and Anglicanism from both. It does not present those sublime truths which are guardians and pass-words of that Eternal Truth whose teaching we may receive wizard gaze that he sees the world as it but which we cannot change. Doctrinwill be a billion of years hence. In that ally, historically, sacramentally, and in long course of time Christianity, says other ways, Protestantism is indeed empty-handed. One point before clos-The world will, in the year one billion, ing. Our correspondent thinks that if we have anything which he has not i must come from some source which is not Christ and must be found outside of Christ. Whether he is hinting at the Communion of Saints or the Church we do not know. In either case the insinuation is useless. There is no saint, not even God's Blessed Mother, whose graces and mercies and privileges did not spring from Him Who is the font and plenitude of all. The Church is His-His spouse, His kingdom. No teaching that cannot be traced back to His holy law-no sacrament that is not the channel

> STRANGE LITERATURE FOR HOMES.

of His redeeming blood-no sacrifice that

is not the praise and prayer and mem-

orial of Calvary's atoning holocaust ner

any intercession that is not the echo of

His voice and the Amen of His infinite

mediation.

Our contemporary, The Presbyterian, claims to be the paper for the home with emphasis upon the first of the definite articles. Among its articles is a continuous story entitled "The sword of the Lord." written by one Rev. Joseph Hocking. This name, if we may judge by the pen, should have had an 's" preceding the initial letter. Never mind the name. It is with the romance or novel or story we are concerned For a paper which is to enter respectable homes and which professes to be an organ of the Presbyterians of Canada cent story or none at all. We are not teed by its authorship and the warrant that what whatever else may pass away His omnipotent promise fail. Neither the beauty of religion, nor the undying

think that the character of a novel or a | years before and that we might infer story has no more right to belie his that it came down from apostolic times. The first modern law decreeing death as neighbor, still less foully to calumniate penalty for heresy was proclaimed by an institution than any living man or the emperor, Frederick II., in 1220. He woman. "Thou shalt not bear false witranked it more grievous than highness against thy neighbor" is a comtreason. Pope Innocent III. appointed mandment still-imposing its burthen two inquisitors during the Albigensian upon the novel writer as well as upon troubles; but the Inquisition does not the editor or the reporter. Here is Mr. appear as a recognized tribunal until Hocking bringing characters into his story, and putting this language into 1229. So far as the Spanish Inquisition was concerned it was mainly a political the mouth of one who pretends to pose institution and the result of extraordinas Cardinal Cajetan: "I will show these Germans that the Church is a ary political circumstances. The long law unto herself, doing what she will and as she will. I will show them that if the Pope makes it lawful for a man to kill his own mother, it is naught to them, and that they must believe and obey." Nothing can be more revolting to Christian sentiment than for a writer to teach falsehood and perpetuate discord. Whether the lesson is concealed by fiction or whether it is openly expressed in editorial column or in pulpit utterance cannot rid it of its malignant character. The trail of the serpent is over it still. Nor can the excuse be alleged that the present extract is for Presbyterian readers. It is all the more to be severely condemned. Young Presbyterians read it, devour it and accept it as a statement which cannot be contradicted. From this belying calumny they receive their first impression of the Catholic Church and the Pope. Calumny is not romance nor history-still less justice or charity, religion or peace. If "The Sword of the Lord" is the kind of reading the Presbyterian thinks best and most proper for the homes of its people we can understand the continued prejudice against the Church and the ignorance of people concerning things Catholic. These Presbyterian guides are blind hirelings-malignant, shocking, forgetful of the first universal demands of peace and truth.

"AN INTERCOMMUNING ACT." This is the latest move on the part of the Church-governing House of Commons of England. It cannot fail to attract the attention and excite the comment of some Anglicans who regard the pulpit as higher than an ordinary platform or who have a view about "orders." The proposal is made in all seriousness that "it shall be lawful for any clergyman of the Church of England to preach or minister in any building or chapel of any other Christian denomination with the assent of the minister or owners thereof." How the bill can be expected to pass the Lords Spiritual or the Committee of Bishops, against whom it is directed, will be made clear in a short time. The spirit is anti-Christian. Interference of this character shows the utter unsoundness of a national churchone which is authorized and controlled sible body, as we suppose the House of Commons, justify itself in the provisions of such a bill? There is no more "intercommuning" because an Anglican rises in a Methodist pulpit and proclaims the necessity of the priesthood or the validity of his own orders than there is between oil and water. No mere parliamentary action can bring together Anglicanism and Methodism. Will some, provided the bill becomes law, obey? Where can be their conscience? Jurisdiction in matters of the soul is ot from any earthly vote or power. How fast the world is moving. More and more apparent is the folly of Protestantism. The Church of Christ is no house of cards to be built up at human will or knocked down by the breath of man, or moved hither and thither as people vote and desire. Surely this last proposal to mix up the pulpits and open the chancel gate by act of Parliament will make some of our High Church ministers reflect. Will they obey God rather than man?

THE INQUISITION.

A correspondent has asked us to give some information about the Spanish Inquisition. We premise that the Church is the sole depository and inently before a meeting of members of a terpreter of revealed divine truth upon earth. It is her bounden duty to preserve the integrity of this trust and to protect her children from error. In the Middle Ages every one who impeded the progress of religion or who placed an obstacle to his mighbor's salvation was regarded as an enemy of society. The civil law was expected to protect the faith with as strong a force as it protected life or property. To sow religious discord, to lead people astray n matters of doctrine, was worse than doing them an injury in the lower planes of their social or political well being. Coercive jurisdiction was enforced by the ecclesiastical authorities in the first the least it might do is to have a de- days of Christianity. The mendacious Ananias and Saphira fell dead at the indicating any romance policy for the imperious voice of St. Peter. Constan-Presbyterian-or suggesting that the tine pursued the Donatists with fines heroine should be a blonde or that the and confiscation. A Franciscan writing champion wielding the "Sword of the at the time of the reformation concern Lord" should not be Calvinist as he ing inquisitorial action against heretics strength of its simplicity, nor in the might not know when to stop. We claimed that it originated a thousand

drawn struggle of eight hundred years between the Spaniards and the Moors brought about a hatred between two races which could never amalgamate, different in blood, in interests, in character and vastly different in religion. All prisoners taken in war by the Moors were sold in slavery in Morocco Religious orders were established by the Christians for the redemption of these poor captives. Military orders also sprang up; and the crusade was preached against the common foe of religion and country. When in the reign of Ferdinand and Isabella the Spaniards regained their sovereignty, the Moors began plotting and rebelling until the Spanish government gave them the extreme and doubtful alternative of either becoming Christian or quitting the country. A royal court of judicature, known in history as the Inquisition, was established, whose officers were under royal appointment and whose sentences of confiscation accrued to the king Open heresy was not the only question it had to try. It derived its authority from the king and was directed to his advantage. All were subject to it. It was in spirit and tendency a political institution. It cannot be laid upon the Church-for whatever influence the Church had in, or through, it was to moderate its decrees. As Guizot says: "The Inquisition was much more political than religious, and destined to maintain order, rather than to defend the faith." Another charge against the Inquisition is its cruelty. These abuses have been grossly exaggerated. Undoubtedly the Inquisition started under extreme pressure from the intrigues of the Moors and the Jews and was strengthened in severity by Philip II. some sixty years later. These periods were very brief. The normal history of the Inquisition which might be cited to the courts of our day is that it proved itself a model of equity. Its rigid laws were feebly executed. Out of thirteen different classes of crimes only one is heresy. But there were two courts of the Inquisition, the civil and the ecclesiastical, the latter being strictly a court of enquiry. The motte on its banner was "Mercy and Justice." All that the ecclesias tical tribunal was to decide whether there was evidence enough for the case to go to the civil tribunal. Thus entirely by the State. How can a sen- the ecclesiastical tribunal formed a grand jury. It was contrary to the express laws of the Inquisition itself for ecclesiastics to concern themselves about punishment. The practice of torturing the accused cannot be charged against the Church, for it was an almost universal custom amongst the nations. The Church did much to mitigate this cruel and odious practice fitness of things were the American of the civil law. Tortures were Bible society to pay more attention to employed by the civil courts of the the pagans in high places than to the Inquisition only in extreme cases; nor emigrants who bring with them a strong could the confession elicited under orture he used against the accused unless he voluntary confirmed it three days afterwards. Lastly, we simply repudiate the idea that the Church is accountable for the establishment of the Inquisition or a party to its cruelties. It is connected with no doctrine of the Church, nor is it a part of her discipline. It was never established in any country without the concurrence of its temporal rulers. Concerning the number of

> Ladies' Catholic Benefit Association, made strong reference to the contamination of the home by immoral literature. He declared it to be the duty of Catholic women to form a crusade against those daily papers which contain little but descriptions of horrible criminality. Dr. Moran's pronouncement is most timely. Thousands of parents do not seem to have awakened to the importance of keeping out of their homes certain class of cheap daily papers which pander to the lowest instincts of human-

vietims, whether by death or by exile,

of the Spanish Inquisition, Balmes, the

great Spanish writer, says that he defles

England and France to compare with

his country their statistics on the sub-

THE REV. DR. MORAN. speaking re-

ject of religious persecutions.

THEY HAVE an institution in Ireland called the Royal Dublin Society, composed largely of what is known as West Britons, or men, who, while residing in Ireland, and pretending to be Irish, have no sympathy with movements calculated to foster a spirit of nationality. Mrs. Greene's great book on the making and orphan.

unmaking of Ireland has been boycotted by this same Royal Dublin Society for the reason that it contained so many truths which proved distasteful to these learned gentlemen. Public opinion, however, visited them in such a fierce fashion that they were compelled to call off their boycott and permit the book to be placed on the shelves of their great library in Kildare street.

PROF. GASTON BONIER of the University of Paris, declares that a hive of honey bees is a type of pure and unadulterated Socialism. "A bee hive," he says, "is a perfect example of the equalitarian product of state socialism, where is neither love nor self-devotion, neither pity nor charity; where everything is sacrificed to society and its welfare through ceaseless labor; where there is no Government, no rulers; where there is discipline without subordination. It is the realization of ideal collectivism. . . If humanity is to be kept on earth only by the sacrifice of all individuality, as among the bees, by the sacrifice of every joy and every virtue, should not be surprised if, some fine morning, the fancy should seize man to swarm to another planet!" The bees, however, are in many respects vastly different from Socialists. Each particular socialist would expect his brother socialist to gather the honey while he would sit down, do nothing, and consume it.

SIR GORELL BARNES, President of the English Divorce Court, has retired, but he has initiated a movement the object of which is to bring about a reform in the law as regards divorce. It would appear that divorce in England is a luxury reserved for the rich, but the proper reform would be not to institute such a change as would make the granting of divorce inexpensive. Of course, in the eye of the law a poor man should be placed on the same footing as the man of wealth, but to neither should a divorce be granted at all. This is the law of God, and in no case should the law of man dare to over-ride it. Statistics prove that the divorce evil is leading us fast and furious on the down grade-leading us back to barbarism. In Canada there is to be found briefless lawyers of the third-class who advocate the establishment of divorce courts, but it is to be hoped their scheme will never materialize. We have gone too far already by permitting divorces to be granted in the Senate. We should not open the sluice gates any wider. Would they were closed altogether.

A CONVERTED ITALIAN of Pittsburg has undertaken the task of carrying the Scriptures to his fellow-countrymen. He has been employed for the work by the American Bible society. It is notable, however, that for this purpose good care is taken to distribute only the Protestant Bible. If these people are so anxious to have the foreign element read the Scriptures why do they not distribute the Catholic Bible. We are told that there are forty millions of unchurched people in the United States. Surely it would be more in accordance with the faith in the old and true church of the at the erratic bigotry of the members of the American Bible Society. The Canadian Baptists, Methodists and Presby terians have mission stations in the Province of Quebec where the people live good Christian lives, giving an example which might with profit be followed by the tens of thousands of the unchurched be more imbued with class in the province of Ontario. OCCASIONALLY we receive correspon

iquor business severely criticizing ou remarks concerning that line of trade. We should not like to be misunderstood. Never have we asserted, as some extremists do, that all who are engaged in hotel keeping to which bars are attached should be looked at askance. Hotel keeping is an honorable occupa tion but the bar-room attachment is one to which many serious objections may be made. The over-indulgence in intoxicating drinks, the scenes of revelry which ensues, the crime which is oftentimes too prevalent in these places, the worse than waste of money which should go to the support of the family, and the degradation of the drinker, are matters worthy the serious consideration of those who wish well to their kind. What we desire most strongly to impress upon our people is this one fact which is patent to all, that the man who sells intoxicants over the bar is engaged in a business which brings himself and his family no honor and his place in the community will never be with the most worthy. We would strongly advise those who are engaged in the trade to leave it at the first opportunity and engage in some industry to which is not attached the curse of the widow and the

dence from persons engaged in the

More than once we have drawn attention to the scandal caused by the action of some of the clergymen of the ects in advertising their services in a manner which savors not a little of the vaudeville show. In some cities, too, the members of the Y. M. C. A., we regret to state, engage the services of the travelling evangelist ,and herald his coming by printing on their bill boards some text of a remarkably erratic character. While "yellowness" may be overlooked when indulged in by newspapers, the average man will say that it is entirely inexcusable in connection with Church work. It has a tendency to bring Christianity into disrepute in the minds of many thoughtful men who have regard for the fitness of things. We are led to these remarks because of an utterance recently made in Toronto by a Presbyterian clergyman, Rev. Dr. Orr, of Glasgow. He said :

"It was amazing to see how preacher got away from the bible. They had only to see the themes advertised for rmons on Sunday nights. They had politics, social questions, Browning and Tennyson. He knew that the Gospel touched all things, and did not disparage a love of literature, but a preacher was hard up if he had to get away from the great central things for subject. It was the lack of preaching of the Gospel that was emptying their churches.

We hope the clergymen to whom this refers will make a note of it. If the laity have come to such a pass that they are tired of hearing sermons based on the word of God, it were better to lock up the churches. When a place of worship becomes merely one of entertainment, there is urgent need for home missionary work. The Pagans are not all in distant lands.

MGR. SBARRETTI ISSUES CALL FOR PLENARY COUNCIL.

IMPORTANT ROMAN CATHOLIC GATHER-ING SET FOR QUEBEC IN SEPTEMBER

The following is the text of the letter of induction of the first plenary council of Canada, to be held in the city of Quebec next fall.

"Donatus Sbarretti, by the grace of God, and favor of the Apostolic See, Archbishop of Ephesus, Apostolic Delegate. To all the most illustrious and most reverend metropolitans bishops, and to the right reverend vicars and prefects apostolic in the Dominion of Canada, as well as to the right reverend abbots and very reverend superiors of religious orders gregations, and to all others who by law or custom should be present at the plenary council. Peace and salvation

THE SEED HAS GROWN, "In the admirable designs of Divine Providence it has come to pass that the grain of mustard seed first sown by the missionaries in the vast domain of Canada, and rendered fruitful by their labors and blood, as well as by the apostolic zeal of the prelates, has grown into a great tree. Where tribes of untutored and superstitious savages roamed through forests and over open plains where two centuries ago but one vener able Bishop of Quebec ruled a small flock of the faithful, to-day we behold with joy even a great part of the aborigines brought to the light of the true faith, a large number of Catholics, many prelates ruling over dioceses and apoe tolic vicariates, a numerous clergy secular and regular, magnificent sacred edifices and numberless institutions of education and charity.

OVERFLOWING VITALITY.
"But the church, endowed with overflowing vitality, although she has al-ready brought forth abundant fruits in Canada, is yet ordained in the future and unto the end of time to effect great-er things for the glory of God, the ine end of time to effect greatcenturies. But we need not be surprised at the erratic bigotry of the members of of souls. Wider still must the pure light of the Gospel be spread abroad by the Catholic Church, errors everywhere creeping in must be driven out, with good morals the young must be informed and the solid culture instructed, the emigrant must be looked after and his present and future necessities provide or; the whole Canadian society must Christian spirit, so that all things n in Christ, who is the way.

HARMONY OF H the light. " To attain this end rmony of purpose, emplo

Wherefore our holy father Pius X., the Vier of Christ on earth, among the innumerable cares of his supreme pontificate, manifesting another signal proof of his er signal proof of his paternal so tude for this chosen portion of the Lord's vineyard, has deigned after consultation with the most eminent father of the sacred congregation of the council, to approve and praise the project of a Canadian planary council to be held in Canadian plenary council to be held in the city of Quebec; and by apostolic letters under date of March 25, 1909, to intrust to us, though unworthy, the office of convoking the same council and presiding over it."

At all the Masses on Sunday, Rev. J. T. Aylward, Rector of the Cathedral, drew the attention of the faithful to the above letter which is posted on the door of the Cathedral. The Holy Father having ordered this council, will be represented by the Most Rev. Donatus Sbarretti, the Apostolic Delegate, and it behooves us Catholic people to and it behoves us cannot a vener-comply with the request of our vener-able delegate and pray God to bless the work of a council which is intended to do much for Catholicity in the Dominion.

Rumors fi the press th late who so v Papal Deleg great Ameri give place to the Holy See to note, no rumors. The Tribune of I an interview we have muc

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So it is often said: "Ours is a Chris-

a widely different history and would be now a widely different nation had all, or

to Maryland, professing his principles, and ruled by his laws, it is a matter of pure conjecture how far, if at all, we should have had a materially different

history or be to-day a materially differ-

Nevertheless, I think the most of those

and a national rule which compels sec-tarian toleration, are forces which must in time either destroy Catholicism in

True, nous avons charge tout cela, or rather, all has been changed, not by us or consciously and of set purpose by any one, but through the silent

AT ALL DEALERS

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the Y. M. C. A., we ngage the services of angelist and herald his g on their bill boards ellowness" may be over-

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R. QUEBEC IN SEPTEMBER

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stitious savages roamed ests and over open plains, of Quebec ruled a small faithful, to-day we behold

nd charity. RELOWING VITALITY.

harmonious word paintings of Thomas Moore; I gave you a passing introduction to the poet Longfellow—the sweetest singer that America has yet produced; I drew your attention to the pure-minded poet and novelist Gerald Griffin; and I referred at some length to the gentle and magnanimous John Boyle O'Reilly. O'Reilly.
Those friends, among others, have stood the test of the swiftly passing years; and their friendship has ever been

to me a source of much encouragement and noble inspiration.

In this article I intend to redeem a promise, long made, of introducing you to some other dear friends, tried and true, some of long standing friendship,

others of more recent date.

Last week I renewed an old acquaintance in The Confederate Chief

Mrs. James Sadlier. This is a tale | ed upon the Irish insurrection of 1641 ed upon the Irish insurrection of 1641—a time, more than any other, perhaps, when the morning sun of freedomseemed most likely to shed his glorious rays on the old land. It was the time, too, when some of the vilest arch-demons of Irish history were in the zenith of their power; while, on the other hand, some of the noblest and most self-sacrificing men of the race offered up their lives on the altar of their country. The plot of the story is, therefore, founded on fact—with a little flavoring of romance, which makes it more interesting than if it were purely historical.

There is, percaps, no other woman in

the life of the present time, or rather to that of the generation which is now

The life of a humble parish priest is very truthfully portrayed in "My New Curate." I am reading the book for the second time, and even yet reluctantly lay it aside when the stern call of duty

In"Glenanaar" Dr. Sheehan very beau-In Glenanaar Dr. Sneenan very beau-tifully describes the home life of the middle classes and the peasantry of Ireland—a home life by the way, the purity of which may serve as a model for the world. To the mature reader "Glenanaar" is, in reality a twice told tale, one which perhaps he has heard whose voice is now still.

but, to my mind "Glenanaar" holds a place, which for fine feeling and patient domestic tenderness, can never be occu-

always possessed a peculiar fascination for me, for they are, somehow insepar-ably connected with my most youthful memories. They are in fact, the first that I remember to have read.

Goldsmith's poems — something that appeals to one's better nature, drawing out all the dormant sympathies of the heart. His description of rural life, especially, is very real. In "The Deserted Village" there are many passages which will strike a resgo sive chord in the breast of every reader, carrying his mind back to the peaceful days o childhood:-

Goldsmith was, essentially, a lover of country life, doubtless due to a happy boyhood spent amid rural scenes, and to the many trials and disappointments he met in after years. The following con-trast would not be altogether inappro-

o the city sped—what greets him the see profusion that he must not shat see ten thousand baneful arts companyer luxury and thin mankind.

He seemed to think, too, that life is after all, much the same in every sphere and that no special class has a monopoly of unalloyed happiness. He refers to this in that splendid descriptive poen "The Traveller:"

But where to find that happiest spot below:
Who can direct, when all pretend to know?
The shuddering tenant of the frigid zone
Boldly proclaims that happiest spot his own—;
Extol's the treasures of his stormy seas,

The naked negro, panting at the line, Boasts of his golden sands, and palmy wine; Basks in the glare, or stems the tepid wave, And thanks his gods for all the good they gave

Among the American novelists of re-Among the American novelists of recent years few can compare with Maurice Francis Egan. His writings comprise about a dozen volumes, besides contributions to the newspapers and magazines. It was only within the last year, however, that I had the privilege of pumbering him among my literary

social conditions in American cities which is equalled by few others. There is no mineing of the astounding truth when he writes about the tenement houses in New York and elsewhere, showing the hollowness and sham of modern American home life.

A year has gone by, tear teach, show of my literary friends; a year full, no doubt, of many changes to you as well as to me—new friendships formed, old friends

-new friendships formed, old friends passed away.

At that time I reproduced some of the harmonious word paintings of Thomas Moore; I gave you a passing introduction to the poet Longfellow—the

Other dear friends I have, too, who Other dear friends I have, too, who have helped to lighten many a depressing hour. To some of these I shall, perhaps, if time permits, introduce you in the not distant future.

A PROTESTANT WRITES ON PRAY-ERS FOR THE DEAD.

"A Plain Man," in the London Saturday Review speaks his mind in relation to prayers for the dead and shows how the practise sppeals to the reason of one not a Catholic. He says:

I am speaking instinctively. I do not profess to know the theology of the

pray for the dead? If it is, Roman Catholics doing it can not make it bad, any more than it can make it good if in itself it is bad. I am not a Roman Catholic and I am a real person (as the catholic and 1 am a real person. I approach the matter simply as a man, a soul. . I think it may be taken as admitted that no Anglican can be accounted disloyal because he prays accounted disloyal because he prays for the dead. Still more certainly, he could not be accounted disloyal be-cause he did not pray for them. So far to do so by anything in the prayer-book, that it might almost be said that implicitly, though not explicitly, the Church of England excludes prayers for the dead. The Burial Service . . .

takes you with the dead to the grave side: "Ashes to ashes, dust to dust: there, so far as all touch, all communion with him whose mere mortal body they are burying, it ends. Not a prayer for him. . . He crosses the bar, and not him. . . He crosses the bar, and not a prayer goes after him; he sets out for the undiscovered country, and they do not even wish him bon voyage. . Excleding all prayer for him whose body is buried, the Church of England is obliged to conclude all alike in "the certain hope of a joyful resurrection." It is right that the benefit of the doubt should be given to the dead; none the should be given to the dead; none the less there is an unreality that some times jars in assuming saintship of notorious ill livers. A single prayer commending the dead to God would ave all this

Logically, how can we do without prayer for the dead? They live and nothing that lives can be independent of God: and if not independent of God, they are a reasonable subject of prayer to God. . . What difference can it to God. . What difference can it make whether the soul is living here in the body or elsewhere? To suggest that prayer is of force only on one particular alpeat it to reduce it to an abthat prayer is of force only on one par-ticular planet is to reduce it to an ab-surdity. There is a theological explan-ation to this effect: after death the soul is either lost or saved; if lost, prayer is useless; if saved, superfluous. Passing the lot of the lost, it is really blasphemous to say the saved do not need our prayers, for it is saying that they have got beyond God's control. But Heaven hangs on God as much as earth. In a word, do the souls of the blest cease to be in God's keeping? If they do not, it must ever be right to pray to God to watch over them and keep them. If this prayer can ever be unnecessary, all prayer is a delusion.

And feeling is at one with reason. It would be impossible for me not to pray for those whom I have loved and lost by for those whom I have loved and lost by death. Is the gap in the visible circle to be doubled by a gap in the circle of prayer? Drop him out of my prayers because he is out of sight? What difference can sight make to prayer? Prayer for the dead is the liveliest of all consolations. It is the one thing that restores some sort of touch. Death changes every other relation. We do not know where are our dear ones, nor how they are, nor even what they are, but if we believe at all we know they are in the keeping of God exactly they are in the keeping of God exactly in the same way as we are. We pray ing for them are one with them praying for us. This is the communion of saints. Such is the natural instinct of the

Christian man. Reason itself revolts against the idea of not praying for the dead. But "a plain man" gives us an imperfect statement of the real facts of the case, because he leaves out all mention of Purgatory, if indeed he comprehends anything about it. The Catholic Church teaches that there is "a state Church teaches that there is a state called Purgatory in which those suffer for a time who die guilty of venial sins, or without having satisfied for the punishment due to their sins;" and that "the faithful on earth can help the souls in Purgatory by their prayers, fasts, almsdeeds; by indulgences, and by having Masses said for them." It also teaches that "the saints and we are members of the same Church, because aimsdeeds; by interesting the same of the same Church, because the Church in heaven and the Church, because the Church in heaven and the Church, and all its members are in communion with one another" and that "the communion of saints means the union that exists between the members of the church on earth with one another, and that be suffering souls in Purgatory. The suffering souls in time either destroy Catholicism in this country or essentially change its this country or essentially change its this country or essentially change its this country. There was nothing strange or nature." There was nothing strange or nature. There was nothing strange or nature. There was nothing strange or unusual then in these views. That the United States was and would remain a valuable addition to literature concernments to some this country seemed, to some the first volume of a publication which promises to be a valuable addition to literature concernment. In these views. That the union that the country seemed, to some the first volume of a publication which promises to be a valuable addition to literature concernment. In these views, that the union this country or essentially change its that the change its this country or essentially change its that the change its there was nothing strange or nature. There was nothing strange or natu the time spent in his diplomatic duties in Denmark is only a temporary suspension of further literary work.

Before concluding I wish to mention another book which I have lately read, and which has only been published within the past year; one, too, which has deservedly attained a high degree of popularity. I refer to "Ann of Green Gables," by Miss L. M. Montgomery.

This is a delightful book in every sense of the word—especially delightful yle and purity of revive.

reason of one more for the regention and moral welfare of her race at home and abroad than Mrs. Saddier. Her writings are innumerable, if we consider everything that came from healthy Christian spirit—the same general bealthy Christian spirit—the same general diverse on the most popular writers on antional subjects at the present day is the Rev. Dr. Sheehan, of Doneralle, His writings are, doubtless very true to the continuous data on the most popular writers on antional subjects at the present day is the Rev. Dr. Sheehan, of Doneralle, His writings are, doubtless very true to the continuous data on the most popular writers on antional subjects at the present day is the Rev. Dr. Sheehan, of Doneralle, His writings are, doubtless very true to the continuous data on the most popular writers on antional subjects at the present day is the Rev. Dr. Sheehan, of Doneralle, His writings are, doubtless very true to the continuous data of the race of their votes of their votes of their votes of their votes of their lands, or treat and most population of the emancipated back Americans of their lands, or treat of catholic population of the matter of catholic population of the matter and the multitudes of Catholic immigrants to be fashioned on its model. No Protestant communion native to the matter of course, if there were no present and most popular writers of their votes of their votes of their votes of their votes of their lands, or treat and most population of the emancipated Catholic population of the matter and the multitudes of Catholic immigrants to be fashioned on its model. No Protestant communion native to the belief at all would para for the dead and most population of the matter and the multitudes of Catholic immigrants to be fashioned on its model. No Protestant communion native to the matter of course, if there were no present and most population of the matter and the multitudes of Catholic immigrants to be fashioned on its model. No Protestant communion native to the multiple condition?

I am speaking instin

Plymouth, when a handful of exiles raised the cross at St. Mary's, has had to bear a gigantic superstructure, be-neath whose weight it might well have rumbled had it been built by hands. crumbled had it been built by hands. When he reflects how vast has been the work of assimilation and inspiration imposed on the little body of American Catholies who greeted their first Bishop in 1789, and then recognized how thoroughly and how rapidly on the whole, and bearing in mind all the circumstances, that work has been and is done, far from marvelling at its present incompletework has been and its present incompletemess, any fair-minded man will find his faith revived and strengthened in the boundless potency for good stored in our orderly freedom. Any man believing as I do will see a further and greater cause for thankfulness and greater cause for thankfulness and thope; he will feel assured for the future, as he has known in the past the proven and abiding providence of Almighty God.

In the same way the see took did me so no medicine I ever took did me so no medicine I suffered for many years with Kidney Trouble, with bad pain in the back.

I took every known kidney remedy any relief, and I was getting discouraged.

I was advised to try "Fruit-a-tives" and did so—and this medicine I ever took did me so no no medicine I ever took did me so no no medicine I ever took did me so no no medicine I ever took did me so no no medicine I ever took did me s

QUERY.

" Protestants do not take the words "Protestants do not take the Words by which Christ instituted the Euchar-ist in a literal sense; to understand them in that way, they think, would in-volve an absurdity. Is there anything in this objection?"

As long as we remain within the natural limits of our reason, we may, of course, clearly perceive what are absurdities and contradictions. said with truth. America is what it is very largely because our laws and Government, our morals and manners, our beliefs as to what we live for and-how we should live have all been the may, for instance, quite reasonably hold that a physical thing cannot occupy, at the same time, two or more places formally considered as such. But reason can have nothing to say for work of Christians. Again, it surely or against the realities that exist beyond its ken. Between it and them there is a chasm that it may not, that would have been another country alto-gether had these been fashioned by it cannot cross. Our very ideas of things may have little or no applica-tion in the "domain of the unknow-able." The various uses of the word Brahmins or Budhists, disciples of Confucius or followers of Mahomet. But when Americans in name and Christians in name would abridge the rights and in-vade the civil and religious liberty of other Americans because these are not place illustrate what we mean. We know with certitude that place can be Christians, this proves only that they are themselves neither Americans nor Christians in more than name. What occupied in more ways than one. God we know is everywhere, sustaining and conserving all creation, and yet must one think of Christians who do un-to others what they would hold a griev-ous wrong if done by others unto them? He has no extension; He is a Pure Spirit, He cannot therefore be in place after the manner of quantity. But He is there in some other way, which we can argue about, but cannot fathom. We know, too, that Christ is really present in the Eucharist; it is a fact that Christ Himself has vouched for. In like manner certain of our fellowcitizens frequently repeat with an emphasis which was once complacent, but now grows daily more uneasy and quer-ulous: "Ours is a Protestant country." This statement is by no means so obvi-ously true as either of the two preced-ing; or, at all events, tre sense in which But we cannot hope to understand the how of it, for that is a noumenon to it is true is more restricted and far less material. No one can reasonably doubt that the United States would have had

which our reason cannot penetrate Catholic schools of the logy have gone far, not to explain away the mystery of the Eucharist, but to clar-ify it as much as possible. Their theories, in some cases, are more bewildering now a winery different hardon had all, or even a majority of the thirteen colonies been peopled by Mongols or Malays, Mussulmans or agnostics; but if a majority, or even all of the thirteen colonies had been peopled by English Catholics, such as Lord Baltimore sent to Manyland, professing his principles. than helpful. There is one school, he ever, that stands pre-eminent on this question as on many others—the school of which St. Thomas of which St. which St. Thomas of Aquin is head. The speculations of St. Thomas himself, needless to say, are illuminating. His philosophy is that substance and quantities.

philosophy is that substance and quantity are really distinct. No natural agency however, can actually separate them, but supernatural power may. Well then after Transubstantiation takes place, Christ is present where before the substance of bread was, and He is present not by comparing place, agantitatively more than that a majority of the American people to day profess in some form to belong to some denomination of Protestant Christians. They give a belated utterance to an opinion widely prevalent, indeed, well nigh universal among Protestants, and in truth shared by not a few Catholics fifty years ago, or even lets. change brings about His supernatural, wonderful, and singular presence in the Eucharist. He is thereafter the manner, a few Catholies fifty years ago, or even later. "Undoubtedly," said the New York Nation in its issue of January 30, 1868, "political equality, free public education under Protestant auspices of substance, considered as such, not formally extended, and therefore His presence can be multiplied indefinitely without absurdity or contradiction .-Casket.

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bont send me a cent hundred-thousand pairs of the Dr. Haux famous "Perfect Vision" Spectacles to genuine, bons-fide spectacle-wearers in the next few weeks—on one easy, simple condition. I want you to thoroughly try them on your own eyes no matter how weak they may be, read the finest print in your bible with them on, thread the smallest eyed needle you can get hold of and put them to any test you like in your own home as long as you please.

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"Fruit-a-tives" Cured Him When Everything Else Failed.

Ulverton, Que., March 17th, 1908. I wish to place on record, for the sake of others who may be suffering sake of others who may be suffering in the same way that I suffered, that no medicine I ever took did me so much real good as "Fruit-a-tives" did. I suffered for many years with Kidney Trouble, with bad pain in the back.



I used altogether fifteen boxes of "Fruit-a-tives," and from the outset they gave me relief and I am now practically well again; no pain, no discusses, and all symptoms of kidney discusses have entirely left me. I am very thankful to be once more well, and I freely make this statement for the sake of others who may suffer as I did. To them, I say try "Fruit-a-tives," as they are a grand kidney medicina.

CLARENCE J. PLACEY.

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ted, Ottawa.

verald Book Co., 52 Dearborn St., Chicago. The complete work will be issued in ten or twelve volumes and it vill contain the lives of about eight thousand distinguished natives of Ire-land and those of Irish origin including eminent living characters in every age and country down to our own times. Mr. Fitzgerald has been preparing this thirty years and his work for nearly thirty years, and his constant aim has been to include, as far as possible, all celebrated persons of the race, both ancient and modern and give accurate memoirs, embedying with sufficient fullness the latest results of biographical research, making it educational and entertaining as well as of the highest value as a reference book. The books are published in three styles of binding, cloth, three-fourths Morocco, and full Morocco, and are sold by sub-scription at \$4.00, \$6.00 and \$10.00 a volume respectively. Judging by the first volume which is now before us, we have no hesitation in heartily commend-ing this inva uable set of books. With pleasure and profit will Irishmen especially make a study of it in spare hours.

Whatsoever man seeks God in the nner depths of his soul, will there find God seeking him.- John Tauler.

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over it.'

ith the request of ou gate and pray God to bless the council which is intended to or Catholicity in the Dominion.

ng their services in a ors not a little of the In some cities, too, markably erratic char-

lged in by newspapers,

said: that was emptying their

clergymen to whom this e to such a pass that they ands.

ETTI ISSUES CALL FOR IARY COUNCIL. OMAN CATHOLIC GATHER-

ng is the text of the letter f the first plenary council be held in the city of call.

prefects apostolic

the prelates, has grown into Where tribes of untutored

en a great part of the abore number of Catholics, many ing over dioceses and apos tes, a numerous clergy b regular, magnificent sacred numberless institutions of

church, endowed with over-ality, although she has al-ght forth abundant fruits in yet ordained in the future e end of time to effect great-or the glory of God, the inr religion and the salvation Wider still must the pure Gospel be spread abroad by e Church, errors everywhere must be driven out, with the young must be informed,

bild culture instructed, the nust be looked after and his I future necessities provided chole Canadian society must imbued with the Christian oat all things n restored who is the way.

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fore our holy father Pope the Vicer of Christ on earth, e innumerable cares of his pontificate, manifesting an-al proof of his paternal solici-uis chosen portion of the Lord's has deigned after consultation most eminent father of the and praise the project of a plenary council to be held in of Quebec; and by apostolic der date of March 25, 1909, to o us, though unworthy, the onvoking the same council and

the Masses on Sunday, Rev. ward, Rector of the Cathedral, attention of the faithful to the ter which is posted on the the Cathedral. The Holy ving ordered this council, will ented by the Most Rev. Donretti, the Apostolic Delegate, hooves us Catholic people to

REV. ARCHBISHOP MOST FALCONIO.

Rumors from time to time appear in the press that the distinguished Prelate who so worthily fills the position of Papal Delegate at the Capital of the great American Republic is about to lawakens me to my surrounding. give place to another representative of the Holy See. There is, we are pleased to note, no ground whatever for these rumors. The editor of the Catholic Tribune of Dubuque, Iowa, recently had an interview with His Excellency which we have much pleasure in reproducing. It will be most pleasing news to the Catholics of the United States that so eminent a Churchman, and one who has in such a marked degree endeared himself to people of all classes in the country, will remain for some time yet amongst them. The Tribune says:

MAY 15, 1909.

"During the last months the secular press despatches have repeatedly spread rumors to the effect that His Excellency Diomede Falconio was about to leave America and would have a suc-cessor in the capacity of Papal Delegate. Our editor-in-chief stopping over in Washington had the honor of a personal sudience with His Excellency. Consequently we are pleased to state authentically that the rumors about Msgr. Falconio's permanent departure are entirely false. His Excellency has, indeed, accepted an invitation of the former Alumni of the American College of Rome to join in a trip to the Economic former Alumni of the American College at Rome to join in a trip to the Eternal City on the steamer Carpathia, which leaves New York May 20th. Msgr. Falconio will, however, soon return to America, being back at Washington by the middle of July. The rumor of his permanent departure is, therefore, evi-dently premature.

ently premature.

Most Reverend Diomede Falconio D. D., is a Franciscan. He has during the few years of his stay in this country the few years of his stay in this country represented the Holy See in a most able and successful manner. In so prominent a world capital as Washington has come to be this means much. The intimately friendly relations cultivated and main-tained by His Excellency with the vartained by His Excellency with the various powers represented at our national capital have not only corroborated the foresight of the Holy See in making Msgr. Falconio the Papal Legate for the United States, but have at the same time promoted quite considerably the interests, and progress of the Catholic interests and progress of the Catholic Church in this land of splendid pro-

spects. Messrs. Taft, Sherman, Cannon

spects. Messrs. Tart, Snerman, Cannon, and other political leaders belong to His Excellency's list of powerful friends. In view of his successful mission in Washington during the short time that Msgr. Falconio has been with us, it certainly would not be pleasant news to hear of his permanent departure. His Excellency has always taken the keenest interest in the progress of the Catholic press. He is interested in the olie press. He is interested a growth and development of the Federa-tion of Catholic Societies and the Roman Land Societies and Society. Whenever Catholic Central Society. Whenever possible he has honored the annual conventions of these societies with his ventions of these societies with his presence, and let no occasion go by without encouraging the members to further zeal in promoting in such a practical manner the interests of the Church in America. In short, His Excellency's stay in the United States has been marked by unusual Catholic activity."

MY LITERARY FRIENDS.

BY J. O. TRAINOR.

"If you have a friend worth loving,
Love him; yes and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow,
Why should good words ne'er be said
Of a friend till he be dead?

If you hear a song that thrills you Sung by any child of song, Praise it; do not let the singer Wait deserved praises long, Why should one who thrills your heart Lack the joy you may impart?"

A year has gone by, dear reader, since

assing away.

before from the tips of some dear friend

Dr. Sheehan is the author of many other books of well-merited distinction:

pied by any other.

The poems of Oliver Goldsmith have

There is something very beautiful in

priate even in our own day :

d his long nights of revelry and ease.

Such is the patriot's boast, where 'er we roar His first, best country ever is at home, Nature, a mother kind alike to all, Still grants her bliss at labor's earnest call,"

however, that I had the privilege of numbering him among my literary friends, although his name has been familiar to me for some time.

In "The Disappearance of John Longworthy," with its sequel or companion story, "The Success of Patrick Desmond," the author shows a grasp of social conditions in American cities.

modern American home life.

Those books, especially, can be read with profit by everyone who is temporarily blinded by the glamour of artificial American life, and who is dissatisfied with the simple domestic happiness at a pure Capadian home.

This is a delightful book in every sense of the word—especially delightful, perhaps, on account of its simplicity of style and purity of tone. To read it is to revive one's school days—to live over again the joys, sorrows, hopes and disappointments of youth.

Miss Montgomery is, decidedly, a writer of much literary merit—one, too, possessing rare delicacy of expression; and I am glad to know that a companion volume to the present one is now in course of preparation, and will be published in a short time.

Other dear friends I have, too, who

A favorite device for one seeking to hide the truth from his own conscience, when he would do or say or think what he knows to be wrong, is to repeat to himself and others what, in one sense, himself and others what, in one sense, is true, but wholly irrelevant, and reason for it in another sense wherein it may be relevant, but is wholly untrue. For example, one hears often in my native State and those to the southward: "Ours is a white man's country." my native State and those to the south-ward: "Ours is a white man's country." In a sense, so it is; for not only are the great majority of Americans to-day white men, but America is what it is because white men have made our laws, created our customs, fixed our standards of teste and morals—in short, given form created our customs, nxed our standards of taste and morals—in short, given form and breath to our national life. Beyond, any reasonable dcubt, America would have been a vastly different country had it been founded and ruled by black men or red men, yellow men or brown men. But to argue from this fact that white Americans may, with a clear conscience, rob black Americans of their votes or red Americans of their lands, or treat

any one, but through the silent workings of time and human experience. The mustard seed planted when Archbishop Carroll received his episcopal consecr tion fell on no ungrateful, no alien soil. Men have slowly, often reluctantly, learnt this, as they saw a statuly tree with does received and spread-

stately tree with deep roots and spread-ing branches grow from that seed and overshadow them. As to this, we Cath-olies had no right to complain of public opinion. Our fellow-citizens of other aiths thought of us much as we thought of ourselves. If to some few of them, even now an American Catholic seems in some sort a contradiction in terms a few, if but a few, of both our own clergy and of our own laity are still rubbing their eyes to be sure that such a person is not in some sort an imsucn a person is not in some sort an impostor; that he is truly a Catholic while no less truly an American.

There is doubtless some measure of justification for this frame of mind in both cases. In the immense mass of foreign matter absorbed by the American both cases. In the immense mass of foreign matter absorbed by the American body politic certain Catholic elements have been, perhaps the least rapidly digested, in the gastric juice of our free institutions, and are responsible for the most acute symptoms of our political dyspepsia. To discuss all the reasons for this seeming fact would tempt me into too wide a digression, but I may glance at one of the most obvious tempt me into too wide a digression, but I may glance at one of the most obvious and most potent—namely the great disproportion in numbers between the Catholic population of the emancipated colonies and the multitudes of Catholic immigrants to be feshioned on its model. No Protestant communion native to the United States, has had to transform from aliens into citizens so vast a number of its members, and I doubt if any, even the humblest, among these communions, undertook the task so weak and so poor and so widely dispersed.

FIVE-MINUTE SERMON. Fifth Sunday after Easter.

PRAYER.

"Hitherto you have not asked anything in My ame. Ask and you shall receive." (St. John xvi. 24.) Our Lord does not mean by these words that His disciples had never prayed, because otherwise they would never have become followers of Him. No man could come to Jesus unless the Father should drawhim, and God always makes His graces dependent on prayer. Hence they must have prayed for the graces already received. When St.

Hence they must have prayed for the graces already received. When St. Paul was announced to be a convert to the true faith, it was said as evidence of his conversion, "Behold he prayeth." A man who does not pray cannot receive nor retain the grace of God, because receive is of obligation and necessary to prayer is of obligation and necessary to the friendship of God.

What, then, does our Lord mean when He says to His disciples, "Hitherto you have not asked anything in My name?" He would have them understand that their prayers hitherto had only weak beginnings. This is evident from the fact that even the Apostles never realized the magnitude of their voca-tions until they were enlightened by the Holy Ghost on Pentecost. The mysthe Holy Ghost on Pentecost. The mysteries of redemption, the value of suffering and the glories of martyrdom, were all hidden from their eyes, lest they should become faint-hearted and falter in the course which they had to run. Our Lord, by the words of to-day's Gospel, begins to lead them on pointing out to them the means by which they are to be strengthened for their work.

That means, brethren, is prayer. Whenever God has a work for a man to do, He first inclines Him and teaches him to pray, and when he becomes a man of prayer, and acquires the habit of constant communion with God, then he is fit to do anything for God.

We have all of us got a great work to do—the work of our eternal salvation.

"For straight is the gate and narrow is the way that leadeth to eternal life, and few there be who find it." It is a mistake to suppose that we are going to be saved by the mere desire of not being lost, otherwise every one would be saved because no one wishes to be lost. But we have got to work for the reward of we have got to work for the reward of eternal happiness if we would attain it; and the first requisite for the accom-plishment of that work is prayer. There is one thing that makes that work easy, even to the weakest of mortals, and that work is prayer Have you done nothing as yet? Is temptation too strong for you to overcome it? Then you have not as yet learned to pray. Become a man of prayer and all will be changed Good works will become pleasure; difficulties will be conquered, and your life, instead of being wasted by sin, will be employed for God and your own welfare in time and in eternity.

Now, the grace to pray is the easiest of all graces to obtain. Because God wishes all men to be saved, says St. Alwishes all men to be saved, says St. Alphonsus, He gives all men the ability to
pray. Sinners can pray. One is not required to be in the state of grace in
order to pray. And if a sinner, no matter how deep his guilt may be, prays
sincerely and continuously, he is just as
certain to obtain the grace of repentance as the rays of the warm spring sun are sure to drive away frost. We have no excuse, then, for a life of

sin, because we have a remedy in prayer.
"Ask and you shall receive," says our Lord. The promise here given is infal-lible. All we have to do is to ask. And how does a man ask if he really is anxious to get a favor? He never gets weary of making his petitions. Suppose that you wished some man to give you employment. You would not hesitate to employment. Tou would not nestate to ask him for it twenty times if you thought there was the slightest chance for you to get it. So we should act to-wards God. We should be just as earnest as we are in seeking worldly advan-tage, and then God will not disappoint us, although men may do so. God has few petitioners at His court, although He has all the riches of the universe at His disposal, but those who are most urgent and most frequent in asking for His favors are His best friends.

THE MONTH OF MAY.

May, with its freshness and beauty will soon be with us. We, Catholics welcome this month with a peculiar joand cheerfulness; for it is the mouth that we dedicate to the Blessed Virgin Mary, the glorious Mother of God.

Ever mindful of the honors which the Almighty in His Divine Providence has showered upon her, ever thoughtful of her great prerogatives and interces-sory power with Her Divine Son, we delight to honor her and to invoke her almost limitless protection.

Who can doubt Mary's power? If, at Who can doubt Mary's power? If, at her request, Jesus performed His first miracle, although His hour, as He asserts Himself, had not yet come; if, when dying on the Cross, He confided the whole human race to her tender care and solicitude, is there any wonder that Catholics have the most filial confidence of the conf fidence in her powerful protection?

Year after year, we flock to her shrines, and we lovingly gather around her sanctuary during the month of May to pay her the homage of our dutiful service. Why is this? Because at some time or other, we have realized the sweet influences of her motherly

It may have been for some in sickness or distress; for others, it may have been or distress; for others, it may have been when they were sorely tried by temptation, for all of us, she has proved herself a true mother. Hence we should not fail to show to her our gratitude, and during the coming month of May we should endeavor to honor Mary.

Devotion to the Blessed Virgin is the surest guarantee of eternal salvation; for it has never been heard that any one having recourse to Mary, has been rejected. Hence let us during the coming month of May practise some devotion in her honor; let not a day pass by with-out doing something for her sake, and then, we may rest assured that she will assist us in the momentful passage from time to eternity and that, through her intercession, we will be admitted to the realm of the Blessed.—B. C. Orphan

STATE OF OBIO, CITY OF TOLEDO, LUCAS COUNTY.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarth that can not be cured by the use of

ONE HUNDRED DOLLARD is a case of Catarrh that can not be cured by the use asses of Catarrh Cure, FRANK J. CHENEY Sworn to before me and subscribed in my presenthis 6th day of December, A. D. 1886.

(SEAL) A. W. GLEASON, NOTARY PUBL

F. J. CHENEY & CO., Toledo, O Sold by all Druggists, 750 Take Hall's Family Pills for constipation,

CATHOLIC CHURCH AND TUBERCU-LOSIS.

WHAT IS NOW NEEDED TO CONQUER THE DISEASE IS THE COMBINED EFFORT OF THE PRESS AND THE PULPIT.

Enthusiastic praise of the Catholic Church for "taking the foremost position in the church war on tuberculosis" is expressed in a letter sent by Nathan Straus, the New York philanthropist, to Archbishop Ryan, of Philadelphia, who is directing an energetic campaign against the Great White Plague. Mr. Straus writes:

"I have been combating for a great many years tuberculosis and other milk-borne diseases by means of pasteuriza-tion, and I realize so keenly the tremendous power for good that you possess in being able to reach almost every community in the country by means of your parochial schools and churches, that I cannot refrain frem congratulating you on the good that you are doing human

"The value of the campaign of educa-tion on the means of preventing tuberculosis that can be carried on through thirteen thousand parochial schools, and from the pulpit of every Catholic Church, so great that it can be hardly esti-

" During the seventeen years that I have been fighting tuberculosis I have had the great satisfaction of seeing an immediate reduction in infant mortality in every community in which pasteurized milk has been introduced. I have increased my efforts every year until in 1908, I distributed over four million bottles of pasteurized milk and a million and a half glasses in New York City alone, in addition to the work done in other countries where I have established plants. But of greater importance than he actual distribution of milk I estimate the publicity that I have been able to to what can be done, all over the world, toward the eradication of human-

ity's greatest scourge.
"I have always advocated the very thing that you are doing so admirably. All that is now needed to conquer the disease is the combined effort of the press and the pulpit. Such combined effort will bring to pass the statement made a few days ago by the eminent London physician, Dr. Latham, that tuberculosis will be rooted out in forty

" Medical science has worked out the problems. All that the world now needs is enlightenment, and I am sure that a very great debt of gratitude is owing to you for the systematic work that is nov being carried on under your direction, and which I hope will continue."

The method for the prevention of tuberculosis and other milk-borne dis-

the song you want.



cases that Mr. Straus has used so successfully in his philanthropic work is the pasteurization of milk, which consists in heating it for at least trace. in heating it for at least twenty sists in heating it for at least twenty minutes to at least-one hundred and forty degrees. The temperature that he uses in one hundred and fifty-eight degrees; this kills all the disease germs, and the process, which is not patented and which can be used by any house-wife, has been strongly indorsed by the United States Public Health Service, in the least of the state of the stat

package, London, Can.

all Grocers.

FRANCIS MARION CRAWFORD.

Francis Marion Crawford stood in the front rank of modern American novelists. Not all his works were uniform, but he reached at times a rare standard of excellence and won a deservedly high place in the literary world. Endowed by nature with the gift of telling a good story, a gift that was soon discerned by his friends, he had also the faculty of weaving into literary form the incidents and details in such a way as to appeal to the taste and judgment of the literary

His rise to fame was instantaneous His rise to fame was instantaneous. He achieved a reputation by his very first book, a story of Indian life dealing especially with the aspects of the religion of Zoroaster. "Mr. Isaacs" came as a surprise to the reading public. Its freshness, its originality and its literary

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the Edison at a dealer's today.

But it is especialy in his delineation wife, has been strongly indorsed by the United States Public Health Service, in its report "Milk and Its Relation to the Public Health," which was the result of an extensive investigation conducted by Surgeon General Walter Wyman and Director Rosenau, of the Hygienic Laboratory, and a corps of twenty experts. his funeral. Mr. Crawford became a Catholic early

in his life, and though some of his writings proved distasteful to Catholics he disclaimed any intent to wound their feelings, and made public profession of his belief in the Catholic system of religion. One of his books constitutes a strong defence of the Catholic position on the divorce question, a book which for its literary finish and dramatic lower deserves to be ranked among his

He was a tireless literary and though not all his books will live, some at least will appeal for years to come to all lovers of good novels as keen and discriminating portrayals of character, expressed in attractive and artistic literary form.-Pilot.

CARDINAL MORAN ON "SPORT."

A very interesting interview with Cardial Moran on manly pastimes, especially on boxing, is reported in the columns of the Sidney Daily Telegraph. "I like to encourage manly sport," the Cardinal said, "and I do encourage it in Cardinal said, "and I do encourage it in every way, so long as sport is pursued for the pure love of sport, but when disputes, dishonesty and brutality enter into athletics, when sport is indulged in merely for the sake of money it brings in, then it is to be highly censured. Besides," the Cardinal went on to say, "sport nowadays is taken too much seriously and the pursuit of it has deseriously and the pursuit of it has developed into idolatry or a mania. The time of the young people is taken up completely with it to the exclusion of the other important affairs of life, and things which would bring honor and advantage to the country are neglected. When Rome entered into her period of decay, fell from the pinnacle of her ancient glory, the the pinnacle of her ancient glory, the youth of Rome were pursuing the same sport an after the same methods as the youth of today." The Cardinal prophesies ruin to any country if this modern mania is allowed to continue, and it is the duty of law abiding citizens, citizens who have the welfare of the Fatherland at heart to draw the line the Fatherland at heart to draw the line between sports that should be encouraged and those which should not. Not long ago somewhere in the columns of The Inter-Mountain Catholic we drew attention to the evil of gambling, especially in England, France and America. There is scarely a pastime nowadays but gambling enters into. On the day of boxing contests, football

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matches, horse racing, you will find thousands and thousands of people of all walks in life, those to whom a shilling means food and shelter, stake their all on the issue of those events. The legislators of England are at their wits' ends lators of England are at their wits' ends to stop gambling in connection with sports of all kinds. We have instances before our minds where the fathers and mothers were so fascinated by this evil of gambling that they pawned their own clothes and their children's in order that they might have the money to put on a certain race, a football match or a boxing one. It is not the mere love of the sport that to day fascinates people, but it is the money that such contests brings in, and we all know that where money enters into any contest, sport becomes vitiated, there is corruption becomes vitiated, there is corruption, bribery and all forms of unfair play, and equently those manly games which in themselves are good and for the welfare of the youth of any nation become on account of this money spirit a mighty evil, and the spirit of fair play and purity which should characterize them are totally absent. It is to be deplored that such a state of things is the

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MAY 15, 1

The first rule observed by a virtuous is—av A missionary suggestions to "keep in" wit 1. Be caref

and evening I key to the tre and ye shall re 2. Often ca pointed for ye t when, nor you know; the you will be le the state of gr ever.
"In all thy end, and thou

3. Never

Sundays and By uniting out ful in offering the Mass, we adoration to down upon ou ings of Heave A dark clou who neglects
4. Be car for bad read Provide your Take a Catho 5. Rememby his comp saloon. Bew of persons of what you pr fly from the loveth the (Eccles iii.) 6. When thoughts say help me!" till you hav Remember

stant.
7. If you into sin, be beg pardon opportunity start again "He that 8. Go to our souls strengthene Communion the Sacred shall live b Keep Yo The stor clerk, who

" After

"But hasn't it?' work," said I am comp " What "You d went on opinions quick in h -rather fore being formed a it, down t

Then he

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CHATS WITH YOUNG MEN.

Young men will flock to a mission, attend the exercises regularly, resolve to amend their lives, go to the sacraments and—after a week or a month or so re-turn to their ways of sin.

It takes grit as well as grace to stay

The first rule and the last rule to be The first rule and the last rule to be observed by a man who desires to be virtuous is—avoid the occasions of sin. A missionary gives these practical suggestions to young men who wish to "keep in" with God.

"keep in" with God.

1. Be careful to say your morning and evening prayers; for prayer is the key to the treasures of Heaven. "Ask and ye shall receive," says our Lord.

2. Often call to mind that it sap-

2. Often call to mind that it is appointed for you once to die—you know not when, nor where, nor how; only this you know; that if you die in mortal sin, you will be lost forever; if you die in the state of grace you will be happy for-

ever.

"In all thy works remember thy last end, and thou shall never sin. (Eccles,

3. Never neglect to hear Mass on Sundays and holy days of obligation. By uniting our hearts with all the faithin offering up the great sacrifice of Mass, we offer, 1st, an act of infinite sdoration to God; and 2nd, we bring down upon ourselves the choicest bless-

ngs of Heaven. A dark cloud hangs over the Catholic

who neglects Mass.
4. Be careful about what you read, for bad reading is poison to the soul. Provide yourself with Catholic books.

Take a Catholic newspaper.

5. Remember that a man is known y his company. Keep away from the doon. Beware of the familiar company of persons of the other sex. Remembe or persons of the mission, and the from the danger of sin; for "he that loveth the danger shall perish in it."

6. When you are tempted by bad thoughts say quickly, "Jesus and Mary, help me!" Then say the "Hail Mary" till you have banished the temptation. mber God sees you at every in-

If you are so unhappy as to fall into sin, be not discouraged; quickly beg pardon of God, and seek the first opportunity to go to confession, and start again in a new life.

"He that shall persevere unto the end, he shall be saved." (Matt. x.) 8. Go to confession and Communion at least once a month. By confession our souls are cleaned from sin, and strengthened to resist temptation. By Communion our souls are nourished by the Sacred Body and Blood of Jesus

"He that eateth Me, the same also shall live by Me." (John vi. 58.) Keep Your Opinions to Yourself.

The story is told of a bright young clerk, who recently was dismissed from a large retail establishment.

"After this week, John, we shall no longer need your services," said the manager.
"But—but why, sir?" said John,

amazed. "You are not reducing the force, and my work has been satisfactory,

hasn't it?"
"I have no fault to find with your work," said the manager, seriously, " but there is a very important fault for which I am compelled to dismiss you."
"What is it, sir," said John.

"You do not keep your opinions to yourself," said the manager, and then he went on to inform John as to what his opinions had done for him. John was quick in his judgment of men and things —rather prided himself upon it. Before being in the store a week, he had formed an opinion about everybody in down to the least of the errand boys. Then he had stated these opinions to one and another, and as a result every-one disliked him cordially. Some had refused to work with him on account of what he had said about them, and this had brought the matter to the manager's notice. It also had been reported to that ought to be carried out aired these opinions outside the store, and they had been heard and repeated

by some one in a rival concern.

"We cannot keep you here, John, for these reasons," concluded the manager.

"But you are a clever fellow, and I am sure this lesson will be enough. In your sure this lesson will be enough. In your next place, have as many opinions as you choose, but don't mention them to anybody, and you'll succeed all right. You're not the first one we've had to send away for the same reason. of them never learn better, but I believe

you will." John did. But his story is only another incident proving the old, old truth that the tongue is an unruly member. The boy who hopes to succeed in life, must learn to control his tongue. -B. C. Orphan Friend.

Unworldliness. The unworldly man does not make the creatures or the riches of the world the greatest and first object to be gained. He knows that such things are of no worth compared with his soul or measured with his eternal happiness. He remembers what the Apostle says: "They that will become rich fall into temptation and into the snare of the devil and into many unprefitable and hurtful deinto many unprofitable and hurtful de-sires which drown men into destruction and perdition; for the desire of money is the root of all evils, which some covet-ing have erred from the faith and have

entangled themselves in many sorrows."

The man who lives and works for no other end than to gratify pride or avariee or sensuality will not find happiness in this life or in the world to come. God is man's final happiness and He must be first in man's thoughts and affections. In the lives and in the practices of the

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the love of the Sacred Heart of Jesus. | Joe ? There will be found a faithful observ-ance of morning and right prayers; a constant remembrance of God's presconstant remembrance of God's presence during the day; prayers before and after meals; regular and devout attendance at Mass and evening services in the church; frequent holy Communion, and earnest imitation of the virtues of Christ and the saints. the virtues of Christ and the saints.
Not only will all wicked or dangerous
books and newspapers be shunned, but
good books and Catholic papers and
magazines will be purchased and read.

unworldly will be found evidences of

magazines will be purenased and read.
Unworldly parents will send their
children to Catholic schools and instruct them at home in the knowledge
and love of God. Their sons and
daughters will be encouraged in their
aspirations to the religious state, warned
and protected gainst had company, the nd protected against bad company, the and protected against bad company, the dangers and evil consequences of mixed marriages; they will be forbidden all irreligious, indelicate or immodest plays, books or pictures, and they will be taught to shun the occasions of sin and every menace to the purity of their morals and the integrity of their Cath-

olic faith.-Bishop Canevin. OUR BOYS AND GIRLS

HOW JOE MADE HIS EASTER COMMUNION.

"Joe," said his mother, solemnly, what day is it?"

"Good Friday, of course." Joe Gleason was eighteen. He was an only son. He had three sisters. One of them was older than he. The girls and the mother were devout Catholics, attending to their duties with unfailing regularity. The father was a travelling man, and away from home very much. The management of the children, therefore, rested mainly on the mother. She had never to remind the girls when they ought to go to Communion, but with Joe ought to go to Communion, but with Joe it was different. Constant scoldings or pettings were brought forward to make him go to confession. He liked to see the looks of as onishment or horror his sisters betrayed when he lightly put the irksome task aside from week to week as

irksome task aside from week to week as a matter of small concern.

Ever since the beginning of Lent, Mrs. Gleason had reminded Joe every Friday that he ought to prepare for confession on the following day, but Joe had always an excuse ready. He was not a bad boy at heart, and always pleased his mother in other respects, but this regular reminder of his duty by her was a galling thorn in his home life. It was more of a spirit of bravado than anything more of a spirit of bravado than anything else that induced him to delay matters. He meant to make his Easter duty in good time, but wanted to put off things

till he felt like going.

As the family sat at supper that night, a flippant remark dropped by Joe about the food on the table prompted her to

ask him the above question.
"Well, Joe," said his mother, "the girls and I are going to confession to-mor-

row, and we expect you to accompany us."

"As an escort?" inquired Joe.

"Yes, and I expect you to go to confession also."

fession also." "I'll escort you willingly enough. But I am not prepared to go to confession. The time is too short to prepare

properly."
"You will have plen'y of time if you begin to prepare to-night. Mary and I are going to visit a sick neighbor. You are going to visit a sick neighbor. You must stay at home and keep house with the other girls while we are away. I suppose you know that to visit the sick is a corporal work of mercy. There is a blessing attached to such visits. While I am out I shall pray for you and when him that John had expressed opinions freely as to the management of the business, the mistakes, that, in his judgment, were being made, and the improvements that ought to be carried out. John had I return I shall pray for you, and when I return I shall be prepared to hear that I return I shall be prepared to he

you will be ready to go with us to-mor-row evening to confession."

row evening to confession."

Joe said nothing. He had great respect for his mother, and was very proud of her many good qualities.

When Mrs. Gleason and Mary reached the neighbor's house they found Father Reilly there. The sick woman was an old friend of his, and he had dropped in for a few minutes as he was passing. He old friend of his, and he had dropped in for a few minutes as he was passing. He was pleased to see Mrs. Gleason, and asked, "How is your husband and Joe and the other girls? Mary here looks pretty well."
"Expuse me Father," said Mary here

"Excuse me, Father," said Mary, her mischievous eyes dancing, " but I am very well."

isfaction as he saw the decorator had taken advantage of many of his sugges-

sions of the vast crowd that thronged the church, and when the decorators declared their work finished, it was almost 6 o'clock.

At 6 the priests left the confessionals. At 6 the priests left the comessionals. Father Reilly, on hearing that the work had been done so quickly, and well, was much pleased. Joe's tastes were commended, and Father Reilly made his usual present of a choice cut flower to the workers.

As all stood around waiting for his

As all stood around waiting for his As all stood around waiting for his blessing, he suddenly said:
"Now, as a special favor, I will hear all of your confessions right here and now. Are any of you prepared?"
"I am," "I am," echoed on all sides.
"Are you, Joe?"
Not quite."
"You can get ready while I hear the

tered with a will into the examination of his conscience. And when his turn came he thought with a heart full of gratitude how surprised his mother and sisters would be.

He laid the blushing rose he had re-

He laid the blushing rose he had received on a table and entered the temporary confessional. When he left it, he took up the rose and with a loving kiss went out on the altar again and deposited it with the other flowers that decorated a statue of our Blessed Mother. He then hurried home. His first act was to give his mother a resounding kiss. He took his seat at the supper-table in silence, and was so quiet that his mother inquired the cause.

"Been to confession," he said.

The girls stared at him in delighted

favor granted to those who helped with the altar.

"Mary," said her mother, "I told you we would be sure to gain a great bless-ing from visiting the sick. Now we know what it is. We met Father Reilly there, and he thought out a way to get Joe to go to confession. It is the first time I ever heard of him hearing confessions in the vestry of those who

the vestry of St. James, and was put the vestry of St. James, and was put to work sorting out the plants left over from Holy Tbursday. With a pair of shears he made many presentable which had been put aside as no longer fit for decoration, and in his occasional trips to the altar he felt a glow of proud satter than the felt a glow of proud satter than the felt and the properties of the next morning.

The priests were hearing the confes-

Not quite."
"You can get ready while I hear the confessions of the others, can you?"
"Yes. Father," said Joe, heartily. He had no sister to tease now, and lender to tease now, and lender to tease now, and lender to tease now.

surprise.

Then he told the story of the special favor granted to those who helped with

first time I ever heard of him hearing confessions in the vestry of those who could go into the regular confessionals. He must have done all this for our Joe," "Well," said Joe, "he had no difficulty about getting me to go, and so you will not bother your dear heads about it any more for some time. I want to tell you, I left that rose Father Reilly gave me

COST OF FURNACE

as it were, one with Him in His Sacri-

fice.
We may consider that most important

subject under various heads — as prefigured in the Old Testament, for instance

or in regard to the victim offered in the

Mass; or the offerer; or the ends for which the Mass is offered. We may consider the ceremonies; the duties of

upon that marvelous moment, when, at the priest's repetition of those few words

of Christ, "This is My Body—this is My

A VERSATILE CONVERT.

GEORGINA PELL CURTIS, WHO IS TO EDIT

which she has ever since been a contributor. Miss Curtis is distantly related to the late George William Curtis, editor for so many years of Harper's Magazine, and she has herself contributed to two of the Harper periodicals.

"Very glad to hear it, but how is Joe?"

"Oh, Joe is very well, also, but mother thinks his spiritual health is bad."

"How is that? I see him at Mass regularly."

"Yes, but mother is trying to get him to go to confession to-morrow, and it looks as if he will manage to put it off, as he has been doing all Lent."

"Ah," was Father Reilly's comment. He knew boys. He was director of St. John Berchman's Sanctuary Society for that reason. He was silent. The ladies turned to the sick woman and began to converse with her. As Father Reilly rose to leave, he asked Mrs. Gleason, "Has Joe any engagement for to-morrow afternoon?"

"Not that I know of, Father."

"Well, we will need a power of help to get the platar is hone for Easter. There's love was awakened the next morning the Holy Sacrifice to Him, when the low say was awakened the next morning the Holy Sacrifice to Him, when the

But He comes for other purposes. We all wish to worship God. We say, in the Lord's Prayer, "Hallowed be Thy Name;" and the best way to hallow God's Holy Name is to join in offering the Holy Sacrifice to Him, when the Body and Blood of Christ are present on the alter.

"Not that I know of, Father."

"Well, we will need a power of help to get the altar in shape for Easter. There's the candlesticks to be polished, the candlest to be trimmed and fitted in, the flowers to be sorted out, not counting the load we have out in the yard from the Holy Thursday altar. I want him to come over and lend a helping hand. Do you think he can come?"

"To be sure."

"Well, good-night and may God bless you all."

Joe readily consented to go to the church and assist with the altar work. He liked the work and the company. He was passionately fond of flowers, and knew that Father Reilly would have a spaced blunch to distribute among the procedule hunch to distribute among the church and assist with the part of the church and assist with the altar work. He liked the work and the company. He was passionately fond of flowers, and knew that Father Reilly would have a spaced blunch to distribute among the procedule with the part of the procedule with the part of the procedule with the part of the latter turns.

Joe was awakened the next morning the church may awakened the next morning the turns.

Joe was awakened the next morning the Holy Sacrifice to Him, when the Body and Blood of Christ are present on the altar.

Besides this, we want to thank God; we want to ask God for pardon and the grize, in the Holy Sacrifice to Him, when the Body and Blood of Christ are present on the altar.

Besides this, we want to ask God for pardon and then they are the part of the provided then, in the Mass we offer Christ for the living and the dead, for all the living and the dead, for all the intentions of His sacrifice to Him, when the God's Holy Name; is to join in offering the Holy Sacrifice to Him, when the Body and Blood of Christ are present on the altar.

Besides this, we want to ask God for pardon and then in the dead, for all the living and the dead, for all the living and the dead, for all the intentions of His sacrifice to Him, when the cyes was surprised to see his father.

"Jump up. Joe; it's time we were t when that Father Reilly would have a special bunch to distribute among the helpers after their work was finished.

The following afternoon Joe went to the vestry of St. James, and was put to work sorting out the plants left over the plants

the worshippers; the benefits conferred on them. But in whatever way we may the next morning.

Joe felt a glow of gratitude and thankfulness pervade his whole being as he received Communion. He wondered at

his body and triumphed. This is the twelfth promise of Cur Lord:

"I promise thee in the excessive mercy of My heart that My all-powerful love will grant to all those who communicate on the first Friday in nine conthe Mass, as the time for the consecration of the bush that was on the analysis burnt: "Put off the shoes from thy feet; for the place, whereon thou standing or the consecration of the bush that was on the analysis burnt."

I would be a supplied to the bush that was on the analysis burnt. The bush that was on the analysis burnt. The bush that was on the analysis burnt. The bush that was on the analysis burnt: "Put off the bush that was on the analysis burnt: "Put off the shoes from thy feet; for the place, whereon thou standing the burnt is the bush that was on the analysis burnt: "Put off the shoes from thy feet; for the place, whereon thou standing the burnt is the bush that was on the analysis burnt: "Put off the shoes from thy feet; for the place, whereon thou standing the burnt is the burnt is the burnt in the bush that was on the analysis burnt. The burnt is the burnt is the burnt is the burnt in the bush that was on the analysis burnt. The burnt is the burnt in the burnt is the burnt in the burnt is the burnt in the love will grant to all those who com-municate on the first Friday in nine consecutive month, the grace of final penisecurity month, the grace in My dis-grace nor without receiving their sacra-ments; My Divine Heart shall be their safe refuge in this last moment."

THE HOLY SACRIFICE OF THE MASS.

Blood," our Divine Redeemer is actu-ally, substantially, and truly, present among us, as truly as once on Calvary, as truly as now forever in heaven, and we join in the offering of Himself to His Eternal Father in loving answer to His what was done on Calvary; i. e., it brings to our minds, and it pictures before us, On what was done on the cross on Calvary, the cross, our divine Savior Jesus Christ, Who was God and Man, shed His blood who was God and Man, shed His blood of the cross our divine Savior of the cross The Mass is the commemoration of and died in order to atone for our sins; to pray to God the debt that the sinner owed; and to make a fitting and truly infinite reparation for our offenses against the Infinite Majesty of Almighty

In the Mass, Jesus Christ is brought before us on the altar; and, wonderful

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Miss Curtis is also a convert to the Catholic Church. This is worthy of note, as on both sides of the house she comes of strong Protestant and Puritan received Communion. He wondered at that instant how he could have been so indifferent about it. He felt that for him Christ was risen indeed, and could join in the glad hymn of paradise with a thankful heart.

Did he make the nine first Fridays? Yes, but with what trials and battles with the evil one he had. So it always list; but he kept the twelfth promise of Our Lord to Margaret Mary always before his eyes, and thought of that awful time when his soul would have to leave his body and triumphed. This is the twelfth promise of Cur Lord:

Adam, they might as well say, as the twelfth promise of Cur Lord:

Did he make the nine first Fridays? Yes, but with what trials and battles with the evil one he had. So it always for his eyes, and thought of that awful time when his soul would have to leave his body and triumphed. This is the twelfth promise of Cur Lord:

Did he make the nine first Fridays? Yes, but with what trials and battles with the evil one he had. So it always for his eyes, and thought of that awful time when his soul would have to leave his body and triumphed. This is the twelfth promise of Cur Lord:

Did he make the nine first Fridays? Yes, but with what trials and battles with the evil one he had. So it always for the wild have to leave fore his eyes, and thought of that awful time when his soul would have to leave his body and triumphed. This is the twelfth promise of Cur Lord:

Did he make the nine first Fridays? Yes, but with what trials and battles with the deepest feelings of awe and reverence, of contrition and devotion, of lord him the Creator, an act in which we should join the deepest feelings of awe and reverence, of contrition and devotion, of lord have with the deepest feelings of awe and reverence, of contrition and devotion, of old Knickerbocker family, of mingled Dutch and French Hugenot stock, tracing fer descent in the direct line from Captain William Curtis, of Nazing, Essex, England, who fought in the Colonial wars, and from Peregrine White we should join the cast in which we shoul Hison, of Lincolnshire, England, came to New York early in the nineteenth century, joined the old Park Theatre in New York, and was an intimate friend of Junius Brutus Booth, father of the late Edwin Booth, of the late John William Wallack and of Washington Irving, whom he frequently visited at Sle tion draws nigh, every faculty of our being should be wrapt into reverent stillness; every thought should be fixed Hollow. At some future time Miss Curtis may edit her grandfather's charming letters and journals, reminiscent old New York life.

Besides her work on "The American Catholic Who's Who," Miss Curtis has in preparation a novel, dealing with a strange period of history that has never vet been utilized by any author. ing the fifteen months in which Miss Curtis was engaged in editing "Some Roads to Rome in America," she received contributions for the book from all parts of the United States and Canada, and from Americans living in Eng-land, France, Italy and the Austrian

Shakespeare's Catholic Instinct.

In a recent lecture on "Shakespearean

THE "AMERICAN CATHOLICWHO'S WHO."

Miss Georgina Pell Curtis, editor of "Some Roads to Rome in America." which B. Herder, of St. Louis, is just about to bring out, and of "The American Catholic Who's Who," which will appear some time next year, is a New Yorker by birth and upbringing and a resident of Chicago for ten years. Her sister married a younger brother of the Rev. Father Larrabee, of the Church of the Ascension, Chicago.

Miss Curtis was educated at the Episcopal School of St Mary in New York City, and after graduating studied for five years in the art schools of New York. In 1890, at the suggestion of the Rev. John J. Wynne, S. J., editor of the Messenger and associate editor of the Catholic Encyclopedia, she began writing for the Catholic magazines, to which she has ever since been a contributor. Miss Curtis is distantly re-

If we rashly brave the clefted rocks and yawning chasms of temptation, we must not expect the hands of God or His angels to bear us up.

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THE CHURCH AND "NEW THOUGHT."

WE ARE CONFRONTING A MORAL HELL GATE WHICH THREATENS OUR SHIP OF STATE SAYS CARDINAL GIBBONS.

Discussing "New Thought" and other modern fads and fancies that are making inroads in some of the Protestant de-nominations, Cardinal Gibbons, a few days ago, said to a New York Sun re-norter:

porter:
"The Catholic Church is no more encumbered with the recent-year cumbered with the recent-year 'isms' and excrescenses that seem to thrive, each for a time in America, than it has been at any time during all the centuries since St. Peter.

"The position of the Catholic Church in reference to modern scientists, may be thus briefly summarized: The Church there and encourages every depart-

be thus briefly summarized: The Church fosters and encourages every department of science; but, just because she is the friend of true science, she is opposed to all false pretensions of science.

"The pathway of history is strewn with the wreck of many and imposing scientific theories which once found favor in the opinion of man. And such will ever be the fate of those wild speculations and assumptions that impure the

lations and assumptions that impugn the truth of revelation.
"They may float for a time on the haman mind like huge icebergs drifting along the ocean's current, chilling the along the ocean's current, chilling the atmosphere and carrying destruction in their path; but, like the false theories before them, they are destined to melt away beneath the efulgent rays of reason and revelation, while 'the truth of the Lord remaineth forever'."

Asked what are the most serious problems confronting the American people at the present time, the Cardinal answered:

"The root of the commonwealth is in the homes of the people. The social and civil life shrinks from the domestic life of mankind. The official life of a nation is ordinarily the reflex of the moral

sense of the people.

"We are now confronting a moral hell gate which threatens our ship of state, and which it requires more than the genius of a Newton to remove.

"We are confronted by at least three when the state of the s

great evils—polygamy and divorce; im-perfect and vicious systems of education, the tendency of our women to become more like men and less womanly, and a lack of appreciation and reverence for

the real treasures of life.

"When I speak of polygamy I do not mean that of Utah alone. I refer to the polygamy of divorce that exists in every state and strikes at the root of the fam-

"Any divorced man or woman who is married the second time while having a wife or husband living, but 'legally' sepwhile of musual living, but legally separated by the decree of some court, is a polygamist. According to the United States official reports, in the twenty years between 1867 and 1886 there were 328,716 divorces in the United States. In the same period between 1887 and 1896, there were 324,625 divorces granted 1906 there were 943,025 divorces granted or nearly 50,000 a year. The United States has granted more divorces than all the European countries combined. This is certainly a most awful blot upon our fair name."—New World.

TO THE GREATER GLORY OF GOD.

Can it be possible that the earnest address of Rev. F. C. Kelley, president of the Catholic Church Extension Society, delivered at the recent missionary congress in Chicago, is already bearing fruit? We hope so and, really, it would seem so. Among other things Father Kelley said, "We have no lack of Catholic societies in the Church of Father Kelley said, "We have no lack of Catholic societies in the Church of America, but we have a decided lack of societies which try to render any active assistance to the mission work of the Church. A sop to the religious side by one or two donations to great works, a few pennies flung to the poor, dances all winter, assessments for life insurance, card narties, minstrel shows, athletic card parties, minstrel shows, athletic sports, picnics, balls, and the story is told."

Here is the first sprout from the seed dropped by Father Kelley:

Dear Father Kelley: —Enclosed please find \$51 for the Catholic Extension

(Fr.) WALTER STEHLE, O. S. B., Director.

St. Vincent's College, Beatty, Pa.

We have, as Father Kelley says, mil-lions for everything but religion. Sug-gest a banquet, where it is possible for a little social shining, and the board is surrounded in a wink. Announce a func-tion at which it is possible for resition at which it is possible for vain women to show their so-called charms, and the man of the house is at once called upon to furnish the frippery with which the frivolous female decorates herself. There is continuous and demoralizing contention in the unseemly scramble for prestige in the whirl of the

We are glad to note the self-denying spirit of the Beatty boys, and earnestly pray that it is but the beginning of a more sincere effort on part of Catholics generally to take greater interest in the religious side of life—to be more generous in their contributions for the work of spreading God's kingdom on earth.— Catholic Union and Times.

RELIGION AND LAW.

CATHOLIC JUDGE DISCUSSES THEM IS

PROTESTANT PULPIT. Fall River, Mass., April 18.—For the first time in its history the congregation which worships in the First Christian Church listened to-night to a Catholic. On invitation by the Rev. Carlyle Summerbell, the pastor, Judge John J. McDonough was the speaker at the

Summerbell, the pastor, Judge John J.
McDonough was the speaker at the
evening services. He took for his subject "The religious Side of Jurisprudence," and said, among other things:
"There is a religious side of jurisprudence in the sense that there is
a Christian side of jurisprudence. The
great majority of the recoile of our great majority of the people of our country glory in the name of Christian. They are Christians not alone on Sunday when they attend church, but they are

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Christians on the other days of the week when they busy themselves about their secular affairs. There is a Christian side to their business, and to their civil, social, political and economic life, no less than there is to their religious life, and in this sense, like medicine and surgery and pedagogy and engineering and journalism and literature and all arts and sciences, jurisprudence has a re-

ligious side.
"It would be tautologically absurd to ay that the ology or the Church has a religious side, but next to the great science of theology, of all sciences jurisprudence is nearer to religion than any other. And why? Because juris-prudence is the legitimate offspring, the first-born child of religion.
"From the time that Christ founded

His Church down to more than one hundred years after the Norman conquest, or from the beginning of the Christian era down to the middle of the twelfth century, while there was much law, there were no lawyers in England the country from which we derive our the country from which we derive our common law, just as there was much law, but no lawyers in Athens at the time of Demosthenes. Down to that time law or jurisprudence was a part of theology, and was construed and administered by members of the clergy in ecclesiastical

"Then came by gradual process the conscious separation of law from morals and religion as a result of the gradual arising of special conditions when certain ecclesiastics were assigned to give their attention to legal affairs, and through their special studies and labors

through their special studies and labors came the development of jurisprudence as a science distinct from theology.

"Jurisprudence, then, may be defined as the science of law, and law for all practical purposes, may be defined as the sum of the rules administered by courts of justice, or the practical science of giving a wise interpretation to the courts of justice, or the practical science of giving a wise interpretation to the laws and making a just application of them to all cases as they arise."—Philadelphia Catholic Standard and Times.

THE POPE ON WOMAN SUFFRAGE.

Much excitement has been stirred in eminine circles by the answer given by the Holy Father to the delegation of ladies representing the Italian Catholic Union. The extreme section take it as hostile to their claims for equal justice, but this is a very great misconception. Those who so read it appear to forget that it was the Catholic Church which took woman by the hand and raised her up to a position of honor and freedom, instead of the one of degradation and servility to which she had for centuries servinty to which she had for centuries been condemned by all-powerful man in the long pre-Christian age. It is inconceivable that the power which enfranchised her should ever be hostile boys of one of our college societies. Instead of having a banquet they consented, under proper persuasion, to donate the banquet funds to your society pro bono communi, A. M. D. G.

Yours fraternally in Christ, character of the Holy Father's answer, separated as they are from their context. The words, "Woman can never be man's equal," which seem to have stirred the ire of the extreme suffragettes, if taken in their proper meaning, do nothing more than state a natural fact. Man is physically stron; er by a wise provision of his Creator, for he was made to be the breadwinner and the defender of the home. Woman was made for the tender duties of the brightener of that home and the loved was made to the tenter that to the brightener of that home and the loved mother of sweet children. As long as there is a man at the head of the household, and as long as he can and does discharge all the duties of pro-

does discharge all the dities of photeetor and mainstay, there can be reasonable recognition of the woman's claim to go beside him to the polling booth and into the political arena—which is outside her legitimate sphere. which is outside her legitimate sphere. Yet there are very many cases where in this general rule, would seem unjust in its operation, as for instance, in regard to single women who possess property which might be injuriously affected by taxation of an unjustifiable character. In such cases the law of Great Britain and of several other countries extends to women the right countries extends to women the right of the franchise, with certain limita-tions. But if the laws of all civilized countries admitted men and women on equal conditions to the franchise, the results in many households would be in all probability fatal to domestic

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

peace, for not only husbands and wives

frequently entertain different opinions



on public matters and political predilec-tions, but brothers and sisters who are of mature age often assert a like free-dom of thought; and the ultimate fate of "a house divided against itself" was perceptible to the eye of wisdom ages before the birth of popular suffrage. When we are in possession of the full text of the Holy Father's pronounce-ment, it is not unlikely we shall find that

his answer took cognizance of the whole merits of the case for woman suffrage went abroad, intending to devote his founded on the natural law. When that law shall have been so altered by a natural process that there shall be no physical inequality between man and woman to prevent them both from being drafted into the armies of the nation as soldiers, then, but not until or two dropped on their knees; one boy, at the end of the line, after a desperate or two dropped on their knees; one boy, at the end of the line, after a desperate effort at self-control, leaned against the wall, buried his face against his folded arms, and sobbed, "Oh, mother, mother!" then, the Holy Father's dictum will no larger, hold good. Philadelphia Cathelagae. longer hold good.—Philadelphia Cath-olic Standard and Times.

Distinguished Convert Dies in Rome. Isaac Henderson, novelist, dramatist Isaac Henderson, novelist, dramatist, and of recent years holding high official position in the Vatican in Rome, died there recently. The American press has given the death of Mr. Henderson a great deal of notice and the editorial tributes to his scholarship, his artistic ability and his fine social qualities have been many. Mr. Henderson was born in New York, Feb. 13, 1850. He was educated at a Quaker academy in Rhode Island and at Williams College. His father was a partner with William Cullen Bryant and John Bigelow in the ownership of the New York Evening ownership of the New York Evening Post. Isaac Henderson became the pub-lisher of that newspaper, but was able to retire, in most comfortable circum-stances, before he was forty. Then he

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A year later her husband entered the Church. His closest friend in Italy then and subsequently was Monsignor, now Cardinal, Merry del Val, the Papal Secretary of State.—S. H. Review.

Father Brennan III.

Not only members of the Roman Catholic church in St. Mary's but citizens generally will regret to learn that Father Brennan, the esteemed priest of this parish, was compelled to leave for Montreal Hospital on Monday to undergo a more or less serious operation. On Sunday last Father Brennan addressed a few kind parting words to the mem-bers of his congregation. Before taking the 4 p. m. train on Monday he was presented with a purse from his people with the assurance that their prayers and deep sympathy would go with him and remain throughout his trying ordeal.— St. Mary's Journal, May 6, 1909.

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TWOHEY.—At Lindsay, Ops Township, Mr. James Township, aged seventy-nine years. May his soul rest n peace!

MARRIED. Egan-McRae.—At St. Andrew's church, Brechin, April 27, 1909, by the Rev. K. J. McRae, P. P., Mary Agnes Rose McRae, daughter of Mr. and Mrs. Philip McRae to Patrick John Egan, Quebec, Que.

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That old frie

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