

The Catholic Record.

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

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SCIENTIFIC NOBODIES.

In reply to a communication from Sandwich in regard to clairvoyants and "adepts" in kindred subjects, we beg to say that these people in our opinion trade on the gullibility of the public. They are fakirs as a rule who shrewdly upon a glib utterance and a shrewdness gained by much experience of all sorts and conditions of men, as valuable assets in the making of a livelihood. They are, also, oracular we know in pronouncements ament their knowledge of the hidden forces of nature. It savours of extravagant conceit this talk from individuals who are scientific nobodies; but it is pregnant with assurance to the individuals who wish to have their heads examined or their palms scratched or the future unsealed to them. Knowledge such as they boast of would bring quite a price in the scientific market, but with touching self-sacrifice they give the benefit of it all to the unscientific at so much per. The young and the impressionable and they who are ever in the quest for something new in the way of a remedy for jaded nerves are the victims or clients of these performers. Sometimes we are told the middle aged and they who desire to investigate the business steal in at nightfall and get a dollar's worth of enlightenment. In the majority of cases we repeat these "madames" and "professors" who hail from Thibet or India or Egypt are adepts at gulling the public and their "seances" based on imposture and trickery. In some instances they rely on contrivances of various kinds to gain the desired end; and on others in the assurance that any yarn however preposterous concocted in a darkened chamber will be listened to and credited.

Humbugging the public is as lucrative a business now as it was in the days of the great showman.

THE SPIRIT OF EVIL.

Sometimes there are facts connected with these performances which cannot be explained by stage machinery. It would be unwise to say that phenomena which cannot be accounted for at the first blush are other than the result of natural forces. But every effect must have a proportionate cause. When it happens that a table, for instance, raps out a sensible answer to some question or other it is manifestly the duty of common sense to attribute it to some intelligent cause. In other words it is deviltry pure and simple.

DIABOLIC INFLUENCE.

Without the fold many scout all stories of diabolic influence as childish and unworthy of the consideration of reasonable men. To them a personal devil is as much a myth or a bogey of the days of superstition as is hell. Phenomena which betray the existence of an invisible agent are ascribed to hidden forces, and thus the devil, the god of this world, as St. Paul calls him, conceals his sinister designs and settles them in disbelief. For the spirit of evil employs his tremendous power and intelligence to remove from the minds of men any idea that there is anything beyond this world and to induce them to view any effect as merely natural.

FLIMSY ARGUMENTS.

It is gratuitous the assertion that no diabolic manifestation takes place to-day. That such manifestations have happened is dogmatically and historically certain. We may doubt as to such and such a case coming under this head, but the doctrine that the devil does not play any part in the world is, so far as we have seen, supported by very flimsy arguments. The Church tells us that the devil does exist and that as a roaring lion he goeth about seeking whom he may devour.

AN INSTANCE.

We know that our Lord cast out devils and empowered His Apostles to do the same. We read in the Acts xvi. 16, that St. Paul encountered at Philippi "a certain girl having a pythonical spirit who brought to her masters much gain by divining. . . . But St. Paul being grieved, turned and said to the spirit: 'I command thee in the name Jesus Christ to go out from her.' And he went out the same hour."

OUR WAY IS CLEAR.

These facts should serve as a deterrent to any ridicule or incredulity on this matter. For us the way is clear. Against the most wicked one we are admonished "to take the shield of faith" and "the helmet of salvation" and "the sword of the spirit, which is the word of God."

Mediums, clairvoyants, etc., should be avoided. "Ouija" boards should not be tolerated in any Christian household. The excuse of whiling away an hour or so is valueless. For in themselves the "boards" afford no amusement; to use them for the purpose of finding out the unknown or the future is to invoke the spirits of darkness, who owing to their vast experience and knowledge are shrewd guessers. We may say that no notion of communing with the powers of darkness is entertained. This may be so; but he who wishes an end wishes also the means to that end. An intelligent answer requires an intelligent being. When we place ourselves before an Ouija board and expect it to answer our queries, no foolish delusion should blind us to the fact that we are invoking thereby the aid of invisible agents. But the path to all these "amusements" is barred. Back in the beginning God commanded: "Neither let there be found among us any one that consulteth soothsayers, or observeth dreams and omens, neither let there be any wizard or charmer, nor any one that consulteth pythonic spirits, or fortune tellers, or that seeketh the truth from the dead."

PRURIENT DRAMAS.

A correspondent writes us a long letter anent the stage as it is in Toronto. From his statement we learn that the drama presented there is of such a character as to give a thrill to even the seasoned "rounder." We regret, of course, that our sister burg, "Toronto the good," is in a fair way of having its fame tarnished. There be critics, however, who, seeing pearls in every dung heap, tell us that the highly spiced drama teaches useful lessons. Still, as the average citizen is not in training to be either a cad or a blackguard, it is rather difficult to see eye to eye with the critic on the question of utility. But the amateur reformer may expend any amount of energy to the easing of his soul, doubtless, but to no appreciable amelioration of conditions. So long as the theatrical manager sees "our best citizens," and the others, flocking to boxes and stalls, he will turn a deaf ear to plaints, and can— it costs a trifle—get the dramatic critic to give him a "write up."

We suggest that the matter be placed before the Lodges. For, if, as our correspondent assures us, the opportunity to serve the public is a golden one, we may depend upon the Knights of the Apron keeping it in view.

THE GOSPEL OF HATE.

Just now many journalists are scratching the Russian and finding the Tartar. During the course of the operation they refer to him as barbaric and ruthless and scheming—in a word, the poor Muscovite is tormented daily by the big guns of the quill driver. But the Japanese suave and urbane, and considerate just now of the foreign devils they burn incense before them and bow down before them and salute them in a manner worthy of the poliest Tokioto who ever stepped the planet. The Japanese did put on a western mask in 1871, but this fact alone does not warrant undue laudation. It was merely a move in the international game and it may be that oriental diplomacy plus western resources may cause the tributes of admiration to grow beautifully less.

From what we learn of the state of his woman-folk we are of the opinion that the yellow man's ideas of morality must get a deal of furbishing before we can hymn praise of him, and vilifying the Russian is merely one way of preaching the Gospel of Hate.

JAPANESE RELATIONS WITH KOREA.

In the Nineteenth Century and After for Feb., Joseph H. Longford, late H. M. Consul at Nagasaki, writes on Japanese Relations with Korea. Russia has decided that the coast line of Korea is essential to the completion of her own Asiatic littoral. On the her own Asiatic littoral her harbors are eastern coast of Siberia her harbors are closed by ice and useless to her throughout the winter. The coast of Manchuria is ill provided with harbors; even that of Port Arthur is of insufficient depth and dimensions to afford adequate shelter to a fleet or even to

single battleships of the present day tonnage. That of Korea, on the other hand, has several harbors which fulfil every naval requirement. Japan regards the independence of Korea as essential to its national safety.

Korea is in the kindergarten department of the school of nations. Sometimes she has been thrashed by the Japanese, and so roundly on one occasion that the bitter memory of it still lasts among the Korean peasants, who to this day speak of the Japanese as the "accursed nation"; at others she has had to take, for her own health and incidentally for the good of trade, doses of diplomatic medicine. A bit of information is the following: "The Koreans," the writer says, "are, perhaps, the most expert stone-throwers in the world, and their skill in that respect would put even a Belfast Orangeman to shame."

A MONSTROUS CALUMNY.

A subscriber sends us as a paper published across the border, containing an article by a Rev. H. A. Schaeffler, of the Bohemians, etc., of Cleveland. This individual states that the late Bishop Gilmour demanded from the Bohemians of a certain parish in Cleveland \$5 each for pardon of their sins, and because they refused to pay it closed their church for a year and a half. Another proof of the saying, "that a fool can hold his tongue." Hence it is of no use to say anything about him. But it must make the judicious grieve to see such a one masquerading as an Ambassador of Truth.

The most of people like an antagonist that uses reputable tactics. The habits of the prize-ring cry down the pugilist who runs counter to its rules, but some good clerical gentlemen who talk unctuously of the "light," the "gospel," employ any kind of weapon against Rome. They listen to nothing save the voice of an unreasoning hatred, which, as in the present instance, lands them betimes in a quandary not coveted by self-respecting men. The brains attack of individuals of such calibre tend to make the sects ridiculous, and their friends should be the first to expose him. In connection with this matter the Ave Maria says:

The charges against the late Bishop Gilmour were made by the Rev. H. A. Schaeffler, of Cleveland, Ohio. They are monstrously false. The congregation in question was intimidated by the Bishop because it defied his authority. A more upright man than Bishop Gilmour we have never known. He hated injustice; and if he was not one to submit tamely to it from any source, on the other hand he was incapable of knowingly doing an injustice to another. Mr. Schaeffler was prudent to wait until the Bishop was dead before publishing such a calumny against him.

ARCHBISHOP QUIGLEY'S ADDRESS BEFORE THE CATHOLIC WOMAN'S LEAGUE.

A PLAIN STATEMENT OF THE FACTS AND PRINCIPLES UNDERLYING THE CATHOLIC POSITION ON THE EDUCATION OF THE CHILD.

Ladies: I learn from the constitution and by-laws of the Catholic Women's League that its members are to be guided in all their "educational, philanthropic and humanitarian" work by Catholic principles. As the ladies assembled here to-day are studying and working in the educational department of the League, it seems to me not out of place to review some of the fundamental principles that underlie the question of the education of the child. The question as to what the child should be taught and by whom it shall be taught is one of the great practical religious questions of the day. In France and England it seems to be the uppermost question just now in all men's minds. For years, as you know, it has been and remains to-day a very active question in our own country.

Most political and controversial, arise from conflict of opposing principles. The question of the education of the child has ever been one between Church and State, and almost in every case between the Catholic Church and the schismatical, Protestant or infidel state. The Protestant sects from the beginning surrendered themselves body and soul in this matter of the education of the child to the dominant principles of liberalism which came in with the so-called reformation and reached their flower and fruition in the French Revolution. Liberalism is still the fundamental error of the age. It is the denial of all authority and right outside of the individual and the State, and now generally proclaims the supremacy of the State in all human affairs, spiritual and secular. It began in rebellion against the divinely established authority of the Church and its visible head, and has long since ended in abject submission to the human authority of the State in all things. This is especially true of it, and more univer-

sally in its attitude towards education. In the original colonies the sects founded sectarian primary schools and held them subordinate to the predominating Church authorities. When the various states under new constitutions established state systems of primary schools, this sectarian school was rendered almost without a struggle to the control of the purely secular authority. So that in this country through the lack of firm religious principle on the part of the Protestant majority, the development of the primary school has been downward from the religious, sectarian and denominational school to the school without religion.

The same may be said of the institutions of higher learning established in the United States by the sects. They were a blessing in a way to the country, but the doctrine of private judgment in religion, the fundamental error and propagating principle of the sects, threatens by degrees and with pitiless logic to bring them under the control of anti-Christian and unbelieving influences, and make them propagators of every kind of religious error.

The Republic of France, acting on the principles proclaimed by liberalism of the supremacy of the state in education, is settling this question of the public instruction of the child by taking forcible possession of it, and educating it without any regard to the rights of God or the parent. In England the Government is more just to the parent, and whilst taking upon itself the direction and assuming the expense of education of the child, it leaves to the parent the right to say what the child shall be taught and by whom. This same spirit of justice and right principle pervades the legislation governing the education of the child throughout the British empire and its colonies from Ceylon to Canada. The same may be said of Germany, where the right of the parent is also respected, notwithstanding all the fierce battle of Bismarck's Kulturkampf of thirty years ago. This recognition of the parental right in the education of the child by governments results in these two empires in the denominational system of public education under state control, which the defenders of our state system decried as impractical.

In the United States there is no national system of education. The national government, however, in its decisions concerning the education of its Indian wards, manifests a preference for the so-called non-sectarian system adopted universally in the individual states of the Union within the last fifty years. This means a system of state aided primary and advanced education from which God and religion are professedly, though not actually excluded. This is the system which obtains in all the states of the Union. Neither the national government nor the state governments prohibit the establishment of schools under Church control, but they do deny to these schools all support from the public treasury. Our states have repudiated the sectarianism of the British empire and its colonies; in the German empire and also in Austria, and have gone over to a system of public education which its defenders call non-sectarian, but which in practice is either Godless or sectarian. Pushed to its last issue this principle of non-sectarianism would result in a state education to which the majority of our American people would clamorously object. It would result in the absolute exclusion of God and Christian morality from the education of the young. But the promoters and defender of this system of ours are not as logical as are the French government people, and do not push the principle of non-sectarianism upon which it rests at once to its last practical conclusion. Whilst defending non-sectarianism in the schools and proclaiming it as the great American and only principle upon which our school system shall rest, they will not admit that it results logically in Godless education. When, for instance, we Catholics protest against Bible reading, hymn singing and chapel exercises with Protestant prayers in these same schools, as inconsistent with non-sectarianism we are forthwith called enemies of our glorious system of public education. When the infidel insists upon the exclusion of God, and the Jew objects to the name of Christ in the schools on the ground of the non-sectarianism of the schools, at once the defenders of this non-sectarian school system proclaim that it shall not be made Godless and must remain Christian. The fact is that the American people are too busy to think; else they would recognize the fact that non-sectarianism in education means a purely secular education and the banishment of God and religion of every kind from the instruction of the child.

But to return to our subject. It certainly will not be out of place or out of time in the midst of all this confusion to review and determine the simple principles which underlie the Catholic position in every part of the globe on the subject of the education of the child. The Catholic position in this matter of the education of the child is founded on the eternal order of things, and therefore its perfect simplicity, consistency and sameness in all times and in all places where the Catholic Church exists. If we wish to settle this question according to Catholic principles, we must determine according to Catholic principles the ownership of the child. No one will deny that to the owner of the child belongs its education. To whom then does the child belong? Liberalism, which dominates pretty much the thought of this modern world of ours, proclaims, as we have seen, that the child be-

longs to the State, to the exclusion of both God and its parents. Therefore, it concludes that the state has an exclusive right to educate the child, to say what instruction shall be given it, and by whom it shall be given. In patriarchal times, under the theocratic government of the Jewish state and even among the nations of paganism, with few exceptions, the child was held to belong to the father. Except in the Jewish state, the authority of the parent over the child was absolute and exclusive of any interference on the part of the city or state.

When paganism came under the control of Christianity, the child was still held to belong to the parent, subject always to the rights of God. The Church came upon the scene as the guardian of the rights of God and the interpreter of His law, both for parent and state. The Church with this authority as representative of God on earth and as guardian and interpreter of His law and rights, has always taught, and most consistently, that the child first of all belongs to God; after God, and subject to Him, in the second place to the parents; and in the third place to the state. No one will deny that God, being the absolute Owner of all things, has also dominion over the child and its destiny. As secondary causes of the child, the parents are its society and of the child itself, the Church has always recognized in the state a claim upon the child subordinate to the divine and parental rights. As guardian of the temporal welfare of society, the state cannot stand idly by and suffer parents to neglect its life, education or general well-being. At all times that its rights over the child are subordinate to the rights of God and the parent and limited by them. This order which is founded on the very nature of things the State must not disturb, much less overthrow. The Church as the representative of God has always insisted upon the fulfillment by parents of the obligation resting upon them to bring up their children in the faith and practice which God makes known to men through her. Were she to neglect to do so, she would be recreant to her mission to teach all men to observe what the Saviour commanded them to observe. The State has the right to require the education of all children, but it belongs to the parents to determine what education shall be given them. Catholics must look to the Church for guidance in this most important matter and obey her regulations as to what the child shall learn and by whom it shall be taught, the voice of the Church being for them the voice of God—"Who hears you hears me." For non-Catholics this right to control the education of the child belongs to the parent, and this right of the non-Catholic parent the Church has ever respected and safeguarded. The Roman Empire, though it made war upon Christianity, never obliged Christians to send their children to state schools, nor deprived them of the right to have their own schools for their own children and to bring them up in the Christian religion. This is an oppression peculiar to modern liberalism, which denies all right and authority outside of and above the state. It has reached its practical climax in the legislation of infidel France of to-day against the right of Catholic parents to educate their children in the Catholic faith by Catholic teachers. This excludes all right of education from the Catholic parent and all right of the Church, as representing God, to direct the education of the child. The modern spirit of liberalism would make the state supreme in morals and education to the end of getting rid of all religion and bringing up children in pure secularism. This is atheism; for what else is the assertion that the state is supreme in human affairs, than the denial of the authority of God and His Church. The American system of non-sectarianism will inevitably produce the same result. It also banishes God and religion from the education of the child. What is a matter of wonder to Catholics is that Protestants do not see it in this light, for if non-sectarian education means anything it means a purely secular education. And this is an education without God and religion. But with all their cry for non-sectarian education in this country, Protestants know that in fact no such things exist. Catholics know from saddest experience that non-sectarian schools are for the most part Protestant schools, supported and protected by the state. If not actually Protestant, then they are, what logically they should be, Godless. They are not schools which Catholics can use. But it will be said, how can the state otherwise make provision for the education of all the children in the land, and at the same time respect the rights of parents to educate their children in their own religious belief? We simply point to the denominational system of Great Britain and its colonies, Germany and Austria, as an exemplification of how this difficulty may be solved and all rights of State and parents conserved. In these lands, government does not claim the right to tax the whole people to establish and maintain schools which only a part of the people can use with a safe conscience. Schools are provided for the minority as well as for the majority. In a system such as this the rights of all are respected, and the rights of God and the parents acknowledged without any injury to the rights of the State. A system such as this, though founded in simple justice and equity, would not satisfy the Protestant majority in this country. They prefer the present system because it is anti-Catholic. With the best inten-

tions possible they allow themselves to be persuaded that a system such as Catholics demand would contribute to the extension of Catholic influence in this country, and must be resisted. This is a hard saying, but it is nevertheless true of both the infidel and Protestant sections of the majority. They regard the Catholic Church as more to be dreaded than pure secularism and downright atheism, and they do not hesitate to say so. There are honest men, justice-loving men among them without number, who are neither bigots nor fanatics, who would not willingly wrong any class of their fellow-citizens; but the dominant influence that misrepresents the purpose of the Church leads them to believe that patriotism and devotion to religious liberty require them to oppose her. We do not flatter ourselves that infidels and Protestants will grant us the justice of giving us our proportion of the Public Schools, or relieve us of the tax now levied upon us to maintain schools from which religion is excluded or in which a false religion is taught. The time is past in this country, nevertheless, when the non-Catholic majority can interfere with our right to establish and maintain our own schools, colleges and universities, or oblige us directly to send our children to their State schools, as has been done in other countries and in other times. I say directly, because there is need of eternal vigilance on our part lest indirectly they may impose this obligation upon us. An instance of this indirect way of violating our right of conscience, you have here in the city of Chicago in the adoption of a Normal School by the School Board, which your sons and daughters who aspire to employment as teachers in the Public Schools must frequent for a time, or be denied admission to the positions of teachers. Against such a requirement we must protest. If a School Board can make attendance at a Normal School a condition to employment in the Public Schools, why may not some city charter of the future, or amendment to the constitution of the State make attendance at the Public Common schools a condition to employment in any branch of the public service. The liberalism of the age is not confined to France, but fortunately is not as bold elsewhere as it is in France. Our rights of conscience must be respected by force of the constitution, but what is the constitution to men who would sacrifice it to the hatred of anything Catholic if we were to stand by and permit the sacrifice. For this very reason I see in the Catholic strength the best defense of the rights of man is recognized and guaranteed by our constitution.

Yet we do not believe that Catholic schools will be suppressed, the freedom of education abridged or the members of religious orders and congregations banished or forbidden to exercise their vocation to teach as in France. Satan has succeeded in deceiving this unfortunate nation and is waging a fierce war against the Church, but shall not prevail.

This new world was discovered by Catholics and taken possession of in the name of the Cross, and we cannot get it out of our hopes that the Cross will yet come into possession of its own. We cannot believe that atheism will ever totally claim as its own this country of ours, and banish God from this fairest of the inheritances promised to His own dear Son. We are confident that the history of centuries yet to come will show this most favored of lands as one of the chief seats of the Church of Christ. God will bring this about in His own way and in His own good time, and by means that shall seem wonderful in the eyes of men. With all their tolerance of the destructive theories of this age, the American people are at bottom a God-fearing people, hating the anarchy and despotism which ever go hand in hand with a political order whence God and His holy law are banished.

No State can be lasting and safeguard liberty that is not based on the moral order, supported by the conscience of the people. By degrees, by the logic of events, and to the world—that brought home again this truth will be the moral order must have a divinely assisted interpreter and guardian, independent alike of the nation and the individual, to guide and strengthen in its support the conscience of the people.

Whatever our present difficulties may be, and they are many and great, we must ever continue to assert the rights of the Church as the representative of God. The time will come when we shall be listened to as were the Christians of old, for He in Whom we trust will not permit His Church to go down before onslaughts of men and theories whose triumph would mean the revival of paganism in the modern State.

Two Timely Questions.

Should a Catholic salute all priests that she may meet on the street, or only those whom she knows? If a new curate comes to her own parish, should she bow on meeting him or defer doing so until she has been formally introduced?

Generally speaking, a Catholic should salute all priests, as a mark of respect for their exalted office. In towns or small cities, where priests are few in number and usually known to Catholics by sight at least, this rule should be observed. But since clergyman of other denominations, notably the Episcopalian, dress so early like priests as to deceive sometimes even the elect, it is not always wise to attempt to follow the rule in large cities, where there is likelihood of mistakes.

MARY LEE or The Yankee in Ireland

BY PAUL PEPPERGRASS, ESQ. CHAPTER XIII.

DR. HENSHAW'S PRIDE IS DEEPLY WOUNDED.—TO BE TAKEN FOR A BURGLAR, AND TREATED AS A BURGLAR, IS MORE THAN HE FELT PREPARED TO PUT UP WITH.—CAPTAIN PETERSHAM ANOLOGYZES FOR HIS MURDER, BUT TO NO PURPOSE.

Captain Petersham, booted and spurred, and accompanied by an officer in undress and constabulary uniform, entered the parlour the moment the servants rushed in with the lights, and there beheld, to his utter astonishment, the insensible form of his venerable aunt, in the arms of a tall, red-bearded stranger. The groans of the unfortunate African on the floor, and the cries of Uncle Jerry, mingling with the screams and confusion of the affrighted servants, left him no room to doubt the man was a burglar, and fired with indignation at the outrage thus offered his relative, he snatched a pistol from the mantel-piece, and bounding over chairs, tables, broken glasses, and every thing else that lay in his way, presented the weapon at his head.

"Villain, desist," he cried, "or I blow your brains out." "Hold on, sir," ejaculated Henshaw, "remove your weapon." "Lay down the lady on the sofa, sir!—lay her down instantly!" "Are you mad, sir?—I have no—no—" "Down with her, or by—"

The doctor, feeling the cold muzzle of the pistol touch his forehead, dropped his burden as suddenly as if she has been a bar of hot iron, and then drawing himself up, and pursuing out his lips, demanded to know who dared assault him thus. "Silence, villain," again thundered the captain, "silence." "Sir, I'm no villain, and I demand—" "Another word!" and the excited captain again raised his weapon.

But the police officer, fearing his fiery temper might drive him to extremities, arrested his arm, and begged him to see to the lady, while he took charge of the prisoner. "Hold him fast, then," he cried. "Let him escape at your peril! Ho! there," he continued, shouting to the servants—"ho! there, rascals; let two of you remove Mrs. Willoughby to her room, and the others start off and scour the country for the rest of the gang; five pounds for the first capture; come now, my lads, lose no time; tumble out and be active."

As the excited captain rushed from the parlour, after issuing his orders, he came full tilt against Uncle Jerry, and laid him sprawling on his back. "Thank you," said the latter; "I'm exceedingly obliged, upon my word. Well, I vow and declare, he added, as he kicked up his little gaitered legs, and wriggled like a capizid crab—"I vow and declare there's not such another place as Castle Gregory in the whole world."

"Kate Petersham! Kate Petersham! Hilloa, Kate, where are you?" cried the captain, leaving Mr. Guirkie to his own resources. "Here," said a voice behind him. The captain turned, and to his surprise beheld his sister in an arm chair, her head thrown back, her hair all down over her shoulders, and her whole frame convulsed with laughter.

"What in the name of all the Furies does this mean?" he demanded, beginning to suspect some mistake. "But Kate, to save her life, could not articulate a syllable; all she could do was to point to Uncle Jerry, on the floor. "Who is he?" said the captain; and turning to the prostrate man, he seized him by his arm, and raised him on his feet. "Why, how now? is it possible?—good Heaven!—how came you here, Mr. Guirkie?"

"That's not the thing, captain, nor, sir, that's not the thing; the question is, how I'm to get away, for the devil's in the house."

act of carrying off my aunt." "Excellent! he, he! excellent! Capital idea, such a man as Dr. Henshaw carry away your aunt. Ha, ha!" "Are you ready?" cried Kate, marching up to the captain with a cutting whip in her hand, and the strap of her riding cap under her chin. "Don't provoke me, Kate. Go away now."

"What, sir, turned coward? and your whole retinue in the field." "Bagone, I say." "And your venerable relative wrested from the arms of one of the gang!" The captain retreated into the parlour, but Kate followed him. "Shall I have the five pounds if I succeed?—five pounds, you know, for the first capture."

"Bagone this minute," ejaculated the mortified captain, turning short and pursuing her; but the mirth-loving, provoking girl was too swift for him, and fled from the room laughing till the spacious hall rang again. "But to return to the prisoner in the breakfast parlor. The wrath of the distinguished reviewer, on finding himself shut up in custody of a police officer, knew no bounds. "Open that door, sir," he exclaimed, violently, pointing at it with his finger—"open that door constantly, and give me free egress from this infernal house."

"Keep quiet, my good man," coolly replied the officer—"keep quiet." "Stand from the door," vociferated Henshaw, raising his clinched fist, "or I'll fall you to the earth." "If you don't keep your temper, I'll handcuff you," replied the officer, with as much coolness as before. "Handcuff me! Sirrah," cried Henshaw running his thumbs into his waistcoat, and swelling up till he looked like a Jupiter Tonans. "Handcuff me—cuff!"

"I have shackled as strong men in my time." "You're presumptuous pygmy," growled the doctor; and he shot at his keeper a look of withering scorn like Gienalvon when he said to the young Douglas, "Knowest thou not Gienalvon, born to command Ten thousand slaves like thee?" "Pray, fellow, what do you take me for?" at length he added, a little cooled down under the officer's imperturbability of look and tone.

"A robber—caught in the very act of abducting one of the ladies of the house." "A robber! Look at me again, sir! Am I like a robber?" "Can't say as to that. I've seen robbers as good-looking in my time." "You're an ensouled scoundrel; but go on, play out the play. This is my first Irish lesson, I presume." "And you'll find it a sharp one, too, I suspect, before it's over."

"Humph! you're an Irishman, I take it." "I am—what of that?" "Why, I suspected as much, by your insufferable insolence." "See here, my good man; that's a reflection on my country," said the officer, "and I don't like it. Say what you please of myself, as long as you're in my custody—but if you value your health, let my country alone; for my knuckles itch when I hear it lightly spoken of, especially by a foreigner."

At this moment a knock was heard at the door, and presently Captain Petersham entered. "I hasten," said the portly captain, with a smile on his honest, jolly face—"I hasten, Dr. Henshaw, to offer you an apology for this—" "Sir, I shall accept no apology," growled the doctor. "All I require is permission to quit this house—instantly." "My dear sir, will you—" "No, sir; you've offended me an unpardonable amount." "Will you not listen to an explanation?" "No, sir—I'll listen to an explanation." "Pshaugh! nonsense, my dear friend—don't take it so ill. Why, I've been making and apologizing for blunders all my lifetime. Father John here will tell you the little boys on the streets call me nothing but blundering Tom Petersham."

the priest. "I'm sorry, sir, for this ridiculous blunder on your account; but hang me if I can play the supplicant any longer." "Of course not." "Should he happen to be a gentleman, and desire satisfaction of another kind, I shall be most happy to accommodate him. He can have Johnson of Birchfield, you know, in a moment's warning."

"No, no, captain," replied the priest, smiling; "he must dispense with such favors for the present. For myself, exceedingly regret having brought him with me to Castle Gregory. But there was no help for it. The night was dark, and Mr. Guirkie absolutely refused to part with the negro till he had seen you, and placed him under your special protection, I'm sorry also I must accompany the doctor; for I had promised myself a long chat with Kate on a certain interesting subject which—"

Which is neither more nor less than the comparative merits of the Anglican and Catholic churches. I suspected all along, my dear fellow, what you and Kate were about; but it's no concern of mine—let her please herself. If she wishes to adopt a new form of religion, I'm satisfied—only let it be a decent one; for by all the saints in the calendar, if she dared look even sideways at any of those tinkering religions they manufacture nowadays, I'd hang her up for the crow's to pick."

"Ha, ha! you don't like these new-fangled systems, I perceive." "Like them! why, they're the most damnable nuisances in the country. One of these canting fellows who peddle them round here, called on me last week, and after disgusting me with his hypocritical twaddle, had the impudence to invite me to what he called a prayer meeting. Ha, ha! By George, I had a good mind to fling the fellow, neck and heels, out of the window. No, sir; I was bred a Protestant myself, and intend to live and die one; but Kate is old enough now to know what she's about, and may, for aught it concerns me, turn Catholic, if her taste lies that way—but let her keep clear of pettifoggers; that's all the stipulation I make."

"Well, but suppose," observed the priest, smiling, "suppose her taste led her to adopt the Methodist—" "O, hang the Methodist, I'd rather see her peddle eggs with a basket on her arm." "You don't apprehend much danger of that, I suppose? Kate's not exactly of that turn of mind."

"No; but you can't tell, sir, what may happen—you can't tell. Those Hardwinkles are here night and day, and she's stopped going to church on Sundays." "Humph, and these visits are intended to counteract the influence of Mary Lee, I suspect."

"Poor Mary! Is she not a most fascinating creature?" said the captain, earnestly. "I tell you what, sir, I believe in my soul I'm in love with that girl!" The priest looked at the burly captain, and smiled. "Well, hang me if I know what to make of it; but I feel sometimes as if I could propose for her myself. Ha, ha! what think you of that, sir, from a bachelor of forty-five?" and the captain laughed till his fat sides shook again at the idea of such a match.

"You would have but little chance against Randall Barry, I fear," replied the priest. "Yes, and the foolish boy is now somewhere in the neighborhood, I understand." "Saw him myself, and a devilish fine-looking fellow he is—saw him at the lighthouse yesterday." "Is it possible! and you didn't arrest him as in duty bound? You're a very pretty magistrate, indeed. Why, captain, I must report you to the government as an abettor of treason."

of Mary Lee, nor forget to read that book I lent you on the beauties of the Catholic religion." "Never fear," replied Kate; and then having promised Uncle Jerry to see particular care taken of his poor African, she waved her hand in adieu, and the carriage drove off at a gallop down the avenue. TO BE CONTINUED.

AN AFFLICTED FAMILY.

TOUCHING WORD PICTURE FROM THE PEN OF A MOUNTAIN PRIEST—EXPLANATION OF THE IRISH PEOPLE'S RESIGNATION UNDER TRIALS. From "Sketches in the Mountain Parish," from the Ave Maria.

One day, soon after coming to the parish, I called at a house up the mountain side, just to introduce myself and say "Good morning!" as I returned home from a sick call. I unbolted the door and made some remark to an old woman sitting in the chimney corner, something after the manner of my house-to-house visitation rounds in Liverpool. The colliage inclined her head in my direction in a manner which showed she was somewhat deaf, and turned her bleared eyes on me in a way that proved she was blind, or nearly so, as well.

"I thought I heard some one talking," she observed, still in a listening attitude. "But maybe it's only the children, the cratures, home from school. Is that you Tommy avic, and Bridgie alanna?" "It's the priest," I said, in a very loud voice. "I just called in to see you as I passed the door."

"Ah, a poor man!" she said, compassionately, as she seemed to gather this idea from the last word of my observation, which, although pronounced in a stentorian tone, she evidently mistook for "poor." "The woman of the house," she continued, "is out, milkin' but there's praties there in the tub and meal there in the bag near the chest; so take what you like, and God bless you! We never refuse a poor person a titrille, although we are poor ourselves, avic!"

"Knowing now that the old woman was not merely "a little hard o' hearin'," as she herself imagined, but very deaf indeed, I turned to leave, and in doing so I saw standing at the door "the woman of the house" referred to already. It was evident she overheard the well-meant, but misplaced language of the old crone, for her comely face wore a griefed if not horror-stricken expression. It was away, however, and changed into an amused smile as she noticed that I laughed heartily at the blind woman's mistake.

"Poor old granny is dark, your reverence," she hastened to explain, "and she's as bothered as a beetle as well. I'm sorry I was not in to receive your reverence and that we have such a tossed place for you to come into, for I'm not able to keep it as clean and neat as it used to be since I got disabled, God help me!"

At the same time she entered the kitchen on crutches, as I observed with surprise, for I had imagined her to be a vigorous, active young woman, judging from her appearance as she looked in over the half door with rueful countenance. "Granny dear," she said, bending over the placid face of the old woman and speaking sharply and distinctively into her ear, "what are you after saying? Sure, it's the priest that's here—our new priest, God bless him! that's called in to see us!"

A look of blank bewilderment not unminged with alarm came over the old crone's wrinkled countenance, and she raised and clasped and unclasped and raised her hands several times before she broke forth into a torrent of apologies for her mistake. "The priest, is it—the priest!" she cried, dropping on her knees beside her stool. "O, yer reverence, I humbly beg yer pardon a thousand times, and a hundred thousand times! Oh, wirra, wirra, sare I didn't know it was yer reverence was in it, at all, at all! And to spake to you in that unmannerly way—ow, ow, ow! I'm ashamed of myself to take yer holy reverence for a poor man! But I'm only a poor, old, dark, stupid creature, and I'm a little hard o' hearin' as well, yer reverence. So I beg yer pardon ten thousand times and yer forgiveness and yer blessing on my bended knees!"

called on for such service and coursed down her fair but fading cheeks. Did an angel, I wondered, catch them in a golden vial as too precious to be lost? "What!" I said. "Can it be that those large, lustrous, beautiful eyes of that handsome child are sightless?" And I stooped and raised up the little girl to examine them more closely.

A bright smile of gladness or hope illumined the mother's face as she saw the little thing clinging to me for support. "Oh, you'll do something for her, your reverence!" she said. "I know you can if you like; you'll make her see, please God, if you only raise your holy hand over her! Oh, maybe, with God's help and yours, she'll get strong, now you took her in your arms, the poor little dark creature!"

I touched the little one's face lightly and caressingly with my hand, and what was my surprise to find that she opened her mouth as if for food, just as a little unfledged bird does in the nest when one noisily approaches it so as to remind it of the coming of the parent provider!

Mrs. Kelly explained that the child would eat nothing out of her own hand and had to be fed after the manner of a three-months-old baby. I placed a morsel of bread in her mouth, which she ate, and then opened it again for me with her dark, brilliant, sightless orbs. Ah, yes, it was a sad, touching, tender spectacle of utter helplessness and simplicity, and I confess the sight brought tears to my eyes! I carefully placed the soft, limp, clinging little thing in the arms of the old woman, who crooned and "husheed" over her, muttering various endearing phrases with loving fondness and affecting tenderness.

Ah, what a spectacle it was! The blind grandmother, in her second childhood, nursing her "dark" grandchild, still a dumb and helpless babe at that wretched age when children usually delight and enchain the hearts of parents with their lively babble and their artless ways. But there was another trial in the gloomy annals of this afflicted family of which I had yet to hear. Mrs. Kelly informed me that her husband was at present in a very delicate state of health. He had passed through a "heavy bout" of illness—pneumonia—the previous spring and had contracted, in consequence, a lung weakness which seemed to be developing into slow consumption. He had gone that day, she told me, to the dispensary, and was expected home any minute. In fact, while we were speaking about him he arrived, looking very weary and exhausted after his walk to and from the village, three miles away. As he welcomed me to his humble home in kindly Irish fashion he spoke in gasps, and when he sat down he was attacked by a fit of coughing which utterly prostrated him for some time. His once powerful frame was bent and shrunken and his naturally genial and indeed rollicking countenance wore the drawn and cadaverous expression of the consumptive, if ever a face did. As I looked on him there, bowed, broken and gasping, I thought him more worthy of compassion than any in that sad, afflicted group.

"I thought, yer reverence," he said, "that I was improving and would soon be all right again. But the cough is getting worse and worse every day, and when the doctor examined me the day after yesterday, he shook his head and said he thought he couldn't do anything for me—that one of my lungs was nearly gone and the other beginning to go. So I suppose I can't recover now, barring the mercy of God. But His will be done—aye, welcome be the will of God!"

And he dashed away a big tear stealthily, as if ashamed of his weakness, and changed the conversation to other topics, such as how I liked the parish, or if I had got a horse yet, or if I was fond of a greyhound. Poor fellow! with that unselfish generosity so characteristic of the Irish nature, he did not wish to intrude his private griefs and sufferings on me or sadden me by their recital.

As we conversed pleasantly a bright, healthy-looking girl entered, whom he introduced to me as his daughter Nellie. "She's the best creature in the world, yer reverence," he said. "I don't know what under the sun we've got without her since the woman here got disabled. Although she's only sixteen years of age, she's as cute and as conny as an old woman, and she's after doing as much as two all day binding the corn, the crature! Is Murty coming in to his day, Nellie alanna?"

"Yes, father," she answered, in a low, gentle voice, and proceeded to prepare the evening meal with a skill and quickness that would do credit to a trained waitress. She looked two or three years older than she really was, and there was on her pretty, winsome face a premature look of care and sadness seldom associated with "sweet sixteen." She was evidently the light of that household and the idol of her parents, who followed her movements with moistened eyes of love and gratitude. She was truly "an eye to the blind and a foot to the lame" and a prop to the weak in that afflicted family. Murty soon made his appearance, stopping short as he saw me in the midst of a drawing ditty known as "Come-all-ye," which I had heard faintly for a few minutes previously and which he continued to chant lugubrously up to his entrance to the house. Booming on me with a broad grin, he sat in the chimney corner and relieved the old woman in the task of nursing the blind child. There was a vacant, careless, yet good-humored expression on his face—that was neither old nor young—just puzzled me to account for, until Mrs. Kelly volunteered the explanation.

We wouldn't be in the place, your reverence, only for him—God bless the poor, harmless crature! Sure, he dotes down on that poor dark child, and he thinks more of Nellie there than—than—I dunno what."

I took my leave of that afflicted and strangely assorted group, promising to call very soon again. "They promised me at the hospital," Mrs. Kelly said as I left, "to give me a cork leg, and maybe I'll have it by the time you come again, and I'll be able to move about better than I am at present."

"Bedad, yer reverence," her husband observed, with a faint smile, "when she gets that she'll be light on foot, anyhow!"

Melancholy though I felt in the presence of so much that was sad and depressing, I could not refrain from smiling at this witty ally. Murty, delighted evidently to see my gloomy face assume a cheerful expression, joined me in a long and loud guffaw, and Nellie, rather at him than with him, laughed like a bell, while Mrs. Kelly's grief-scared countenance relaxed into something of that roguish archness it must have worn when she was the happy, blushing girl that Jack Kelly wooed and won to the heyday of their sorrow. And so I left them all in good humor, and as I went homeward I pondered on the scene I had just witnessed with feelings that words fail adequately to express.

Here was a family poor in the world's goods and with a much larger share of the afflictions of Providence than falls to the lot of most, yet not merely resigned to their hard fate, but actually cheerful under it. No doubt, the natural and irrepressible gaiety and good humor of the Irish character had something to do with it, but the peace of soul which pure hearts, simple, God-fearing lives and a good conscience ever afford had, as it appeared to me, most to do with it.

It is in their religion that the true explanation is to be found of the Irish people's admirable resignation under trials. When the heaviest of their sorrows is blackest and blindest after blow of misfortune strikes them with relentless and pitiless force, the Irish peasantry find consolation and hope in their religion—and only in their religion. It sweetens their sufferings and assuages their griefs; it is their solace in life and their support in death. When the cold, cruel, selfish world spurns them, they turn to religion for protection and relief. It teaches them to regard trials and sorrows as blessings in disguise and as sent for their good. It makes them what they are—the most prayerful, spiritual-minded and religiously inclined people on the face of God's fair and beautiful earth.

"God is very good to us," they will say, "to let us put our purgatory over us on earth. Doesn't our catechism say, 'Blessed are they that mourn, for they shall be comforted?' Again and again as I sat that night in my little parlor—or dining-room, drawing-room, library and study all in one, as it was—the images returned to me of that dear little blind child and that maimed, sad mother; that pining, consumptive father and that brave, old-fashioned child-woman Nellie, with her silvery laugh still ringing in my ears, and the more I tried to give relief. It teaches them to regard trials and sorrows as blessings in disguise and as sent for their good. It makes them what they are—the most prayerful, spiritual-minded and religiously inclined people on the face of God's fair and beautiful earth.

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What charity! What humility! How the recording angel must have rejoiced as he registered that deed in heaven. Little did she dream that there was one near by to tell her noble deed to others. It was the act of a noble Catholic woman, a Samaritan in silks, whom wealth has not contaminated. God bless her!

A SAMARITAN IN SILKS.

LOWLY SERVICE PERFORMED BY A WEALTHY CATHOLIC WOMAN FOR A ONE-LEGGED CHIMP. From the Church Progress, St. Louis.

There can be no disguising the fact that the greed of commercialism is fashioning for us a people totally at variance with the generation gone to its grave. Upon the authority of our fathers, God rest their noble souls! we are a changed nation. In feelings, customs, manners we hold nothing akin. For into the grave went with them their honesty, generosity, confidence and charity. In the place of these the commercialism has substituted a class distinction of money, and each day finds the separation growing wider. Open conflict is not an unusual occurrence. Peace among the warring classes might be preserved were it not for the arrogance, the coldness and the inhumanity of wealth. It is because of the abuse of this power it possesses that our modern conflicts arise. To the same cause may be properly attributed the growth of doctrines dangerous to social peace and the widespread animosity to the possessors of wealth. But there are some undeserving the hatred. A remarkable instance was recently made known to us. We repeat it for the great lessons of charity and humility which it teaches. It occurred two Sundays ago, when the thermometer in St. Louis went below zero. The worshippers at the late Mass at the old Cathedral had departed for their homes. Down the steps, after a few extra prayers which delayed her, came a fashionably attired lady. Carefully picking her way over the icy sidewalk and through the snow, she encountered a few yards west of the church entrance a man whom the world designates a mendicant—a one legged cripple in tatters.

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Manuscripts intended for publication should be mailed in time to reach London not later than Monday morning. Please do not send us poetry, obituary and marriage notices sent by subscribers must be in condensed form, to insure insertion.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1904.

To the Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

The matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Believing you and wishing you success. Yours faithfully in Jesus Christ, D. FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, MAR. 26, 1904.

THE WINDSOR SCHOOLS.

HONORABLE JUSTICE STREET'S DECISION FINAL.

During the past few years so many extravagant things have been said and written about the Windsor schools that it may be well to recall a few of the events leading to the settlement in favor of the Catholic newspapers.

While paying an official visit to that parish His Lordship the Bishop of London told the Catholics their schools were not satisfactory. He pointed out that the Catholics were following neither Public nor Separate school law; that they had no legal title to their share of the school property; that they had no power over their own children in school except by courtesy or toleration; and in a word, that their compromise system was lacking in permanency and was not according to the laws of the Catholic Church on the all important question of Catholic education.

The Catholics, after considering their awkward position, concluded to establish Separate schools. They began by sending a respectful petition to the Public School Board, stating that the time had now come to dissolve the partnership in the school business, and they requested their share of the school property. The Catholics believed their request would be granted and that a friendly arbitration would settle the question. They knew they were in the majority in Windsor when, at the earnest request of their Protestant neighbors, they consented to the compromise system, and now that the Protestants were in the majority, the same good will should be shown.

At present one-third of the citizens of Windsor belong to the Catholic Church, and the surrounding country is by a large majority Catholic, and, whether living in the city or country, they have always treated their Protestant friends in a generous spirit. Time and again they have passed over good Catholic candidates and have elected Protestant members of Parliament, county councillors, Reeves, trustees, etc., and Catholics had a right to expect at least British fair play in return.

However, this good will and generosity on the part of the Catholics received a rude shock from the Protestant members of the Windsor Public School Board. They said in substance: "We absolutely refuse to give the Catholics anything. What we have hold. We refuse arbitration. You can take the street and we will take your schools."

It is true the Public School Board on one occasion passed a resolution granting the Catholics the temporary use of the Central school which was empty.

But lo and behold! when Senator Casgrain, then chairman of the Separate School Board, went with the Catholic teachers and children to this school, the doors were barred and some of the bigoted members of the Public School Board were present and openly insulted the venerable Senator and the other Catholics who were there. The Catholic children were thus given a practical application of the iniquitous principles of the defunct P. P. A. The Separate School Board, seeing it was useless to further negotiate with such vacillating men, who would openly resolve one thing and then do the opposite, determined to appeal to the Minister of Education for their rights. The result was that a special act was passed in the Legislature and the Hon. Justice Street was appointed to adjust the matter, and the members of the Public School Board were forced to dis-

gorge what did not belong to them and to transfer by deed certain portions of the school property to the Separate School Board.

There are some seven hundred Catholic children in Windsor, and it is safe to say that no Public School Board will ever again have the power or the pleasure of driving them from their schools into the streets.

And strange to say, this Windsor compromise system was lauded as something wonderful, and both the Bishop of London and Vicar-General Meunier were given heaps of abuse by certain newspapers for attempting to disturb so grand a solution of the Education difficulty.

But it is evident that any system, compromise or otherwise, which had the power to inflict, and did inflict, so gross an injustice on Catholic parents and children, should be abolished and should not be perpetuated.

It would be absurd on the part of Catholics to allow a half-dozen bigots or fanatics or P. P. A.'s on a Public School Board the legal power to control the education of so many Catholic children; and this is especially true in this province where the Catholics have God-given rights of educating their own children in both religious and secular knowledge. The members of the Separate School Board in Windsor exercised a great deal of tact and prudence and patience during the trouble, and to the credit of the Catholics generally it must be said that they did what they could to promote peace and good will and charity.

But it should be clear to all that the only way to enjoy real peace in this country is that the rights of Catholics must be respected and protected as well as the rights of Protestants.

There is plenty of room for all good citizens in this fair Dominion and all should join in justice and in the love of God and country in making the best and the happiest country in the world—Canada.

A GREAT IMPROVEMENT.

We are more than pleased to be able to make the statement that in recent judicial appointments in the Province of Ontario there are seven Catholic judges of Irish origin. Four of these are seniors—two in Ottawa and another in Kent. Time was—and not many years ago—when Catholics had good reason to believe they were purposely excluded in this province from all the higher positions in the gift of the Government.

In addition to the above we are also gratified to announce the appointment of Mr. F. A. Anglin, K. C., of Toronto, another Irish Catholic, to the position of High Court Judge. Mr. Anglin is a son of the Honorable Timothy Anglin, Speaker of the House of Commons under the McKenzie Administration. It will be admitted on all hands that this appointment is an excellent one, as Mr. Anglin is a strong lawyer, an estimable citizen and a man of very high character. We extend to him our hearty congratulations.

The Hon. Charles Fitzpatrick, Minister of Justice, deserves the lasting gratitude of our people for the impartial manner in which he has distributed the patronage of the province. His purpose is to deal out even-handed justice to all. He would, however, find this a most difficult task did he not receive the support of his Ontario colleagues in the Cabinet.

MARRIAGE AND DIVORCE.

The Toronto Saturday Night of March 12 has an article on the comparative number of divorces in Canada and the United States. According to the statistics therein presented, in the thirty five years from 1867 to 1901, there were sixty nine divorces in Canada, whereas during the same time there were seven hundred thousand in the United States.

The population of the United States is over fourteen times that of Canada—the article in Saturday Night says twelve times—but the number of divorces is considerably over ten thousand to one in Canada! Since 1867, the average annual number in Canada was two, and on these facts a Detroit paper says:

"The Canadian people are not radically different in domestic customs and in temperament from ourselves. They are not aliens to us. They are very much the same kind of people as we are, living under free institutions similar to ours, speaking the same language, having practically the same laws, reading the same books, and holding substantially the same private and public standards. That two peoples of common descent, in the same climate, and divided only by a line upon the map should so radically differ in this prime essential of social morals, is a startling fact that ought to arouse us to our danger and our disgrace."

The difference between the two countries is undoubtedly startling, and statesmen, clergymen, and in fact all in the United States who have at heart the morality and social welfare of the

people, take in the object lesson that a nation can get along very well without a divorce factory in which families are broken up as readily as coffee can be ground in a hand-mill for use at the breakfast table.

The writer of the article in Saturday Night points out that Canada cannot plume herself unreservedly on the above figures which appear so favorable at first sight. In Dakota, it is said with truth, that "more Canadians obtain divorces than in Canada, and sometimes even married couples by agreement remove to the United States so that cheaply and without scandal they may dissolve the marriage tie. It is not uncommon for Canadians divorced across the border to remarry there and return to live here without the sanction of our law on the divorce and second union."

The article in question goes on to say that there is one ground deemed sufficient to justify divorce, and this is the only ground for divorce under the law of Canada, that is the infidelity of the husband or wife, and it complains that when this cause occurs it costs the appellant about \$1,000 to obtain a divorce by Act of Parliament. The writer considers that whereas a specific reasonable cause for divorce is recognized, a cost on the proceeding so great that only the rich can incur it ought not to be imposed, and it is owing to the fact that this cost is so great that our small number of divorces during the past thirty-five years looks so well in print. He adds:

"Cases exist in plenty where the grounds of divorce are ample. The evidence is abundant, but the price that must be paid for justice is lacking. These people must live out their hopeless lives wearing a detestable yoke. Sometimes they quarrel and separate. Occasionally one of them reappears charged with bigamy. Now and then hatred and vice culminate in a shocking tragedy. I have discussed this subject more than once and my view is that as our laws recognize one ground for divorce—one condition of affairs that makes divorce morally desirable—divorces on that ground should not be made prohibitive by the costs imposed. There could be a reform in this respect without danger of following the mad course of our republican neighbors."

We admit that the reasoning of our contemporary is very plausible to the effect that if we once recognize the infidelity of one of the married parties as a legitimate cause for the dissolution of the marriage tie, it might be advisable to facilitate the granting of divorces by establishing a cheaper means of securing them than at present exists in Canada. The supposition that the Christian religion allows of divorce in the sense of dissolving marriages, arises out of a mistaken interpretation of St. Matthew v. 32, and xix. 9. These passages, indeed, allow the wife (and by similarity the husband) to be put away if she has been unfaithful, but that the marriage tie is not dissolved is clear from the clause: "Whosoever shall marry her that is put away committeth adultery." Separation is, therefore, permitted under such circumstances, but the marriage is not dissolved. This has always been the interpretation given by the Church of God on earth to these passages, and it is fully borne out by St. Mark x. 11. and St. Luke xvi. 18.

The words of Christ here referred to are in one instance a reply to the question put to Him whether it is lawful for a man to put away his wife for every cause. There are two cases involved: one is whether there can be any just cause for separation, the other whether in case of the existence of such cause, it is lawful for the parties thus separated to marry again. In the first case, Christ informs His questioners that for cause of adultery a man may separate from his wife. In the second case, he tells us that the wife thus put away cannot marry again, thus showing that the bond of marriage is not severed. As the question is one which comes under the divine law, in no case can it be decided by the civil courts, as they have no divine authority to sit in judgment on the laws of God.

Divorce is more injurious to the woman than to the man, and it is therefore repugnant to the equality of the marriage contract in regard to the two contracting parties. Here is what Pere Monsabre has said on this point:

"Man can withdraw from conjugal society with all the advantages of his strength and authority to enter upon new obligations. Woman cannot withdraw from it with all her dignity. She leaves behind her best properties, her virginal beauty and the charms of youth. Who shall look for this wretched plant whose freshness is gone, and who is cast out from the family she has begotten, when she can no longer hope to establish another?"

Divorce laws encourage ill assorted marriages. When it is understood that the marriage tie is dissoluble, comparatively little care will be taken in the selection of suitable consorts, but when the marriage is for life, naturally the parties to be married will look for permanent good qualities in the partners whom they select.

The happiness of the marriage state arises from the fact that marriage is intended by our Creator to be a state of permanent love and mutual affection.

Truly the divorce statistics of the United States show us in a striking manner the evil effects of laws which facilitate the granting of divorce decrees. From 1870 to 1880 the population increased 30 per cent., but the number of divorces increased 73.4 per cent., viz., from 10,962 to 19,963.

The position taken by the Catholic Church, under which a marriage once consummated is indissoluble, is the only position which can check the evil which threatens the destruction of permanent marriages, and which assures the stability of civilized society, which is based upon the sacredness of marriage and man's duties to his family. The Protestants of the United States who are convinced of the necessity of doing something towards checking the monstrous evil of divorce have for the most part asserted that what is required is a uniform divorce law for the whole country. We say that what is required is a uniform law which will make marriage what it is in the Catholic Church, an indissoluble contract; but it is very doubtful that such a law can be passed, nay, it is almost a certainty that it never will be passed unless the country itself be converted to the Catholic faith. It is true that a certain number of the clergy of several denominations, especially of the Episcopal Church, have recently adopted the Catholic teaching on marriage; but in not one of the sects has this view of the case received the assent of the dominant majority, and there is no likelihood of its obtaining this whether in the near or distant future.

Notwithstanding the fact that many Canadians go to Dakota, Michigan, and other States to procure divorces, it is still true that the number of such cases is small to what it would be if we had a divorce court in Canada, which would put up for its signboard the motto "divorces made easy." That we have not such a court, and that divorces are so few in number in the Dominion is due to the fact that Catholics have a large share in framing the laws of this country. Catholic sentiment has its influence even on Protestants, and many Protestants are opposed to divorce because the example of the Catholic Church operates in the formation of their principles of action, even though they are not aware of the fact that they are so influenced; and when to those Protestants who are in Parliament and are thus unconsciously influenced, the large number of Catholic members is added who come from the Catholic Province of Quebec, there is a phalanx resolutely opposed to the creation of a divorce court. But if Protestantism, and especially Orangism, held undisputed sway, marriage would lose its sacred character in public estimation, and the evil of lax divorce laws would cease to be a menace, but would become a reality in the land. Both polygamy and divorce are the product of Protestantism. Polygamy was approved by Luther and the other leaders of Protestantism in Germany when they pronounced it lawful for Philip the Landgrave of Hesse, to have two wives at the same time, provided he made no show of the fact, and divorce became a principle of English Protestantism when it approved of Henry VIII's marriage to Anne Boleyn on his setting aside Queen Catharine of Arragon.

THE ANTI-JESUIT LAWS OF GERMANY.

By the latest despatches it appears that the law which has passed both the Reichstag and Bundesrath, repealing the last of the Falk laws against the Jesuits, does not repeal the entire law, but keeps in force the first clause by which the Jesuits as an organization are excluded from the German Empire. Members of the order as individuals will therefore be permitted to return to any part of Germany and to do all kinds of priestly work as well as to open colleges and universities, though they will not be permitted to organize themselves into religious communities.

As the restriction is more nominal than real, we infer that the clause prohibiting the order to establish itself as an organization was reserved chiefly for the purpose of concealing the fact that the Government has completed its journey to Canossa. The restriction reminds us of the ostrich which when pursued by hunters on the deserts of Africa, hides its head in the sand, thinking that it will thus escape from its pursuers. Under the repealing law, the Jesuits will find it quite easy to perform all the work they were able to do before the Falk laws were passed. Thus the persecution inaugurated by Bismarck has at last completely collapsed, and we may rest assured that before long even the anti-organization clause will also be swept away. Herr Von Buelow declared, when announcing the passage of the law of repeal, that it was an act of grace on the part of the

Government to repeal the law, and not the result of any agreement with the Centre Party that the latter should support the general policy of the Government. However, as it was the substance which was demanded by the Centre Party and not the shadow, we judge that as a matter of fact that party will the more cordially support the Government on account of the repealing enactment, as they are irreconcilably opposed to the anarchical principles of the Socialists, who are the party most opposed to the Government's policy.

THE KENNEDY TRIAL.

In connection with the trial of the man Kennedy for murder, which took place recently in Brantford, we regret to notice that fault was found with the management of the case by Mr. James E. Day, Crown Attorney. Inquiry was made in Parliament by Dr. Pyne in regard to the circumstances. We do not know what prompted this adverse criticism of Mr. Day's management of the case, but that it is undeserved is admitted on all hands.

Mr. Day is a rising young barrister and we have no hesitation in saying that we believe his future at the bar will be a brilliant one.

We give below the report of the inquiry made in the Legislature:

1.—Where does Mr. Day, Crown Prosecutor of the late case, reside?
2.—In what year was he called to the bar?
3.—Had he any previous experience as Crown Prosecutor, and if so to what extent?
4.—By whom was he recommended as Crown Prosecutor?
5.—Has the Government abandoned the policy of retaining in the front rank of the profession?

1.—Mr. James E. Day resides at Guelph.
2.—He was called to the bar in 1892.
3.—He has acted as crown counsel at each assize court since the autumn of 1893, having been assigned to Milton twice, Chatham, Woodstock and W. Hastings once, and Hamilton three times prior to the present year.
4.—Called to the bar by whom he was recommended as crown prosecutor.
5.—The policy of the government as regards all criminal trials, murder as well as others, has been entirely to employ counsel considered competent. Mr. Justice Street says that he thinks that he (Mr. Day) brought out all the facts most thoroughly and left nothing undone which he could properly have done to bring home the crime to the prisoner."

GREAT BRITAIN AND FRANCE.

It is highly satisfactory to learn that an agreement has been reached between Great Britain and France in regard to the differences which had arisen between these two powers concerning Newfoundland, Morocco, Egypt and Siam. The French Shore dispute is said to be completely settled to the satisfaction of both parties. All the rights of the French to the Newfoundland shore have been ceded in consideration of an indemnity to be paid to the French fishermen, while they will retain actual fishing rights at sea. Thus there will be no more disputes to prevent the Legislature of Newfoundland from passing such legislation as it may deem advisable concerning the affairs of the entire island.

In regard to the other affairs mentioned above, though the negotiations have not been completed, it is understood that a basis of settlement has been arrived at. France will have a free hand in North Western Africa, and may as she deems proper develop and extend its colonial empire from Algeria westward toward Morocco.

In view of the Franco-Russian alliance on the one hand, and the Anglo-Japanese on the other, there was a well-grounded fear that Great Britain and France might be forced by circumstances to join in the war between the Russians and Japanese, and the upshot of any such embroilment would probably be the embroilment of all Europe. But now that France and England are sure not to take sides with the powers at war, the peace of Europe is certain not to be disturbed, though there was at one time great danger that the clash of interests between Britain and France might readily bring about a collision between them.

All lovers of peace, and both the English and French people who are truly loyal to their countries respectively, will be delighted to learn that the two Governments have found a means for the removal of all cause for dispute between them.

THE DISMISSAL OF MISS DUNN.

Miss Dunn, the only Catholic teacher employed in the Collegiate Institutes of Toronto, has been dismissed from her position on the plea that she cannot preserve order. Otherwise, Miss Dunn's qualifications are fully recognized. The vote by which her dismissal was effected was 8 to 4. She has obtained an injunction from the court forbidding the dismissal until the Board of Education shall have established the charge brought against her. Notwithstanding this she has not been permitted to resume her teaching. Her defence is that the principal of the school refused constantly to discipline those of her pupils whom she sent to him to be punished for insubordination.

As the matter is now under litigation, we have no desire to prejudge the case, but we must say that from what has been said in the case so far, it would appear that the young lady has

been harshly dealt with because she is a Catholic. Should this prove to be the case, it will be a strong reason why Catholics should demand that Catholic High schools should be established, and if they are not granted at once, in the meantime such schools should be established outside of the Provincial School System.

We are already aware that the Orange Press of Toronto urged that the election of the School Trustees should be carried out in an anti-Catholic spirit, and it is very possible that it is in this spirit that Miss Dunn has been dismissed by the Board. A careful investigation should be made to discover the facts in the case. Catholics pay their taxes for the maintenance of the High Schools and Collegiate Institutes of the Province, and it would be a great injustice if Catholic teachers were refused employment on account of their religion. It is very easy for an anti-Catholic principal to create insubordination among the pupils against a Catholic teacher, by refusing to discipline them; and if this has been done in the case of Miss Dunn, the principal should be punished cordially, and not the teacher who has been unfairly treated.

DR. DE COSTA ON THE IMMACULATE CONCEPTION.

New York Freeman's Journal.

It is interesting to note how joyfully and completely a cultured Christian mind, conversant with the Scriptures, accepted the doctrine of the Immaculate Conception when first presented for his belief. Dr. De Costa, in his work, "From Canterbury to Rome," gives logical reasons for his faith in this most ancient doctrine of the Universal Church. He says:

"The Protestant reader will possibly feel some surprise on being told that, in approaching the subject of the Immaculate Conception, little difficulty was experienced, and that the great truth was at last joyfully received. Indeed, there came to be a feeling of wonder that what was perfectly reasonable should so long have been hidden from my eyes, which was all the more noticeable from the fact, that, like all the teachings of the Catholic Church, this is in accordance with the whole tenor of Holy Scripture and is moreover plainly indicated in the New Testament. For example, it was argued, if John the Baptist needed sanctification from his birth to become a herald of the Saviour, how much more necessary was immaculate purity on the part of one appointed to be the Mother of the World's Redeemer, and whose flesh and blood was to be His own very flesh and blood. Again our Blessed Lord declared that His flesh and blood were the true Manna, while St. Paul said that all these things were figures of things to come. Turning therefore to the Old Testament, it was found that the Manna appointed to be reserved was placed in an ark of incorruptible wood, being specially contained in a vase of pure gold previously refined. The conclusion seemed irresistible. This pointed to the Immaculate Conception.

"Still further, in the Revelation of St. John, was seen the woman clothed with the sun, about to give birth to a child who was to rule the nations and whom the dragon was vainly waiting to devour. Here, again, seemed to be an illustration of that immaculate virgin purity taught by God's Angel when he saluted the Blessed Virgin as 'Full of Grace' (gratia plena), Jerome's translation of the perfect particle (kecharitomena). It was evident that the King James translator in attempting to pervert the authority of Jerome, by rendering the Greek as 'highly favored' followed the example set in a thousand other renderings that form deplorable mutilations of God's Word in the interest of Protestantism.

"It was at last seen that the truth of the Immaculate Conception was one of the most ancient known in the world's religious thought; and it was impossible to suppose that the Church, founded and endowed with all teaching and disciplinary power, had made a tremendous mistake on a point so deep and vital.

"The rejection of the Immaculate Conception, therefore, forms a complete rejection of the Church of Christ.

"A non-Catholic might refer to the Magnificat as disfavoring my line of thought, but such persons, it seemed to me, overlooked the fact, that while, in this sublime song, the Blessed Virgin praises God her Saviour because He has saved her from sin, there is nothing in her exultant language to indicate how this salvation was accomplished.

"The assumption which holds that the Magnificat forms a confession of sin is purely gratuitous. The manner in which her salvation from sin had been effected was doubtless clear to the Virgin's mind, yet it is not expressed. Besides the present Catholic interpretation of the Magnificat prevailed unquestioned for fifteen hundred years and is in harmony with the beautiful truth of the Immaculate Conception.

"In the face of this record, it appeared simply an impertinence to scholars and theologians, to offer the Magnificat as a confession of sin, since it is in perfect accord with the fact that the Blessed Virgin was conceived free from all sin, original and actual."

Rt. Rev. Dr. Chisholm, Bishop of Aberdeen, Scotland, has registered his armorial bearings in the official headquarters of Scottish heraldry, being the first Catholic prelate to do so since the Reformation. The only prelate that recorded hitherto in the Lyon Register is that of the illustrious Cardinal David Beaton. A representation of the same was inserted in one of the windows of the House of Falkland by the late Marquis of Eute.

CHRISTIAN MANHOOD.

CARDINAL GIBBONS MAKES FORCEFUL PLEA FOR MORAL COURAGE—HUMAN RESPECT RESPONSIBLE FOR MUCH OF OUR SINS.

Last Sunday Cardinal Gibbons delivered a very practical sermon on "Christian Manhood" before a large congregation during High Mass at the Baltimore Cathedral. He spoke in part as follows:

"I propose to speak to you this morning on the subject of 'Christian Manhood.' My remarks will be specially addressed to young men and women, though they will not be misapplied if the older persons of both sexes are included.

"The question may be asked: What is the greatest need of our times? The answer is: Christian manhood. What the times call for is men, sturdy Christian men endowed with the courage of their convictions. We need men who are controlled by conscience rather than by expediency—men who are influenced by a sense of duty and not by self-interest, who are swayed by a spirit of patriotism and not by a desire of political preferment.

"But this fidelity to religious and moral principles demands of us no small measure of heroism and force of character. Many a soldier who fearlessly rushed before the cannon's mouth has quailed before the shafts of ridicule and the shouts of popular prejudice. The man who calmly fulfills a duty against public clamor displays a higher courage than the captain who captures cities.

"Let me illustrate this point by a few examples. Daniel O'Connell the great Irish tribune, accepted in his younger days a challenge from a gentleman named D'Esteve, whom he killed in a duel. This was his first, and his only, challenge. Now, O'Connell displayed greater manhood in declining a second duel than in fighting the first one. For, in consenting to fight, he yielded to a degrading public opinion against the voice of his conscience, while in refusing the second challenge he obeyed the dictates of his conscience in defiance of public clamor.

community—are there not some around us—who affect a high moral tone among their neighbors by whom they are known, but who, on going to a strange city, give loose reins to their passions? They plunge into a vortex of licentiousness. They are leading a dual life. Regarded as models of virtue at home, they are libertines abroad. They are playing the part of Jekyll and Hyde. Oh, dearly beloved, if it is a sin to lead the life of a voluptuary, is it not the abomination to add to lasciviousness the crime of hypocrisy?

"Ye men! Cast of the fetters of bondage. Assert your Christian birth-right to freedom. 'You were bought with a great price.' Be not the slaves of men. 'Who art thou that shouldst be afraid of mortal man, or the son of man, who shall wither as grass.' Say, with the Apostle, 'As for me, it is a small thing to be judged by man's day.' Fear Christ alone, and await with composure the day of final reckoning. He laughs best who laughs last. Whoever shall be ashamed of Me, or of My words, of him shall the Son of Man be ashamed when He shall appear in His glory. Whosoever shall confess Me before men, I shall confess him before My Father, Who is in Heaven."

CHAS. R. DEVLIN, M. P.

SPEECH DELIVERED IN THE HOUSE OF COMMONS, LONDON, DEFENDING CANADA AGAINST ATTACKS MADE BY TORY AND UNIONIST MEMBERS.

Mr. Charles Devlin (Galway) said that in the answer given by the Secretary to the Admiralty there was not a word in reply to the very able and eloquent speech made by the Hon. Member for East Clare. He was quite sure that it was not the Hon. Member's intention to overlook that speech, and when he came to reply he hoped he would deal with the points raised by the Hon. Member for East Clare as well as by the Member for Kilkenny. He was surprised at the remarks of Hon. Gentlemen opposite with regard to the colonies for not contributing more towards the Navy. His colleagues' position was perfectly correct when they took exception to the fact that the colonies were not called upon to contribute to the Navy, whereas Ireland was obliged to contribute £2,500,000 a year. What right had Hon. Gentlemen representing English constituencies to ask Canada to make a contribution towards the Navy? The Hon. Member for King's Lynn and the Hon. Baronet, the Member for Yarmouth, had made a desperate onslaught upon the colonies because in some instances they did not contribute enough, and in others they did not contribute at all. What had this country given Canada that she should be called upon to contribute to the Navy? This very Vote which they were about to pass was for His Majesty's Fleet. It had been asserted for which the Navy existed was to defend our trade and commerce on the seas. Did Canadian vessels carry that trade and commerce? No, the trade and commerce between this country and Canada, and the colonies was carried in English vessels and therefore the Navy existed to defend our own trade and commerce and not the trade of Canada.

"Human respect is a vice diametrically opposed to the virtue of Christian manhood. Human respect is a vice condemned by which a man, either from the hope of obtaining others or from the hope of conciliating their friendship and good will, speaks or acts against his own intimate convictions.

land did not share in the joy of honorable members opposite in regard to the magnitude and strength of the British Navy.

THE JAPANESE AND CHRISTIANITY.

The country is thoroughly convinced that education is a necessary factor of progress. It has also realized the superiority of Western ideals and methods; it considers that knowledge is power, and in its eagerness to assimilate it, it knows no bounds. It may even be said that it utilizes it with a too great avidity and forgetting the fact that without Christianity, it seizes the fruit without the tree. Christianity being purposely discarded, this must have fatal consequences upon the future formation of the people. The nation may ape some of the aspects of civilized states, stand side by side with the great kingdoms of the Western world, but the savage impulses, the unbridled lusts of the natural man, the tyranny of evil will sway her as heretofore. Vainly may we reckon upon the influence of Confucianism, Shintoism or Buddhism, the laws of necessity and self-respect; these are all weak factors. Without Christ, the moral man is unregenerate, and this will, despite the progress which he may make, result in a degenerate clog her onward march towards true progress and a full realization of Western ideals—"Japan and Western Education," by M. Kennedy, S. J., Shanghai.

A. O. H.

The A. O. H. held their annual concert in Music Hall on Sunday evening last. It was a most successful affair, and the proceeds were used for the benefit of the poor. The concert was given by the Hon. J. J. Keating of Chicago, Vice-President of the A. O. H. He was assisted by a number of other gentlemen, and the performance was of a high order. The proceeds of the concert were used for the benefit of the poor, and the A. O. H. is to be commended for their noble and generous efforts.

C. O. E.

RESOLUTION OF CONDOLENCE.

NEW BOOKS.

DIOCESE OF LONDON.

MISSION IN THE CATHEDRAL.

One of the most successful Missions has ever been given in the Cathedral began on Sunday evening, March 13, for the women of the parish. The mission was conducted by the Rev. Father Devlin and O'Hagan, who put forth every effort in order that this season of special grace and blessing might be abundantly fruitful. His Lordship the Bishop and the Rev. Father Devlin, who presided at the mission, were most successful in their work. The spacious Cathedral was crowded at all the exercises, more particularly in the evening, and a very large number—in fact nearly all the aspirants of the Holy Table during the women's retreat. The mission was given alternately by Fathers Devlin and O'Hagan. These in the mornings were chiefly vital to the aspirants, and those of the evening dealt with such practical and vital topics as the duties of the wife, the necessity of penance, the existence of hell and the certainty of death and judgment.

We have, said the Rev. Father, every reason to be thankful to God for giving us such a glorious patron. The Irish people were the world over, and the world over, the world of God; but we are nevertheless all of one faith. The typical Irishman is before all else a Catholic; for the glory of the sons of St. Patrick, the world over, the world over, the world of God. The typical Irishman is before all else a Catholic; for the glory of the sons of St. Patrick, the world over, the world over, the world of God.

ST. PATRICK'S DAY.

In London.

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THE TRUTH ABOUT THE CATHOLIC CHURCH.

We have seen how Eastern monasticism may indeed fairly be charged with having, from time to time, in the doctrinal disputes which absorbed so much attention for several centuries in the East, exercised, not merely influence, but a turbulent control over general society. However, as it then, at least within the Empire, lapsed into somnolence, and has had virtually no history for a thousand years or more, we need not dwell upon it.

In the West, we have seen how Irish monasticism, and Benedictinism following it, converted Great Britain, Germany and Switzerland, and re-animating the Christianity of Italy, Spain and Gaul. We have seen also how these great converting and civilizing orders did, indeed, profoundly influence society, through the reverence felt for their piety, zeal and learning; but how far it is from just to charge them with having controlled society, in any illegitimate or violent way, allowing, of course, for local and temporary aberrations. We have seen how unreasonable it is to reflect upon monasticism, or upon the Church, any special credit or discredit for the individual characters of ministers of state supplied from the orders or from the secular clergy. Becket, while still Chancellor, no more represented the Church, for good or evil, than Richelieu long afterwards, whose policy, indeed, Bishop and Cardinal though he was, was purely political, and almost Huguenot.

At the same time we may well acknowledge it as a healthy development when the wider spread of education supplied a larger proportion of laymen for the hierarchy. As a strongly hierarchical writer says: "A Bishop may inherit a peerage, but it is hardly well to make a Bishop a peer."

That great reformation of Benedictinism, the Cistercian order, which was largely concerned in the somewhat later conversion of the three Scandinavian kingdoms appears to have been still more distinctly potent in the spread of the civilizing arts, especially of agriculture and architecture, than the mother-order itself. Here, in the person of that greatest of Cistercians, St. Bernard, we may mark the essential difference between a legitimate, however powerful influence, over the secular world, and an intriguing or violent control. Before the word of the great Abbot, kings, princes, bishops, nay, Popes, bent like reeds. Bernard's pupil, Eugenius III, does not take umbrage that his master is commonly called "the Pope's pope." Neander shows how prodigious, and for the most part how deeply beneficent a power he exercised over universal society. From this eulogy, so extreme a Protestant as Paul Sabatier does not except his share in extinguishing the sullen and irrational system of Albigensianism.

Yet all this wonderful influence of the Abbot of Clairvaux, as shown by Neander, and by Dr. Storr in his delightful little book, seems to have had the least possible alloy of control. It does not compare in this with Calvin's government at Geneva, even though his influence, as is distinguishedly his influence, is greatly exaggerated. As Macaulay says, while it is the glory of freedom to be impatient of a yoke, it is equally their glory to submit themselves to the lead and moral influence of great men. This is more especially true when their leaders are both great and good. They are included among the saints, and, as Dean Farrar says, the twenty-five thousand names in the *Acta Sanctorum* are twenty-five thousand heroes and heroines of disinterestedness. And, by the best of all possible rights, disinterestedness is in the end irresistible. More even than His miracles, the disinterestedness of Our Lord has conquered the world, for "God is Love."

In the late twelfth and early thirteenth centuries Europe was honey-combed with wildly fermenting opinions, of the most extravagant, and largely of the foulest kind. As is said in the *Divina Commedia*, "Christ's army was marching scattered and slow." There was a wide impression that the world was about to sink into moral chaos. From this God saved it by the agency of Francis and Dominic, guided by Innocent and Honorius, and aided in time by the other mendicant orders. Macaulay, whose opinions about "Popery," though not virulent, do not seem to differ much from those of his countrymen, nevertheless freely allows that had it not been for the great victory secured to the Church through the Minorites and Carmelites, Europe might very probably have sunk under the sway of systems even grosser, and far wilder, than Mohammedanism. Certainly these four orders seem to deserve something else than a petulant reference to them as having unconsciously controlled society in the past, which, except by a freely accepted influence, they can hardly be said to have done. It would be an unfair interpretation, so to explain this gentleman's language, but his general tone suggests distinct disparagements from others.

clare that this or that monastic order has had its day, reflecting that, after their great achievements of the thirteenth century, and after they had sunk into a certain apathy and degeneracy, the mendicant orders revived in such energy as to Christianize the West, and to stay the exterminating ravages of Spanish adventurers. For this noble work former jealousies between the orders were forgotten. It was the Franciscan Ximenes who created the high office of Protector of the Indians and placed in it the inebriated Dominican Las Casas. It was the Minorite Zamarraga who carried on the work of Las Casas in his diocese and province of Mexico, in the face of viceregal wrath. Whatever the dissensions of orders at home, Bartholomew knows them in the New World only as his unanimous helpers. This second illumination should deter us from too impatient a decision that there is no room for a third.

The sudden rise and spread of the Jesuits, and their extraordinary achievements, have for a long time thrown criticism on the other orders into the background, although now the French and Anglo-Saxon applauders of Combes begin to call for the decree of universal annihilation, until matters shall be ready for the destruction of the Catholic Church itself, in the Latin lands, and after that for the more leisurely extinction of such other fragments of religion as may be left in France and the two peninsulas. I notice that one farseeing Jacobin already projects enactments, not merely against religion, but against "the religious spirit." In due time, if this pious campaign of impiety goes on prosperously, we may look forward to seeing the tumble rolling on their grisly march filled with men and women "suspected of being suspicious," as showing touches of the religious temper. M. Combes signifies his wish to put down, in every form—and we are safe in saying, by every means—this intolerable "recrudescence of religious faith."

To revert to the Jesuits, their case is *sui generis*. It would be most unjust to treat all who dislike them as disliking the other orders. On the other hand, there are admirers of theirs who would care little if every other congregation vanished out of the world. We remember that once, when the Parliament of Paris asked them whether they were monks, friars, regular clerks, or what, they answered: "You must take us *tel quels*, 'for such as we are.'" However, their cause now seems likely to be merged in the general case of religious intolerance. I might not be fond of Methodism—indeed I am not—but how could I act if I discovered that its adherents were beginning to be persecuted, not as Methodists, nor even as Arminians, nor even as Protestants, but as Christians?

I may remark that even in their prime, while the Jesuits certainly wielded a tremendous power over general society, it was not a control. They assumed no jurisdiction in secular matters. Their power was one of influence. And the *Outlook* to the contrary notwithstanding, any man, and any body of men, has a natural right to use influence, to the full extent to which it may be freely yielded. Against this the only remedy is the sword, or the axe, or the gallows, and England has shown that this is often ineffectual.

CHARLES C. STABBUCK. Andover, Mass.

"LADY DAY."

ENGLISH NAME FOR THE FEAST OF THE ANNUNCIATION.

Lady Day is the name given to the feast of the Annunciation in England—a gentle, reverent, chivalrous name which ought to make all women feel very joyous and very humble.

Do you like it that this beautiful feast day falls in Lent?—for you know it almost always does. Lent is a time set apart for repentance and self-examination, and yet into this stern season—sometimes at the very middle of it, in mid-Lent, or *mi-careme* as the French say—comes the message of the angel: "Hail, full of grace, the Lord is with thee: blessed art thou among women!" And suddenly, above the chanting of penitential psalms springs the triumphant hymn, the Magnificat: "My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour."

Sometimes Lady Day falls on Sunday, which is always a feast day; but I like it better when this particular feast has a day to itself and stands apart from the quietness on each side of it. Do you think this joy seems out of place, and ill-timed? No, surely not! If there were no feast of the Annunciation, it would be no Christian Lent for us. In these years of the twentieth century (which would not be the twentieth century at all) the message of the angel had not yet been delivered, we should indeed be in very great darkness. There would be no Easter, no promise of eternal life; there would be no Good Friday, no way of being delivered from our sins, for we could not deliver ourselves from them by our own feeble strength. There would be no earthly triumph for the Son of Man; and of course there would be no Christmas, and no Christianity. What a strange world to live in if that were true!

So we see that this joyous feast does not come simply to give us an extra day of relief from prayer and fasting; the Church is not afraid of letting her children stay too long on their knees. This feast day blossoms like a flower in our wilderness, that we may remember to give thanks for these forty days of penitent quiet which have been given us, and which can only be a help and a strength to us because that prophecy in Genesis about the seed of the woman and the seed of the serpent has been fulfilled. For, if there were no feast of the Annunciation, we should be kept in a perpetual un-Christian Lent in a perpetual wilderness, and there would be no way out. Let us rejoice in Lady Day.

FIVE-MINUTE SERMON.

Palm Sunday. SERVING GOD FROM THE HEART.

"Hosanna to the Son of David." (St. Matt. xxi. 9.) To-day, my dear brethren, we are reminded of that hour in the life of our Lord on earth in which He was receiving from the people of His own nation all the honor that could be rendered Him. He then entered the chosen city of God in triumph over all who had opposed Him. Thousands surrounded Him, went before Him and followed after Him. They paved the road before Him with their own clothing and with the branches of trees, that they might thus make His entry into Jerusalem as glorious as possible.

In a few days, when He had been arrested by His enemies, who were this great crowd? Where were those who had cried out so fervently, "Hosanna to the Son of David?" But few could there be found. The rest had either deserted Him or joined in with the crowd that mocked Him even while He was dying on the Cross. Nearly all had abandoned Him in the day of His adversity. The first test of their faith in Him, the first trial that He put to the strength of their love for Him, found them entirely wanting in that characteristic of true love, fidelity to the end.

Is it impossible for us to do as they did? No; it is not impossible, for many who are Catholics born and bred do the same thing now.

But who are these? They are those who fail to keep the Ten Commandments of God and the precepts of His Church. Every Catholic who breaks the Commandments of God and refuses to obey the laws of the Church does worse than those who deserted our Lord when He was condemned and crucified. With their lips they declare they are Catholics, and in this way cry out "Hosanna to the Son of David," but in their hearts and lives they live and associate with the enemies of Christ.

But why are these men worse than the others? Simply because they received the graces of Christ in their baptism, in their confirmation, and in their First Communion, as well as in their many Communion thereafter. In Communion they receive our Lord Himself, the Lord of eternal glory who is eternal life itself. These have been, in truth, members of the kingdom of heaven, but have cast themselves out, by not keeping the Commandments of the Church. Truly does the Scripture say of many of them: "He that wandereth out of the way of understanding shall remain in the congregation of the dead." For dead many of them are apparently—dead eternally. They seem to be in the spiritual slumber of eternal death. They appear to be eternally judged; their eternal fate already sealed.

Why do I say this? Because nothing can move their hearts to return to God. Missions, sermons, exhortations, threatenings, warnings, counsels, the prayers and entreaties of fathers, mothers, kindred, and friends are all unheeded by them, are all in vain. Even the tears of their fathers and mothers, and the blushes of shame whenever they are called upon by friends, have no effect upon them, none whatever. They will not return to God.

Poor souls! Remember that whatever excuse you make to yourselves, this is true, that those who keep the Commandments and the laws of the Church show they are true friends of our Lord; those who do not keep these show to all in heaven and earth that they are His enemies. We have but one sure and positive test of our love for our Lord. The Ten Commandments and the laws of the Church constitute that test. All who really love Him keep them faithfully. "If you love Me," said our Lord, "keep My commandments." All who do not love Him break them and disregard them. God Himself is not their friend. They have no part in the triumphs of our Lord on this day. It is true they cry out with us "Hosanna to the Son of David," but in their lives they side with His enemies and crucify our Lord.

What, then, is to be done? Let those who are faithful profit by the terrible examples of these abandoned souls. Let them dread and tremble lest they also be brought into the same state by their increasing tepidity and neglect. Let them care to secure to our Lord a complete triumph in their own souls that He may rule these in the Kingdom of God. Let them be true Christians, and let them be true friends of our Lord. None but faithful or truly repentant souls can cry out to-day, in all sincerity, "Hosanna to the Son of David."

Can do Everything.

Education cannot do anything. Something is demanded from the one educated. One young man will go through college and become a useful citizen, a comfort to his relatives and an ornament to society. Another will receive the same educational opportunities, and will develop ornamental facilities only; in fact, he becomes an ornament and nothing more. A college training only imparts to him the faculty of loafing more gracefully.—Sacred Heart Review.

Drops hollow a stone not by their force, but by the frequency with which one follows another.

LIQUOR AND TOBACCO HABITS

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THOU SHALT NOT STFL. To make the enjoyment of our neighbor's rights the more secure, God in His Seventh Commandment forbids us to wrong him by stealing, robbing or cheating him. The provisions of the law embrace every species of injury done him in his property. Consequently the commandment is far-reaching, and because of the penalty entailed deserves a most careful consideration. To do this, we must extend the review into a second article. Here we shall call attention to the kinds of wrongs embraced by the commandment, in the second, we shall direct attention to restitution.

By the ordinary term stealing is meant the clandestine taking of our neighbor's goods without his knowledge. This is theft. Then there is the open and violent taking of the same, which is robbery. And, lastly, we violate the commandment when by deceiving him we secure his consent to his own wrong. This is termed fraud.

Under these three general heads may be grouped the sins against the Seventh Commandment. The common methods of modern commercialism as well as conditions of society warrant the assertion that there is but little observance of the law among men to-day. It is evidenced by many facts and substantiated by many practices. But for the protest.

Measured by the admissions and methods of those engaged therein, what is business but a system of over-reaching; a system of deception in buying and selling; the obtaining of our neighbor's consent to his own wrong without his knowledge? Then there is the light weighting and short measuring of only a little to each of many customers, but which in the aggregate bring a large profit. What is this but fraud?

LENTE PRACTICES.

We earnestly recommend to our readers an attendance at the holy sacrifice of the Mass every morning during Lent. Maceration of the flesh is good, as a help to interior mortification when performed in a spirit of obedience; and, with equal earnestness, we urge all to attend the Lenten evening services in your churches. We recommend the recitation of the rosary every evening in the year, especially should it be repeated every evening during this holy season.

Any of these exercises should not be omitted, but in the order of merit the attending at Mass is incomparably superior. O most compassionate Lord, engrave upon my heart the memory of precious passion and death, which no forgetfulness may ever erase, and grant that I may live during this holy season of Lent in the spirit of penance and self-circumcision!

GRANT'S GRANDSON A CATHOLIC.

One of the most noted acquisitions to the Catholic Church in St. Louis recently is the conversion of Capt. Algernon Sartoris, grandson of Gen. U. S. Grant. He was baptized in the chapel connected with St. Louis university by Rev. Father Conway S. J. Most Rev. J. J. Glennon, Archbishop of St. Louis, acted as sponsor. Capt. Sartoris was a former member of the Episcopal Church. He went to St. Louis about two months ago. He had been under instruction with a view of becoming a Catholic for some time prior to his going there, and continued his studies after his arrival with Rev. Father Conway, S. J. Capt. Sartoris won his title during the Spanish-American war. Since his arrival in St. Louis he has been living with his mother, Mrs. Nellie Grant Sartoris, at the Grand Avenue hotel. The other members of the family are non-Catholics. Capt. Sartoris is twenty-four years old and unmarried.

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CHATS AN I The vi ently es Some re power o feature o appoint and gre to the w rather a ness that expect lacking that he sires ad rather t Neith tively w them a clusions itself in be a mi great e may, th will in the to whor ever, does r Natural he does Slow an can wait ation fo pulses ac ties ac tively c another can of mental, a more For suc to becu be rotu lated t keener tion at There is pat In our eny be ne cruce laid in it will On t differ value in this they h differ cannot impuls brook her fo in censur frequ feeling accusa which sereni where his pas vates moder that t true h feeble inacti trium fruit ment the p that sacrific is the whice and in a feel The in w ence and other appoi kind, to be tend sive destr itself that fatal, prev are a patie again the furth ded hope ness as low Man over read led suffic pair men and agec read bett bett pow lows wh lear over of n from it, h how him "E "E A T

CHATS WITH YOUNG MEN.

AN INGREDIENT OF GENIUS.

The virtue of patience is very differently esteemed by different persons. Some regard it as an all-important feature of the character, involving the power of perseverance, the ability of endurance, the courage to bear disappointments and hardships, both small and great, and imparting a calm dignity and a firmness of character.

Neither of these estimates are entirely wrong; yet adequate in their content. For patience may exhibit itself in either of these phases, or may be a mixture of both. It is capable of great extremes in either direction, and may, therefore be a sign of a resolute will in one case, or a feeble indolence in the other.

On the other hand, there are men of a different temperament, who, with many valuable qualities, are sadly deficient in this one. Active and energetic, they have no patience with placid indifference; prompt and punctual, they cannot endure to waste time in waiting; impulsive and sensitive, they cannot brook a lukewarm nature. It is very hard for such men to bear pain, to suffer indignity, to endure reproach or censure, or to be treated by their strong feelings into bitter complaints, unjust accusations, and even violent outbursts, which are sadly at variance with sweet serenity or manly dignity.

There is another aspect of patience in which it exercises a two-fold influence; that of despair on the one hand, and of courage and perseverance on the other. There are some who, under disappointments, failures or trials of any kind, sit down hopelessly and patiently to hear the worst. They cease to contend against what they call fate and give up the struggle of life in deep despondency.

So in the employment of life. One man tries and fails, and his efforts are over. He patiently endures the results in a hopeless discouragement that leads to nothing. Another, who has suffered a similar defeat, is patient, too; but his is the patience of perseverance, energy and determination which repairs past blunders and buries the very memory of failure in renewed efforts and final success.

"Hast thou valued patience, courage, perseverance, openness to light, readiness to own thyself mistaken, to do better next time? All these, all virtues, in wrestling with the dim bruteries of fact, in ordering of thy fellows in such evidence, with thy fellow where not at all, thou wilt continually learn. Work is of a religious nature; work is of a brave nature, which it is the aim of all religion to be. All work of man is as the swimmer's; a waste ocean threatens to devour him; if he front it not bravely, it will keep it from him. By incessant work and defence of it, lastly rebuke and buffet of it, behold how loyalty it supports him and bears him as his conqueror along."

And patience, the all-patient of great hearts.

There are, it is true, sorrows that

OUR BOYS AND GIRLS.

COAINE, THE ROSE OF THE ALGONQUINS.

By Anna H. Dorsey. CHAPTER IX. THE TWO SHADOWS.

The season of leaves and flowers had again rolled round; the bluebird whistled in the air, and the bobolink sounded his low bugle as he raided with his brown troopers through the feathery ferns. Everything wore a gay and prosperous look in the village of the lake. The hunting season had been extremely successful, not only in the quantity of game secured, but in the quality and abundance of furs, skins, and other valuable peltries they were enabled to bring home.

A great improvement was also evident in the increased comforts of their rude lodges, in the richer adornment of their bested chapel, and the quality and quantity of their agricultural implements; indeed, the village of the "Lake of the Two Mountains" seemed like the centre of a happy pastoral Arcadia, into which no grief could enter.

In the midst of all this gay prosperity and cheerful plenty there was ever moving to and fro, or kneeling with bowed head at the chapel door, a silent, shadowy form, clothed in coarse, penitential garments of grey. This shadowy, veiled figure was never noticed, except to be jostled aside and scoffed at as it glided through the mission grounds. And it moved like one walking in a dream. If it was jostled rudely, or called out roughly, or had her veil or garments plucked by, the village archers, she would suddenly lift her great soft eyes, and with a bright, wild glance around, as if she had been startled from solemn reverie, deep within her inner life, smile sorrowfully, look down again, and move on.

There was this shadow, which the Algonquins saw daily, a shadow for whose presence they had only contempt, or a silent indifference—the shadow of a crushed life, the summing up of all that slander could do. But there was another shadow coming towards them, slowly and inevitably, the very thought of which made the bravest heart among them quail. This shadow had already reached Montreal, and they even now felt the vibrations of its coldness, but mighty tread, or the ready fit of the cold thrill of its vicious form. They could not keep it away; neither barriers nor all the engineering that science has ever taught—neither the bravery of warriors, the exorcism of priests, nor the tears and prayers of a people, could stay its course, because it was the stern messenger of the Most High, whose mission it was to chasten, to punish and remind the world of the judgment to come. It was the cholera and as it strode towards them, while every face wore an anxious, a sad or thoughtful expression, the face of the other shadow which was clothed in the robes of penance grew more serene and bright, as if that which brought such terror to her, only came a messenger of hope to her. And so it was. "If it were only the Great Spirit's sweet will," she thought, "it will bring one deliverance and rest but His will, not mine, be done!"

One day—it was a bright and glorious morning just such a one as that on which the malignant plans laid for Coaine's ruin suddenly crowned with success—there suddenly arose from the Algonquins' lodge, a shrill, piercing cry of pain, blended with the mournful wailing of the wind. The shadow had come! It had entered Altonnion's lodge, and stricken her down even while she exulted in her health, her wickedness and her prosperity. Messengers ran here and there for assistance. Father Etienne was soon beside her, writhing, tortured form, but her kin-smen and people stood aloof, crowding outside the lodge, their hearts quivering within them as she shrieks of agony rent the air. While she wrestled for life with this awful shadow, the shadow in the garments of penance ministered to her needs. It was Coaine (obeying the directions of Father Etienne) who applied the hot poultices, which were thought of as ordinary cases; it was she who performed the most repulsive offices for the agonized

THE WOOF OF LIFE.

DOING THE RIGHT THING THE RIGHT WAY.

"It is not enough to do the right thing. It must be done in the right time. It must be done by the right men. It must be done from right motives. The thing right in itself becomes wrong, or at least impossible, when done without regard to these requirements."

The above paragraph is from an editorial in the Brooklyn Eagle. It is a profound truth, which man is slow to accept. And the only man who can accept it is the man of trained mind, of breadth of mental grasp. The superficial mind sees but one thing at a time; it cannot comprehend the causes that control every step, that make it impossible to act without regard to result. To do the right thing may involve such a network of possibilities as will lead to positive wrong. The pilot who understands his duties pays attention to the tide and the atmosphere, as well as to his chart and compass.

Life is not one thread; it is a loom with many spindles all filled and moving in and out. The pattern we weave, even if every energy, every thought, is trained to make it perfect, will have many blurred places, many blank, colorless spaces. Not one thread stands by itself; each bears a part in the whole; we cannot break off and begin again without showing the blemish, even though the thread be knotted, thin, or imperfectly colored. We must undo part of the finished pattern and weave over again after the imperfection has been removed. The wise weaver is he who knows where to stop with the least possibility of marring the pattern. For the weaver owes a duty to the Designer, to the Owner of the finished whole. That finished whole is never one life, it is the universe. One life is but a thread in that whole and cannot stand by itself.

Remember This. Look at your fellow human beings. What befalls them will befall you. Some of them fall dead on the streets; some are found dead in their beds; some have their lives suddenly crushed out; some are cut off in their occupations; some die of agitating pains, some go forth in the morning and return not in the evening; some die in the midst of mirth and laughter; some meet violent death at the hands of others; some die at their meals, away from home, separated from friends, and many die in their sins. In one of these or other ways, you will die. Nearly all are called when they least expect it. Consider these stern facts and you will not easily sin.

Invocation to St. Joseph.

Most blessed Saint Joseph, master of the hidden life, and great chief of the Apostleship of Prayer, thou hast the key of the Sacred Heart which found its rest on thine and loved thee with the devotion of a child. Teach us to live as Thou didst live, a life of prayer; to love God's will; and to value the things of time as we shall value them in eternity.—Father Dignan, S. J.

TROUBLESOME BABIES.

Babies are not naturally troublesome—they should be bright, active and happy and a joy to your home. When baby is troublesome you may depend upon it there is some of the many minor ailments bothering him. These can all be overcome by the use of Baby's Own Tablets. Proof of this is given by Mrs. C. L. Marshall, Falkland Ridge, N. S., who says: "I am pleased to state that I have used Baby's Own Tablets for my children with great success. I think the Tablets their very best medicine for all the ailments of small children and would recommend them to mothers who have troublesome babies."

IMITATION OF CHRIST.

THAT A MAN MUST NOT BE OVER-EAGER IN HIS AFFAIRS.

Son, always commit thy cause to me: I will dispose well of it in due season. Wait for My disposal, and thou shalt find it will be for thy advantage. Disciple, Lord, I willingly commit all things to thee; for my care can profit little.

Would that I was not too much set upon future events, but offered myself with all readiness to thy divine pleasure. Christ, My son, oftentimes a man eagerly set about a thing, which he desireth; but, when he hath attained it, he beginneth to vex of another mind. For man's inclinations are not wont to continue long upon the same thing, but rather pass from one thing to another. It is therefore not a thing of very little importance to forsake thyself even in the least things. A man's true progress consists in denying himself; and the man, who hath renounced himself, is very much at liberty and very safe. For man's inclination, who opposeth all that is good, felleth not to tempt, but day and night layeth his dangerous plots to draw the unwary into his deceitful snares. Watch ye and pray, said the Lord, that ye enter not into temptation. (Matth. xxvi. 41.)

CATHOLICS IN SALOON BUSINESS.

A correspondent of the New York Sun, having asserted that seven-eighths of the proprietors of saloons in New York City have Catholic names, that the families attend church on Sundays, and that their children are educated in convents, the editor of a Catholic paper referred the statement to a prominent Catholic priest, whose knowledge of the subject is peculiarly wide and accurate. In the course of his reply, the reverend gentleman remarks: "I have taken the trouble," says the correspondent, "to note down the names of all the proprietors of saloons in New York." Now, there are some eight thousands of them. To find out how many of these are Catholics whose families attend church on Sunday and whose children are sent to convents would be well nigh impossible. The truth is, in the year 1903, according to my best judgment, not 20 per cent. of the saloonkeepers in New York were Catholics. (1) The requirements of the Baltimore Council of 1885 have had a strong influence (a) in forcing some out of business; (b) in preventing others from going into the business; so that twenty years of constant pressure has reduced the percentage to 20 per cent. (2) From ten to fifteen years ago the brewers largely controlled the saloon business, and they put in Germans. (3) The names over the doors are no indication of the proprietors. Names remain when original proprietors sell out. A certain saloon has had eight owners in ten years, yet the name of the original owner, an Irishman, has been over the door right along. (4) The question of saloon-keeping and races is an exceedingly curious question. There is a certain stage in the evolution of a race, from last period of its emigration to the present, when they keep saloons. Saloon-keeping is an integral part of a political system founded on manhood suffrage. One thousand hardy immigrants arrive in New York. Without a short time the valuable franchise of voting is bestowed upon them. They all start out in a race for political preferment and prominence. The easy road to the goal is by the saloon business. The saloon gives a man opportunities. He has votes to deliver, etc.

"As the immigrants become more and more thoroughly Americanized, they give up the saloon business for other things more respectable. The Irish have largely gone through this stage, but the Italians are entering it. (5) Finally, while 'kind Mother Church' deprecates the fact that any of her children are in the saloon business, she advises, exhorts and entreats, but she does not excommunicate. She does not shut out the sinner, but labors for his conversion."

It is good for man and beast—Not only is Dr. Thomas' Electric Oil of incomparable value in the household, but the farmer and stockman will find it very serviceable in the farm yard and on the cattle range, often saving the services of veterinary surgeons. It is useful to stock and in cases of cough and pain it can be used with good effect.

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