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The Catholic Record LONDON, SATURDAY, MAY 25, 1907.

THE FRUITS OF "MORALITY" WITHOUT GOD.

They who approve the French atheist's policy and rhapsodize over a Government that has deposed God, should not lose sight of the present chronicles of crime of Paris and other cities. Morality independent of religion is on exhibition. And this morality merely consists in evading the police. We read fine words about being true to nature. But what is this nature? Remove God and we have nothing that mands or holds out to us either reward or punishment. So long as atheistic rulers keep the masses amused and prosperous, they may tickle their ears with rhetoric or with the thoughts of Epictelus. When the play, however, is over, and hunger gnaws, there may be a barricade or so in Parisian streets and arguments in the shape of rifle balls to prove that morality fashioned by civil law is not of value when skies are gray. The bayonet may keep them in order, but the human beast has, when strong enough, the habit of breaking loose. It has done this ere now: it may do it again, to the dismay of nun-baiters and blasphemers. And yet the French official who banished God from France is placed by The Christian Guardian among the individuals who make " not very sensible remarks." Only this and a word or two informing us that the French Protestants did not complain of the law affecting religious liberty. This editor man must keep his diction in cold

THE HOUR OF THE ATHEIST.

Clemenceau smiles when he counts the votes. Nero smiled and fiddled when he saw Rome in flames. Another Frenchman smiled when he said that in France adultery is almost an institution. We smile when atheists cry out for obedience to duty and respect for the will of the nation. But some of those days a real man will throw himself to resume the role, which from Clemenceau and his friends out of the sixth to the sixteenth century he Parliament and put the keys into his played successfully, viz., that of pro-

"Do you know," said Napoleon to Fontanes, " what I admire the most in the world? It is the inability of force to found anything. There are two powers in the world-the sword and the spirit. In time the sword is always conquered by the spirit." Clemenceau and his friends are preparing their political funeral.

A GREAT CATHOLIC.

On the 12th of last December all that Paris counts famous in the world of religion and zealous in the field of religion, conducted was to his last resting place. He was one of the Frenchmen of our time who have contributed much to the advancement of human thought and who have given generous testimony for Christ. Thus Abbe Felix Klein refers, to M. Ferdinand Brunetiere, the bete noir of the atheist, as he is in France. Deftly the Abbe limns the portrait of a man who championed truth for truth's sake, and who, as a professor, a literary critic, and a writer distinguished for vivid presentation of letters.

At first Brunetiere entertained the prejudices then current against the Church. In 1894 he visited Leo XIII., much to the dismay of the anti-clericalists. On his return from Rome he published in the Revue des Deux Mondes, an article, "After a visit to the Vatican." In it he demonstrated the impotence of science in regard to the origin and destiny of man: that morality is nothing if not religious, and that it would be but folly to reject the assistance which the Church furnished for the maintenance of the successful application of those principles without which no society could live. The article caused much commotion in the anti-Christian camp. In 1900 he announced to a Catholic assembly at Lille the happy conclusion of his personal researches in these terms: "As to what I believe—ask Rome."

morality without belief in God, nor belief in God without a positive religion for intelligent people without dogmatic Christian to sully his paper with state.

Of hatred? Is this not a crime against there was the lesson of the fireside, It was from around the fireside, as from the fireside, as from the children? Is it consistent with his responsibility as an editor and a positive religion for intelligent people without dogmatic Christian to sully his paper with state.

Christian to sully his paper with state.

In an address delivered at Florence, in 1900, he said:

"To attack Christianity after the manner of the Freemasons and Freethinkers is to attack the principles, not only of our moral life, but also of the progress of civilization. Without these principles atheistic or un-Christian society must fall not only into corruption and decadence, but into what seems worse to us, stagnation."

In the preface to his last book, "Present Questions," he predicts an inevitable disappearance of the misunderstandings that have done so much harm, and adds, "that if political ends are mixed with the religion of some Catholics, such Catholics are a small minority and will constantly diminish in number. After one or two generations we will meet them no more Then, I trust, will the teachings of Catholicism be seen in their true value . . and that then Catholicism will be recognized, as it should be recog nized, as the most efficacious instru

ONE FOLD AND ONE SHEPHERD

ment of progress that the world knows."

From The Lamp, an organ of the "Catholic Party" among American Episcopalians, we cull the following

"The real and true struggle for freedom now going on in the Anglican body is deliverance from Protestantism in all its varied hues and forms. The freedom promised the Church of Eng-land in the sixteenth century was a ie emanating from the mouth of satan When we are prepared to understand the first article of Magna Charta as Stephen Langton understood it, we shall learn true wisdom from our English foretathers and like them place nsa foreiathers and like them place ourselves in loyal submission under the protection of the Holy See, in com-munion with which alone the Catholic Church has the divine guarantee of standing fast in that liberty where-with Christ her Master hath made her free."

Bossuet opined that the study of th Fathers would bring England back to the faith. The Anglo-Saxon is found in every part of the world. Gradually the poison of the "Reformation" is leaving his body, and the beauty of the Church extorting his admiration. It seems to us that he is preparing pagator of the doctrines of the Church.

THE THIRD ACT.

We are witnessing to-day the third act of the tragedy which began in the sixteenth century.

The first act was played by Luther and the Princes and Princlets of the world. The warring sects perpetuate

its memory. The second set was an affair of blasphemy and blood in the eighteenth century.

crowded by the "Democrats" who speak the language of hate and impiety and the Agnostic and Positivist. Mere opinions cannot save the world from paganism. The Church alone, which teaches with divine authority and incessantly proclaims the truth of the Incarnation-God made man and dwelling amongst us-is the only barrier to

THE PRESBYTERIAN AS UNIFIER

idle. If they could not use their fingers they could use their brains. Any man or woman on earth, who was neither a cripple nor a fool, could find As a novel, Joseph Hocking's book, "The Woman of Babylon," is not worthat man was unworthy of the name who was no more than an encumbrance upon the earth, a burthen upon his people, a drone amidst toiling humanity, a blotch upon creation, the man who was a willing and earnest worker in the world was not only one of nature's noblemen realizing the dignity of his duty, accomplishing the fulfill ment of his rights, achieving the glory of his vocation, but, more than that, thy of notice: as Sunday school literathought and feeling, occupied for ture it may please some non-Catholics. years a prominent place in the world of It seems to please The Presbyterian's editor, who in the editorial column waxes eloquent on God; and on the pages devoted to the family circle allows Mr. Hocking to run counter to God's commandments. It must be a case of moral strabismus. To a person of normal vision the sight of Mr. Hocking using up picture que adjectives and pelting us with archaic missiles is extremely ludicrous. If he would but leave all these things in their forgotten graves and see us as we areif instead of haunting cemeteries and chasing phantoms and talking about his ridiculous dreams, he would consult a non-Catholic historian like Dr. Gairdner-we might be spared some melodramatic rubbish. But what astonishes us is its approval by the editors of the Presbyterian. We do not entertain the notion that he wished to perpetuate prejudice and hatred. For he has exhorted us to be lovers of From that moment Brunetiere showed peace and to cherish his dogma of the himself a resolute Catholic in all his unification of Canada. But why does writings and discourses. Again and he permit Mr. Hocking to defile the again he proclaimed that human society minds and hearts of Presbyterian

ments that are not made save by either the ignorant or the bigoted? We think not, and we venture to say that any Canadian averse to stirring up the esspool of calumny agrees with us. We trust the editor will convince us that he is not among the theological partisans who are less truthful, less nigh-minded, less honorable than the partisans of political and social causes who make no profession as to the duty

"A HUMAN HEAVEN."

FATHER KANE'S SECOND SERMON ON THE HOME - FIRESIDE'S TEACHING-HOW IDLENESS DESTROYS THE HOME'S HAP-PINESS - THE POWERFUL INFLUENCE EXERTED BY A GOOD WOMAN-MAN'

Rev. Robert Kane, S. J., preached the second of his admirable series of sermons on Home, to a crowded congregation, in St. Francis Xavier's church, Liverpool, recently. Father Kane's sermon was based on the text: "For also, when we were with you, we declared this to you, that if any man will not work, neither let him eat"

will not work, neither let him eat" (2nd Epistle to the Thessalonians, c. iii, v. 10), and as reproduced in the Catholic Times, is as follows:

The sentence passed on fallen man that he should earn his bread in the sweat of his brow was, said the preacher, indeed a punishment, but it was indeed a fortunate fate when not cally was these work to do but when it was indeed a fortunate fate when not only was there work to do, but when one was also forced to do it. Even in many merely human ways work willingly undertaken and earnestly done brought with it blessings. It gave health to the body and hardihood to the will, cheerfulness to the mind and grit to the character. Work alone could develop natural talent, and work alone could safeguard supernatural virtue. Yet work was often shirked through sloath, or it was not sought for through sloath, or it was not sought for through indolence. But, as had declared a rich art critic, there was no beauty in any slothful animal, so there was no true moral worth in any idle man, no true moral dignity in any idle woman. Idle ness was the frequent cause of mental depression, and was often the cause of depression, and was often une states of moral depravity. But what particular bearing had that upon home! e? No idle home was happy, for, in place, work was often neede to earn their daily bread, or, if one's support was safe without daily toil, work might be needed in order to add domestic comfort; or if all that was already secure without actual effort, yet there remained in the second place the grim fact that idleness created tediousness, and tediousness with melancholy of mind provoked also irritation of tem or mind provoked also irritation of team per, whilst irritability caused quarrel, which brought feud to the fireside. The lazy morning lost in unhealthy sleep-iness, or in indolent lounging till there was no time left for morning prayer; was no time left for morning prayer; long hours given up to reading novels in which the most shameful sins were vividly painted in pretty pictures or the most abominable blasphemies, bluntly set in pretty speech; protract ed periods of scandalous gossip or of unbecoming talk; heavy intervals of aunoying listlessness that led to anger, or to overwhelming depression that led to drunkenness; an evening of brutal revelling or of wretched loneliness, ending with the sleep of stupor or of or to overwhelming depression that led to drunkenness; an evening of brutal revelling or of wretched loneliness, ending with the aleep of stupor or of unpleasant dreams—would such a day as that, asked the present the day of the salt, bitter ceean of human life a good woman would gather pure, sweet streams of sympathy and let them fall in soft, soothing the salt had been darkened by sin a second spring tide of their earlier innocence. From out of the salt, bitter ceean of human life a good woman would gather pure, sweet streams of sympathy and let unpleasant dreams—would such a day as that, asked the preacher, help to make a home happy? Sloth was a deadly sin, killing talent, character, cheerfulness, kindness, energy, and purity. It was very fertile in decay. Within the stagnant soul were bred germs of every creeping sin and reptile crine, till the mind became dull or devilish. the character extensions

tile crime, till the mind became duil or devilish, the character satanic or silly, the heart hard or putrid. Even when one was not forced to labor for one's daily bread one must not be

or invent an occupation. Whereas

of his vocation, but, more than that, since all his actions tended towards

since an in section to the fitting order of things, since every effort of his strength was adding to the wealth of

nations, since the re ult of his hands'

labor or of his mental toil was a develop-ment of his own home, so that every drop of sweat on his brow was an offer-ing of acceptable service unto God—an offering that was a consideration of his life and brought upon it the blessings of heaven. Father Kane next spoke of the evils of extravagance.

The people, high and low, lived up to their last penny, if they did not live beyond it. The man whose care should keep the home secure to be a safer shelter for the loved ones should reckled. lessly waste or rashly risk the means wherewith he should fulfil that sacred duty, that was more than sin, it was than guild; it was cruelty, it was crime. Poverty-he meant real, down right, pinching poverty — was a very terrible trial to face; but when it was poverty that came after luxury, and hunger that came after plenty it was horrible, it was appalling. Lastly, there was the lesson of the fireside. It

towards the fireside of one's childhood that the fondest memories of age turned back. Many and many a time the wan derer in far-off lands, weary of limb and sore of heart, would forget the scorching sand of the desert or the seething fever of the swamp, or the seetning lever of the swamp, or the bitter waste of the salt sea waves, and as in his heavy sleep he remembered no more the callousness or the cruelty of the strangers around him a dream of the drear old days that were gone would dawn on his soul, a dream that showed dawn on his soul, a dream that showed to him again, with the light of the flickering flame, the circle of happy faces round the fireside, till the mist of hely tears will have clouded his eyes, and a wave of holy love will lift up his heart, bringing his wild, wilful, way-ward spirit nearer home, and therefore, ward spirit nearer home, and therefore,

nearer God. Father Kane based the second part of his eloquent sermon on the words
"As the sun when it riseth in the world "As the sun when it riseth in the world in the high places of God, so is the beauty of a good wife for the ornament of her home" (Ecclesiasticus, c. xvi, v. 21.) The glorious sun, said the preacher, gave to our earth its beauty and its fruitfulness. Through the dark shadows of the night the quiet dawn breaks with brightening hopes and breaks with brightening nopes and fuller promise, spreading all over the Eastern sky prophetic revelations of power and splendor soon to come, till with the faint trembling of the air, like a sigh of relief from the awakening earth, with a sudden flush of triumph on the face of the happy heavens, like a joy that came to hearts that were a joy that came to hearts that were weary with waiting, the first rays of the sun, across the dazzled edge of the horizon, shot like golden arrows. The sun taught the birds to sing; it painted the flowers, and from its one white ray unravelled the thousand exquisite colors and hues wherewith it gave to each petal or leaf a loveliness of its own. The sun drew from the bitter ocean draughts of purest water, and sent it in phantom-like form of cloud to far-off places to fall in refreshing rain upon thirsty soil. The sun stirred with strange, magic touch the chemical forces of the mineral, the loose-linked affinities of the liquid, and the vapor's subtle, intangible atoms, stimulating their energy and purifying their influence, for there was no power so strong in its action or so blessed in its health-giving as the power of the sunshine, and without it there would be no life, no loveliness. Such was the influence of a good weman on her home. From or a good woman on her house. From her the rough and rugged road they trod gained strange charms, so that the stern cliffs of difficulties over which they must climb were robed in bright colors; the weary waste of trial or the monotonous expanse of drudgery, were made clear to their vision, and easy to nade clear to their vision, and easy to

Woman's influence could soften the coarser crust of man's more selfish nature, and from it win the gentleness of courtes, the choicest flowers of refinement, the full, rich, ripe fruits of chivalrous devotedness or of generous work. Her sacred influence banished the pestilential vapors that brooded over hearts where her pure presence over nearts where her pure presence had not shone. Her holy love do stroyed the germs of spiritual disease, keeping the souls of the young pure, or bringing back to the souls that had been darkened by sin a second springconfort sorrow, or she would pour them round the roots of hard or sickly characters, helping them to ripen unt holy harvest. For as the sun when it rose to the high places of God, so was the beauty of a good wife for the ornament of her home. The influence of woman was not to be measured by mathematics. It was too delicate to be right. It was so vast as to spread beyond the horizon of the philosopher, yet it was so imperceptible as to defy their touch and elude their eye. Those who advocate woman's rights sought unconsciously to limit her power and lessen her influence. It they spake of Right in the strict sense, woman's first right was to obey. While it is true that one woman might be stronger than a man, another more rough, another more stern, another more rough, another more intelligent in abstruse science, or more despotic in character, as one man might be weak or wayward as any woman; yet it was a higher, wider, deeper, truth that the nature of womanhood was not the nature of manhood, and that her right. It was so vast as to spread beyon the nature of manhood, and that her broad characteristics at their best were those of man's helpmate, and were a those of man's helpmate, and were at their worst when she would be man's master. Moreover, should woman wish to stand always on equal footing with men, they forfeited their privileges, which were only offered to their weakness, and they lost in the struggle for existence into which they rashly rushed, that success which, was only grasped by the stronger hand or flereor character. Those unwholesome theories about "Woman's Rights" were hatched in the dovecotes were hatched in the dovecotes where spinsterhood soured into strong mindedness. The Church, said Father Kane in conclusion, only recognizes three states in Christian life: the state of marriage, the state of religion, and the state of singlehood in the world; but the last only when chosen or accepted from a supernatural motive. The Church did not recognize any holiness whatever in bachelorhood or spinster-

hood, except in so far as they were

hood were states of natural selfishness unless they were made states of super-natural holiness. In the last place, and above all, home needed woman's help and heart. Woman was always the angel in her home. If she was not an angel of heaven she might become an angel of hell. No demon ever brought such sin on earth, no demon ever dealt such strokes of wee or tightened dealt such strokes of wos or tightened such strain of agony, as did the curse of a wicked woman for the disgrace, degradation, misery, anguish and de spair of her home. But woman might be and often was the living sunshine of God's heaven within her home, an angel of light of loveliness, and of love.
'Oh, Christian women,' appealed the
preacher in closing his beautiful ser mon, "look up to that glorious ideal and try to make it true on earth. Home should be a human heaven, and you are the angels who can make it so. Dream your dream of happy home. Dream till your very dream, born within your fancy, shall grow into real fact. Think not that your influence is lost

Think not that your influence is lost because you see no sign of actual happiness, no proof of actual holiness. Be still an angel of light, of loveliness, and of love. When you are dead, and over your cold heart the green grass grows, while above your pillow of dark even your name is being washed away from the tombstone by the rain, or the snow, your yoice will still still. from the tombstone by the rain, or the sleet, or the snow, your voice will still each o like music to a living ear, your face will still be present before living eyes, you will yourself be still living by your living influence within the liv-ing memory of him who can never for-get you, and though the soft tears are streaming down his cheek and a sob-liget you, and though the soft ears are streaming down his check and a sob is struggling in his throat, you will be to him still what you were in the old days, his queen and his helpmate of home; and to husband, brother, son, you will still be, all the years of his life, in his living, loving heart, what you were to him once in his home, an angel of light, of loveliness, and love."

CATHOLIC SCHOOLS-A PROTEST-ANT TRIBUTE TO THEIR INFLUENCE FOR MORALITY.

There is one Church which makes religion an essential in education, and that is the Catholic Church, in which the mothers teach their faith to the infants at the breast in their lullaby songs and whose brotherhoods and priests, sisterhoods and nuns imprint their religion on souls as indelibly as the diamond marks the hardened glass. They ingrain their faith in human hearts when most plastic to the touch. Are they wrong, are they stupid, are they ignorant, that they found parish schools, convents, colleges, in which religion is taught? Not if a man be worth more than a dog or the human soul, with eternity for duration, is of sout, with evernity for duration, is on more value than the span of animal existence for a day. If they are right, then we are wrong; if our Puritan fathers were wise, then we are foolish.

fathers were wise, then we are foolish.

Looking upon it as a mere speculative question, with their policy they will increase; with ours we will decrease.

Macauley predicted the endurance of the Catholic Church till the civilized Australian should sketch the ruins of London from a broken arch of London bridge. We are no prophet, but it does seem to us that Catholics, retaining their religious teaching and we our heathen schools, will gaze upon cathedral crosses all over New England when the meeting houses will be turned into

Let them go on teaching their religion Let them go on teaching their religion to the children and we go on educating our children in schools without a re cognition of God and without the reading of the Bible, and they will plant corn and train grape-vines on the unknown graves of Plymouth pilgrims and of the Puritans of Massachusetts Bay, and none will dispute their right of possession. We say this without expression. session. We say this without expressing our own hopes or fears, but as inevitable from the fact that whatsoever a man soweth that shall he also reap.-From the New England Journal.

FRENCH PRIESTS.

ORGANIZING FOR CO-OPERATIVE LABOR Paris, May 4.—The Separation Act, which deprived the French Catholic clergy of official position and stipends, has led many to adopt curious forms of co-operation, with a view to earning their living in Paris. The priests have formed a syndicate, the chief object of which is to procure coal and provisions at wholesale prices. There is also a federation of clerics who do manual

Many priests who are capable gardeners and carpenters find employment ers and carpenters find employment from Catholics through this federation. Its members undertake to copy th relebrated Socialist division of the day by giving eight hours to manual work, eight to clerical and eight to rest. In the department of Cher, priests

have formed a beekeepers' as and make as a yearly income from the sale of honey about \$150, almost as much as their former stipends.

Rev. Alexander R. Goldie, M. A., of Rev. Alexander R. Goldle, M. A., of Trinity College, Cambridge, formerly vicar of Elvaston, Derby, and rector of Gawsworth, Macclesfield, is one of the latest converts to the Catholic faith. He was received into the Church on March 8, at Bath, by the Rev. Dunsten Sweeney, O. S. B. Among the immediate causes of his conversion was the reading of Froude's "History of England." The anti-Catholic, violent in particular Froude was a signpost either preparatory to holy marriage or consecrated to holy virginity. Where-fore those who were not called to mar-

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CATHOLIC NOTES.

In Santander, Spain, recently, Don Miguel Martinez Lopez, a 33rd degree Mason, abjured his errors on his death-bed and returned to the faith of his youth. In 1893 he stood at the head of Masonry in Spain.

The mayor of Orleans, France, has decided that the Freemasons shall not be represented efficially in the procession in connection with the Joan of Arc fetes. A local lodge made a demand to be allowed to participate, which the mayor ignored.

One half of the sacred pillar at which our Lord was scourged is at Jerusalem and the other half, since the days of the Crusaders, is in the Church of St. Praxedes, Rome, which is the titular church of Cardinal Merry del Val. It is one of the greatest treasures of Rome.

It is said that Rev. Dr. Edward Shanaban, professor of dogmatic theology at the Catholic University of America, is the first choice of the Bishops' Council of the Fall River diocese for the vacancy in the See caused by the death, on February 1, of Bishop William Stang.

Beginning on May 6, Mass will be celebrated daily at high noon at the church of St. Francis of Assisi, in New York. This special service will be continued until the hot weather, or about the middle of June. Archbishop Farley was pleased with the attendance during the Lenten season.

The Rev. Regis Gerest, O. P., is the writer of a very interesting article on the work in Cuba which is being performed by the missionaries of the Dominican order. "At present," he writes "it is a consolation and a reward for set to know that form us to know that four thousand Com-munions are annually received at the feet of Our Lady of the Holy Rosary in

According to a dispatch from Rome in the New York Sun, Cardinal Merry del Val, Papal Secretary of State, showed the Pope a telegram that had been published in New York announcing that his (Merry del Val's) resignation was imminent and that he was to be succeeded by Msgr. Kennedy, now rector of the American College. The Pope was highly amused at what he considered a huge joke. considered a huge joke.

The Papal "non expedit" has been suspended by special permission of the Sovereign Pontiff at the forthcoming election at Girgenta, Italy. Two candidates are proposed to take the place of the late Minister Gallo, and Catholies are allowed to vote in favor of the Catholic candidate, Gallo, a lawyer, whose opponent is an anti-clerical and divorced. In Florence also under similar conditions, the "non expedit" been suspended.

Prof. Booker T. Washington, principal of Tuskegee Normal and Indus-trial Institute, one time guest of President Roosevelt, called on May 7 upon Cardinal Gibbons and paid his respects dent Roosevet, called on May? upon Cardinal Gibbons and paid his respects to the head of the Catholic Church in America. "He sets a great example to us little fellows," said the Professor after the visit. "That he is one of the greatest of men is shown by his sim-plicity. "It is remarkable how simple are the great."

The present day French atheists have not yet enthroned a Goddess of Reason on the high altar of Notre Dame Cathedral, but we read that the Marist Brothers' chapel, which is considered one of the most beautiful in France, has been sold to a business man, and is now used as a café and cinematograph show. Its high altar forms a support to the stage, on which blasphemous and indecent songs are sung to the vilest classes.

The Right Rev. Mgr. Bernard O'Reilly, once confessor to Emperor
Napoleon III., godfather of King
Alphonso XIII., biographer of Pope
Plus IX. and Pope Leo XIII., died at
the Castle Academy of Mount St. Vinthe Castle Academy of Mount St. Vin-cent on the Hudson, on Friday after-noon, April 26, at the age of ninety-two years. He had been an invalid for fourteen years, and was perhaps the oldest priest on the western hemis-phere, having been ordained sixty-five years ago.

It is said that Mrs. Thomas F. Ryan, wife of the New York millionaire, has so much charity work on hand that she has a private office and staff of clerks and stenographers. Here she spends every morning attending to the business which she has made her own. No charitable institutions are better managed than those that she has endowed, for she requires of them regular reports and she watches them closely. She has given away about \$4,000,000 in build ing hospitals, convents, schools and churches, and before each gift has been nade Mrs. Ryan has convinced herself of its necessity. Booker T. Washington, the head of

Tuskegee Negro Institute, was in Bal-timore last Monday and called by in-vitation on Cardinal Gibbons. Re-cently, while the Cardinal was on his way to New Orleans, Professor Washington boarded his train and rode with him from Atlanta to Tuskegee. Cardinal Gibbons is intensely interested in the advancement of the negro race, so the short trip was fraught with much interest, both to the Cardinal and the most prominent negro of the country. During the trip, Professor Washington mentioned that he would appreciate an invitation to call upon his Eminence when he went to Baltimore, and the Cardinal courteously re-sponded that he would enjoy a continwashington remembered the episode Washington remembered. "He sets a great example to us little fellows,"
said the Professor after the visit.
"That he is one of the greatest of men
is shown by his simplicity."

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GIENANAAR

A STORY OF IRISH LIFE

ST VERY BEV. CANON P. A. SHEEHAN, D.D. AUTHOR OF "MY NEW CURATE," "LUK DELMEGE," " UNDER THE CEDARS AND THE STARS," "LOST ANGEL OF A RUINED PARADISE," ETC.

CHAPTER XVII.

On the evening of that day in which Redmond Casey had given his solemn commission to Donal, old Edmond Connors, returning slowly from his walk through the fields, sat weary and tired on the parapet of the little bridge that curved itself above the Ownanaar. The wears, and nephage much musing and AN OLD MAN'S DREAM. curved itself above the Ownanaar. The years, and perhaps much musing and sorrow, were telling on the great, muscular frame of the old man. And everyone said that since Donal's marriage, and the death of the vanithee, Edmond Connors had aged more than twenty years. He often too, fell into fits of drowsiness. He slept before the hot fire in the kitchen; he slept outside against the south wall of the barn, where the sun shone fiercely; he slept sitting on a boulder above a mountain torrent; on a boulder above a mountain torrent on a boulder above a mountain torrent; and people said he was breaking up, and that this somnoiency was a forcunner of death. And this evening, as he sat tired, there on the mossy wall of the bridge, Edmond Connors fell asleep, and dreamed, in the fitful way of the old or the troubled, that Nodlag had gone from him forever. He did not gone from him forever. He did not know why or wherefore. He vaguely conjectured that Nano, Donal's wife, had made her life unbearable; and that himself and Donal could not prevent it. He only remembered that the girl had come into the kitchen, flung her arms around his neck, kissed him on forehead and cheek and lips, and passed out the back door of the kitchen without a word. He was moaning sadly in his back door of the kitchen without a word. He was moaning sadly in his dreams, when a light finger touched him, and he woke. He saw standing over him a tall woman, with great black eyes, shining out of a pinched and sallow face, and above it a crown of the whitest hair he thought he gave saw low face, and above it a crown of the whitest hair he thought he ever saw. He rubbed his eyes, and stared, not knowing whether this, too, was not part of his dream. The woman spoke. "Edmond Connors, you don't know

"" N-no," said the old man; "are you alive, or am I dhramin' yet?"
"You are wide awake, now," the woman said, looking down upon him." Listen! I want somthin' from ye!"

"I have nothin' to giv' ye, me poor 'uman," said the old man, feelingly. "Whin God giv' it to me, I shared it whin God giv' it to me, I shared it with His poor. I've nothin' now, but what does not belong to me." "You have somethin'," she replied,

" that belongs to me. I have come to "You're makin' a mistake, me poor

'uman,' said the old man. "Edmond Connors never kep' as much as the black of yer nail from annywan. You mane somebody else!"
"No!" she cried. "I mane you!
I want me child!"

The dream and the reality rushed to

gether through the brain of the old man. He did not know "which was which." He looked up at the woman and said faintly:

"Nodlag?"
"Yes!" said the woman, apparently remorseless. "I have come to claim back the child you have called Nodlag. Her right name is Annie Daly, and she is my child!"
"And are you the 'uman that met me this bridge fourteen or fifteen years

on this bridge fourteen or fifteen years ago, whin the snow was on the ground, and - she was a little child in yer

"I am," said the woman.

The old man paused.

"And was it you that lef' that little infan' to the mercy of God on that cowld Christmas night in the byre

"And was it you that lef' that little ye have done for me child!"

She took big hard mired it to be among the cattle?"
"It was," said the woman, unmoved.

"Thin, as you giv' up yer mother's rights thin, what right have you now to claim her back?"

"The same mother's rights," she answered, "and the sthrong hand of

the devil wid you and yer law,' cried the old man, starting up in a fury. The word "law," so utterly hated by the Irish peasant, as synonymous with every kind of injustice and brutality, set his cold blood aflame.
"To the divil wid you an' yer law," he repeated. "You an' yer law darn't

he repeated. "You an' yer law darn't put a wet finger on my child. I've saved her from worse than ye, an' as long as God laves me the bret' of life, nayther you nor yer law will take her from me." The woman now sat down on the

mossy wall, and pulled the old man down beside her. "Listen to rayson, an' common sinse

she said. Edmond Connors," she said. "Tis that Christmas night. Your byre was warmer than the cowld river. If I re-mimber right, 'twas you yourself that

'Twas," said the old man ; " you thought to murdher that weeshy, innicent crachure that God giv' you, and I said many a Christian family would be glad to take her frum ye."

"Did ye know at the time to whom

shpakin'?' asked the woman No! But I know well 'twas Annie Daly, daughter of the man that was swearin' away me life, that was brough in from the bastes that night."

"You did?" said the woman.
"I did," he replied. "An' I clung to her since, and she has growed into me heart, as none of my own childre ever growed; and, be the high Heavens nayther you, nor your law, nor any livin' morchial man will take her from me, ontil she puts me in me coffin and the last sod above me grave." The woman was silent for a few min-

utes. "You did a good an' charitable act Edmond Connors," she said at length, but didn't ye ever get back anny

thing in return?"
He did not catch her meaning for a few minutes. Then, as the recollec-tion of the trial dawned upon him, he cried, as he felt for the woman's hand,

and grasped it firmly: Yes, mo shtig, mo chree, an' I have never forgot it. But for you, me bones

would be blacking this manny a year, beside poor Lynch's, in Cork gaol."

"Tis to save you from somethin' worse." said the woman, disengaging her hand, "that I've come acrass three thousan' miles of stormy ocean, and am here now in the teeth of those who'd murdher me, if they knew me."

"I'm at a loss to know what you mane, ma'am, replied the old man. "I have only a few years, it may be a few months, to live, an' I'm not sorry to months, to live, an' I'm not sorry to be goin' to the good God——" "People like to die in their beds

and to have the priesht wid them,' she replied, "no matther how tired of

she replied, "no mattner now threa or life they are."

"An' wid God's blessin', that's how I'll die," he said, "I've been prayin' all my life agin a "sudden and unprovided death," and God is sure to hear me in the ind."

"He" hear you, but He won't

hear me in the ind."

"He'll hear you, but He won't heed you," said the woman, rising up, and pulling the black shawl over her head, as the preliminary of departing, "As you don't take me advice, Edmond Connors, this blessed evening, a worse death than the Cork gallows is before you."

What wrong have I ever done to morchial man or 'uman,' he cried, anxiously, "that anywan should mur-dher me?"

dher me?"
"'Tisn't to the guilty, but to the innicent, the hard death comes," she

replied.

"But I have never made an inimy in me life, 'uman,' he cried, passionately.

"I've always lived in pace with God

"I've always lived in pace with Got an' me nabors."
"Idon't say 'tis on your own account," she replied. "But I hard since I kem back to this misforthunate country that your sacret is out, an' the bloodhoun's are on yer thrack."
"Why don't you spake to Nodlag hersel', and let her decide?" he said, after a long fit of musing.

after a long fit of musing.

The wretched woman gave a short hoarse laugh. "An' do ye suppose for a momen

she'd listen to me story?" she said.
"Do ye suppose she'd lave you for
the likes av me?"
"Nodlag is a good girl," said he, Nodlag is a good girl," said he, seeing how much he was gaining. "If you can shew her that you are her mother, she'll go wid you to the inds of

I don't? want her to kum wid me, said the wretched mother. "I want her to go where she'll be cared for well, without puttin' any wan's life in dar-

An' where might that be?" he asked.

asked.
"She can go among the gintry," the
woman answered. "They'll sind her
where she'll be safe, and where no one where she is be safe, and where no one can find her; and she'll be rared up a lady, instid of bein' slushin' and moilin' for Nano Haygerty!"

"And be brought up a Projestan', I suppose?" said the old man, looking

at her keeniy.
"That's nayther here nor there,"

said the woman. "Her belongin's have got more from Prodestans than Catholics anny day."
"A v they have, 'tis the dirty wages they got," the old man said. "And Nodlag never yet did anything mane, to say she'd do it now."
"There's no use in tall."

to say she'd do it now."
"There's no use in talkin' to you,"
the woman cried, lifting the shawl high
on shoulders and head. "Keep her,
Edmond Connors, keep her. You've a better right to her than me, and may it be a long time till the death come between ye to part ye! But there's blood before me eyes these nights I have been spindin' out there on the heather and the furze; and I misdoubt me if there's not blood to be shed like wather. But I have warned shed like wather. But I have warned

his hand, raised it to her lips, and kissed it passionately, as she had done so many years before; and then strode away with her swift, swingthe road, and down ing step across

through the moorland.
"Am I dhramin still?" said Edmond Connors. "I'm so ould and wake, now, I don't know whin I'm asleep or awake. But 'tis quare, out and out, that Nod-

But 'tis quare, out and out, that Nod-lag should be comin' up so often."

Hence, when the old man returned home he could scarcely keep his eyes off the girl, he stared at her, and watched her, wherever she was, and whatever she was doing, street an and whatever she was doing; stood up and followed her figure from the kitchen when she went out; sat down resign edly and kept his eyes fixed upon he edly and kept his eyes fixed upon her as she sat beneath the lamp, darning as sne sat beneath the lamp, darking his stockings or polishing his brown gaiters. She was getting somewhat alarmed at the persistency of his gaze, when, late at night, looking around cautiously first, to see if Nano was in the kitchen, he beckoned the girl to

"Whispher, alanna," he said, " and don't spake loud, for fear thim would hear who oughtn't to hear. Did ye see anny wan strange to-day?"
"No, sir!" said Nodlag, surprised.

There was no sthranger round the "No 'uman," he asked, "with a

vallow face, and big eyes, and gray hair "No, sir!" answered the

"There was no wan of that kind about, at laste as far as I know."
"Don't mintion to anny wan that I asked the question," he said.
He fell into a fit of musing that second to last year long to the years.

eemed to last very long to the young irl. Then he woke up suddenly to

seemed to last 'cry may be seen at the see her face near his.

"What was I sayin'?" he cried.
"Oh, yes! Don't mintion to anny wan what I was sayin', Nodlag. But, whispher! Come closer, Nodlag!"

"Yes, sir! what can I do?"
"Yes, sir! what can I do?"

"Nodlag, sure you won't lave me "Leeve you, sir?" Certainly,

"Promise me that you won't lave me till you see the hood of the habit pulled down on me face, and the last

where 'ud I go from you, who have been father and mother to me ?"

mother, if ye knew all. But ye didn't see the white-haired 'uman I was see the white spakin' about?" "No, sir," she said, now believing that he was grown delirious. "There was no wan of that kind here, at all,

Thin, you'll say nothin' to nobody about what I was sayin',' he whispered "Twas all a dhrame! 'Twas all

She went back to the table and resumed her work; but from time to time he called her over, when there was no one in the kitchen but them-

solves.

"Say nothin' about it, Nodiag!
Say nothin' about it! 'Twas all a
dhrame! 'Twas all a dhrame!'

CHAPTER XVIII.

A LIFE FOR A LIFE. Donal was quite wrong when he said that Nodlag had nothing but the clothes she wore. She was, unknown to herse if and the world beside, the helress of Elmond Connors, her more than father. The old man, feeling that time was narrowing for him, and that he should soon sleep with his fathers down there beneath the elms at Templeroan, had peneath the elms at Templeroan, had gone into Kilmallock, and apportioning equal shares to Denal, Owen and their unmarried sister, had left by will, duly drawn and signed, the rest of his money, drawn and signed, the rest of his money, and such property as he might die possessed of, to Nodlag. And lest this might not be strictly legal, he had called her for the first time in his life by her baptismal name, Annie Daly.

How the double circumstance, the legacy and the revelation of the name, became known to Donal's wife it is

became known to Donal's wife, it is difficult to ascertain. But the knowledge was conveyed to her in some way, and by her own minute and vigilant inquiries she placed the matter beyond doubt. Needless to say, it doubly in tensified her dislike for Nodlag, until that hatred became an obsession. The thought that her fortune, the money accumulated with such infinite pains by her father and mother, and even by th labor of her own hands, should go to this girl was maddening. On one ex cuse or another she left Glenanaar, and went home to her parents for a few days. When she returned she was un usually silent, and her manner towards Nodlag had changed almost into an attitude of kindness. Donal's spirits rose, and, after waiting many days for a favorable opportunity. he opened the subject of the young blacksmith's suit to Nodlag. He was so cheerful that he spoke with a light heart, and with that hantering manner that heat heartering When she returned she was un

bantering manner that best bespeaks friendship amongst the Irish peasantry. le met Nodlag on the bridge that rossed the Ownanaar, the bridge where he had discerned Nodlag's tiny foot prints the night of the great snow. "Did you dhrive the yearlings up the glen?" he said. "I did," answered Nodlag. "They're

up in the high field."
"'Tis a grand year, glory be to Gcd,
for near everything," said Donal, not

for near everything, said Dodas, not looking at the girl.

"Tis indeed," said Nodlag. "Everythin' is thrivin', thanks be to God!"

"I suppose you'll be a bit lonesome now, lavin' the ould place?" said Donal, breaking in at once on the subject in a whimsigal manner.

whimsical manner.

She started, and turned quite pale. Had the voice for which she had be listening all these years spoken at last?
"What do ye mane, Donal?" she said, almost crying; "am I goin' to be turned away at last?"
"Faith, an' you aren't," he said buoyantly, "But, begor, I'm afther thinkin' you are coin' to be the territory.

buoyantly, "But, begor, I'm afther thinkin' you are goin' to be took away from us; and sure 'tis we'll miss you." "I thought there was somethin' goin' on," she said, "from the way the Missis was talkin'. I knew she begredged me the flure, but I never thought, Donal,

And here she broke down utterly, and, putting her

wept bitterly. "Why did you take me out of the snow-drift, Donal Connors," she said, amidst her sobbing, "up there under the ash-tree; an' why didn't you lave me die, and go to God, instid of turnin me now adrift on the world? You know I have nayther father nor mother; I don't know who I am, or what I am, or where I came from. All that I ever knew was that I thought I had a father an' a frind in your father, Donal; an' if you and him now are goin' to turn agin me—well, sure, I've no right to complain," she said, in a sudden burst of gratitude, "ye both have been more than father an' mother to me, and, than father an' mother to me, and, whatever happens, I'm not likely to

Like all women," said Donal, smil ing at her sudden emotion, "you're running away wid the question. What I was thryin' to say was, that a likely young colleen like you won't be long widout a husband, an' a good one." Nodlag blushed scarlet, and dried her

tears.
"You're jokin', Donal," she said.
"You know as well as I do, that there's

not a dacent boy in the whole neighbor-hood would look at me, whatever it is, "I know wan dacent boy enough," said Donal, "that has worn his two eyes a most blind lookin' at you, or for ou. At laste, I know the sun never

shines for him unless you're to the front afore him." "Whoever he is," said Nodlag, her woman's heart leaping up at the thought that she was thus singled out for admir-

ation, "he has never spoke to me; an' whatever be his manin', he never in-tinds to make me his wife." "I'm not so sure of that," said Donal; "in fact, I kem to offer you his hand, as they say; and the divil's own black wan it is."

"What's the great saycret, Donal!"

"What's the great saycret, Donal?"
said Nodlag, anxious to turn away for a
moment from the revelation of a happiness that seemed too great. "Who am
I, an' where did I come from?"
"That I can't tell you. But I can
tell you this, that, unless you throw
away your chance, you will be, in a
very short time, Mrs. Redmond Casey."
The declaration threw both into

The declaration threw both into Donal, having spoken, and been father and mother to me?" seeing the success of his intervention on his friend's behalf, was plunged in whispered. "More than fath. onflicting emotions of delight and

regret. It was a happy thing for Nod-lag and for them all. It would mean a new life for her, surrounded with all kinds of affection, and a happy emanci-pation from the sordid trials to which she pation from the sordid trials to which she had for so many years been subjected. For himself it would mean peace at least. And yet he thought there would be a big blank in his own and his father's life. There would be a gap at the fireside, where they would miss her pight presence, and her gentle voice. bright presence, and her gentle voice, and her silent but affectionate ministra tions. He felt it was a change and

tions. He less it was running rapidly sad one.

Nodlag's memory was running rapidly over the past, trying to recall every little incident indicative of the newly-revealed affection of Redmond; and her imagination fled forward to the future, imagination hed forward to the lattice, and she saw herself, no longer the un-named dependent on the charity of others, but the honored wife of a de-cent tradesman; and she was thinking how she would make up for all this how she would make up for all this blessedness by her loving solicitude to his mother and himself, when the morning reverie was suddenly broken by the shrill, sharp voice of Donal's wife:

"Wisha, thin, Donal Connors, aren't I well in my way, huatin' and seekin' for you all over the farm, and you nowhere to be found? Wouldn't it be betther for you to be above driving out.

nowhere to be found:

Notating out
Hickey's pigs from the grass corn than
colloguing an' codrauling with that id's
thucka?'

The pigs in the grass corn?'

thucka?"

"Are the pigs in the grass-corn?"
said Donal, lazily raising himself from
the wooden parapet of the bridge.

"They are! An' 'tis mindin' thim
an' your bisness you ought to be; an'
let her do somethin' to airn the bread
she's atin'."

"This man all all."

she's atin'.'
"Thin, why didn't you drive out the
pigs yersel'?" said Donal. "Twouldn't be the power and heap an' all of
throuble to dhrive out a few little bonniveens, sure?" I have enough to do, slushin' an'

slavin' for you an' your ould father, mornin' noon an' night," she retorted. "It was the cowld, bitter day for me I

came upon yer flure."
"Think over what I've been tellin'
ye, Nodlag," said Donal, following his
wife. "You see it can't be a day too

All that day, Nodlag's heart wa singing its own jubilant song of triumph and affection, as she went around, doing little things here and there. The poor girl walked upon air, and saw a new color and shape in all things This sudden transformation in her life was so much more than she ever expected, or hoped for, that she found i difficult to still the beatings of her heart. It was like a beautiful dream true. For often down there a the forge, as she went around and tidled things for old Mrs. Casey, she couldn't help thinking how much better she would do her work of benevolence if she had a right to the place, and it was a housewife's duty. How often she dreamed of the new curtains she would the flowers she would place in the windows, and the new chairs she would get in place of the old sugin chairs now tattered and frayed and worn. And what broods of chickens she wor rear, and what fresh eggs she would have for Redmond's breakfast, and all the other airy fantasies of young and hopeful girthood. And now 'twas all come true. Yes! Donal would not deceive her. Redmond had asked her to be his wife; and she had—No! Her heart stood still. She had never an Rut he understood swered Donal. But he understood and would make all right. She leaped so suddenly into happiness that it was almost too much for her. The servant-girls, following their mistress, disliked er, noticed it. They said to one an-

"Begobs, you'd think she had come into a fortune, or found a crock of goold. What's the matther, I wondher!" Alas! And the cup of hope and love dashed from the line of the girl in one instant; and it was only after many years and many bitter trials

that it was proffered to her lips again! night fell sharply at 6 o'clock. There was no moon and the thick banks of gray clouds shut out the feeble light of the stars. Support the stars. Supper was over in the house; the dishes and cups had been washed and laid aside on the dresser. washed and laid aside on the dresser, and the mistress had done an unusual thing. She had allowed, nay ordered, the girls to go up to the dance at the cross-roads that branched to Ballyorgan on the right, and to Ardpatrick on the left. The old man, haif asleep, was nodding over the fre. Nodlag was reading by the light of a parafin-lamp in a corner; reading, to her surprise, undisturbed, for her mistress rarely allowed her that luxury without break allowed her that luxury without break ing in with sundry commands this or that work about the was in the bawn-field looking after the lambs and ewes. Donal's wife was busying herself in the bed-

Just as the clock struck 9 the front door, opening on the by-road, was opened noiselessly, and one by one, ix masked men came into the Nodlag, with her back to the fire, was the first to see them. She gave a little shriek, and her heart stood still. In-stinct told her that it was on her stinct told ner that it was on her account they had come—that this was her life's great crisis. She stood up, with white face and eyes dilated with terror, as she noticed that the two last of the intruders carried firearms. "What's the matter, alanna?" said

the old man, turning around.
She couldn't reply. She merely pointed with her finger.

The old man arose from his chair slowly and with difficulty, and confronted the intruders. His faculties had become so weakened by age that here again he found it difficult to distance the confront of the c tinguish a dream from a reality. But the trembling figure and white face of Nodlag assured him that this was no delusion. Here were six masked men, and their presence boded no good.
"Run out for Donal, Nodlag!" he

"Stop where ye are," said the leader of the gang in a voice that he sought to disguise, "av ye den't want yere brains blown out!"

"Who are ye, and what in God's

name do ye want in a dacent house, an' at this hour of night?" asked the

old man.
"'Twas wanst a dacent house enough," said the man, "but it is no longer so. It is cursed and blighted and banned, in the eye of every dacent man, 'uman, an' child in the three parishes."

"That's quare enough intirely," said the old man. "I never hard that priest nor minister had ever anythin' to say agin' us."

Tisn't priesht, nor ministher," re "Tisn't priesht, nor minister, loppied the other, "but informer and approver, who sint manny a dacent man to the gallows; and whose spawn," he cried passionately, pointing to Nodlag, "you have been rarin' to turn on you an' yours in the ind."

an' yours in the ind."

"Oh, wirra, wirra! Oh, ochone, ochone!" cried Donal's wife, coming out from her bedroom, and in a paroxysm of fright. "Oh, who are ye, at all, at all, and what do ye want? Oh, sure take annythin' ye like, and go away like dacent boys! Oh, where is Donal, at all, at all; and the girls? Oh, spake alsy to them, sir, or they'll murdher us all."

murdher us all."
"We don't want you here, hones'
'uman," said the ringleader. "Go
back to where you kem frum, an' hould yer tongue."
"I will, indeed. But sure you won't

kill him, nor do him harm. Sure, av 'tis atin' or dhrinkin' ye want, ye can have the besht—''

"Hould yer tongue, 'uman," he cried, rudely pushing her aside till she fell on the settle, "an' let us do the bisness we're sint to do. This is," he said, turning to the old man, "to warn you to-night, Edmond Connors, to sind out from you that girl, an' let her beg her bread as she ought to do, from house and house—"

"That I'll never do," said the old man, firmly. "Who tould you, you ruffian, that this is Cloumper Daly's child; Not that 'twould make much Who tould me?" said the fellow,

"Who tould me?" said the lettow, fumbling in the breast pocket of his coat. "Doesn't every man in the parish know it? Do you deny it? Nobody knows better than you!"
"Lave me go, sir," said Nodlag, coming forward bravely, now that the treath deahed certainly on her mind. ruth flashed certainly on her mind.
Lave me go! I have been here long

No," said the old man, pulling her softly toward him, "you and I go or together." stop together."
He did not know how prophetic wer

He did not know how properties his words.

"But wance more, you ruffian," he cried, fiercely, for all the old lion-spirit was now aroused, "what do you know of this girl? An' how do you say she's Cloumper Daly's daughter?"

"You d—d ould hypocrite, here are yer own words fur it," said the fellow, showing a sealed paper. "Who wrote,

yer own words fur it," said the fellow, showing a sealed paper. "Who wrote, or got wrote, 'Annie Daly' there?"
The old man looked, and his face fell. It was his own will, that had been

stolen. "I see it all now," he said, looking over to where his daughter-in-law was crouching on the settle, "I see it all Low. I'm in the way, and she's in the way of those who are well behoulden to both of us. I think I know who ye are now; but whoever ye are, let me tell ye, that nayther Nodlag ner I will lave me house, where me fathers and their fathers lived before me, ontil we are put out by the shtrong hand of the

law."
"Ind the argyin'," cried the rough "Ind the argyin," cried the lodge,
voice of one of the ruffians behind;
"we can't be stayin' here all night."
"Wance more, I put it to you for
pace sake, and to prevint bloodshed,"
said the leader, "let her go, and do

said the leader, "let her go, and do you remane in pace."
"Oh! For the luv of God, Mr.

anger and contempt that she shrank from him and rushed into the fields to

summon her husband.
"I gev you my decision," said the old man, turning once more to the in-truders. "I say whatever is mine and truders. "I say whatever is mine Donal's is hers, so long as we live." "Thin, be all that's holy," said said the

"Thin, be all that's holy," said the ruffian, levelling his musket at Nodlag, "we won't shtand it. I'll give you while I do be countin, twinty—"
He held the musket still levelled towards Nodlag, his eye running along the barrel, whilst he commenced: the barrel, whilst he Wan! Two! Three!

He had scarcely said these words He had scarcely said these words, when a dark figure leaped from the door, and flew through the kitchen; and a strong hand caught the would be murderer by the neck, and swinging him round and round, at last pushed him towards the wall to wrest the deadly weapon from his hand. other rufflans, thinking there was help other rumans, tainking there was neip at hand, fied through the door, and up along the road. The old man had pushed Nodlag into the recess of the fireplace and had stood before her to protect her. The two strong men struggled wildly, but Donal, having his struggled wildly, but Dona, naving mit two hands free, had driven the fellow up against the whitewashed wall and pinned him there.

"Don't shoke me, Donal Connors,"

said the ruffian, gasping for breath, as Donal squeezed and twisted his necker-chief. "Unhand me, or be this and be

To relieve the suffocation, he had to part with the weapon, which he flung on the floor. The moment it struck the ground, the flint touched the steel, there was a frightful explosion, and the whole kitchen was filled with smoke, as some heavy body fell with a thud

upon the hearthstone.

But, unheeding this, the two men, now equally matched, struggled desperately for the mastery. Donal Connors had the reputation of being the fercest fighter and most powerful wrestler in the country, and was reputed a danger ous antagonist when his passions were excited. His opponent now, an equally powerful man, felt he was fighting for his life, and he threw into the combat all the energy of desperation. And,

when he had got his right hand free, when he had got his right hand free, he caught Donal by the collar and the blue necktie; and the two men swung around the kitchen, now flung against the settle, now against the door, now dragging each other along the mud floor, which their rough boots had powdered into dust, and again, erect, with white faces and panting breath with white faces and panting and breathing hotly into eac month the silent hatred and determin mouth the silent hatred and determination that this was to be a death struggle and nothing less. They were strangely silent, and struck but few blows. At last, swinging round in their death-embrace, they stumbled up towards the fireplace; and here the wards the fireplace; and here the would-be murderer tripped over some heavy body, and fell towards the fire, dragging Donal with him. In an instant, the latter was up, and planting his knee so firmly on the ruffian's chest that the ribs seemed to crack beneath the pressure, he tore the black mask

from the fellow's eyes, and revealed the face of his wife's brother.

"I thought so, you rufflan," he cried;
"you'll pay dear for this. Nodlag,

come here I'

No Nodlag answered; but turning around he saw his father, lying senseless across the hearthstone, his legs shattered and splintered by the heavy slugs discharged from the blunderbuss, and the hot blood pumping from the

and the hot blood pumping from the severed arteries, and making a ghastly dark pool in the lamplight.

He rose up at the awful sight, and lifting his hands to Heaven, he shrieked?

"Great God in heaven to-night: Nodlag! Nodlag!"

But Nodlag, like one insane, had fled batching into the darkness.

shricking into the darkness. TO BE CONTINUED.

DOWN IN NO. 2.

THE STORY THAT WON THE HUNDRED DOLLAR PRIZE. Written by Sister Aquinata, Teacher of Philosophy and Literature, at Mt. St. Vincent Academy, Rockingham, N. S.

Sandy had a job down in No. 2, and no one in the world was more satisfied with his lot in life than Sandy. Fifty with his lot in life than Sandy. Fifty cents a day his job brought him; 50 cents and much grime. But somehow you didn't think of the grime as you looked at Sandy. You said to yourself: "Poor Sandy!" and then wondered why you had said it. It could not have been his eyes that touched your sympathy; for by them the electric bulbs in the long dingy passages paled. It could not have been his ridiculously tip-tilted nose that struck out from his It could not have been his ridiculously tip-tilted nose that struck out from his eyebrows with a tremendous spirit, then stopped suddenly somewhere midway, curled up, and angled down to a full pair of red lips that were always restricted. making gestures. It could not have been the lips; they suggested naught but mirth and a loving heart, under the ragged coat; a heart that had little to love, except the old horses in the mine, a woebegone, scrappy dog that would not follow him into those dim regions, but stayed round the shaft and whined and stayed round the snate and whined and howled when Sandy went aboard the cage to descend; and a friend, the man who had got him the job in the mine, and another friend. But could it have been the moth eaten fur cap, the swallow tailed coat, much too long in tails and wear, the shoes, twin in tails and wear, the shoes, twin sisters to clogs, into either of which both his feet and much of his legs would have fitted? Was it all this? All this, with him to boot! But he had now a job in No. 2, and all this would be different soon.

Sandy was in great spirits to-night. How his blue eyes sparkled, as he tossed back his cap, tilted his chin, and sauntered along the track, 1,500 feet helow the surface, feeling his full

feet below the surface, feeling his full importance as he opened a door, and watched the snorting engine speed past and disappear into the great black-

matters would end in a way she had not anticipated, "give in to them. Sure the girl is big and shrong enough to airn her own bread now."

The old man looked at her with such anger and contempt that she shrank from him and reached. mas present, a beautiful book, bound in red, for a friend of his—a young lady friend, a little past twenty, and Sandy was not yet past ten. The book was in the Post Office now. Oh, it was a book of the control of the a beauty! He had paid 25 cents for it!
And her name—Miss Florence Smith—
was written on the wrapping in the
most beautiful letters. He hadn't done the writing. Writing wasn't a particu-larly easy job for him; he preferred

opening doors in a coal mine.

How he loved to scurry down the long passages, that everwhere inter-sected, as they came from every direc-tion. They were only 12 feet wide, some narrower, and a track lay along the centre of each, and over the centre of each, and over the troper ran long low engines, propelled by compressed air, carrying cars of wood, iron or steel, when needed; but mostly coal, coal, coal. Sandy often wondered where in the world it all went to

Sandy is no dreamy doors opener. He has been there but a week and knows his trade. His work for tc-day is nearly over. An engine whizzes by, he adjusts the door, and shifts his cap, now much the worse for moths, coal-dust, and continual shiftings, to an-other place on his head, runs his long other place on his head, runs grimy fingers through his locks, naturally of the color of corn, but now of the same color as his nose—a cross between grey and black. He had scarcely readjusted his cap, when Jack, the oldest horse in the mine, pulled up,

puffing and snorting.
"Poor old fellow," said Sandy, patting the outstretched nose. quess you don't know it's Christma rmorrer! I wonder how you feel

"Hi, there Sandy, out of the way !" as Jack, under the crack of his ma

whip, slowly moved off.

Sandy had great sympathy for Jack. He had seen another old horse, one that had worked in the mine his short by labor life time, and then, worn out by labor and the damp, shot. It gave Sandy a queer feeling under his collar—that shooting. He hoped he would not know when Jack's turn came.

The wind through the long passages,

lit here and there by hanging electric bulbs, blew damp and chill. Sandy buttoned his coat up closer, and when the next whistle blew, turned towards the cage. His day's work was done.

MAY 25, 1907. Suddenly he bethou friend Jacques. He morning how unusually morning how unusually when he stepped in little electric lamp s queer shadows over h and stout nose. Son up, something beside was bad erough. He growl out that morn going to work till m eve was nothing 't meet the Kn at the club: he would he chose to drill, and that was in place just now; but is risk his head, he was accepted this doubtfu Jacques Sutton was that coal mine, the world, No. 2. And if

of being a mere door what must Jacques n didn't. Only disgust r disgust for mankind one woman in part for one woman in part of life in general, and particular life. What living anyhow? He everything — except trouble there; only with the rapidity a only dead, polished steam, electricity of can do. His drill wa tion, tireless and like sleepless. How well she wo she seemed so full of to his eye and touch his anger that she

power and force, was his will; for Jacque could not endure weaker force that would crush, if he of force that yielded, h were cherishable. sage, where the ceili steel and stone. He last three days than for he has worked ni vention-an inventio dded effectiveness only unchasing com day or night! Al blessed light of the

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to the telephone help. When th plained that a bl plained that a bit from the ceiling 907. Suddenly he bethought him of his friend Jacques. He had noted that morning how unusually surly he looked when he stepped into the cage, his little electric lamp seeming to throw queer shadows over his cold, grey eyes and stout nose. Something new was up, something beside the old, and that was bad erough. He had heard him growl out that morning that he was hand free, ar and the men swung ng against door, now the mud boots had ain, erect, was bad elough. He had heard him growd out that morning that he was going to work till midnight. Christ-mas eve was nothing to him. No, he wouldn't meet the Knights of Columbus ng breasts, ach other's d determineath strug.
They were
ck but few
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oled up towouldn't meet the Knights of Columbus at the club; he wouldn't meet anyone, unless he chose to meet him at his drill, and that was in a pretty ticklish place just now; but if anyone cared to risk his head, he was welcome. Sandy accepted this doubtful invitation. here the ds the fire, In an in-. In an in-nd planting

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THE HUNDRED

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Jacques Sutton was driller No. 1 in that coal mine, the largest in the world, No. 2. And if Sandy was proud of being a mere door keeper in No. 2 what must Jacques not feel? But he didn't. Only disgustrankled in his heart disgust for mackind in general, and for one woman in particular: weariness one woman in particular; weariness for one woman in particular; weariness of life in general, and hatred of his own particular life. What was the use of living anyhow? He hated everybody, everything — except his drill. No trouble there; only beautiful work, with the rapidity and precision that only dead, polished metal, working by steam, electricity or compressed air, can do. His drill was a bit of perfec-tion, tireless and like himself to-night,

How well she works! Never had she seemed so full of life, so responsive to his eye and touch. And it soothed his anger that she so steeled with power and force, was yet so obedient to his will; for Jacques was a man who could not endure opposition. Any weaker force that opposed him he would crush, if he could; any weaker force that yielded, he would cherish, if it were cherishable.

it were cherishable. He is now five feet in from the pas sage, where the ceiling is stayed up by steel and stone. He has done more the steel and stone. He has done more the last three days than any two drillers, for he has worked night and day. Was it to vent his anger, or test a new in-vention—an invention of his own—which added effectiveness and speed to his drill? How he loves his machine, the only unchaing companion of the long day or night! All the same, day or night, in that dark region, where the blessed light of the sun never comes. Often as he works neath the glare of the electric bulbs, the wind and damp chilling him through and through, he thinks of the beautiful world above. Tonight, somehow his mind keeps running in sour places. The damp and cold without are not so chill as the damp and cold within.

Hillo, old man! Phew, but its "Hillo, old man! Fnew, but its drafty like here! This is a queer ole corner you're got inter!" cried Sandy, ain't ye goin' home to night?"
"Not before 12. I'm testing my

new drill. Isn't she a beauty?"

"I heard about her," said Sandy, wondering how he was to introduce his subject. "I heard about her at Miss subject. "I heard about her at Miss Smith's." He had set himself a pesky task. It was easy to manage doors; there is some swing to them; but a man!" "She gave me this, opening his coat and showing a bright, new badge fastened to the tattered lining with a

silver pin. Jacques raised his eyes for a moment only, and Sandy saw by their gleam that if the whole mine was lined with badges, it would make no difference to him. What could he do? Whir-r-bir-r-whiz-z-went the machine, and Sandy readjusted his cap and prayed for light to take the Jacques' face was com-

pletely hidden by his hat.
"I sent her a Christmas present. I

"I sent her a Christmas present. I s'pose she has it by this time. I'm goin' to see her termorrer."

"Whir — r — bir — r —" How morotonous a machine is!" Was he cold or warm or hot? Was he near the right track? If he only knew!"

"She tole me she was so happy las' Christmas—"

Christmas--''
"She did!" "a pair of flery orbs were fixed on Sandy for one instant, then nothing could be seen but the top

of a hat.

Whir—r——birr—r——whiz —z—

—Was he mad? He must go on.

He must make 'em up. But was he warmer? Was he getting nearer?

"She made a pretty ba'ge for some un that's mad at her. He oughtn't to he mad at her.

be mad at her." 'Humph!" snorted somethin. Was it the drill or the man?

"She is so good—to—everybody what gives—her a—" Whir-r-r-birr-r-r-whiz-zz... How provoking a machine is when you want to carry on a conversa-tion! If he would only lift his head! Was he doing his self-imposed task well? It she were only there to help How provoking a machine is

"I tole her I'd take the ba'ge termorrer' an' enny one u'd—know—."

"Know what?" snapped voice and

"Know-know-know. You know Jacques, that—that she's—allays—kind to—me," despairingly. "And she wants to make up, I know she does,"

desperately.

Whirr-r-r-birr -r-r-whiz-z-z-. He hae done it now. Jacques would squelch him for interfering, and she would never forgive him; for

had not told him she was sorry; he had just guessed it. Neither had she told him she wanted to make up. Oh, what could he do! Yes Jacques was mad! My—oh my, he was hot enough, now! Jacques suddenly wheeled round and

bent over something nervously. Now, only a broad back was to be seen. Who could summon courage and talk to back? Suddenly a look of terror leaped into Sandy's eyes. With the force of a man he threw himself against the stool on which his friend tilted, and sent him sprawling across the track, then darkness closed over him.

Jacques, after a few moments, picked himself up, hardly knowing just what had happened. He gazed about in a dazed sort of way. What was it? Where was Sandy? Where was his drill? Who could answer? He ran Where was Sandy? Where was his drill? Who could answer? He ran block of coal had fallen from the ceiling, and had blocked up

his little corner; that Sandy was under

it, or behind it.

With strong willing hands they went to work. The click of the pick axes was now and then broken by some one calling, "Sandy!" But no answer came. In a few hours the monster block was cut out. Behind it they found Sandy, who smiled at them feebly. He was unburt but almost sufficated. Tenderly Jacques wrapped him in his great coat and carried him

As they stood at the foot of the shaft, waiting for the cage to take them up, Sandy said, "I hope I didn't hurt you when I pushed you out. I saw it coming. I knew I couldn't get out over the drill, but I thought I could

sounded like sweetest music. Strarge, he had often thought it dismal.

In a moment the cage descends.

Jacques lifts Sandy upon it, and supporting him with one hand, he grips with the other, the iron bar above his head. It takes only a few seconds to account the straight sheft one seconds to ascend the straight shaft, one thousand feet deep, but he has many thoughts in those few seconds.

thoughts in those few seconds.

"You'll come home with me, to-night
Sandy. You'll have to live with me
now: you saved my life, you know."

Sandy clung closer and whispered,

"And by and bye—she'll come,
—and we'll all live together? Sandy —aid we it all live together; Sainty was an orphan and longed for the luxury of home life and somebody to love.

"And by and bye—she'll come, please God, whispered the driller, but Sandy had to strain his ears to hear.

"What made you turn round—turn your back on me that time?" asked Sandy after a pause.
"I turned to remove a cartridge from my revolver," whispered the

driller.
"One fer Jack?" whispered Sandy, crestfaller.
"No. Never mind. It's all over now."

The cage stopped with a jerk, and the two stepped out. The clear blue sky, moon-lit and starry, greeted them, while over the sharp frosty air came the distant chimes of midnight bells, calling to the world: "Peace on earth to men of good-will."

THE MONEY CRAZE

CARDINAL GIBBONS ON STANDARDS OF HONOR IN AMERICAN BUSINESS LIFE. Business life in this day is all absorb ing. We are running the risk of carrying our enthusiasm for doing things too far past the sensible mean, where am-bition to succeed and industry are still compatible with a certain commendable enjoyment of the things of this life that

Some of the modern seekers after wealth will sacrifice anything rather than be known for what they are. Clear and palpable dishonesty itself is shielded behind barriers eleverly conitself is structed by the brightest minds in the country. Men of the highest standing in the financial world are guilty of acts as members of corporations which they would scorn to commit as individuals. This statement was made to me by the late Mr. James G. Blaine. I believe it to be true. The money craze, with the corruption it has developed in this country, is, to me, the greatest of the

evils we have to face.

Not only is it true that men of the highest financial standing take part in transactions in their capacity as mem bers of a corporation which they could not be induced to take part in as individuals, but it has come to be true that the greater, the richer, the more powerful the corporation, the more the individuals composing it thrust the corperation itself to the front, shielding themselves behind its great bulk.

BUSINESS LEAGUE RESPONSIBILITY. When men form themselves into business league, their responsibility is so over shadowed that their individual responsibility is, seemingly, lessened. This is why many men, in their corporate capacity, assent to measures from which a individuals the dread of public opinion or the dictates of conscience would cause them to shrink.

No friend of his race will quietly

contemplate the grasping avariee ex-hibited by such heartless monopolists. Their sole aim is to realize large dividends, without regard to the paramount claims of justice or Christian charity. They are filled with a sordid selfishness which is deaf to any cry of distress. In tolerant of honest rivalry, they use al sorts of unlawful means to drive from the market competing industries.

They endeavor even—often, it is feared, with success—to corrupt our National and State Legislatures and our municipal councils.

CONTROLLED BY CORPORATIONS. CONTROLLED BY CORPORATIONS.
Throughout the whole of the United
States—and, of course, in other countries also—there is to day a continuous
network of syndicates and trusts, of
companies and partnerships, so that
every operation from the constuction
of a huge steamship to the manufacture of a tiny pin is controlled by some

And, like the car of Juggernaut, they crush every obstacle that stands in the way of their success.

The great question is, how shall we

Undoubtedly correction will be found n the creation of a more intelligent

and less complacent public sentiment.

A corporation should be regarded a the sum of the entire number of indivithe sum of the entire number of indivi-duals composing it, and each member of that corporation should be held by the public to a full accountability for each and every act of the entire cor-poration, whether that act be great or small, important or unimportant.

tion, graft and the many other evils growing out of our modern system of finance are to be checked.

RESTRICTIONS ON WEALTH. We are confronted with the question of placing restrictions upon the accumulation of great wealth by individuals. This question is, perhaps, more within the province of discussion of the master of social economics than it is within that of the churchman, but, personally, I think more depends upon the man himself than the amount of his features.

Unfortunately, it seems to be too true that swift expansion of business and quick rise to wealth on the part of a great many men has brought about cer

great many men has brought about eer tain shames in their private lives.

When a man has got himself wrought up to a pitch of nervous energy where his business is everything, or where, by so constantly and for a long time excluding thought about higher things, be has lost all according for enjoying. he has lost all capacity for enjoying, or even understanding, the decent plessures of life, he is on dangerous ground, because he is possessed by ignoble ambitions, and his conscience will be able to make but a poor fight if an apportunity to succeed at the ex-DESTINY OF COUNTRY.

The United States of America is destined to greatness among the great nations—far greater than it has so far chieved, even. It must sweep onward growing stronger at each step, and there should be nothing to halt its com-

mercial greatness.

This is a young country. It lacks background. Its possibilities are barely realized at this time, but the country is a growing giant, and no man may know to what heights it may attain. There should be no desire to halt or check this development in any way. We should all work together, since it is to the individual interest of each one of us that our country should prosper But, above all, we should ever remember that commercial prosperity is not the highest aim of life.

highest aim of life.

There can be no stable prosperity without justice, no justice without morality, no morality without religion, no religion without God.

FREEMASONRY AND THE COURSE OF JUSTICE.

It is not known to many students of geography that Ireland possesses a desert island line the Juan Fernaudez of Alexander Selkirk, or Robinson Crusoe. But it really does, and this —an island just beside the Hill of Howth, at the entrance to Dublin Bay. The lonely island is named Lambay—and philologists tell us that the final "ay" in the word is identical with the 'Eve' given to the neighboring island because an "eye" or "ay" was in old maritime parlance a place where pirates buried their treasure for future are good and pleasant, writes Cardinal Gibbons in the Van Norden Magazrecovery-a very unfrequented dot in the ocean.

The existence of Lambay is recalled by the story of the disagreement of the jury in the Thaw murder trial. It is now known that one of the jurors was sought to be influenced by the tie of freemasonry — a policeman having told him as the jurymen were filing past that his father was a member of the Mystic Shrine and so was Thaw or Thaw's father or some other member of the family. The attempt was futtle, it is believed; nevertheless it shows how the institution of Freemasonry is dangerous to the interests of society at large in at least one way, while if we could get an inkling of its workings in other directions we should undoubtfind that it is inimical to morality and fair dealing in many others. From the lips of Masons themselves we have had saddening illustrations of the havoc that may be wrought in the home under the cloak of Masonry; but it is beside the closk of Masonry; but it is beside
the purpose to cite anything but what
relates to the sphere of public justice.
Many years ago a frightful murder was
committed on Lambay Island. An
artist named Kirwan, with his wife
went out from Howth in a boat to take
a ramble over the lonely isle, it being
a fewerite hours with disciples of the a favorite haunt with disciples of the brush because of its wild natural scenery. When the boatman called in the evening according to orders, to fetch the pair back, the artist was alone. He the pair back, the artist was alone. He accounted for the absence of his wife by saying that she had been taken ill and he must return with a doctor to help her out of the trouble. But on reaching the mainland Kirwan made off. The dead body of his wife was discovered subsequently, and for a time it was not known how she came by her death, so cleverly and so horribly had the murderer done his work. Howthei murderer done his work. How-ever, the mystery was revealed by the autopsy, and Kirwan, after some time, was captured and put on trial. The case was beyond all possibility of doubt. A verdict of guilty was swiftly had and the judge was bound in accordance with such a verdict, when unaccompanied by any recommendation to mercy as in that case, to sentence the convict to the gallows. But when he was asked the usual question what he had to urge in mitigation of the capital penalty, the prisoner stood up in the dock and, before proceeding to speak made the Magnic sign. It was seen

made the Masonic sign. It was seen by many in the court besides the judge. It was effectual. To the astonishment of everyone, the prisoner was sentenced to imprisonment for life instead of the doom he so richly deserved. It is not many years since Kirwan was released, his sentence having been commuted because of good behavior in jail. Most of his time was spent in Spike Island and his spare hours were occupied in artistic work, trinkets, and rings and other trifles cut from a valuable stone other trifles cut from a valuable stone that was found in the quarries. One of these rings was presented to us by a friend. Many people in Ireland remember that famous case and the efficacy of the Masonic sign in the prisoner's dock in a case where all hope might well be abandoned.— Philadelphia Catholic Standard and Times.

Pray hardest when it is hardest to

CONVERTS AND CONFESSION

As some well meaning non Catholics feel a great deal of needless alarm and anxiety about confession, it may be

well to remark:

1. That we are bound to confess only mortal sins, that is, grievous sins which 'kill the soul,' by depriving it of the grace of God, which after self examination can be called to mind. Our venial sins, that is, lesser faults, which, "they offend God, do not kill the soul," we are not bound to confess although it is recommended to do so. Holy Communion, an act of contrition, or a fervent act of love of God, suffices through the merits of Christ, without sacramental confession, to cleanse the

soul from the stain of venial sin.

2. That it is not required of us to mention each sin of the same sort or kind in detail, but the sins of one kind may be mentioned together; for example, the penitent may say: I accuse myself of having been guilty of griev-ous disobedience to my father or mother, or of having given way to great spiteful anger, about so many times," stating according to the best of one's belief, after careful examination, the number; and thus also of other mortal sins. A circumstance which may cause a venial sin to become mortal, or a sin of one kind to become a sin of another kind must also be de-

clared.
3. That if we are unable to remen ber the exact number of our sins, it is enough to state the probable number to the best of our recollection and judgment, saying: I have committed that sin, about so many times a day, a week, or a month. In fact, we are bound to reveal our conscience to the priest as we know it ourselves, there and then stating the things as certain, those doubtful as doubtful, and the probable number as probable; for God does not require impossibilities, but only what we can offer, namely, sincerity and ordinary diligence.

Confession is the healing medicine of the soul, and we must not wonder that in the Providence of God, it is somewhat bitter; yet we ought to be ready to use it for our soul's health, as we take a medicine for the good of the body, however distasteful that medicine may be.

Medicine may be.

If prisoners condemned to death were offered release on condition that they make confession of their misdeeds, in secret to one of the judges, who would be bound in honor never to reveal a word of what was confessed, surely they would easily overcome their natural dislike to self accusation Crusoe. But it really does, and this fact is all the more peculiar from the circumstance that this uninhabited wilderness lies right before Ireland's Eye —an island just beside the Hill of it too hard a condition of forgiveness it too hard a condition of forgiveness. to have to confess to any priest he may choose, who has the authority, called "faculty," from his Bishop to hear confessions, and who is most solemnly bound, not only in honor, but in conscience, by the law of God, by the positive law of the Church, to the most sacred and inviolable secrecy with regard to what he hears in sacramental confession. The penitent sin-ner will not think it too hard to make confession of his sins if he only considers the punishment his sins have deserved, the sufferings which our Saviour underwent for his sins, the orgiveness he receives, his rescue from the slavery of satan, and his re-storation to the friendship of God, and what a great folly it is for the sake of sparing himself a little shame here in confessing his sins to expose himself to

sternal shame hereafter. Jesus Christ shed His precious blood to the last drop, in the midst of the most cruel torments on the Cross, to provide for us sinners an overflowing fountain of salvation in the sacrament of penance—the sacrament of reconcilia-tion. To refuse to make use of this life-giving sacrament, on the plea that

the assistance of your confessor, added to your own good dispositions, confession becomes surprisingly easy and

consoling. How many converts there are who though in alarm before making their confession have afterwards exclaimed : how easy it is, I would not have endured upon my conscience the burden of sin so long, put off my reception into the Catholic Church. Thank God now I feel an unspeakable peace."

Cardinal Newman feelingly observes

on this point: How many are the souls in distress anxiety, or loneliness, whose one need is to find a being to whom they can pour out their feelings unheard by the world! Tell them out they must: they cannot tell them out to those whom they see every hour. They want to tell them and not to tell them; and they want to tell them out, yet to ast with butter of they wish to tell them to one who is strong enough to bear them; on land or on sea.

yet not too strong to despise them they wish to tell them to one who can at once advise and sympathize with them; they wish to relieve themselves of a load, to gain a solace, to receive the assurance that there is one who thinks of them, and one to whom they can recur, to whom they can betake themselves, if necessary, from time to time, while they are in the world. How many a Protestant's heart would leap at the news of such a benefit, putting aside all distinct ideas of a sacramental ordinance, or of a grant of pardon and the conveyance of grace! If there is a heavenly idea in the Catholic Church, looking at it simply as idea, surely, next after the Blessed Sacrament, con-fession is such. And such is it ever tound in fact—the very act of kneeling. the low and contrite voice, the Sign of the Cross hanging, so to say, over the head bowed low, and the words of peace and blessing. Oh, what a soothing charm is there, which the world can neither give nor take away. Oh! what piercing, heart subduing tranquillity, provoking tears of joy, is poured almost substantially and physically upon the soul, the oil of gladness, as Scripture calls it, when the peni-tent at leigth rises, his God reconciled to him, his sins rolled away for ever! This is confession as it is in fact."

Meanness vs. Dignity.

Western Watchman.

The American philosopher who de-clared that, 'no office is a mean one save that which has a mean man in it,' probably considered the remark original with himself; but, of course, like a multitude of other good thoughts, it had been uttered in other words hundreds of times before. When St. Francis Xavier, for instance, was on his way to India, he did his own laundry work on board ship. As he was Apostolic Legate at the time, he was remonstrated with by a companion, and told that he was degrading his high office by the performance of such menial w rk. His reply was: "I consider nothing conmptible and unworthy of a Christian

It is superfluous to add that the individual who is least occupied about preserving his dignity, is precisely he who is most truly dignified .- Ave

BETTER THAN MEDICINE.

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Yours truly, (Signed) A. F. WHITMORE." Shredded Wheat Biscuit and Triscuit are sold by all grocers. The Biscuit is delicious for breakfast or for any meal in combination with fruit. Triscuit is the Shredded Wheat wafer, used as a toast with butter or cheese. Triscuit is the favorite food for luncheon, for campers, for picnics, and for excursion

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

Apostolic Delegation.

Mr. Thomas Coffey:

My Dear Sir,—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is impacted with a strong Catholic spirits. It strenuously idefends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will demonstrate the same time to reaches more Catholic homes. I therefore, expensely recommend it to Catholic homes. With my blessing on your work, and best wishes for its continued success, and best wishes for its continued success, Donatus, Archbishop of Rphesus.

Donatus, Archbishop of Rphesus.

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

Mr. Thomas Coffey:
Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner is which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, and it is to the fatisful Blessing you and wishing you success, believe me to remain.

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

LONDON, SATURDAY, MAY 25, 1907.

MORAL TEACHING. In education there are a few signs

which, showing discontent with a most

erroneous system, give encouragement

with the Church upon the subject

These signs are not many: nor are they forceful. They are spasmodic in the rarity of their appearance, theoretical in the remedies proposed, and promising but little fruit by the timid manner in which their suggestions are made. Education without religion and morality is worse than no education. The starting point is religion. Religion begets morality, and both beget education. Why is the age irreligious? False principles have the field to them selves. Godless schools are sending forth their half-formed students without the mention of God, without a sterling principle which might be ballast to the ship of life, and with their mind sharpened as to how they can acquire the greatest amount of wealth with the least amount of labor. Morality without religion is demand without supply, the end without the means of obtaining it, a building without foundation. It is an acknowledgment. Morality is needed. And god less education, so far from giving it, is weakening it and undermining it. How is the deficiency to be made up? The Church, handing the catechism to her children, says: "Here in this little volume, under the guidance of your teachers, you will find all the truths of your religion which you must believe and all the moral law you must put in practice." The duties of charity to God . that it was such doings that made and our neighbor are clearly laid down. the old Protestants weep and exclaim : book of morality. But it is not all. The literary part of a child's education must be as carefully attended to as the catechetical. So is it with the moral surroundings. We might as well expect strength from breathing a vitiated atmosphere as look for sound moral training where ordinary reading matter is irreligious and where companions are not all that they should be. It is a serious error to imagine that morality or religion is like any ordinary branch of study, to be conned by rote or to be stored in memory. Morality and religion are like the muscle and blood of man-to be exercised in every part of his system, and to course through every vein and artery of the body. Religion, which is to morality as the form to matter, is the life of man, that higher, truer life which our blessed Lord came to bestow. To have a mere book of morality, from which recitations are to be made, will be exceedingly limited in its beneficial results. The proposal we have in view is one made by one of the Methodist ministers of a city church a few weeks ago. He suggested as a book of morals a volume made up of the Book of Proverbs, the Ten Commandments, extracts from the Sermon on the Mount, doctrines of Buddha and Confucius, and extracts from Grecian Christian morality will that be? Hotehpotch. Buddhist morality and the sermon on the Mount! From Buddhism the love of God is entirely

God or makes Him a mere abstraction. As for Confucius, his morality is much inferior to the Buddhist. Both of these systems have been exalted far beyond their true worth by the deists and the infidels of modern times. Their sole desire has been to depreciate Christian morality. What that class of men might do with a set purpose it ill becomes a Christian minister to advocate. We have not much to say in regard to a few extracts from Greek and Roman literature. We see nothing worth borrowing. Whatever part Hellenistic philosophy may have taken in the civilization and progress of Europe, it contributed nothing to its noral welfare. In fact it fell into such grave errors that it became unable to save society from moral corruption. Notwithstanding the few examples of austerity and heroism which it affords, it failed to reform the races amongst whom it presented its best forms. Greece and Rome both perished in the age in which philosophy flourished most amongst them. The reason is that all philosphy lacks the divine principle of Christianity. And because Christianity possesses a divine principle Christians do wrong in going elsewhere for lessons of morality. They dig unto themselves broken cisterns, instead of drinking from the pure fountains. Surely the command ments of God, the means for keeping these commandments, the Christian virtues, are sufficient for people. The difficulty lies not in morality but in dogma. When salvation by faith was made the pivot of belief, morality was left without support. All the lessons from all the books ever written will never teach morality where salvation by faith alone is the central doctrine that, sooner or later, leaders will think It all, therefore, comes to this, that true morality is based upon true dogma and true dogma requires a living teacher with power and authority. Without this authority the teacher cannot enforce the lessons imparted. The only comfort we can gather from such suggestions as this well-intentioned minister made is that the advocates of the little red school-house are not satisfied. The Catholic Church never was satisfied with it-saw its evil tendencies from the start, and never ceases to draw her children from the snares and dangers lurking in education without religion.

PROTESTANTISM BETRAYED. If we may judge by the proceedings of the town council of Westmount, a suburb of Montreal, Protestantism seems to be in danger. It all comes of appointing a French Canadian firm town solicitors. What led to the trouble was a motion appointing Messrs. Dandurand, Brodeur and Boyer solicitors for Westmount. This had passed the Finance committee. When it was being put before the council one of the members complained of a letter he had re ceived, and in which he was accused of betraying the Westmount citizens "into the hands of the Philistines." "Make up your mind," continued the letter, 'Save me from my friends.' Try and wipe out such disgraceful work, and avoid it in future." A letter from the difficulties which follow in the train of same party in the same tone and addressed to the mayor was even more pointed. "You must remember," was the writer's injunction, " that they (the legal firm) are Roman Catholics first, French second, and anything you like after that." Town and city councils are frequently the subject of the citizens' severest criticisms. Wrong of many kinds has been imputed them. But this is the first time on record that they have been the cause of sorrow to Protestants as such, and have actually brought tears to their eyes. Street railways and their managers, the privy council and its celebrated decision, have roused Toronto the good, if not to tears, at any rate to indignation, but never has the Protestantism of Toronto, staunch as it boasts to be, suffered from mayor, aldermen, or board of control. The lodges' vigilant eyes attend to that. To think of Westmount-a suburb of Montreal, within range of French-Catholic guns acting thus: it is enough to make Protestants, old and young, weep. These old Protestants of Westmount have our deepest sympathy. Let them dry their eyes and wipe their tear-stained cheeks. Let them keep their feeelings more to themselves, and and Roman literature. What kind of not act so foolishly before the whole world. If they have any linen to wash let them wash it at home without calling everybody's attention to it. We do not see why a French firm of lawyers eliminated whilst it forms the basis of should be voted down because they are Christian morality. The means of French or because they are Catholic. practising Christian morality are If the races are to harmonize and if reprayer and the sacraments, whilst for ligious strife is to die out-if we are to the Buddhist there is nothing but allive at peace with one another in this phabetic stupid contemplation. The country, it is not by writing such child-

union, strength and peace will be sought to dwell apart or only amongs builded up to a nation's proportions.

DONAHOE'S MAGAZINE.

Amongst the more important features of the May number of Donahoe are two The sentiment of Old Home Week and A Character Study of Pius X. Both articles are well and copiously illustrated, the photogravures of His Holiness being very life-like. In the latter of these two articles the writer seems quite hopeful of the religious outlook in France. He thinks that "trouble has visited the Church of France that her children might the better exterminate the spirit of irreligion and unbelief which was fast gaining ground in the country, and destroy forever the seed sown by Voltaire and Recan." Whatever may be the designs of God in visiting France with humiliation and loss of religion we can trust that good will ultimately come out of evil and that the land of St. Louis may again bloom with faith, but the sky at present is dark and lowering. Not in poverty so much as in the apathy of a majority lies the worst sign of increase ing decadence. And if we compare the hold which Voltaire had upon French thought in his time with that which Renan exercises to-day we fail to see how religion is gaining against these two masters of atheism. So many forces are at work disintegrating society, undermining principles, desecrating the sanctuarles of faith and truth that it will take a much longer time to see even a rift in the clouds. Beyond the irreligion and unbelief diseminated by the revolution there is still much faith and devotion in chivalrous France. This gives us hope-and the solidarity of the bishops, the unity of the clergy, the sifting of the laitythese are spectacles not often witnessed in history. And, back of Christ's un failing promise that nothing should prevail against His Church, this union s our well founded hope.

THE CHURCH IN CITIES.

Amongst the many difficulties with which the Church has to deal is that of congested and business districts of our cities. There was a time when men yearning for contemplation went out from the crowded cities of the East and peopled the desert with the cel's of solitude. An age came afterwards when men flocked to monasteries and women to convents for a life of prayer and benevolence. Modern times and Western ideas present a new phase. We are living in an age of the keenest activity and the closest centralization the world has yet witnessed. These two tendencies of social life do not con tribute much to spiritual and religious devotion. They present opposite inducements. The activity is almost entirely materialistic, worldly, wealtheeking. And the centralization serves more to propagate evil principles, and to corrupt than to advance truth and prevent degradation. Where overcrowding is common, extreme poverty enters. Where competition is keenest wealth gains while poverty becomes more pinched. Nor is it always the survival of the fittest. With competitive business, the Church must deal in patience and equity. Souls have to be sought wherever they are. They may tangle and wound themselves more in crowded cities than in simple, solitary walks of life. The Church must seek them where they are; for too often the shepherd has to go for his sheep rather than that the sheep will come to him. This, too, has been the life and action of the Church. So far from standing apart, so far from moving up town and abandoning the down town districts our Church has kept her footing in the crowded portions, and at the same time served the residential quarters. Let any one go to New York or Boston or Philadelphia. They will see how crowds of working people find in the street where they spend their busy days the chapel for their religious duties and consolations. We noticed in the press the other day a rallying cry for those of the sects who are so easily driven up town. Business demands are exacting and its offers tempting. Sometimes a congregation changes personally and diminishes in numbers. The church property is needed for commercial purposes. An inducement is held out with the idea of building a finer building more pleasantly situated amongst the stone-front palaces on some fashionable street. So far as Protestant churches go it does not make much difference. Closed six days in the week, the busy man cannot enter them. It is different with the Catholic Church. Open all the time, holy Mass every morning, abiding Presence continuous, the poor and the strenuous may find quiet amidst their busy surroundings

another, that the courtyards of Canada's the city's busy marts. She has never her most favored children. souls most abound, where sin is most active and where the world is busiest there is the Church found with earness zeal and tender vigilance watching over the interests of God and souls. which are so fearfully threatened by materialism and the occasion of sin. In the thickest of the battle the Catholic Church is bravest. In the slums where poverty is most dangerous and appalling there is she most generous and self sacrificing. She fears not the down town districts - which she continues to serve whilst her neighbors with more worldly wisdom but with less heavenly zeal hasten to more comfort-

able quarters. HOME RULE IN THE BREAKERS. Advices from the old country, regard ing the Irish Bill of Mr. Birrell, lead us to the conviction that, before Home Rule is granted to the people of the Emerald Isle, there will be much acrimonious discussion. While the Nationalist party will doubtless feel not a little disappointed at the meagrenes of the instalment of self-government which the predominant partner proposes to bestow upon the sister isle, the Ulster faction, made up almost entirely of landlords and Orangemen the latter the creatures of the formerdesire to prevent anything in the shape of Home Rule being granted. A Nationalist convention will be held in Dublin on the 21st and 22nd of May, and it is expected that there will then be formulated amendments to the proposed Irish bill which must be accepted and embodied therein before it will be satisfactory to the great majority of the people. A few days ago there came to us from Dublin a despatch stating that the Bishops of Ireland were unreservedly opposed to the bill in its present shape. Mention is made of Cardinal Logue having joined with Archbishop Walsh and the Bishops of Limerick and Kildare in denouncing the measure, and the lead given by these prelates is particularly fateful, as practically every parish priest in Ireland will be a delegate to the convention.

Mr. Timothy Healy has placed him self upon record as opposed to the bill. He states that it was the worst day's work done for Ireland in his time. He added:

"The first draft of the bill was better than the last. Each fresh draft grew steadily worse under the shears of Roseberyism."

Mr. Healy further states that neither the chief secretary for Ireland nor the premier favored the introduction of the stunted bantling which only saw the light of day because of the pressure of the Irish leaders."

Cardinal Logue goes so far as to say: "I believe that any politician who
will try to secure the bill's acceptance
by the forthcoming convention will incur the grave suspicion of endesvoring to deceive his countrymen in the interests of the ministry.

The Bishop of Limerick describes it as "a grotesque measure," while Archbishop Walsh says:

"The bill seems so bad all round that I will find difficulty in saying any thing to induce the convention to approve it."

It is believed the effect of these utterances will be, that the convention, at the most, will give a qualified sanc tion, the condition being that the Government consent to certain amend

ments. It is thought Mr. Birrell is willing to amend in the direction of modifying the lord lieutenant's power of veto, and increasing the Government allowance from \$3,250,000 to \$5,000,000, but it is doubtful if even these concessions will

satisfy the convention. Our firm belief is that eventually ome scheme will be adopted which will be fairly satisfactory to the Nationalists, and the Government, we think, will go a long way to meet their wishes. Small regard will, we hope, be paid to the Ulster faction, because their motives are simply guided for the most part by selfishness on the one hand and stupid and ignorant bigotry on the other. "Divide and conquer" has for ages been the motto of the autocratic landlords in Ireland, and they have only too well succeeded in creating in the minds of a large portion of the people of the North of Ireland a distrust and a hatred of their Catholic fellow countrymen. There is no reason whatever for this condition of things, but it serves the purposes of the landlords, and they take every means to promote and keep it alive.

Regarding the Home Rule question and the visit of the Colonial Premiers to London, the Philadelphia Catholic Standard and Times has this to say:

"It was a good stroke of courtesy or the part of Mr. John E. Redmond and the Irish party to invite the Colonial Premiers to a banquet in London on the eve of the introduction of the new ent. The rational principle of all quoting, nor by fostering the spirit true morality is before all else God. Now the primitive moral idea of Buddhism either decries the existence of by greater consideration one for the spirit and another world's relief from the greater world's relief from the greater world's relief from the greater and another world's relief from the greater of earthly burthens. The pressure of earthly burthens. The pressure of earthly burthens. The pressure of earthly burthens and show the primitive moral idea of Buddhism either decries the existence of by greater consideration one for by fostering the spirit and another world's relief from the greater and another world's relief from the legislation. There were no political species, but the fact that all these pressure of earthly burthens. The pressure of earthly burthens are pressured in the event of the introduction of the new like the spirit and another world's relief from the greater and another world's

was as elequent a testimony of their belief in Ireland's right as any speeches could be. Moreover, several of those colonies have more than once sent to the Home Government, through their representatives, the most amphetic sentatives, the most emphatic ments of their view that the interests of the empire would be best served by extending to Ireland the right which had brought to themselves not only peace but prosperity."

WHAT DOES IT MEAN?

Will some one, and we have special reference to the Rev. Mr. Patterson, who lately lectured in Toronto, give us some information as to the cause for dread on the part of the Protestants of Ireland, that, were Home Rule granted that country, they would in some way suffer injustice or persecution at the hands of their Catholic fellow Irishmen We have thought the matter over and over again-looked at it from every possible point of view-and are forced to the conclusion that it is nothing more nor less than something which properly belongs to fabledom. It is a sort of bluebeard kept prominently before the vision of the uncultured by those who wish for selfish purposes to retain the conditions now existing in Ireland. We will suppose that a Home Rule Parliament is now established in the capital of Ireland. Will the Catholics discriminate against their Protestant fellow countrymen in the matter of taxation for any purpose whatever? Will they compel Protest. ants to help support the Catholic Church or any of its institutions? Will they oblige Protestants to contribute towards the maintenance of Catholic schools? It were simply ridiculous to imagine that such would be the outcome. The Catholics of Ireland would not if they could, and could not if they would, do any injustice to their non-Catholic neighbors. Let us take Canada for an example. The highest offices in the gift of the Government and municipalities of Quebec are at times bestowed upon Protestants. When a Catholic, however, aspires to any prominent position in the Protestant province of Ontario, the fact that he is a Catholic is invariably put forward as a reason why his advancement should be retarded. A few months ago a Catholic doctor was named by the Ontario Government as superintendent of one of Ontario's public institutions and a storm of indignation at once arose from the Orange press and the Orange lodges. So intense was the feeling against the appointment that some ultra Protestants threatened to revive the P. P. A. of unhallowed memory. We never find occur-rences of this kind in the Catholic South of Ireland or in the Catholic province of Quebec. The fear on the part of some Protestants in Ireland that the Catholics would inaugurate an era of persecution in case Ireland is given her own Parliament in Dublin, comes partly from a bad conscience, and partly from the fact that the new order of things would bring about an era of justice and equal rights to every inhabitant of Ireland, thus doing away with that monstrous injustice which has been inflicted by the minions of Dublin Castle and which has been the disgrace

> of England. JUSTICE TO FRENCH CATHOLICS.

In the Messenger for this month th situation in France is surveyed in that clear and elegant method of speciwhich marks the polish French school of literature, by Count De Mun. There is no pen better qualified to describe the phases of the struggle, the underworking forces on either side, and the successive acts of the great protracted drama. This task the distinguished parliamentarian task the distinguished parliamentarian performs as effectively, in a small compass, as any hurried reader who, despite his hurry, desires to get at the real truth, could desire. He is qualified for the task as Lamartine was to write his "History of the Revolution," by reason of being a participator and actor in the drama. The case is put from the point of view of a Catholic, who, though a Frenchman, is still mindwho, though a Frenchman, is still mind-ful of the konor of his country, and so patriotically refrains from casting any undue reflections on her as a whole. The Count is not disposed to fall in with the views of those who cast the blame for the present conflict on th Catholics of France. On this point, since there are some here who have adopted such a view, we think it well to quote from his notable article:

"I think there is something of injustice in these criticisms. The French Catholics have been for the last thirty years in a most difficult aituation. I have shown in the course of this article to what premeditated, perfidious and bitter warfare they have perfidious and bitter warrare they have been exposed. Without doubt the necessary divisions brought about by the revolutions of the past, together with the successive political and social changes which have taken place during the last one hundred years, have greatly weakened them; doubtless, also the oblig-ation under which they find themselves of constantly resisting the Ministers and the Parliamentary majorities who were conspiring against Christianity, has placed them in false positions of opposition to the Government, a fact only too quickly utilized against them, but they have taken no part with the encmies of the Government, which, instead of making an effort to calm their very natural disquietude and to gain their confidence, waged an incessant war against them. Furthermore, when a large number of Catholics, obedient to 'Freem

the voice of Leo XIII., refrained from all opposition to the oppressive measures, they were not only violently repulsed by the Republicans, but attacked with renewed rancor.

However, despite the exactions to which they have been subjected and the civil war to which necessity condemned them, they have during thirty years, with inexhaustible generosity and tireless energy, increased not only their charitable and scholastic works, but also their social undertakings, in order to bring the people back into close touch with the Church, to safeguard then against the infidelity which is spreading among them, to render then fervent by their practicing of works

WISDOM OF THE POPE'S DEFIANCE.

From Sacred Heart Review. The Literary Digest, April 20, informs us of a vindication of Pius X., in his treatment of French statesmen and French Governmental action toward the Church in France, which appears in a summer to the control of the pears in a somewhat unexpected quarter
—in the columns of The Positivist in the columns of The Positivist Review (London). In an article in this radical little magazine the clear light of common sense and logic is thrown upon the question by professor E. S. Beesly of University College, London, who declares that the head of the Roman Catholic Church has been misjudged by the property of the Roman as well as in the many in England, as well as in the united States. Professor Beesly be-lieves that the Pope's action was the only course to be taken if the French Church were to be saved from disintegration. Such action was based upon a clear sighted knowledge of history, and a wise provision of the future. He

remarks:
"In this country the Pope has been contemptuously, very severely, and even contemptuously, criticized for vetoing one plan after another by which the French clergy, though disestablished, might still have retained a favored position. Accustomed to a Church which has always tamely submitted to every interference and behest of the State rather than forand behest of the State rather than for-feit its privileges and emoluments, Englishmen think it sheer folly of the French bishops to relinquish at the bidding of a foreign superior the very considerable advantages that the Government almost pressed upon their acceptance. As the dispute went on, it became evident that what displeased it became evident that what displeased the Pope was not so much the nature of the accommodation proposed—for in-dependence went far to compensate for disendowment—as the fact that it was not proposed to him. The Government addressed its offers to the French Church, or rather to each separate parish priest. It took no notice of the

The very existence of the Church, its unity, orthodoxy, and power, would be sacrificed in France if the Supreme Pontifi had permitted the keystone of its Bishop of Rome." stability to be demolished by surrendering his own authority. The centralization of the Catholic Church is the the papal authority. To quote further ecret of its vitality, and is based up

"It is, I think, a mistake, at all events it is unnecessary, to attribute the stubborn intransigence of Piva X. to wounded vanity or ignorance of the woulded vality or ignorance of the world; a mistake, too, to suppose that the bishops have obeyed his injunctions merely because disobedience would have been impious. He knows, and they know, that the strength, and not only the attempth, but the man and they know, that the strength, and not only the strength, but the usefulness, of the Catholic Church lies, as it has always lain, in its organization and government. In that government the laity have no share. The contribution made by the Church of the Middle Ages to the cause of human progress was mainly effected by the very policy now adopted by the Pope. Nor is the French Church to be fairly judged from an English stand point. The courageous and loyal point. Philadelphia Catholic Standard and Times.

emplary and credible. In the words of this writer: "All French Governments have aimed at making the Church a tool of the State, as it has been in England since the Reformation, and have therefore Rome. French democrats would long ago have disestablished it if they had not foreseen and dreaded its centripetal tendencies. In leaving it free they wish to leave it also disintegrate wish to leave it also disintegrated. It is this disintegration which the Pope and the Bishops are most legitimately resisting. I do not wish them success; but they have my respectful sympathy.

THE "CATHOLIC FREEMASON."

MISNOMER KEENLY RESENTED BY STERLING CATHOLICS.

To a correspondent who signs himself "A Catholic Freemason," Father Hull, S. J., editor of the Examiner,

Bombay, says:
"You might as well sign yourself a
Catholic Swedenborgian' or a 'Catholic Christian Scientist.' You may
have been born and baptized a Catholic olic, and may still believe in the Cath-olic Church and its doctrines. But so long as you are a Freemason you are out off and disowned by your own Church. No Bishop, priest all the world over, from the n the Pope down wards, will acknowledge you as a member of the Church. You may attend Mass and Benediction still, and no one will turn you out. But if you go to confession, no priest will or can give you absolution; and if you approach the altar no priest can or will (knowingly) give you the Holy Sacrament. Nor will any priest celebrate your marriage for you, or give you Extreme Unction, until you have resigned your membership of the craft and confessed your sin and disobedience and made ourself over repentant for reconcilia tion with Mother Church. You may resent this; you may not understand this; you may think it all wrong. But you can not alter the fact that you are no longer a Catholic in the eyes of the Church to whom you profess
—nor will be; so long as you
Freemason 'to your name.' g as you append

A SLANDER THAT COMES OU

olic Church. But there a olic editors willing, ready wield the pen in such a the lies of the liar tumb head, much as a toy lapses to the prick of Note the following which week in the Messenger newspaper of Worcester, Another clerical liar loose in Worcester and for loose in worcester and to his slanders against Church in the columns local dailies. In common his kind, this man tolpriests and deprayed peo land—Cuba this time. such men tell of the way and French Canadians a their priests in America of this has heard the whereof he speaks. In v ter of the globe such gen they always claim that t much worse, that the Ca sches a different doctr ent prayers and robs more unscrupulously in thousands of miles awa case in the place where

case in the piace whether the at the time.

This man, Todd, is re said in one breath that (the Catholic) has held t in a grip of iron," a priests wielded a great have a great power, etc next sentence he deca next sentend few people in Cuba are lics." These statement gether very well; in contradiction disposes his diatribe. "We haven't Anglo-S

and the people are not nor do they have the st of the New England Sabbaths are more of they are in Europe its is a day of pleasure. like overgrown child attending Mass they see that of the day not be they see that of the day of the rest of the day, rathe worship of God." Th complaint.
It would appear fro

people do go to Chur bers. Has the speak the small attendance a churches in all the la country and compared ner in which people fic lic Churches in the sa him, or anyone else, a tions. By what author of rest changed from day? What Churche wrong to amuse onese manner on Sunday a duties have been com The answer to the

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Todd, of course, distance blackens as Strange is it not, foul mouthed " ref heard of those farselves up to a

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ber of the Unifer of England should make. Founded and existing for the sole purpose of protesting against dogmatic teaching as the Church of England is, Dr. Gore naturally is glad that the Church offers no difficulty to

nal salvation. We admit that they follow an easy road. But we fail to see why they do not realize that the road leads to perdition, to anarchy, to the denial of all that Christianity

stands for, to the dissolution of all that Christianity means to the world. We believe that our Protestant friends are

sincere, but are they wise? Do they use in the important matter of working out their salvation the common sense

which they display in the everyday business transactions of life? We think they do not. If Dr. Gore conducted

the business of his diocese according to

the same logic in which he preaches

the march of current events? The

POIN WELL TAKEN.

CRITICISED.

In the face of this evidence it is pas ing strange to find the leading members of a well known Catholic society vigorously objecting to the reading of the Holy Scriptures in the Public

Anti-Catholic writers will ignore the

county are protesting not as Catholics

the Niagara will simply proclaim

press and pulpit that our Catholic Hibernians are all afraid to have God's

Holy Scriptures read in the Public schools of the land. For this and other reasons the A. O.

H. of Buffalo might consider the ques-tion of having the following principles

incorporated in their opportune resolu-tions before despatching them to the senators and assemblymen of Erie

county:
1.—The Catholic Church of Rome

loves and reveres the Bible as the in-

spired word of God in all its parts.

God and like two rays of light

Dr. Mill, Protestant professor, Oxford). No citizen should be taxed for the pro-

pagation of "errors."
6.—The book that we Catholics object to in the Public schools is not God's Bible at all, but a mutilated, counter-

feit compendium of the Bible.
With best wishes for the A. O. H.,

and thanking you for so much of your

valuable space, I am.
Faithfully yours.
ALBERT MCKEON, S. T. L.
St. Columban, Ont., May 13, 1907.

No mud can soil us but the mud we throw.—Lowell.

fact that the Hibernians

Editor Catholic Union and Times:

THE SAME OLD STORY.

A SLANDER THAT COMES OUT OF MASSA CHUSETTS-A CLERICAL LIAR OF THE BREED WHO COMMONLY CRITICISE SOMETHING ON THE OTHER SIDE OF THE WORLD.

There are liars who defame the Catholic Church. But there are also Catholic editors willing, ready and able to wield the pen in such a fashion that the lies of the liar tumble about his head, much as a toy balloon collapses to the prick of a pin point. Note the following which appeared last week in the Messenger, a Catholic newspaper of Worcester, Mass:

Another clerical liar has broken loose in Worcester and found space for his slanders against the Catholic Church in the columns of one of the local dailies. In common with most of his kind, this man told of wicked priests and depraved people in a far-off land—Cuba this time. In England

priests and deprayed people in a far-off land—Cuba this time. In England such men tell of the way the poor Irish and French Canadians are roubed by their priests in America. The writer of this has heard them and knows of this has heard them and knows whereof he speaks. In whatever quarter of the globe such gentry hold forth, they always claim that the priests are much worse, that the Catholic Church teaches a different dectrine, has different prayers and robs its adherents more prayers and robs its adherents more unscrupulously in places some thousands of miles away than is the case in the place where they happen to

be at the time.

This man, Todd, is reported to have said in one breath that "This Church said in one breath hald the Latin people said in one breath that "This control (the Catholic) has held the Latin people in a grip of iron," and that "the priests wielded a great influence and have a great power, etc;" and in the next sentence he decared that "very next sentence he decared that very few people in Cuba are Roman Catho-lics." These statements do not go to-gether very well; in fact, their self-contradiction disposes of that part of

"We haven't Anglo-Saxons (in Cuba) "We haven't Anglo-Saxons (in Cuba) and the people are not like Americans nor do they have the staunch character of the New England people. The Sabbaths are more continental than they are in Europe itself, and Sunday is a day of pleasure. The people are like overgrown children and after attending Mass they seek pleasure the rest of the day, rather than a day of worship of God." That was his next complaint.

It would appear from this that the people do go to Church in large numbers. Has the speaker ever heard of the small attendance at the Protestant the small attendance at the Protestant churches in all the large cities of this country and compared it with the man ner in which people flock to the Catho-lic Churches in the same places. Let him, or anyone else, answer these ques tions. By what authority was the day nim, or anyone else, answer these questions. By what authority was the day of rest changed from Saturday to Sunday? What Churches teach that it is wrong to amuse oneself in an innocent manner on Sunday after all religious duties have been complied with?

The answer to the first question is that the change was made on the authority of the Catholic Church. There is no warrant for it in the Bible beyond the authority vested in the Apostles and their recessors. and their successors. As to the second question, only those Protestant churches Calvinistic origin ever which are of Calvinistic origin ever made Sunday a day of terror. Neither Lutherans nor Episcopalians taught any such doctrine. This Calvinistic idea of Sabbath observance is of a piece with the awful doctrine that many are with the awful doctrine that many are born to be damned for the greater glory of God, and that there are infants in hell a span long. This denial of and disbelief in the power of God to save, according to the views of some eminent theologians, involves the unforgiveable sin against the Holy Ghost.

It is neadless to say that the Catho-

It is needless to say that the Catho-lic Church teaches that the Sabbath was made for man, not man for the Sabbath. Her's is not a religion of terror and darkness, but of hope and

Todd, of course, attacks the morals ease where distance blackens and distorts the view. Strange is it not, that none of these foul mouthed "reformers" have ever heard of those far-off priests who offer heard of those far-off priests who offer themselves up to a living death in trop-ical leper colonies. The clergy of what Church have always stuck to their posts in New Orleans, Havana, Vera Cruz and other places on this contin-ent, when yellow fever raged and all others fled? Who buried the dead when the battleship, Maine, was blown when the battleship, Maine, was blown up in the harbor of Havana?

"Catholic priests practice and con-done immorality." That is his charge. What Church and what pricethood refuse to sanction divorce under any guise? Who alone deny the right of guise? Who alone deny the right of any man or any court to put asunder those whom God has joined together, or to grant any legal or other dispensation from that one of the Ten Commandments which this man would call the "seventh?" Priests—a very small percentage of their number—have fallen into mortal sin and proved false to their trust. So did one of the twolve apostles. There is no more justice in condemning There is no more justice in condemning a class because of the failings of a mem ber than there would be in saying that all the spostles were false because one

proved a traitor.

The breath of scandal has often sullied the reputations of Protestant ministers and missionaries. The most famous and most able pulpit orator American Protestantism has ever known did not escape. The hierarchy of the Church which this paper tries to serve forbids its priests and representaproved a traitor. serve forbids its priests and representa-tives to indulge in recrimination of this character. They but voice the divine command. "Every idle word that men shall speak, they shall render an account for it in the day of judgment."
Lest this traducer fail to recognize this version and lay it to heart, he is informed that it will be found substantial. ally the same in Matt. 12 c. 36 v., in the King James version of the Bible.

Such a story as Todd told in this city would not be complete without the introduction of the tale of the priest who wanted to become a Protestant, but was afraid he would be killed if

no one ever heard of. Why is it that it is always an obscure priest who is the shining mark for Rome's vengeance? Within the memory of men now living, three priests of ability and prominence left the pale of the Catholic Church and ought it bitterly to the end of their

fought it bitterly to the end of their lives. Their names are Joseph Ernest Renan, Dr. Johann Joseph Ignaz Dol linger and Charles Loyson, popularly known as Pere Hyacinthe. These three were shining marks. Were their lives ever threatened or ever in danger? Did any one of them ever lose a wink of sleep from fear of Rome's anger? Yet they were the greatest, the most famous, the most dangerous foes the Church has known in a hundred years. These men were bitter enemies of

Church has known in a hundred years.
These men were bitter enemies of
the Church they had left, but
they were also men who had
positions and repute amongst their fel
lows. Not one of them, in all the rancor of controversy, ever even hinted at
the existence of such a danger as Todd
dealers, this purpower and probably declares this unknown, and probably non-existent fears. On the contrary, to each of these three redoubtable adversaries, when on their death beds, the Church offered, through its highest the Unuren offered, through its highest resident dignitaries, forgiveness and those holy offices they had once enjoyed. The author of the "Vie de Jesus" traveled widely and generally alone. Why did not Rome cause the desert sands of Arabia to cover his bones? He was the great living company of the the great living opponent of the Church. Yet this man, Todd, asks the people of Worcester to believe that a power, which could have bribed a Bedouin for fifty picastres to close the

pedouin for fifty pisstres to close the earthly career of Ernest Renan, is threatening the life of his Cuban protegee. It is a comfort to know that Todd was able to assure him "that our Characteristics of the control Church would stand between him and danger." We can only wonder what Dr. Washington Gladden, or some other Congregational minister, with a orner Congregational minister, with a reputation for veracity at stake, would say to all this. It would be unfair to gauge the ministry of that church by the standard of the Rev. Todd.

AN ADAPTABLE CHURCH.

The distinguished Anglican Bishop The distinguished Anglican Dishop of Birmingham, Dr. Gore, is convinced that the Church of England is all things to all men. We make no objection. Time and again Dr. Gore has uttered truths of which he did not

realize the meaning.

It is but natural, of course, that Dr. Gore should speculate as to the future of the Church of England; he is an Anglican clergyman, and If he is sincere in his faith, he must necessarily expect that the Anglican Church will expect that the Anglican Church win progress and overcome the darkness of the world. But there is a big world outside the Caurch of England; too big a world even for Dr. Gore's com-prehension. It has means of knowing the truth which are denied to Dr. Gore. It looks backward as well as

Gore. It looks backward as well as forward. It learns by the past.

Dr. Gore, with no thought of the past, welcomes the "New Theology" as a short way of rounding up the world under the standard of the Anglican Church. He speaks of what might be called the marvellous adaptability of the Anglican Church which permits the Church to look with favor

bility of the Anglican Church which permits the Church to look with favor upon all sorts of theology, be they new or old. He says:

"The Anglicans, by contrast to the Roman Catholic Church, have a great advantage in that they are not encumbered by a number of dogmas which professedly historical, constitute the greatest difficulty for the historical inquirer, as for instance, the Immaculate Conception of the Virgin Mary and her Assumption into heaven, which if true, are historical events, but for which there is not any fragment of what might be called historical evidence. To be without encumbrances of that might be called historical evidence.
To be without encumbrances of that kind gives them a great freedom and advantage. The Church of England says in effect to the laity: 'Make use of my services, join in my worship at your discretion. It lays on them no o specific requirements."

Well said. But how under such con-

ditions can the Church of England claim to be a teaching body at all? How claim that it is the depository of truth which it must safeguard at any cost? How hope to win souls who are truth which it must safeguard at any cost? How hope to win souls who are caught by the glamor of the "New Theology" or who are plodding along in the time-worn ruts of old doctrine and dogma? As the Tablet observes, Dr. Gore's words give us a singularly frank description of the Church of England. The Church of England, then, makes no claim to be the divinely appointed teacher of the nations; it confesses that it has no oredentials from on high to impose a doctrine of faith upon the children of God; it has no doctrine to teach; it is simply a help, a convenient asylum for those who have no fixed religious principles, a half-way house where the traveller on the road to salvation may stop, if he chooses, get what he needs for the time being and put up for the night; afterwards he may go his way if he likes, or may stay in the Church indefinitely.

definitely.

Herein lies the essential difference between the Church of Rome and the Church of Rome and of Rome claims and proves that she is the divinely appointed guardian of the truth; she teaches the truth and compels her children to accept her doctrines whether they will it or not; she is the goal, not a mere retreat by the way; she, too, is a mere retreat by the way; she, too, is wonderfully adaptable, she exists for all ages and all nations, but her adaptability respects time and place not faith and morals, is natural not made to order, salutary not convenient, a proof of her Catholicity not a mere stage-play to the masses. She invites all to her communion but she insists that they her communion but she insists that they respect her divine authority; she tolerates no contradiction where the truth is at stake and makes no overtures to any new theology; she has withstood more formidable enemies and can wait until the "New Theology" works out

its own destruction.

Dr. Gore is logical in that he is

ber of the Church of England should THE RE: OSITORY OF CHRISTIAN-

In the face of the prophecies which we hear upon all sides, as to the disap-pearance of Christianity from the world, it is stas well to take a glance that the Church offers no difficulty to those who wish to remain Christians while denying the divinity of Christ, to those who wish to get to heaven without following the narrow path. We applaud Dr. Gore's logic as far as it applies to impossibilities. at the lesson which both past and pres-ent history teaches us, writes M. Woeste in the Revue Generale (Brussels) a publication whose contributors are among the best known Catholics in

it applies to impossibilities. He is not like a man who should resolve to stay at the foot of the mountain and wait France and Belgium.
In all great crises, the reviewer furat the foot of the mountain and wait for an earthquake to lift him to the heights of Parnassus.

The Anglican Church has existed ther states, the bankruptcy of Catholic dogma has always been prophesied, the examples of Celsus, Luther and Voltaire being perhaps the most memorable and all the intelligence brought to bear by the most intellectual men of note, has for three hundred years as the ex-ponent of the "New Theology." For if there be no authoritative teaching not saved them from the pitfall, namely, body on earth, how shall the Anglican Church anathematize any one who deales the Virgin birth of Christ, the Divinity of Christ, the Immaculate Conception or the Assumption of the Blessed Virgin into heaven? If the Pope of Rome be not infall ble what certainty can we have in matters of faith or morals?

We Catholics, loyal to the teachings of our Holy Mother the Church, can not understand the principles on which our Protestant friends stake their eternal salvation. We admit that they body on earth, how shall the Anglican not saved them from the pittain, handly, failure to see that the Church was originated and reared in persecution, that she developed in spite of persecution, and that her Founder Himself told her that she could never expect to accomplish her glorious destiny through a lasting phase of happiness undisturbed by persecution. It is with something akin to a sense of stupefaction that one notes the success of these latter-day prophets who invite the world to the spectacle of the razing of Christianity

Mon are becoming, as a result, not deists but atheists and materialists. The propaganda of dechristianization is carried on in the very midst of the fold; the Church is looked upon with suspicion, if not positive hatred. Socialists, Freemeans, Padicale, divided on according from out of the lives of men. Freemasons, Radicals, divided on econo mic questions, have all come together to strike at the Christian religion. They are aided and abetted by novelists, journalists, contact and the contact and t journalists, orators and even by dramatsts. If a priest is suspected of holding heterodox views, he is encouraged by being much quoted to give publicity to foolish utterances. The authenticity foolish utterances. The authenticity of the Bible is assailed and critical philosophy tells us that the teaching of the Church cannot stand the test of scientific investigation.

the same logic in which he preaches salvation his diocese would have been bankrupt long before he had leisure to welcome the "New Theology.."

Dr. Gore is not the only Anglican clergyman who welcomes the "New Theology." There are scores of Anglican ministers who would admit into the Church those who deny even the divinity of Christ. Indeed, many ministers themselves deny the most essential France is to-day the central point of this universal unrest in men's minds. Impregnated with the Christian faith Impregnated with the Christian faith for many centuries, she has gradually fallen away from her best traditions. What is the result? Her luxury at the present day eclipses that which prevailed under the later Caesars; her ters themselves deny the most essential truths of Christianity. Those who are zealous for doctrine are approaching nearer and nearer to Rome. Can there be any doubt as to the significance of birth rate is diminishing rapidly; her divorce cases are growing at a dis-heartening rate; her crime-returns show an increase by 30 per cent. since 1881, in cases which clearly arose from the march of current events? The "New Theology" will find no place in the Church of England; for there will soon be no Church of England to welcome it.—Providence Visitor. a lack of religious principle; the upper orders of France see their dangers, but orders of France see their dangers, but are too irreligious to fight them cour ageously; strikes are on the increase; the army is suspected of disloyalty to the Republic; the peasantry are be-coming philosophic and infidel and the THE BIBLE BILL AND THE A. O. H. people are going over to atheistic Socialism. This then, is the success that was to attend upon the abolition

Editor Catholic Union and Times:

Dear Sir—The A. O. H. resolutions published in your excellent paper last week call for a few comments. Pope Peter I was inspired by the Holy Ghost to write a portion of the holy Scripture. His two epistles are found in every Bible in the land. Pope Damascus had the holy Scriptures translated for the people. Pope Pius VI. taught that the Holy Scriptures should be "left open to everyone." Pope Leo XIII. granted indulgences to the faithful in order to encourage them to read the holy Scriptures. Worst of all, the evil spreads to other Latin countries and a tragic aspect of the fell influence of irreligious doctrine is that the poor unthink ing masses are the first to be caught in the toils. And yet Catholicity is mak ing headway in Germany, in England and Holland, while the national relig ions of such countries are falling int indulgences to the laithful in order to encourage them to read the holy Scriptures. Lastly, Pope Pius X. on the 21st of January, 1907, published a letter in which he clearly sets forth the great advantages of having the holy Scriptures read in the language of the disrepute and are losing their hold upon the people.

The duty of Catholics the world over. is to fight the demons of unbelief and scepticism. Energy is contagious and the salvation of France can be brought

about from the outside.

In order to defend Catholicity, her teachers must know and understand her teachings better. There is a tendency among priests to believe that the exercise of one's devotion is enough both for themselves and their populary. both for themselves and their penitents, that the fact of a man accomplishing his religious duties, constitutes the entire obligation which he is under to his Maker. schools of New York.

The writer holds no brief for the Ancient Order of Hibernians, but I would like to see a few changes made in the wording of their timely resolutions.

The fate of France at the present time is traced to just such an apathetic attitude on the part of her ministers, in the wording of their thick years tions already published in your columns. As they now stand they are somewhat misleading. I have no doubt they will be often quoted by our enemies as proof positive that "the Church of Rome is afraid of the Bible."

Anti-Cathella will remain the doubt attitude on the part of her ministers, and is a standing example to the Cathella will contain the part of her ministers, and is a standing example to the Cathella will contain the part of her ministers, and is a standing example to the Cathella will contain the part of her ministers, and is a standing example to the Cathella will contain the part of her ministers, and is a standing example to the Cathella will be of the part of her ministers, and is a standing example to the Cathella will be of the part of her ministers, and is a standing example to the Cathella will be of the part of her ministers, and is a standing example to the Cathella will be of the part of her ministers, and is a standing example to the Cathella will be of the part of her ministers, and is a standing example to the Cathella will be of the part of her ministers, and is a standing example to the Cathella will be of the part of her ministers, and is a standing example to the Cathella will be of the part of her ministers, and is a standing example to the Cathella will be of the part of her ministers, and is a standing example to the Cathella will be of the part of her ministers, and is a standing example to the cathella will be of the part of her ministers, and is a standing example to the cathella will be of the part of her ministers, and is a standing example to the cathella will be of the part of her ministers, and is a standing example to the cathella will be of the part of her ministers, and is a standing example to the cathella will be of the part of her ministers, and is a standing example to the cathella will be of the part of her ministers, and is a standing example to the cathella will be of the part of her ministers, and is a standing example to the cathella will be of the part of her ministers, and is a standing example to the cathella will be of the part of her ministers, and the part olics of the universe. What is necessary, if the tide of defection shall be stayed, is that the teachers and the taught must bring to bear upon their studies of Catholicity, a rigorous energy but as citizens willing and anxious to abide by "the spirit and intent of the constitution." Bigots on both sides of that will enable them to enter into her elemental truths exactly and fully, so that they shall have no illusions as to what is doctrine and what is heresy.

Those elemental truths will bear the test of science and the Catholic who is fortified with knowledge will become more certain of retaining his convic-

The sceptical attitude is always the easiest and is usually adopted by men who are not fortified with full knowl-

edge.
The Catholic, then, who neglects to arm himself with the knowledge that confounds the detractors of the Church

confounds the detractors of the Church is from the point of view of the truth and its spread, a useless and consequently a bad Catholic.

Knowledge, on the contrary, would give him courage and courage is the soul of all movements of reform. All the great exploits of the world were accomplished by self-sacrifice and courage and there is no country in the 2.—All the doctrines of the Catholic Church jare in perfect harmony with the Bible.
3.—The Catholic Church of Rome stands before the world to-day as the unique and solitary defender of the Bible in its entirety and integrity.

4. The Catholic Church of Rome and there is no country in rld now so Catholic that it can and the holy Bible came from the same afford to dispense with fighters for restoring everywhere the name of God, ceeding from the same source, Rome and the Bible will never eclipse each storing everywhere the name of God, for improving the school, for safe-guarding the interests of women and children, for unmasking prejudices, for refuting calumnies, for vindicating the history of the Church, for re-establishother's splendor.
5.—God's Bible is the most excellent o.—God's Bible is the most excellent of all books. Mr. Northrup's Bible is nothing better than all imperfect trans-lation of a portion of God's Bible and contains over 30,000 errors. (Proof: ing a right criterion of conduct among

men and women.

This enormous work will require a large number of soldiers and the word that may be repeated over and over again, as the magic spell that is to break the force of materialism, is Or-

ganization.

Let those who have hitherto remained content with the role of pas mained content with the role of pas-sive Catholicity, stir themselves from their unworthy torpor and try to add what they can to the force that is to fight infidelity. As the mind is super-lor to the hold. ior to the body, so is spirituality super-

Men need but little reflection to be convinced of the vital truths of Catholic olicity. There is ample material to

work upon for those who care to wake up and go into the arena of the Church militant.—N. Y. Freeman's Journal.

THE Y M. C. A. AND PROTESTANT HEROES.

When Catholics in this country talk of the bigotry of the Young Men's Christian Association and warn other Catholics of the danger of allowing young men to be brought into intimate relations with this so-called mate relations with this sociation that such objections can only come from those who do not know sufficiently the work of the Young Men's Christian Association, who do not understan Association, who do not understan association. stand that it is entirely unsectarian, not opposed to any form of Christian-ity and intent only on broadening the influence of Christian motives in mod ern life, especially among young men. Every now and then, however, there is some happening or other which shows the hollowness of such pretenses. recent expressions on the part of the Young Men's Christian Association in Rome with regard to Giordano Bruno home with regard to distribute the real animus of this Christian (?) Association and have demonstrated the motives of their action in no envisible light. The Association publicly joined hands in nonoring the memory of Giordan bonoring the memory of consumers of the memory of dinary rule of conduct he should be the last one in the world to be held up to the admiration of Christians, and least of all to the imitation of Christians.

tian young men.

It is well known now that Bruno's writings are contaminated by some of the most degrading forms of license.

Modern French writers of fiction of the worst kind do not exceed him in indecency. Licentiousness was the keynote of his life, and was one reason why in every country in which he lived why in every country in which he lived he lost the respect of those who knew him best. The publication of his complete works has given full evidence plete works has given full evidence of how seriously pornographic were his writings and have given some hint from his own testimony of what his life must have been. A genius undoubted ly he was, but of the most erratic de scription. But owing to the fact that his writings got him into trouble with his writings got him into trouble with the ecclesiastics in Italy, as they had in practically every country which he visited, and because he was thrown into prison and finally put to death by the civil government in Rome itself, he is held up as one of the martyrs of re ligious freedom and now, forsooth, is publicly honored by the Young Men's Christian Association! If this public honor will lead to the study of his life honor will lead to the study of his life

Christian Association: It can be be honor will lead to the study of his life by the young men and to the reading of his books, they will have some delectable occupation, but not of a very Christian character.

The Glasgow Observer pointed out not long since that the Young Men's Christian Association would not hold up Savonarola to public honor, though Savonarola was also burned, because the great Florentine religious was not an apostate pantheist—that is, did not confound God with his own universe and did not write such indecent literature. How little of religion there was in Bruno can readily be appreciated from what we have said. It is not because of religion, but because not because of religion, but because of bigotry and opposition to the Church that the Young Men's Christian Associated iation takes part in the celebration of Bruno's anniversary. While they may pretend in this country not to harbor any such bigotry, here is the true spirit of the Association at work in Italy. So long as in Catholic countries this so-called Christian Association honors infidels simply because by that

in order to get heroes whom they may acclaim as martyrs to the Church's intolerance. Giordano Bruno is only a typical example of these. It is just exactly like the modern Protestant ctly like actly like the modern Protestant readiness to take up apostate_priests and make much of them, though their fingers have been burned over and over again by the ardency of the passions of those who leave the Church in this way. The apostate of the olden time is made a hero and the apostate of the olden time is made a hero and the apostate of time is made a nero and the apostate of the modern time becomes an authority in religious questions, though while he he was but a simple priest they would not listen to him at all. Sometime or other Protestants will wake up to the ludicrousness of the situation in which they are thus placed, and then we shall hear no more of these supposed shall hear no more of these supposed heroes who are so unworthy to be mentioned in decent company. And the apostate will be allowed to go his way, and not given an audience that by invariable experience serves only an evil purpose and never has done any good to the world.—Buffalo Catholic Union and Mineral Union and Times.

An Ancient Irish Custom.

In the district known as "the barony of Forth," in Country Wexford, Ire-land, is to be found a race of hardand, is to be found a race of hard-working, industrious peasants living in thatched cottages with clean, white-washed walls, which by their perfect whiteness at once arrest the attention of the visitor. These people differ in many respects from the inhabitants of the other parts of the same county and have habits and customs peculiar to themselves. When a funeral takes place two wooden crosses are provided. On the way to the cemetery a halt is made at a certain spot by the side of the road. Here prayers are said for the deceased, after which one cross is deposited in a hawthorn bush or under it. The procession then goes on its way, and after the interment the other cross is fixed at the head of the grave. This strange custom dates from time

Headaches Mean Your Blood Is Poisoned

If your bowels, kidneys or skin are not ridding the system of waste-matter, the blood is laden with impurities, which inflame the nerves. It is these irritated nerves that make the head ache.

Powders and pills won't cure they merely drug the nerves into unconciousness and relieve for a short time.

'Fruit-a-tibes" cure Headaches Neuralgia and Nerve Pains

because they purify the blood. They act directly on the three great eliminating organs-Bowels, Kidneys and Skinand restore them to healthy action, thus ridding the system of all poisons.

"Fruit-a-tives" are fruit juices— chemically changed, by the process of combining them, into a far more effective medicinal compounds than the natural juices. 50c. a-box
-6 for \$2.50. At all dealers' on -6 for \$2.50. At all dealers' on from Fruit-a-tives Limited, Ottawa.



Goldwin Smith.

Goldwin Smith continues to write to The Sun, propounding with weary literation his doubts, his queries, his answers to the same, unsatisfactory always to himself, and flinging out the same old insults to Pope Hildebrand and the Catholic Church. What is the matter with his unmitigated plagiarist of his own and others' rehashed Darwinism and Spencerism? Undaunted by the stern contempt of the learned world, he seems to be unable to resist. Goldwin Smith continues to write to orld, he seems to be unable to resist world, he seems to be that of the temptation of taking up his perioday after day to pour out the preceding days' arguments "in one weak, wash, everlasting flood," as Byron said at Castlereagh. It was to be wished that Castlereagh. It was to be what a war-the editor of The Sun could muster up-sufficient moral courage to say, with Hamlet, "Rest, perturbed spirit!"— Philadelphia Catholic Standard and

"ROMAN CATHOLICS," "PAPISTS" AND "POPISH PAPISTS."

As to "Catholic" or "Roman Catholic" the writer of the column "By the Way" in Dublin Freeman observes that the communication forwarded to the Irish Protestant Synod from the Dio-cese of Dublin, "calling attention to-the practice which is becoming increasingly prevalent even among mem-bers of the (Protestant) Church of Irebers of the (Protestant) Church of Ireland of restricting the application of the word Catholic to those who belong to the Roman Communion," will recall an interesting incident in the career of Mr. Lecky (the distinguished historian) as member of Parliament for Dublin University. One of his clerical constituents directed a letter tw. Lecky, severely censuring him for his application both in his writings and speeches of the term Catholic, and not obscurely hinting that if he did not abandon and apologize for his error in this respect, his constituents would expended. this respect, his constituents would express their unmistakable disapproval. this so-called Christian Association honors infidels simply because by that it is able to rouse opposition to the Church, its members must not hope in this country to have the confidence of th

Catholics. The whole body is responsible for the acts of these branches in Catholic countries, and it is well known that they are distinctly anti-Catholic.

In the meantime it is almost infinitely [amusing to see to what straits those opposed to the Church are put in order to get heroes whom they may acclaim as martyrs to the Church's inacclaim as martyrs to the Church's inacclaim as martyrs to the confidence of Catholic, which made all the debates on the Catholic Emandal that he would in all the debates on the Catholic Emandal that he would in all the debates on the Catholic Emandal that he would not in any way qualify or restrict the use of the word. No more was heard of the House of Commons were wont till recently to edit questions of the House of Commons were wont with the word Catholic Emandal that he would not in any way qualify or restrict the use of the word. No more was heard of the House of Commons were wont till recently to edit questions, and that he would not in any way qualify or restrict the use of the word. No more was heard of the House of Commons were wont till recently to edit questions of the House of Commons were wont with the word Commons were wont till recently to edit questions of the House of Commons were wont with the word Commons were wont till recently to edit questions of the House of Commons were wont with the word Commons were wont till recently to edit questions of the House of Commons were wont with the word Commons were wont till recently to edit questions of the House of Commons were wont till recently to edit questions of the House of Commons were wont till recently to edit questions of the House of Commons were wont till recently to edit questions of the House of Commons were wont till recently to edit questions of the House of Commons were wont till recently to edit questions of the House of Commons were wont till recently to edit questions of the House of Commons were wont till recently to edit questions of the House of Commons were wont till recently to edit questions of strated with them in vain. He there brought the matter under the notice of Mr. Speaker Gully, who held that the word Catholic should be allowed to stand without any emendatory qualifi-

But besides "Roman Catholic," other forms less complimentary have been sanctioned by British legal usage been sanctioned by British legal usage as "By the Way" notes. The Statute Book is of singular interest in the terms by which at various periods Catholics are described. From the time of the introduction of the Protestant creed into Ireland the appeals tion used by the statutes appears to have been merely that of "persons in communion with the Church of Rome." In the commencement of the raign of In the commencement of the reign of William III, the Catholics were expelled from the Irish Parliament. A more hostile and contemptuous phraseology then appeared. From that time till 1792 the statutes describe them as "Papists," "Popish Papists," etc. At length, in 1793, they attained the title of "Papists or persons professing the of "Papists or persons professing the Popish or Roman Catholic Religion." The later statutes, however, drop these phrases altogether, and term them "Roman Catholics" only.

Nevertheless the man in the street, and the woman and the law and cit is.

and the woman and the boy and girl in the street, continue as from time im-memorial to direct without hesitation to the right place the stranger inquiring for the Catholic Church. — N. X. Freeman's Journal.

They are weakest, however strong, who have no faith in themselves or their powers .- Bovee.

Wanted women to take orders for our Tailored Skirts in their community. Send for free samples and terms. Cemtral Skirt Co., Lindon, Canada.

will not touch furs after my treatment. Simple easy, a cap Circulars discriptive on application. C. O DELINKE.

260 King St, LONDON CANADA.

but was afraid he would be killed if he made the change. These tales have been told a thousand times, but the heroes of them have always been men church other than any logical mem-

on a promontory flanked by glorious woods on either hand, and facing Ben

Lomond. Another possession of the family is Arrochar house, and a third Ardencaple castle, near Gareloch, which belonged to the Duke of Lennox,

who was grandfather and guardian of James VI. of Scotland and James I. of

England, and father of the ill-fated

Lord Darnley, who married Mary Queen of Scots. Ardencaple castle is

now rented on a long lease to the great ironmaster, Sir James Graham of Glas-

gow. It has no ancestral associations

the dukedom of Argyll) and to whom

she promised to bequeath it. They were both of them much distressed by

her action in the matter, being deeply

The late Duke George of Argyll used

to tell a curious story in connection with the demise of his brother John

with the demise of his prother John there at the age of sixteen. He related that he had been walking on the grounds when summoned to his brother's bedside, and that then and not until then did he realize how dangerously ill

then did he realize how dangerously ill John was. As he walked to the window to hide his emotion he noticed on the bough of a great beech tree which spread its branches close to the castle turrents a white pigeon motionless. Never before had he seen a pigeon in that tree. British pigeons, descended as they are from the blue rock dove, rarely perch on trees. The bird re-

rarely perch on trees. The bird re-mained in that same position through-out the following night, during which

John Campbell passed away, and on until the lad's funeral took its way

from Ardencaple, across the waters of the Perth to Kilmun, which has been the burial place of the Argylls for cen-

turies. When George returned to the castle, after helping to lay his elder

brother in the tomb, the bird had dis

appeared, and never from that day until this have pigeons been seen to perch upon those trees. The late duke, in spite of his extraordinary scientific attainments — he was one of the most

stitions, and to the day of his death re mained under the impression created upon him in his boyhood by the pres-

ence of that white pigeon just outside of the window of the room where his

brother lay dying .- The Marquise de

BEFORE THE REFORMATION.

An article on "Fourteenth Century

Mysticism" in the Hartford Seminary

Record contains many of the usual Protestant misunderstandings and mis-

interpretations of the life of the Church in the Middle Ages, but is con-

strained to pay tribute to the deep re

ligious spirit which permeated Europe in the days before Protestantism.

ly, we believe, in saying that the

mysticism of the fourteenth century

paved the way for the Reformation It used to be the custom in bygon

ituality (such as mysticism) are seized

upon by Protestant controversialists as forerunners of Martin Luther's re-

ligious revolt. The writer of the

present sketch has followed this course

of action in the present case. Yet we hope that the wish he expresses in

his concluding sentence may be granted and that his readers "may realize what

is so often forgotten—that there was a

deep, rich spiritual life in the days

before the Protestant Reformation and that Christians of the twentieth century have much to learn from their

prothers of the distant past." -Sacred

Religion and Affection.

Do not imagine, as some do, that when the love of God enters into a man, his perfection consists in the hardening of natural affections. When-

ever the spirit of devotion or piety

narrows or contracts the heart, and makes our homes to be less bright and

makes our nomes to be less oright and happy; when it makes parents imperious to children, or children undutiful to parents, or lessens the sympathy of brothers and sisters, or chills the warmth of friendship—whensoever the

plea of religion, of fervor, or of piety has the effect of lessening the natural affections, be sure that such piety is

either perverted or not true. The best son will make the best priest, and

the best daughter will make the best nun; that is to say, the best training for the most perfect character, as a disciple or a handmaid of Christ, is to

be found in the natural affections

home. Love to kindred and friends, with all tenderness due to them, and not

only to friends, but to your enemies,

to those who are displeasing to you, to

those who offend and treat you spite

fully-this is the fruit and proof of true and happy piety. - Cardinal

Heart Review.

FIVE-MINUTE SERMORS.

Trinity Sunday.

THE PRECEPTS OF THE CHURCH. THE PRECEPTS OF THE CHURCH.

If any man has not made his Easter duty this morning, or before to-day, he ought to think seriously on the frightful state of his soul. The decree of the Lateran Council which prescribed the Easter duty says of him who refuses to obey in law, "Let him, while living, be obey in law, "Let him, while living, be driven from the Church, and dying, let him be deprived of Christian burial." If this punishment meant simply a temporal exclusion from the society of the faithful, which at present it does not mean; or if it meant no more than a refusal of Christian burial, though

a refusal of Christian burial, though that would be hard enough for the sinner, and especially so for his friends; if it meant only what it says, it might be tolerable, to a sinner at least.

But really it implies more terrible things than it expresses. For the authority which put forth that decree is the same as that to which Christ said, "Whatsoever you shall bind on earth it shall be bound in heaven, and whatsoever you shall loose on earth it whatsoever you shall loose on earth it shall be loosed in heaven."

Thus is he excluded from the Church in heaven who is justly excluded from

the Church on earth.

This grievous sin of not hearing the Church does not take away the obliga-tion of performing the Easter duty until Easter comes round again, as too many think. The obligation hangs over the man who refuses to fulfil it until what it requires is done. As Moses said to the people of Israel in giving them the law of God, so might it be said to the sinner who scorns this be said to the sinner who scorns this pet important obligation: "If thou most important obligation : with not hear the voice of the Lord thy God, to keep and to do all His commandments and ceremonies, all these things shall come upon thee and overtake thee. Cursed shalt thou be in the city and cursed in the field. Cursed shalt thou be coming in and cursed shalt thou be coming in and cursed going out. The Lord shall send upon thee famine and hunger, and a rebuke upon all the works which thou shalt do; until he consume and destroy thee quickly, for the most wicked inven-tions, by which thou hast forsaken

Be assured, dear brethren, that if these temporal curses do not come upon him who has neglected his Easter duty, the worst of spiritual curses, the death of his soul by his mortal sin. And as has been said, the obligation is ever present to multiply evils upon the head of him who scann it is the bead o of him who scorns it, just as every blessing becomes a curse to him that abuses it. For every time the sinner resolves to fulfil the ever present ob-ligation, and then breaks that resolu tion, by putting off without reason the fulfilment of it, he commits a new mortal sin. And thus the curse increases

and multiplies.

Would that all might be impressed with the importance of this duy, and the gravity of the sin of neglecting it! Even if we did not have the explicit decree of the Church to bind us, we could not help inferring the obligation, from the strong words of Christ, "Un-less you eat of the flash of the Son of Man, and drink His blood, you shall

not have life in you."

Nothing could impress upon us more forcibly the obligation of holy Communion than these words of our Blessed Saviour. For, which of us desires the everlasting death of his soul? And if we cannot live, except by Christ, who will not rejoice, with his whole heart, that such a sweet Fountain of Perpetual Youth is provided for our souls?

"Drink ye all of this." How marvellous is God's goodness and mercy to us, poor sincers! And how base is the ingratitude of that man who requires a law to force him to partake of God's infinite mercies! grant that such ingratitude may keep none of us from the bounty of our all merciful Benefactor!

"He that eateth My flesh and drink-eth My blood hath everlasting life; and I will raise him up at the last day.'

" SOCIETY " INDIGNANT AT FATHER VAUGHAN.

Father Bernard Vaughan has been receiving from fine ladies and gentle-men of England letters of indignant men of England letters of indignant protest against his condemnation of "cat and dog worship" as among the sins prevalent in British "Society" or "The Smart Set." Telling about those letters in a sermon at Liverpool the rev. Father said he did not wish to descend to further particulars than to give samples of what some of his assailants had written. "My dog is assailants had written. "My dog is dearer to me than anyone else on earth." Another: "I don't know whether you have a soul, but I know my dog has." Yet another: "You seem to think I shall be damned be cause I love my faithful friend; well, I should prefer to be lost with him than saved without him." And again: You may say what you like, but my dog has may say what you like, but my dog has may say what you like, but my dog has more logic than any man, and more love than any woman I ever met." Once more: "I once thought of becoming a Catholic, but after hearing of your abominable cruelty to dogs I shall never join your Church."

"I might," continued Father

"I might," continued Father Vaughan, "read whole volumes of quotations not unlike those I have given, all of which go to show that I was more than amply justified in condemning what has been called "cat and dog worship." I do not think ithat perversion of love, man's most God-like gift, could gone further. Surely it is not a wholesome sign of our times."

No, it is not a wholesome sign, never theless it will go on among the "Smart Sot." As to the charge of "abomin able crueity to dogs," it was hardly necessary for Father Vaughan to defend himself by saving that having dend himself by saying that having been brought up from his earliest years among all sorts of animal pets, it was not likely he had any dislike to God's dumb creation. He thought few people leved leafing about an aviary or a kennel more than he did.

But he won't worship birds and cats and dogs, therefore "Society" will have none of him. — New York Freeman's

AN INTERESTIEG SCOTTISH FAMILY.

Colquhoun and laird Luss is at Rossdhu Luss, built by Sir John Colquhoun, lord high chamberlain of Scotland under James V. and ambassador to the court of Queen Elizabeth during the reign of Mary Queen of Scots. It looks out on to Luch Lomond, standing on a proportory flanked by glorious Every reader of the novels of Walter Scott will recall that Sir Humphrey Colquhoun, twelfth laird of Luss, and chief of the historic and powerful clan of Colquhoun, who figures so extensively as the principal foe of "Rb Roy" in the Waverly novel of that name. In fact, Scott's novel, "Rob Roy," is almost entirely devoted to the fueds and wars waged between Rob Roy, the chief of the MacGregors, and the clan of Colquhoun. The death, therefore, of Sir James Colquhoun, twenty-sixth laird of Luss, and chief-tain of the great clan of Colquhoun, cannot fail to excite a certain amount of attention in this country, where, by the bye, the clan has a number of re-presentatives. Some of them, however, no longer bear the name of Colquboun, but that of Gahn In fact, the Gahns in but that of Gahn In fact, the Gahns in America and in Sweden claim to be the principal representatives of the house of Colquboun, from which the late chieftain, and his successor and cousin, Col. Sir Alan John Colquboun, are only descended through the distaff side.

It seems that Sir Alexander Colquhoun had three sons—John, who was created a baronet; William and

William and George are vaguely described in the various British "peerages" as having "died abroad without posterity." But this is unreliable. For in the sixteenth and seventeenth centuries, when means of com munication between the various countries were difficult at the best, it was found impossible at home to keep track of younger sons of patrician families who have left for foreign lands in search of adventure and of fortune. Conse quently, when lost sight of, they were usually set down as having "died usually set down as having abroad without posterity."

Swedish records, however, go to show that both William and George entered the service of King Gustavus Adolphus, fought under his command during the Thirty Years war, and afterwards settled in Sweden. George died without issue. But William married and left a family of children, the eldest of whom, Peter, became chamberlain to the royal Duke Carl of Soderman-land, and died in 1633. In Sweden the name of Colquhoun came to be written as Kahun, in accordance with the Scotch pronunciation, and subsequent Scotch pronunciation, and subsequents by during the course of time became corrupted into Gahun, Gaan, and finally Gahn. A branch of these Swedish Colqubouns or Gahns, directly descended from Peter Colquboun, is now settled in America, and one of its members. Henrik Gahn, holds an office under the United States government at Washington.

Sir John Colquhoun, the elder of the two brothers, who had established them selves in Sweden, was created a baronet in 1625, with remainder to his male decendants, and from the inheritance o which his younger brothers were there fore excluded. The title is now ex tinct. The Gahns of Sweden have for the last two hundred years always made use of the armorial bearings of the Scotch house of Colqu houn, with the sanction of the Swed ish Crown and court of heraldry which, as in other monarchical courtries of the continent of Europe, quite strict about such matters.

Colquboun family was founded, ac cording to one tradition, by the Caledonian chieftain Galgaeus, who commanded the Scottish forces against tradition, by the Romans under Agricola in the battle of the Grampian mountains in the year 80 A. D., the name Galgacus the year 80 A. D., the name Galgacus being converted Galgahoun, Calhoun, and Colquhoun, According to another tradition the family was founded by a kinsman of the old earl of Lennox, Umfridus Kilpatrick by name, who, in the reign of King Alexander II., acquired from Maldowin, earl of Lennox, the lands of Culchone, or Colquhoun, with the second control of the contro within the earldom, adopting for him self and for his descendants the name of the lands as their patronymic. The Colqubouns of to-day have still charters containing the grant of the lands of Colquboun, bearing the signature of King Robert Bruce. Luss, in the country of Dumbarton, which is yet in the possession of the family, came to it through marriage in the reign of King David II., and from that time forth the chief of the Colquhouns has always been known as the laird of Luss.

The annals of the Colquboun family may be said to constitute the history of Scotland and is one long succession of sanguinary struggles, raids, wars, deaths on the field of battle and on the scaffold, trials for sorcery and for high treason, deeds of daring both in Scot land and in foreign lands, and last, but not least, of the extraordinary feud with the MacGregors, phases of which served as the theme of Sir Walter Scott's most spirited Scottish novel, Scott's most spirited Scottish novel, "Rob Roy." It was King Charles I. who first bestowed a baronetcy on the laird of Lass in 1625 as stated above. Sir Humphrey, the fifth baronet of that creation and the laird of Luss who figures in "Rob Roy," had no male issue of his marriage. So he secured from the crown a new great of secured from the crown a new grant of secured from the crown a new grant of the baronetcy in favor of James Grant of Pluscardine, married to his only daughter and heiress. Owing, how-ever, to a provision in his will, accord-ing to which the estates of the Grants and the Colquhouns were never to be united a good deal of confusion and litigation ensued, which was finally settled by James Grant's fourth son and namesake succeeding to the chief taincy of the Colqubouns and to the Colquboun estates, a new baronetey bearing the date of 1786 being granted by King George III. in his favor. The Grant estates passed to the earls of Seafield, who are the head of the clan Seafield, who are the head of the clan of Grant, and are now in the possession of the dowager countess of Seafield. It may be just as well to add that owing to the various deeds of settlement none of the Swedish or American descendants of the house of Colquhoun have any rights capable of being enforced either to the Colquhoun or to the Grant estates in Scotland both of which are large.

The principal seat in the chief of

ST. PHILIP NERI

FEAST, MAY 26TH. We shall pass over the history of his clous childhood and begin at the period when he lived in Rome in the exercise when he lived in Rome in the exercise of the sacred ministry up to the age of eighty. Through humility he had at first been unwilling to receive holy orders but, through obedience, he at last consented because his confessor imposed it on him as a duty. From that time his whole life was devoted solely to the duties of his ministry. He went to church very early every He went to church very early every morning to hear confessions when no-body came he would walk slowly in the vicinity of the confessional, while waiting for some penitent to come. From 11 o'clock until noon he gave religious instruction at his house to all who chose to come. The number of conversions effected by St. Philip Neri reached an incredible figure and among gow. It has no ancestral associations for the Colqubouns and was merely purchased by the father of the late Sir James for the purpose of completing the "ring" of his wide estates. He purchased it from the third wife and widow of the seventh duke of Argyle, without the knowledge of the stepson, the late duke of Argyle, or of her stepgrandson, Lord Archibald Campbell (now heir to the dukedom of Argyll) and to whom those converts there were even some Jews. He introduced into Rome the custom that still prevails of visiting the sick in the hospitals, to comfort and exhort them. Twice a week he went to the prisons to carry the succord and teaching of religion to those who were confined in them. Pope Gregory XIV. sent Philip Neri a diploma of Cardinal. The saint sent

attached to the place, especially the late duke, who was born there, while his mother and elder brother died for such a mark of high esteem, but that he would himself inform the Sove-reign Pontiff when he would feel pre pared to accept the dignity offered

> This meant that he did not wish to be a Cardinal.

As a rule, he was exceedingly severe toward himself; nevertheless, it would be wrong to think that he was gloomy and sad. The apostle St. Paul has written: "The Kingdom of God does not consist in drinking and eating, but in the wases and joy of the Hely." not consist in drinking and eating, but in justice, in the peace and joy of the Holy Ghost." These words were fully borne out in St. Philip Neri. The inward joy and peace he enjoyed spread outwardly and imparted a remarkable galety to his exterior. The history of his life is full of ancedotes that show the evenness of his usual good temper.

Like St. Anselm, he was convinced Like St. Anselm, he was convinced that one of the best and most fruitfu works a priest can perform is to foster

the hearts of young people When already old, he used to go band of young men outside the city gates to be present at their games and partake of a rustic meal. He would be seen sitting on the ground among his dear children, telling them stories and giving them familiar instruction. When the young men who were being educated in the institution

under his direction, made too much noise while playing and people com-plained of it, he would say: "Let them split wood on my back if they like, pro-vided they do not sin!" When he observed any one sad or thoughtful, he would strike him gently on the cheek, saying: "Be more joyful!" He asserted that joyful natures were nearer visite than gloomy concerns.

asserted that j yith nature which asserted that j yith nature wirtue than gloomy ones.

He took great pleasure in testing the virtue of his disciples by laughable means and he practised the same on himself.

The famous Cardinal Baronius disciple of St. Philip Neri. To make him practice the virtue of humility St. Philip ordered him one day to g to a wine-merchant well-known for his rude ness, with a large jar capable of holding several measures, to buy only a few quarts from him, to make him wash the in the days before Protestantism. The author of the article errs absurdcellar and see that the wine was correctly measured. To increase his em parasament Philip gave him a piece of gold from which the innkeeper was to gold from which the innkeeper was to take the few coppers due him. Baron-ius obeyed to the letter. The people of the inn imagined that he wanted to make fun of them; they called him in-sulting names and even threatened to years to decry or ignore every Catholic person and every Catholic movement which existed before the Reformation. Nowadays all the great Catholic saints and all the great manifestations of spir-

Our saint did the same for himself. On one occasion a resident of Sienna, a very pious man, came to Rome on business and lodged in St. Philip's house. When he saw the saint chat nouse. When he saw the saint char-ting in a friendly manner with his colleagues and laughing with them he was surprised and said himself that the holiness of St. Philip Neri did not seem to him as great as his reputation had led him to think. On the following day he went to confession to St. Pailip, but said nothing of his suspicions of the previous day. Now, St. Philip had the gift of reading the depths of consciences, so he said to the penitent: "Be careful not to conceal any sins. Why, for instance, do you not say that you were scandalized by my conduct last evening?" More astonished even than he had been the day before, the penitent admitted his fault and from that day he was more fully convinced of Philip's true sanctity.

During his long career St. Philip was day he went to confession to St. Pailip

During his long career St. Philip was afflicted with many diseases which he suffered with perfect resignation with-out ever losing his cheerfulness. On the feast of Corpus Christi in the year 1595, he said Mass and contrary to his usual custom, he chanted the Gloria in excels is instead of reciting it. During the following night, as he had pre-dicted, he peacefully died the death of

the just.

The lives of the saints and gener ally of all true Christians in nowise resemble those of the worldly. We have just seen that St. Philip Neri found pleasure in things which others would have considered tame and in-sipid. To complete this sketch of his character, we may say that he fre-quently wept bitterly at the blindness of mankind and the impenitence of sinners. But they who imagine that sadness lies at the bottom of the nature of the Christians are greatly mistaken.
On the contrary gaiety should dominate in the Christian. In fact what does he lack to make him always happy and contented? On the one hand, he has not the anxieties of wounded selfesteem, the terrors of avarices and cupidity, the torments of other passions which constantly torture most men.
On the other hand, he asks one thing only: the fulfilling of God's will in all and over all things. It may be said that the saints are continually full of inexpressible happiness, unknown to other mortals, which gives their souls

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METHODISTS AND PURGATORY.

Two Methodist editors are apparently, at opposition over the question of prayers for the dead. One of them, Dr. Levi Gilbert, editor of The Western Christian Advocate (Cincinnati), in a recent book called "The Hereafter and Heaven," advances the plea that such prayers be introduced into Methodism. MIGHT ENTAIL BELIEF IN PURGATORY The other, editor of The Central Advocate (Kaneas City), wonders what would be the logical limits of that in-

novation. He writes thus : "May we be permitted to ask by whom and with what intentions we may expect prayers for the dead ultimately to be offered? And from whom as well as for whom we may ultimately be expected to draw the suffrages of these prayers? We do not argue now; we ask for definitions and limits. For we must remember that not even Rome allows us to pray for the damned. Her ations us to pray for the damned. Her system of purgatory is only a system of purification, of discipline, and heavenly leading. Would our prayers mean less? Would we adopt the word pur gatory? To be sure, there is the understanding in Rome that this puriacation is purchased by the sacrifices of the Mass and by the superabundance of good works on the part of those now alive and dead. We would not expect to cross that chasm—though many might."

It is pointed out as possibly "strange" that the "doctrinal literature of Meth-odism is so scant on the actual state of the soul just beyond the grave."
"Perhaps," continues the writer, "it is time to take up what Dr. Gilbert might call a lost article in our creed. Perhaps Methodism should have closer continues the writer, " it

Perhaps Methodism should have closer kinship to Rome, to paganism, to 'eternal hope.' We say, perhaps !''

John Wesley, it is said, was at one time cartooned by Hogarth 'as a Jesuit in disguise,'' and by another contemporary was accused of a tendency to '' popery,'' [especially in commending prayers for the dead. Wesley replied not by denial of the practice. replied, not by denial of the practice, but by denying that praying for the dead was " popery."

AN AGNOSTIC METHODIST.

This passing episode, says the editor of The Central Christian Advocate, "is matter which should be weighed in all its aspects before bringing it forward as an exhortation for an innovation so repugnant historically, to the entire Protestant world." He continues:
"We do not think that it is strange

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tifully decorated at small cost.

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ineffable joy, a mysterious and supernatural gaiety so great that frequently their last sigh mingles with a smile or even with a song of joy.—Annals of Ste Anne. de Beaupre.

that Methodism has not produced a literature on this thing of prayers for the dead. Methodism is practical. The land immediately beyond the grave is shrouded in loving mystery; there is shrouded in loving mystery; there is shrouded in loving mystery; there is shrouded in loving mystery. that Methodism has not produced a is shrouded in loving mystery; there is scant revelation. Therefore Method

A SOCIALIST APOSTLE.

There was a socialist among the apostles. He carried the purse; and was the business man of the apostolic body. When a banquet was prepared for our Lord after the resuscitation of Lazares, the latter's sister poured precious ointment on the feet viour and the whole house was filled with the perfume. It was a very gra-cious act and pleased the Lord greatly. It was the highest honor that could have been paid a guest according to Eastern etiquette. But one member of the party was indignant at the extravagance. He said, "Why this waste; these spices should have been sold; they would have brought three hundred pence; and that money would have been given to the poor. The Evangelist tells us that the ma did not care a straw for the poor ; but he was a thief and had custody of the funds. Need we say who he was? His name is spelled with five letters. -Western Watchman.



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THE CATHOLIC RECORD

LONDON, CANADA

MAY 25, 1907.

CHATS WITH YOU True Motives For W

The leading motives to men to action are three fear, self-interest and k which determines us m strongly to work. But what the self-three combined and all three combined and united strength to bear there sloth should be an and the danger to be gus should rather be excessive dormant energies that ne rouse them to action.

If we carefully reflect

fession we follow or the which we are employed, in that one or more of the m self-interest, and love consciously or unconscious consciously or anconscious proportion to the estimat our work and the way in charge its duties. Take of a physician. He has practice, and is rising repression. But suppose practice, and is rising a profession. But suppose passion for drink and a will be the consequence will have no confidence i drop off one by one. His be reduced until it be port his family. He will and deeper into debt us out. Eventually, brol health, a confirmed drarace to his profession, commit suicide, or end mad-house, or meet will commit suicide, or end mad-house, or meet wi melancholy death. The result has a considerabl professional and business of them, indeed, would their self-interest, and for the other motive of family; but when they degradation—the loss and caste—to which slo will inevitab their self-respect is redetermine to save their

any sacrifice.

It would be easy other examples how interest sustains us in ous enterprises and love of ease and repos

naturally incline. naturally incline.

As to the motive of love of our family deptheir support; love of chas laden us with kinds of our work itself, to w thusiastically devoted. as a counter motive to effective stimulus to st What I would reco

this. Keep always ha vivid picture of the which neglect of duty This is the motive present to yourself the application to your t self-interest. Thirdly for its own sake; love you labor, if it be at especially love your determined to leave die, if not wealth, the erate competence, and something infinitely n memory of an upright an unsullied name. motives together; it you, as the miser kee vision of golden store long and steadily creeps on you and yo the day oppressive, a to the cool, wayside find them an unfailin vigor and renewed lighten your burde

most oppressive, and when it is most over It may cause some not include duty a motives to work. A ever, has but slight will, unless it be con consequences, or los so spiritual as to authority for its ow you wish to enforce the motives that re they must be those of spoken.—Catholic C

Some Pract

When a young ma to the great world a other men of all cha professions — espec from home and has in social intercours many blunders if he He should lay dow for his guidance, s by these meetings as to establish a manners and good participate in no ways in which t First of all the will be respectful wisdom and high to show that rev false notion of or Real worth is m conceited thrust and occupy the posten to their own are called back.
is in a company
his elders, it is
act as if he "knew be a college gradi that is garnered of life. When h of life. When h smile often rests any common sens listen to others, to learn, these tion. He may quiet, pleasant

has any special i ject or if his vie not well for him the stage and detraction. In of men the abs paragingly. Doings of others. rule, behind a real

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True Motives For Work. True Motives For Work.

The leading motives that influence men to action are three in number—fear, self-interest and love, each of which determines us more or less strongly to work. But where they are all three combined and bring their united strength to bear on the will, there sloth should be an impossibility, and the danger to be guarded against should rather be excessive activity than dormant energies that need the spur to rouse them to action.

dormant energies that need the spir to rouse them to action.

If we carefully reflect on the profession we follow or the business in which we are employed, we shall find that one or more of the motives of fear, self-interest, and love influences us consciously or unconsciously, in exact consciously or unconsciously, in case of consciously or unconsciously, in case of consciously, in case of consciously and the way in which we discharge its duties. Take the example of a physician. He has an excellent practice, and is rising rapidly in his profession. But suppose he acquires a passion for drink and gambling, what will be the consequence? His patients will have no confidence in him, and will drop off one by one. His income will be reduced until it be unable to support his family. He will drift deeper and deeper into debt until he be sold out. Eventually, broken down in health, a confirmed drunkard, a disgrace to his profession, he will either commit suicide, or end his days in a mad-house, or meet with some other proportion to the estimate we form of mad-house, or meet with some other melancholy death. The fear of such a melancholy death. The fear of such a result has a considerable influence on professional and business people. Many of them, indeed, would care little for their self-interest, and perhaps less for the other motive of love of their family; but when they think of the degradation—the loss of reputation and caste—to which sloth and neglect of duty will inevitably lead them, their self-respect is roused, and they determine to save their good name at any sacrifice.

any sacrifice.

It would be easy to illustrate by other examples how powerfully self-interest sustains us in the most arduous enterprises and represses that love of ease and repose to which we

naturally incline. As to the motive of love, it includes As to the motive of love, it includes love of our family depending on us for their support; love of our employer who has laden us with kindnesses; and love of our work itself, to which we are enthusiastically devoted. This threefold love cannot be overestimated, not only as a counter motive to sloth, but as an effective stimulus to steady and untir-

What I would recommend, then, this. Keep always before you, first, a vivid picture of the consequences to a vivid picture of the consequences to which neglect of duty invariably leads. This is the motive of fear. Next, represent to yourself the honor and reward you will acquire by unswerving application to your business. This is self-interest. Thirdly, love your work for its own sake; love those for whom you lebe, if it he at all possible; and you labor, if it be at all possible; and especially love your family, and be determined to leave them, when you die, if not wealth, then at least a moderate competence, and, in either case, something infinitely more precious—the something infinitely more precious—the memory of an upright character and of an unsullied name. Join these three motives together; keep them before you, as the miser keeps before him the vision of golden stores; look at them long and steadily when weariness creeps on you and you feel the heat of the day oppressive, and you are tempted to the cool, wayside shade. You will find them an unfailing fountain of fresh vigor and renewed hope. They will lighten your burden when it seems most oppressive, and brighten your way

from home and has had little training in social intercourse—he is apt to make many blunders if he be at all forward. He should lay down certain principles for his guidance, so as to be benefited by these meetings with other men, so as to establish a reputation for nice manners and good sense, and so as to participate in no evil by any of the ways in which that may be done. First of all the well-bred young man will be respectful toward age, superior wisdom and high station. The failure to show that reverence is due to a false notion of one's own importance. to show that reverence is due to a false notion of one's own importance. Real worth is modest and is quite ready to recognize the just claims of others to their fullest extent. The conceited thrust themselves forward and occupy the places of better men, often to their own confusion when they are called back. When a young man is in a company largely composed of his elders, it is a mistake for him to act as if he "knew it all." Even if he be a college graduate and his acquaintbe a college graduate and his acquaintbe a college graduate and his acquaintances be only poorly educated, they
know more than he does of the wisdom
that is garnered in the great university
of life. When he is talkative, positive and dogmatic among them, a quiet
smile often rests upon their lips. They
pity his presumptuousness. They pity his presumptuousness. They know that the day will come, if he has any common sense at all, when he will regret his confident self assertion. To regret his confident self assertion. To listen to others, to think, to compare, to learn, these will occupy his attention. He may help the talk along in a quiet, pleasant way, especially if he has any special information on the subject or if his views be asked. But it is not well for him to take the center of the stage and monopolize it. Avoid detraction. In almost every company of men the absent are spoken of disparagingly. Do not discuss the fail-

CHATS WITH YOUNG MEN, would not say to his face. Unless would not say to his face. Unless charity requires you to make a man's shortcomings known, so as to prevent him from doing further injury, give him the charity of silence. Make a practice of finding out the good qualities of your acquaintances and get the reputation of always speaking 'tindly of the absent. Give no countenance to immoral and filthy language. Never by word, act or smile, lend any encouragement to those deprayed men who relate dirty stories. They intrude agement to those depraved men who relate dirty stories. They intrude into almost every society. Do not laugh at them. If you cannot prevent them from telling their vile jokes, go away; and if you cannot leave show by your manner that obscenity is odious to you. When it is a duty, hesi tate not to speak out and denounce such talk—not necessarily with temper or

talk—not to speak but and denote satch talk—not necessarily with temper or with offensive speech, but gently yet firmly so as to excite to repentance rather than to anger. Nevertheless if a stop can not be put to improper conversation except at a loss of the story versation except at a loss of the story talker's temper yets it no matter how teller's temper, stop it no matter how troubled he may get to be.—Our Young

The Fault That Nullifles All Our Efforts. Most of us do not prepare for a large career because we do not expect enough of ourselves. Our foundations are en tirely too narrow. And we do not cut off the multitude of things that distract our attention from that concentration of effort that is essential.

fefort that is essential.

Every normal man has that reserve power within him, a mighty coil of force and purpose, which would enable him to make his life strong and complete, were he free to express the best and the strongest things in him, were he not fettered by some bond, physical or moral.

You can tie a strong horse with You can tie a strong norse with a very small cord. He can not show his greatest speed or strength till he is tree. On every hand we see people, with splendid ability, tied down by some apparently insignificant thing which handicaps all their movements. They can not go ahead until they are free.

Some people live in a cramped and uncongenial environment, in an atmos phere which dampens enthusiasm, discourages ambition and effort, scatters energy, and wastes time. They have not the courage or stamina to cut the shackles that bind them, to throw away all contables and arone and to the all crutches and props, and to rely of themselves and get into an environ ment where they can do what they desire. Their ambition finally dies through discouragement and inaction. -O. S. M. in Success.

OUR BOYS AND GIRLS.

A Memory and a Hope. A Memory and a Hope.

Often 'tis true on my day's horizon
I see in the East the clouds arise,
But within my heart I carry a whisper
That brings a light o'er the darkest skies—
A Memory bright as the golden sunset
A Hope as sweet se the fields in May,
"I am going to Holy Communion to-morrow
I went to Holy Communion to-day,"

Many a time I am weary of labor
Yexed with a life of work and worry,
Tired of giving myself to others
Worn with the fret of this age of hurry—
Then o'er my heart's unquiet waters.
Comes my Lord's sweet whisper to say.
We shall meet at Communion to morrow
We shall meet at Communion to day."

Sometimes others are rough and thoughtless, Sometimes it may be hard and cold. Hong to pour out on the first quick impulse All the pain that my heart doth hold—Thon my Hope and my Memory blended Plead in my soul with a note of sorrow, "Jesus lay on your tongue this morning, Keep your story for Him to-morrow."

All day long like a ballad burden
Rings in my heart that musical chime.
All my minutes swing backward and forward
Between the bliss of two points of time—
And I know that the grateful Heart on the
Altar
Istouched to think that my own is gay,
Just because He is coming to morrow—
Just because He has come to day."

not include duty among the leading motives to work. A sense of duty, however, has but slight influence on the will, nales it be combined with fear of consequences, or love. Very few are so spiritual as to love obedience to authority for its own sake. Hence, if you wish to enforce it, you must show the motives that recommend it; and they must be those of which I have just one of his price of the motives that recommend it; and they must be those of which I have just of her motives that recommend it; and they must be those of which I have just of her motives that recommend it; and they must be those of which I have just of her motives that recommend it; and they must be those of which I have just of her motives that recommend it; and they must be those of which I have just of her motives that recommend it; and they must be those of which I have just of her motives that recommend it; and they must be those of which I have just of her motives that recommend it; and they must be those of which I have just of her motives that recommend it; and they must be those of which I have just of her motives that recommend it; and they must be those of which I have just of her motives that recommend it; and they must be those of which I have just of her motives that recommend it; and they must be those of which I have just of her motives that recommend it; and they must be those of which I have just of her motives that recommend it; and they must be those of which I have just of her motives that recommend it; and they must be the motives that recommend it; and they must be a motivated by any intention of the land in fact can hardly be questioned by any intributed of some Englishmen to All weak long that they must be a made in the must have many gifts, but one gift they have meaning that the can be a must have many gifts, but one gift they have meaning the mean of all charactives. The motivation she has not been allowed. The must have many gifts, but one gift they have meaning the many limited the motivation of the land in fact c

that do the funniest things, and real Indians fighting the cow-boys."

Feeling that she could not possibly refuse after hearing of these wonderful features, Tommy dashed into the house, exclaiming, "Oh, Mother, do let me go to the circus! All the boys are going, and Jim Casey says that it is the best show that was ever here." "Tommy, where a most annoying child! Here show that was ever here." "Tommy, you are a most annoying child! Here I am working hard to keep a roof over our heads, and you ask for money to go to a circus. Tell those boys you are not going, and then come back and rock the baby."

the baby."

Mrs. Ryan sighed as she bent over a tub of washing. With a mother's fond ness she longed to procure for her children every innocent gratification, but since her husband's death a few monthsprevious, she had hard work to keep out of debt, and it was only by the strictest economy that she was able to new the rent. to pay the rent.

to pay the rent.

Tommy soon returned, and took his place unwillingly enough at the side of the cradle. The baby cried fretfully, and it was some time before she was lulled to sleep. When she had at last dropped off into a deep sleep, Mrs. Ryan gave Tommy an apple and told him to go out and play for a while.

As none of his companions were to be found, he wandered down to his favorite resort, the riverside. An old raft, constructed by the boys, was lying concealed by the rushes, but as he drew it forth, his attention was attracted by an old gentleman who was

quiet, pleasant way, especially if he has any special information on the sub ject or if his views be asked. But it is not well for him to take the center of the stage and monopolize it. Avoid detraction. In almost every company of men the absent are spoken of disparagingly. Do not discuss the failings of others. Saying nothing, as a rule, behind a man's back that you drew it forth, his attention was attracted by an old gentleman who was tracted by an old gen

Tommy resolved to recover it for him, and taking a long pole, he propelled the raft into the middle of the stream, whither the hat had drifted. He soon returned triumphant to the old gentle man, who, after thanking him drew out. man, who, after thanking him, drew out an old-fashioned purse, and gave him a

an old-lashioned purse, and gave him a quarter of a dollar.

Tommy was now able to buy a ticket for the circus, and he turned his steps towards the grounds. His mind was filled with pleasant anticipations of the treat to come, but, somehow, in the treat to come, but, somehow, in the midst of them, the tired face of his mother appeared, and the thought occurred of how little he considered her pleasure. She toiled from early in the norning until late at night, with never

morning until late at night, with never a thought of her own comfort. Well, he would give up the plan of going to the circus, and buy his mother something that would please her. She was fond of he would give up the plan of going to the circus, and buy his mother something that would please her. She was fond of flowers, and in a florist's window on Main Street were pots of geraniums at 25 cents a please.

25 cents a piece.

As he walked along, immense posters

then I thought of how hard you have worked for us since father died, and of how selfish I have been. I am going to be more of a man now, and be more thoughtful in the future."

"God bless yor, my boy," said Mrs.
Ryan, as she wiped the tears from her
eyes, "and may He make you always
kind and considerate towards others." -Catholic Universe.

Dainty Freshness. Girls, take this to mind: The girl with an air of dainty freshness is sure to be admitted. She may not have many changes of gowns, she may have few hats, but if she has always the air of being just spick and span she will never lack charm. Of course she must be almost perfection in details—the edge of her shirt must be fresh, her shoes carefully polished, and handkershoes carefully polished, and handker-chiefs, neckwear and all her modest chiefs, neckwar and an her modest attempts at finery must be crisply fresh. This means the strictest attention. Brushing and pressing will take time, and once one establishes a reputation for this sort of spotlessness it must be kept up, because what would not be noticed in a careless woman would seem dreadful untidiness in a neat one. She is likely to take to elaborate clothes and simple ways of wearing her hair. Furbelows and frizzes are not easy to keep spick and span.—Our Young People.

Mr. Birrell.

It is not merely since he became Chief Secretary for Ireland that Mr. Birrell has professed friendship Mr. Birrell has professed friendship for that country. In a volume of essays which he published fifteen years ago, entitled "Res Judicate," he wrote of Ireland as follows:

Irishman's insulted. So far as the laughter is concerned, it must be admitted that it is good-humored. . . I do not think the laughter does much harm. Insults are different."—Antigonish Casket.

THE CATEOLIC WORLD.

IT IS COMPOSED OF MORE THAN A THOUSAND GREAT GROUPS.

When the Holy Father surveys with his mind's eye his whole flock, he sees on the great round globe more than a thousand great groups of his children, over each group a shepherd with mitre and crozier like his own. These shepherds are the successors of the other Apostles as he is the successor of Peter. Some of them have vast territories and

Some of them-like the Archbishops and Bishops of Cologne, Breslau and Vienna, and of Prag, Olmuetz, Leitmer-As he walked along, immense posters displaying the attractions of the circus, met his gaze, but, resolutely turning his eyes away, he hurried on. Arriving at the store, Tommy picked out a plant that seemed strong and hardy, and carried it home with greatest care. As he entered the door, his mother said, "Why, what have you there, Tommy?" Something for you, mother. Guess what it is." "Wel!, I'm sure I don't know what to guess." Removing the paper which the clerk had wrapped around it. Tommy held up to his mother's gaze, the precious plant, covered with pretty leaves and buds. "What a lovely plant!" said she. Did somebody give it to you Tommy?" "No, Mother, I bought it," and then he related the whole story. "And to think that you spent your money for me, my son. Why didn't you keep it for the circus?" "Well, mother, I did think of that," admitted Tommy, "but then I thought of how hard you have worked for us since father died, and of how selfish I have been. I am going to the ever-increasing numbers of the faithful, and new dioceses in some part faithful, and new dioceses in some part of the world yearly add to the Holy Father's responsibility and to his joy at the progress of God's kingdom on earth.—Vox Urbis, in the N. Y. Freeman's Journal.

MAYOR'S RUSE TO RETAIN CRUCI-

The mayor of a town near Paris re-cently received orders from the Gov-ernment, through the prefect, to re move a crucifix from the wall of a school. The mayor was perplexed be-cause refusal meant dismissal. At the same time he feared the wrath of his fellow townsmen if he obeyed the prefects order.

After reflection he devised a clever

plan. He called together the village council and voted the last sou in the treasury for whitewashing the school room walls. After this was done the mayor went alone at night, took the crucifix down, painted the back of it black, replaced it and pressed it against the white wall so as to leave a distinct impression of the crucifix thereon. The school teacher was charged next day with the impious duty of removing the crucifix. This duty of removing the crucinx. This done, the big black cross showed up in startling fashion. The authorities demanded an explanation and the mayor replied that he could not efface the cross because all the money for white washing had been exhausted.

BUDDHIST PRIEST BECOMES

WHEN YOU ASK FOR

SURPRISE

INSIST ON RECEIVING IT.

the hands of the high priest of Kandy, in the presence of a large assembly, went to Galle, where for the last six years he led the life of a hermit-priest. His conversion of Catholicity is therefore a most remarkable one, and it is a great and severe blow to the fast dying cause of Buddhism in Ceylon. -Western Watchman.

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The HOME BANK of Canada (Dividend No. 3.)

Notice is hereby given that a Divi-dend at the rate of Six per cent. per dend at the rate of Six per cent, per annum upon the pald-up capital stock of this Bank has been declared for the half-year ending 31st of May. 1907, and the same will be payable at the Head Office and Branches, on and after Saturday, the 1st day of June n xt. The Transfer Books will be closed from the 17th to the 31st of May, both days inclusive.

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Canadian House, from Canadian Barley Malt, for Canadians, It is the best Line Extract of Malt made, and all Leading in Canada will tell yo Leading Doctors will tell you so.

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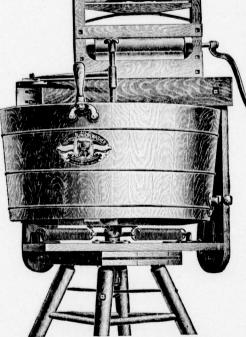
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Catholic Record, CANADA

TWO NEW BOOKS

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

CATHOLIC RECORD, London Canada



set me thinking.
You see I make Washing Machines—the "1900 Junior" Washer.
And, as I said to myself, lots of people may think about my Washing
Machines as I thought about the horse, and about the manwho owned it,
But, I'd never know, because they wouldn't write and tell me. You
see I sell all my Washing Machines by mail. (I sold 200,000 that way
already—two million dollars' worth.)
So, thought I, it's only fair enough to let people try my Washing
Machines for a month, before they pay for them, just as I wanted to
try the horse.

MAN tried to sell me a horse, once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse. But, I didn't know anything about horses much, And, I didn't know the man very well, either.

So I told him I wanted to try the horse for a month. He said "all right, but pay me first, and I'll give back your money if the horse isn't all right."

Well, I didn't like that. I was afraid the horse wasn't "all right" and that I might have to whistle for my money if I once parted w thit. So I didn't buy the horse although I wanted it badly. Now this set me thinking.

try the horse.

Now I know what our "1990 Junior" Washer will do. I know it will wash clothes, without wearing them, in less than half the time they can be washed by hand, or by any other machine.

When I say half the time, I mean half—not a little quicker, but twice as wilch.

When I say half the time, I mean half—not a little quicker, but twice as quick.

I know it will wash a tub full of very dirty clothes in Six minutes. I know no other machine ever invented can do that, in less than 12 minutes, without wearing out the clothes.

I'm in the Washing Machine business for Keeps. That's why I know these things so surely. Because I have to know them, and there isn't a Washing Machine made that I haven't seen and studied.

Our "1900 Junior" Washer does the work so easy that a child can run it almost as well as a strong woman. And, it don't wear the clothes, nor fray the edges, nor break buttons, the way all other washing machines do.

It just drives soapy water clear through the threads of the clothes like a Force Pump might.

If prople only knew how much hard work the "1900 Junior" Washer

It just drives soapy water clear through the threads of the clothes like a Force Pump might.

If prople only knew how much hard work the "1900 Junior" Washer saves every week, for 10 years—and how much longer their clothes would wear, they would fall over each other trying to buy it.

So said I, to myself, I'll just do with my "1900 Junior" Washer what I wanted the man to do with the horse. Only, I won't wait for people to ask me. I'll offer to do it first, and I'll "make good" the offer every time. That's how I sold 200,000 Washers.

I will send any reliable person, a "1900 Junior" Washer on a full month's free trial! I'll pay the freight out of my own pocket. And if you don't want the machine after you've used it a month, I'll take it back and pay the freight that way, too. Surely that's fair enough, isn't it?

Doesn't it prove that the "1900 Junior" Washer must be all that I say it is? How could I make anything out of such a deal as that, if I hadn't the finest thing that ever happened, for Washing Clothes—the quickest, easiest and handsomest Washer on Earth. It will save its

whole cost in a few months, in Wear and Tear on clothes alone. And then it will save 50 cents to 75 cents a week over that in Washerwoman's wages. If you keep the machine, after a month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, sen me 50 cents a week till paid for. I'll take that cheeffully, and I'll wai for my money until the machine itself earns the balance.

me 50 cents a week till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

Now, don't be suspicious. I'm making you a simple, straightforward offer, that you can't risk anything on anyhow. I'm willing to do all the risking myself! Drop me a line today and let me send you abook about the '1900 Junior' Washer that washes Clothes in 6 minutes.

Or, I'll send the machine on to you, a reliable person, if you say so, and take all the risk myself. Address me this way C.R. B. Bach, Manager "1900" Washer Co., 355 Yonge St., Toronto, Ont. Don't delay, write me a post card now, while you think of it.

At the "peace" meeting last Thursday evening at the Ellicott Club, men of different nations spoke for those mations. Bishop Colton's remarks were upon Ireland and were as follows:

Ladies and gentlemen, in the efforts move making by distinguished men of every nation for the promotion and maintenance of universal peace, the moted men of Ireland will be found among the rest—and the outcome of their deliberations in the resolutions and suggestions they will make for peace will be accepted by no people more readily than by the Irish people and the descendants of the Irish race.

Reviewing the history of Irish people we find they were a peaceful people. Going back to the fourth century, when St. Patrick landed in Ireland to convert the people to Christianity, he found them spiritual and peace loving.

They received him with kindness and possibility, and they listened to the control of the con sospitality, and they listened to his words with reverence, and soon the whole island was brought to accept the sith without the spilling of one drop

The people loved knowledge, and drow to their classes thousands and drew to their classes thousands and thousands from home and abroad. Poetry and song interchanged with the deeper studies in science and learned here. This was Ireland from the death of St. Patrick, 465, till almost the beginning of the ninth century. Peace and happiness went hand in hand with material learned learned.

Now war thrust her cruel head into Now war thrust her cruel head into that land, for the Danes, servied its peace, and for three hundred years they kept attacking and harasaing the Irish people by frequent incursions. Then for a little while there was a respite from carnage, but the chariot of the invader again rolled over the land in the person of the powerful Saxon which was continued at frequent intervals during the course of tour hundred years. Internal feuds made the Irish mation the easy prey to their powerful enemy, and though peace was

years. Internal feuds made the Irish nation the easy prey to their powerful enemy, and though peace was declared by treaty, a war of persecution was begun, which has, we may say, been kept up in greater or less degree and under this phase or that, almost ever since.

We see that if the Irish people went to war it was in defense of their existence as a nation, and this is the spirit that has ever characterized them. In all their efforts to have their rights from the English people they have been of the peaceful rather than of the war-like character. O'Connell the greatest like character. O'Connell the greatest leader who won Catholic Emancipation for his country men, said, "All Ireland was not worth the spilling of one drop Irishmen have fought in The armies of other nations, but it was more from necessity than from choice, for, unable to find work at home, because of the oppression they had to go abroad. By reason of their stal-wart bodies and undaunted souls they were eagerly sought for and gained for

But the Irish character is peaceful, Shi the Irish character is peacetal, the country's flag is green and its ensign is the harp. The people love their fields and enjoy their modest cabins and like to live in peace with themselves and all mankind. The Trish nature is generous and the hand and heart of the Irishman are gladly given to all. His home is at your service and his humble fare he shares with Who, that has ever visited Ire land, will forget the warmth of his greeting? "God save you," is his word of greeting; "God be with you," his parting salutation. "God save all here," "God save you kindly," are the interchange, as the neighborly visits. words of friendly Irish make their neighborry visits Irishmen have been famed as generals but their greater honors are those of peace. Yes, the Irish people are lovers of poets, orators, scholars, statesmen and churchmen. Peaceable by nature, and when grace adds its asset, as it does, to the Irish character, for the Irish are a strictly religious people, then we can understand how they and the chilaren they have borne, of which I am one, love peace and pray that its white wings spread the wide world over and bring prosperity and happiness to all mankind.—Buffalo Catholic Standard

QUEEN OF THE MAY.

An exquisite sense of fitness, in na-An exquisite sense of litness, in na-cure and human thought, is recognized in the linking of the "glad month of the year" with the devotion to the chosen Mother of God. When the im-patient earth, laden with its trouble of expectation, crystallizes its sighs in expectation, crystalizes its sighs in tender leaflets and its groans in bur-geons, then is preceived the mode in which the All-Father, God, pleases to reveal the beauty and benignity of the

In the whole realm of creation there is no parallel, either among angels or the human race, for the mind and heart of the Virgin Mother. When the celes-tial messenger came with his momenhuman race, by consenting to be the human Mother of God—the instrument and agency of fallen man's redemption! Wonderingly she asked how was she, appelless as the daisy born of heaven's dew, to become such an instrument. When told the means, it was entirely at her option to consent or to decline. Though she must have foreseen that consent meant that she must become object of suspicion and reproach, she did not hesitate for a moment, but, che did not heattage for a money, but, realizing the sublimity of the honor thus thrust upon her, immediately placed herself in the hands of God in that beautiful form of submission which Tives: "Behold the handmaid of the

PEACE IN IRELAND.

**STEAD MEETING LAST THURSDAY.

At the "peace" meeting last Thursday evening at the Ellicott Club, men day evening at the Ellicott Club, men tributes in relation to the despair of

realizing thus the meaning of the title bestowed in the Litany of Loretto, "refuge of sinners." Scott, too, though not an agnostic like Goethe, has many not an agnostic like Goethe, has many a reference to the belief in this privi-lege of our Blessed Mother, particu-larly the beautiful hymn, "Ave Maria, Maiden Mild." Wordsworth paid her the tribute of his best and most origi matten Mind. Worksworth pate had the tribute of his best and most original line, and Byron, the dissolute, cynic as he was, felt the mysterious influence of "the sweet portraits of the Virgin Mary." A prevision of this universal honor was vouchasfed our Blessed Lady, as we gather from her ecstatic outburst, "Behold, all generations shall call me blessed." This was what she was also called in heaven. "Hail, full of grade!" was the salutation of heaven's ambassador when he beheld her, showing that in heaven she was known as blessed, because "the Lord is with her." And, the Lord being witd her, how dares any one to say that the Church of God derogates from God's honor in venerating His elected and beloved one?

God's honor in venerating his elected and beloved one?

Man can give her no tribute higher than the acknowledgment of her potent grace and his gratitude for her share in the plan of his redemption. It is a poor offering compared with what she held herself ready to yield when the voice of Gud asked her co-operation. But if it be offered spontaneously and ungrudgingly, it will be acceptable and efficacious. So it should be universally offered now, for the travail of the world is painful and the clouds of tribulation hang heavy above the way of the Church. But they are only clouds. The clear firmsment lies above and beyond the rack.—Philadelphia Catholic ond the rack .- Philadelphia Catholic

THE BISHOP ON UNIONS.

SPEAKS TO A MEETING AT THE BUILD

ERS' EXCHANGE. Last Wednesday night Rev. Bishop Hortsmann by invitation addressed the quarteriy meeting of the Builders' Exchange. There was a full attendance. He spoke very impressively on present social conditions.

Society is becoming divided into we have seen Mr. Rockefeller in the transport of the real seen and the poor. We in Cleveland can look back to a time when the city was under martial law and men were flying at each others' throats.

forty years rise to undreamed wealth. Forty years ago Mr. Rockefeller was happy to get \$5 a week as a clerk in a Euclid avenue store. To-day no one knows the extent of his income. It is knows the extent of his income. It is estimated at \$40,000,000 a year. I believe in a reward for initiative, for industrial courage and genius, in a right

profit.

"The system that squeezes such immense profits from the blood of labor is wrong. The condition which forces a man to accept \$9 a week on which to rear and educate a family—aye, and to accept the chances of accident with that pittance—cries to heaven for vengeance. And if employers, re-sponsible for such things, expect any happiness other than what they can get on earth, I am afraid they will be dis-

appointed. "Of all the wild beasts, man, unless subdued by religion, is the most terri-ble. The French revolution came from oppression, and in our own life time we can remember the French Commune.

We are standing on the edge of volcano. The only thing that holds society together in this strained situation is a belief in God and the Church. tion is a belief in God and the Church. But this is a day of denial of God, of seeding at the Church. We may see the day when the tension will snap and the workingmen, long suffering from what they consider their rights, may rise in their might, as we have seen men do when they forgot their religion in the French revolution and the French

"Talk of the militia and martial law! How the workingmen of Cleve land could barricade Euclid and Superior avs. and laugh at the boy militia men who attempted to quell them.

"Employers and employees must come back to a recognition of the principle of the brotherhood of man. The principle of the golden rule is the only hope of society. The two classes have drifted far apart. The employer does not know his men. He does not care

"A clash and a deadly clash is inevitable unless we come back to a recognition of religion and brotherhood in our industrial relations.'

Bishop Hortsmann spoke of the evo lution in industrial methods, whereby he declared the workman has become only an animated machine and lack work. He said unionism could not be put down, and declared it would be a misfortune if it should be. He insisted, however, that good men only should be marvelous! A tender maiden, raised above all human passions, to be asked to become the spiritual. sider each other.

Although he was talking to an association of employers, he indorsed the right of men to organize under the banner of trades unionism, although he emphasized the importance of having strong, responsible men at the head of strong, responsible men at the load of the union. He commended to them a study of the last Pope Leo's encyclical on "The Condition of Labor," which he characterized as one of the strongest and fairest expositions on the sub

ject extant.

The Bishop seemed tired as he came in and asked permission to remain sit ting while he talked. His voice never rose above a conversational tone. The Tives: "Bohold the handmaid of the Lord."

Lord."

Tives to be memorable while the world members leaned forward in their seats in silence to hear each word. When he fit is Mary's peculiar privilege to be finished they crowded about him to express their appreciation.

There is not much comfort to Cory

There is not much comfort to Cory and Gilman nor very much consistency in the Episcopal Church, the Church of Henry VIII., in the following declaration made by Bishop Burgess:

"The wedding of such a couple would never take place in the Cathedral of Garden City and no clergyman in the Episcopal diocese would perform such a coremony where either of the parties had been divorced. I doubt very much whether any self-respecting minister could be found on Long Island to marry such a couple." we are glad that Bishop Burgess

strongly opposes such a marriage as that of Cory and Gilman. He has set that of Cory and Gilman. He has set that of Cory and Gilman. He has set to divorced persons remarrying. Two years ago at an Episoopal convention in Garden City, he delivered an address bitterly attacking the divorce laws in the different States which made the

the different States which made the granting of divorce so easy a matter. In many ways those without the fold are acknowledging that the old Church was ever right. The many divorced persons throughout the United States will not find much consolation in the declaration of Bishop Burgess.—Cleveland Catholic Universe.

Responsible For Their Own Acts. Bad homes may drive a great many men to the saloon. But men have been men to the salcon. But men have been known to desert very good homes for the sake of drinking. It is not just to place all the blame on conditions. Men themselves are responsible for their acts.—Sacred Heart Review.

Let us, on all occasions, take good and evil consolations and afflictions, from the hand of God, ever singing the same sweet canticle, "Blessed be the name sweet canticle, "Blessed be the name of the Lord," to the same unvarying air; for if we are so happy as to succeed in doing this, we shall live in

PETER'S PENCE:

NEED OF MORE LIBERAL CONTRIBUTIONS IS SET FORTH IN A CIRCULAR LETTER FROM THE APOSTOLIC DELEGATE TO

His Excellency the Most Reverend Apostolic Delegate has addressed the following circular letter to the Archbishops and Bishops of the country:

Apostolic Delegation, United States of America, Washington, D. C. May 1, 1997.

Anostolic Delegation.

United States of America.

Washington, D. C. May 1, 1997.

Your Lordship—As the time of the annual Peter's Pence collection, according to the Instructions of the Second and Third Councils of Baltimore, is near at hand, I deem it my duty to request your Lordship to remind the reverend rectors in due time of their obligation of taking up said collection and of recommending it previously to the generosity of the people.

The disadvant-sgeoms circumstances under which the Holy See is laboring at present in regard to material resources is well known to you. I have no doubt that if the Catholics of America, who yield to none of the whole world in loyalty and attachment to the Holy Father, properly understood the present financial condition of the Holy See, they would certainly be more liberal in their contributions. This hope is founded on the fact that in those dioceses where the Bishops and priests have taken a particular interest in enlightening their people on the subject the contributions have been more liberal than in others. Moreover, to instruct the people properly in this pious work of Peter's Pence has become at the present time a necessity. The daily increasing wants for the vast administration of the Church, the immense demands on the Holy See which for the past in a great measure lwere met by the liberal contributions of the Catholic countries of Europe and which are now greatly reduced for reasons well-known to you, are facts which should be made clear to the mind of our people lest, preoccupid as they are with the needs of the Church in our midst, they may be led to consider the people in the subject to the same of the contributions of the Church in our midst, they may be led to consider in our midst, they may be led to consider in our midst, they may be led to consider in our midst, they may be led to consider in our midst, they may be led to consider in our midst, they may be led to consider the beauty of the contributions from this country, statements which tend to create a mi

our people.

I beg leave to profit of this occasion in order to convey in the name of the Holy Father to the ordinaries of the United States, and through them to their clergy and faithful, the expression of his gratitude for their contributions, togsther with his blessing.

tions, together with his blessing.
With sentiments of the highest esteem, I beg
to remain most faithfully yours in Christ,
+ D, FALCONIO.
Apostolic Delegate.

A DESERVED RECOGNITION.

On Wednesday evening of last week the members of St. John's church, Gananoque, presented Mr. Thos. Rosch with a magnificent gold watch and chain. Rev. Fathers Keboe and Mechan were also present on the occasion. Mr. T. O Connor acted as chairman and read a very complimentary address to Mr. Rosch. The presentation was made by Mr. M. McDonald. The recipient of the beautiful present was deeply affected and repiled in a very neat speech. On account of ill health he said he had to seek another climate, he thanked all for the kind support he received from them in his business, and made special reference to the broadmindedness of those whose religious opinions differed from his own. In conclusion, he said that he hoped Gananoque would prosper and its people be always happy. And that as long as he lived he would cherish a fond recollection of the generous and noble-hearted people of this beautiful town on the banks of the great St. Mr. Roach ard family lett on the noon train

Lawrence.

Mr. Roach ard family left on the noon train
on Sunday last for Calgary. He was accom
panied to the station by a number of friends
who wished him God speed on his long journey.

A Convert and his Motive

At the close of a remarkably success ful series of lectures to non-Catholics in Dabuque, Ur. F. E. J. Lloyd, formerly prominent in the Episcopal ministry, made the following interest ing statement, as quoted by the Iowa Catholic Messenger :

Catholic Messenger:

"At the time of my conversion I was prepared to be misunderstood. It has been said of me that I entered into a compact with the Hishops of the Catholic Church to go about preaching, for which I was to receive a big salary. This is untrue, and if you will bear with me, I'll tell you what is absolutely true.

"Before I entered the Church I had a guaranteed income of \$250 a month and a beautiful residence built for me by my people. To-night I stand before you without the guarantee of a single cent more than \$45 a month given me by the Catholic Church Extension Society for editing its magazine. In lecturing before the people, whatever I get I'm thankful for. As God hears me, this is the absolute truth, and if I'd had a million I'd have given it up, for what will, it profit a man to gain the whole world and suffer the loss of his soul!

"The only motive I had in giving up my arish was to become a layman in deed and truth, and to go wherever I c-uld do something for the upbuilding of His Church."

METALLIC ROOFING CO TORONTO, CANADA

DIOCESE OF LONDON.

CONFIRMATION AT THE CATHEDRAL.

On Sunday last His Lurdship the Bishop of London administered the sacrament of confirmation to one hundred and thirty-eight children at St. Feter's Cathedral. Solemn High Mass was calebrated. His Lordship the Bishop being celebrant. Rev. Father McKeon, of St. Mary's church and Rev. Father Waits being desoon and sub deacon. and Rev. Father Waits being desoon and sub deacon. and Rev. Father Stanley master of ceremonles. For some weeks the children had been carfully instructed by the Rector of the Cathedral Rev. J. T. Ayiwan The boys and girls looked remarkably assaud the precision of their movement of the Cathedral Rev. J. T. Ayiwan The boys and girls looked remarkably assaud the precision of their movement upon their instructor. After these remany the Bishop preached accurate the usual total abstinence plodge to develop the usual total abstinence plodge to the collected from the litery had reached the sec of wenty-one years. He took occasion to the collected for the use of the congregation, and administered the would be enabled to erock a structure in keeping with the cathedral, one of the most imposing edifices in the country. The Bishop's exhortation made a deep impression on the congregation. At the conclusion of the Mass he imparted the Papal benediction. CONFIRMATION AT THE CATHEDRAL

NOTHING SUCCEEDS LIKE SUCCESS. THE LARGEST ORDER EVER GIVEN IN CANADA.

THE LARGEST ORDER EVER GIVEN IN CANADA.

The wholesalers are the barometers of the drug trade. When the wholesale druggies stock any preparation extensively, this fact may be taken as a sure sign that it is in increasing demand, Probably the largest order ever placed in Canada for a Staedard Remedy, was recently given to Fruit-a-tives Limited by Tre N stional Drug and Chemical Company of Canada, L'mited calling for 100 gross (14,500 boxes) of "Fruit-a-tives" or "Fruit Liver Tablets."

Inside of two months, The National Drug and Chemical Co., sold the entire quantity, and purchased an additional 100 gross.

These two orders of 200 gross, aggregating 28 8:0 boxes, show how large theisale of "Fruit-a tives" has grown; and proves, too, that people all over the Dominion are fully alive to the value of this excellent preparation.

This fruit remedy no doubt has real morit, yet were it not for the best kind of newspaper advertising, which has told the story of "Fruit-a-tives" to so many of our people, its virtues would be known only to the few.

Resl merit and newspaper advertising mean success.

TO THE LADY MARY.

MAY DAY, 1907. (The following lines were printed in Toronto journal. The author is a non-Catholic and of Portuguese English descent.) Virgin Immaculate, here at thy altar kneel ing.

Lowly we bend with tear-blind invocation

And sin-parched lips that set in their appeal

Kiss upon kiss for our sin's revocation Ave Maria! We on the earth to thee enthroned in highest heaven.
With supplicating hands outstretched to reach thee.
Bring all our burden of lives passion-riven.
And with wrung hearts for pardon would beseech thee;
Ave Maria!

So, upon this thy Day, for those whose earthly winning Is our life's love, we come to make confes-Of all our earth bound, passionate, helpless And beg forgiveness through thy interces

sion : Ave Maria! —LYNDWODE PEREIRA.

DIED.

Finnigan -On May 15, 1997, at St. Joseph's Hospital, London, Ont. Mrs. Ellen Finnigan, aged seventy-seven years. May her soul rest in peace! Finn—In San Francisco, California, on May 4th, Mr. Mathew Finn, sr., late of Port Huron, Mich. May his soul rest in peace!

STONE.—At Petaluma, California. on May 6 1907, Mr. John W. Stone, late of Woodstock, Ont. May his soul rest in peace!

NEW BOOKS

"When Love is Strong," published by Benzlger Bros, 36 and 38 Barclay St., New York, Price 1,25. "The Queen's Festivals" published by Benger Bros., 36 and 38 Barclay St., New York

Price 60 cts.

"Children's New Mission Book." A manual of instructions and prayers. In accordance with the spirit o' St. A phoneus, Doctor of the Church Published by S. Herder, If South Broadway, St. Louis, Mo. Price 60 cts.
"Patron Saints for Catholic Youth," Vol. II. Saints Bernard, Martin of Tours, Blase, Michael, Cecilia, Helena, Monica and Bridget, by Mary E. Mannix Published by Benziger Bros., New York, Cincinnati and Chicago. Price 60 cents.

HE CATHOLIC EMIGRATION ASSO CIATION.

WHOSE HEADQUARTERS AND REceiving Home are a Hintonburgh, Ont.,
have a limited number of little girls between
the ages of four and ten, for adoption. Enquiries regarding them, should be made to Mr.
Cacil Arden, Agent Catholic Emigration Association, St., George's Home, Hintonburgh,
Ontario.

WANTED. CCOD CATHOLIC HOMES WANTED AT O'Connor, Parliament Buildings, Toronto, Ont.

10 O'Connor, Parliament Buildings, Toronto, Ont.

1489-4

C. M. B. A.-Branch No. 4, London. Wets on the 2nd and 4th Thursday of every muth, at 8 o'clook, at their hall, in Albion Block, Richmond Street, M. J. McGrath. President; P. F. Bovlo, Secretary.

Just Out The Catholic Confessional and the Sacrament of Penance. By Rev. Albert McKeon, S. T. L.

15 cents post-paid

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15th May, both days inclusive. By order of the Board. D. M. STEWART, Gen. Mgr. Toronto, 30th March, 1907.

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HE EVANS VACUUM CAP is a practical invention constructed on scientific and hygienic principles by the simple means of which a free and normal circulation is restored throughout the scalp. The minute blood vessels are gently stimulated to activity, thus allowing the food supply which can only be derived from the blood, to be carried to hair roots, the effects of which are quickly seen in a healthy, vigorous growth of hair. There is no rubbing, and as no drugs or chemicals of whatsoever kind are employed there is nothing to cause irritation. It is only necessary to wear the Cap three or four minutes daily.

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The eminent Dr. I. N. LOVE, in his address to the Medical Board on the subject of Alopsecia floss of hair] stated that if a means could be de devised to bring nutrition to the hair follicles [hair roots], without resorting to any irritating process, the problem of hair growth would be solved. Later on, when the EVANS VACUUM CAP was submitted to him for inspection, he remarked that the Cap would fulfil and confirm in practice the observations he had previously made before the Medical Board.

Dr. W. Moore, referring to the invention, says that the principle upon which the Evans Vacuum Cap is founded is absolutely correct and indisputable. An illustrated and descriptive book of the Evans Vacuum Cap will be sent, post free. on application

THE SECRETARY, EVANS VACUUM CAP CO., LTD., REGENT HOUSE, Regent Street, LONDON, W, ENGLAND



VOLUME 1

The Cathol

LONDON, SATURDAY

CLEAN PA

The Presbyterian sa officials must be men o blameless lives. But attempts to befoul home it is making its to the turbid stream indignation. When I publication of Hockin Babylon," and approv misrepresentation and the Church as fit Presbyterian home. to his responsibility and is perpetuating antipathies which menace to us that ity of public men. H godliness, but when Catholic scribbler t creed of thousands mens, we are tempted as being either hypo sistent in this matter all in the morality o constitute society he a paper unsmirched testant writers de Catholics with shame unfairness. For in tinguished Louisville

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HISTORY VEI As to the fate ecords nothing gr deed, that non-Ca dungeons, and of scientific research. melodramatic rubb condemned, not fo researches, but for recklessness. He w the earth's motion theory astronomics would insist on its though he could dragged the Bible i and set up himself In this connection

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