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hule's

They nod an' wink an' call me "fool," But, och! 'tis little mind I have to scold them, Wid all their books they've never

The half of all that's in me head They couldn't un'erstan' it if I told them.

Did y' ever catch a leprehawn? Ye never did! For why? 'Tis gone Before ye know the crayture's nigh; For if ye held him wid yer eye He'd have to take ye to the spot Where all his gold is in the pot, But me they never hold in fear— Small care have fools forgold an' gear-So when they meet me on me way They stop to pass the time o' day. Did y' ever know the funny things A thrush can tell ye? When he sings Close both yer ears wid ayther han' An' then as quick as e'er ye can L'ave loose, hold tight, l'ave loose, hold

tight—
But, och! ye'd never do it right! Did y' ever know jisht how an' when Tis aisiest to catch a wren? "The wren, the wren, the king o' birds, St. Stephen's Day caught in the furze!'
Lasht Stephen's day mayhap ye heard Who was it snared the nimble bird. Upon the bush that through the town The lads paraded up an' down, The while they begged from door to

door
The jinglin' coppers by the score. 'Twas me! I snared the wren an' got No ha'penny of all the lot. Not wan for me! They were so mean They spint it all at Kane's shebeen.

Och, l'ave them wink an' call me "fool" Them lads that wastes their days in

school, An' oulder wans that spiles their brains wid drinkin' 'Tis they're the fools themsel's no

For sorra wan o' them could guess
The knowledgable things I do be thinkin'. Dany in Philadelphia Catholic Standard and

### A MAD METROPOLIS.

" A Mad World, My Masters," Two representative American novel of modern date, "The Tents of Wicked-ness," by Miriam Coles Harris, author of "Rutledge," and "The Metropolis," by Upton Sinclair, present strong and apparently realistic studies of the social of "Rutledge," and "The Metropolis," by Upton Sinclair, present strong and apparently realistic studies of the social life of New York. Mrs. Harris, as a woman of ideals, and a convert to the Catholic faith, weighs the "smart set" in a balance of fine ethics and illumined spirituality, with which the man-of-the-world, measure compares but oradly strong the society, true to the trust of Christian precept and practice, of noble example and practice, or not provided the process of the p world's measure compares but crudely, Yet these authors "with a difference," virtually assimilate their forces, in their common terrible arraignment and con-demnation of the morals and manners of New York society of the present day. Are they proved right or wrong in their scathing denunciations by the social developments of this New Year's Eve? To brand as ignoble and even morally

lawless, a social class undeniably re-deemed by many an individual case of noble virtue, moral conscientiousness, Christian service, and self-sacrificing charity, seem a censorious injustice. But when fate strikes an eventful hour of crucial stress and crisis, challenging all peoples and classes to stand forth in at the world's bar of judgment. What, then, can be said in defence of fashion-able and bohemian New York's shamerevel, of ostentatious and prodigal sensuous indulgence and excess, on the recent calamitous New Year's Eve, when world over heart and sympathy the were appalled and agonized in the face of an international human tragedy rife with legion sudden and violent deaths, and with the anguish of bereaved and

"Look bere upon this picture, and on his!" "Two hundred thousand dead! this!" "Two hundred thousand dead! Thousands dying of thirst and hunger-stricken and tortured. Italy awaits the world's succor!" Such were the heart-rending leadlines of a New York daily, which in incredibly inconsistent and indecent contrast, blazoned the simultaneous notice, "New York's New Year's Eve festivities in hotels and restanting to cost fore hundred, thousand taurants to cost five hundred thousand

Epicurean bills of fare, and sybarite banquets—midnight carousal over plate of gold and priceless punch-bowls—rich viands and rare vintages to sate the already surfei\*ed—glory of jewels and costly vesture—hot-house flowers in wanton profusion — scented fourtains splashing and scintillating under tinted lights — swaying song and dance — measures from hidden orchestras—while unworthy of even this, perfect in its low material order, a degenerate humanity idiotically descends from the intelligent chorus in the very face of a nation's death, and daring to lift against the mean and sob of thirsting and starving, wounded and dying fellow-creatures, the inane laughter and delirious toast and jest of helpless dissipation and imbecile folly. "Counterfeit presentiment of

LONDON, ONTARIO, SATURDAY JANUARY 30, 1909.

ous figures, and leads the world's work of heroic rescue. First and foremost, as always, of the noble vanguard of deliverance and service, rallies the American government, the Church in America, the American stage and its support-ing public, and the individual American of all classes, from the millionaire with his open check-book, to the poor man with his proffered mite. But this truth instead of extenuating, serves but to aggravate the guilt of scandalous social misrepresentation. It is full time for the American people to give public expression to righteous indignant protest against the public procedures of a social set whose victous and fippant antics belie the national convictions and ideals, as well as the popular spirit. "To eat, drink and be merry" at pub-lic functions of festal sumptuousness, while hundreds of thousands of human brothers across the sea languish and die even though this be but the social brutality of a minor and unrepresentative class, yet convicts American society as a whole, of soullessness, of heartlessness, of limited intelligence and lacking fraternal spirit, and likewise, in the more superficial sense, of unspeakable

vulgar taste. Even setting aside the just reproach of the moralists, "bad form" is the world's social verdict. The goodly editorial of an esteemed contemporary on this subject, remarks that the public festivities of New Year's Eve represent New York's sole surviving adherence to the social traditions of paganism. Perhaps many will be tempted to dispute this indulgent statement, the trail of the serpent of statement, the trail of the serpent of paganism seeming undeniably conspicuous in modern society throughout the entire year. But even confining ourselves to the single occasion—is it not enough to blush for, before God, and the world, and our own disgraced selves? What can "out" this "damned spot" of our social dishonor?

The feasts of Belshazzar were sweet in the froth, but the bitterness of the lees is recorded in Scripture. The lees is recorded in Scripture. The feasts of Lucullus paradoxically stand as historic warnings against unlawful indulgence in the pride and luxury of life. The orgies of Nero and his time paid their death-penalty "even so as by fire." Wherever social license and sensuous excess are, sooner or later unto all peoples and down all ages, the handwriting on the wall reappears, and the mystic "Mane, Thecel, Phares!" fulfils its dread prophecy, by way of infulfils its dread prophecy, by way of in-dividual if not always of collective dis-aster. Why, then, should we not tremble faithful service, that is their moral obligation and immortal responsibility? According to Mrs. Harris and Mr. Sin-According to Mrs. narris and Mr. sin-clair, who know whereof they write, No! According to the testimony of the sin and shame, the dishonor and idiocy of last New Year's Eve, a thou-sand times, No! "Thecel, Thou art weighed in the balance, and art found weighed in the balance, and art found weighed in the balance, and art found wanting!" Let us be warned while yet there is time, and beware of the judgment of the divinely patient, yet inex-orably just and avenging God!-N. Y. Freeman's Journal.

# AN ORIGINAL THINKER.

A new apologist for Christianity has A new apologist for Christianity has their true colors, without vacillation or compromise, either for the right, or if not for, against it—then it is not by the individual exception, but by the major and general rule, that sentence is passed at the world's bar of judgment. What, then, can be said in defence of fashionable and behemian New York's share, when they are worderfully reinforced. new, but they are wonderfully reinforced less splurge of flagrant luxury and riot-ousness, of wasteful feast and reckless attractive and unusual way in which he

gets to them.

Mr. Chesterton had tried for many all these purely scientific views unsatisfying. He has come into the fulness of truth and has experienced the complete whole Catholic truth gives to the human

It is not to be wondered at that the positions which Mr. Chesterton advances in his book entitled "Orthodoxy" should be challenged by those who see ten an instructive and illuminating vol-

ume on the great problem of man's exist-A radical root of difference of divergent religious views springs from the way in which man's origin is regarded. Mr. Chesterton accepts with thankfulmess, after many wanderings, the traditional Catholic view of the fall of man from a former state of perfection. The naturalistic view springs from the acceptance of the theory of evolution as a proved fact. In such a scheme the baser impulses of human nature are explained by the ascent of man's body from the lower wonnded and dying to the stand in an elaughter and delirious toast and jest of helpless dissipation and imbecile folly. "Counterfeit presentiment of brothers" in humanity, New Year's Eve showed the fashion and fame for New York, indeed, in relation to suffering and sorrowing humanity!

In fact this whole scheme of explaining and sorrowing requires constantly

other theories to explain its explanation, other theories to explain its explanation, and it is held now only by those who make up their minds at the very start to reject what is supernatural, and to accept nothing which goes beyond the natural. Such a process is of course very simple, but it is to say the least very arbitrary and high handed. It is contrary to the records of human life and to the feats of human experience.

to the facts of human experience.

The other view at which Mr. Chesterton has arrived finds the solution of the moral evils of life in the primal disobedi-ence of man to his Maker. The har-tion and the lower appetites was over-turned, and man in punishment for his rebellion to God finds in himself a rebellion which there is continual need to quell. No other explanation other than conjecture can account for the vicissi-tudes of human life which come under our daily experience. Man himself, with his contradictory instincts, is a problem, and the solution of this perplexing oppo-sition can be found only in the revealed truth of the fall of man in his first progenitor.

The hopeful aspect of this catastrophe which has affected the whole human race lies in the coming of the Saviour and the saving grace of the Redemption. It is unfair to consider the fall of man apart from this most glorious intervention. By its merciful dispensation it more than repairs the damage of man's primal ruin. It is the centre of the whole supernatural system of grace and illu-mines man's history through the ages that preceded it, and through all the ages that have passed since its accom-

Of course those who deny the divinity of Christ are naturally forced to fall back upon the evolutionary conjecture but however beautifully they may write about such a scheme it satisfies neither the human mind nor the human heart. The revealed view of man's origin give him a more noble birth than any natural istic theory. He comes forth from the hand of His Creator not as an imperfeetly evolved species, but as a master-piece with faculties unimpaired, with in-stincts, elevated and noble. Such a be-lief is more in consonance with our idea of God's dignity and excellence, as also of His generosity, to the creature made to His own image and likeness.

This is an old truth, as old as the human race itself, but in this age of jan-

gling beliefs and changing opinions it is a belief and a refreshment to see it put forth in a new setting by a writer of Mr. Chesterton's undoubted versatility and accomplishments.—Boston Pilot.

## CHURCH AND STATE IN THE MIDDLE AGES.

BOTH MEDIEVAL THEORIES NOW OBSO-

But this question of the relations of the medieval Church and the medieval State is now merely of academic interest. The best men of that age saw no way out of the anarchy of feudalism, save by means of one or other of the two theories outlined above. Let us suppose that our Lutheran professors were suddenly transported to some region where the conditions were those of the where the conditions were those of the eleventh or twelfth century, and had no alternative but to choose between the imperialistic and the papal theory of government, which would they prefer? The theory of irresponsible tyranny, by divine right, which in the Reformation are tripped all ever Europe or the age triumphed all over Europe, or the theory advocated by the Popes of the responsibility of kings to the people over whom they rule?

Before leaving this subject let me say a word on the dire consequences to humanity—according to the view of the faculty of Mount Airy Seminary—of the temporary papal supremacy in the twelfth and thirteenth centuries. Here Mr. Chesterton had tried for many years to convince himself of the soundness of the purely natural view of the of the ablest living historians of this ness of the purely natural view of the universe and its problems, but has found period, M. Imbart de la Tour, Professor at the University of Bordeaux. program of Gregory's adversaries says M. de la Tour, was "the subordination of the Church to the State, a narrov conservatism, which would maintain the subjection of the hierarchy to the political power, of the religious to the feudal world, with all the abuses that feudalism had brought into exissnould be challenged by those who see in the world only nature and nature's forces. That of course was to be expected, but even they are forced to acknowledge that Mr. Chesterton has written an instructive and illuminating relations. rendered piecemeal by anarchy the plan of a great Christian family; to give to intellectual and moral forces the conduct of ideas, the arbitration of human affairs; to restore to the Church a centre of action and of life as well as centre of action and of life as well as the international and occumenical char-ter it had so nearly lost. He affirmed the superiority of mind \* \* \* he saw the possibility of a reign of jus-tice, and the man was worthy of the work. Glance at the resul's obtained, however dearly purchased with thirty years of struggle, after his death: the crusades, the universities, the development of local and popular liberties. The justification bells, men and women of culture and prominence dinning these in lunatic chorus in the very face of a nation's mean and and the refinements of civilized least, and daring to lift against the monal mean and colors. The justification of Gregory is to be sought in the moral inferiority of his enemies, and in the general progress that followed the energetic reform he undertook," (Questions d'his mean and colors de la color de l eral progress that followed the energetic reform he undertook." (Questions d'histoire Sociale et Religieuse, p. 264, sq., Paris, 1907) Even so uncompromising an enemy of the Catholic Church as Lecky awards a measure of praise to Gregory VII. for his efforts in the cause of universal peace. "The recognition," he says, "of some universal principle of political right, powerful enough to form a band of lasting concord, has always been a favorite dream with statesmen with statesmen respectively. The down and always wither "on Liberty" as follows:

moral law; Dante in the fusion of all European states into one great empire presided over in temporal matters by the Cæsars and in spiritual by the Popes," etc. (Rationalism in Europe, II, 218.) In other words two of the greatest minds of the Middle Age, under conditions which could never possibly be reproduced on this globe, advocated what seemed to each the best means of what seemed to each the best means of achieving general peace and concord among men. The theory of Gregory was probably the only one in his age which could have obtained a meas-

would suppose it suitable to the conditions of modern political life. Constitutions effect now what only the Pope could endeavor to accomplish then, namely, impose an insuperable obstacle against the innate tendencies of rulers towards despotism. Yet so unacquainted are these modern porfessors with the conditions which were the justification of the claims of medieval Popes that they actually dread the possibility of similar claims being advanced by Popes of the future: and this, too, in the face of the clear definition of Pope Leo XIII., in his Encyclical Immortale Dei, of the respective pointing must be put down. I do say by the laws, but even by society, by the press, by religious influence, merely on the ground of shocking the must not visit Holywell street, nor a consensure sake, or and countries must, for heathen times and countries must, for or sather rational expostulation, is admissible against them, but eyelical Immortale Dei, of the respective spheres of Church and State.

appointed the charge of the human race between two powers, the ecclesiastical and the civil, one being set over divine, the other over human things. Each in its kind is supreme, each has fixed limits, within which it is contained, limits which are defined by the nature and special object of the province of each, so that there is, we may say, an orbit traced out within which the action of each is brought into play by its own native right." Both powers, the Pope goes on to say, should work in harmony, one for the temporal the other for the one for the temporal the other for the spiritual destiny of man; "one of the two has for its proximate and chief object the well-being of this mortal life, the other the everlasting joys of heaven. Whatever, therefore, in things human is of a sacred character, whatever belongs either of its own nature, or by reason of the end to which it is referred, to the the end to which it is referred, to the salvation of souls, or to the worship of God, is subject to the power and judg-ment of the Church. Whatever is to be ranged under the civil and political order is rightly subject to the civil authority. Jesus Christ has Himself given command that what is Cæsar's is to be rendered to Cæsar, and that which be-

longs to God is to be rendered to God."

Here is clearly stated, in language that cannot well be misunderstood, the normal theory of the Catholic Church as to its relations with the State. It was first formulated in the fifth century, by Pope Gelasius I. (492-496), who says that there are "two authorities by which chiefly the world is ruled, the sacred authority of the prelates and the royal power; but the burden laid on the priests is the heavier, for they will have to give account, in the divine judgment, even for the kings of men: thus it is that the emperor looks to them for the means of salvation and submits to them and to their judgment in sacred matters. The authority of the emperor the rulers of religion obey his laws."
(Gelasius I Ep. xii 2; cf. Carlyle, op.

From these two statements of Popes separated by fourteen centuries, it ought to be sufficiently evident that the Catholic Church has no inclination to trespass on the territory of any State. Indeed, she is very well satisfied when she is permitted to attend to her own specific duties, a privilege which Chris-tian States in the past have rarely been willing fully to concede her. Nor need anybody worry himself about the defini-tion of Boniface VIII. to the effect that Jurisdiction of the Pope; all modern Catholic theologians are unanimous in regarding this declaration as restricted to the spiritual order. By the very fact that Boniface was speaking as Pope, that is as head of a spiritual context. that is as head of a spiritual society, the sense of his definition is ipso facto

limited to the religious domain. LIBERTY OF CONSCIENCE. Judging by their letter of expostula-tion, the committee of Lutheran professors assume, as something beyond dispute, that the Catholic Church condemns, among other doctrines, that of Liberty of Conscience. As a matter of fact neither Gregory XVI. nor Pius IX, ever condemned liberty of conscience in its true sense at all, and their anathemas were reserved for a spurious thing on which this title was wrongly bestowed. As Cardinal Newman pointed out long ago what these Popes repudiated was "liberty of conscience" in quotation

in quotation marks. Liberty of Conscience, as the Catho lic Church understands it, is the right of every man to order his life in accord-ance with the law of nature, supple-mented by the law of God, as expressed in revelation. Every human being has a right to liberty of conscience is thus defined. But what the above-named Popes condemned was a very different thing from this; they anathematized the false definition of liberty of conscience of the indifferentists to the effect that every man has a right to do whatever he pleases in disregard of all law, human

manding liberty of conscience in the most comprehensive sense, liberty of thought and feeling, absolute freedom of opinion and sentiment on all subjects practical or speculative, scientific, moral or theological. The only freedom which deserves the name is that of pur-suing our own good in our own way, so long as we do not attempt to deprive others of theirs, or impede their efforts to obtain it. Each is the proper guar-dian of his own health, whether bodily, or mental or spiritual." Newman com-ments on this conception of liberty thus: "That is, no immoral doctrines, poems, novels, plays, conduct, acts, may be visited by the reprobation of public

cise in our great cities. Averted looks indeed and silent disgust, or rather rational expostulation, is admissible against them, but nothing of a more energetic character." "The Almighty," says this Pope, "has appointed the charge of the human race"

Will any sane person accept a definition of freedom of conscience such as this? Yet it was just such a definition that Gregory XVI. characterized as a deliramentum. Real freedom of conscience means the liberty to do what is right: no human being is morally free to do what is wrong. And so far is the Catholic Church from condemning the prin ciple that we should worship God in accordance with the dictates of conscience, that her official teaching makes such a course obligatory. Even in the case where conscience is erroneous, it must be followed under pain of sin Here is what a famous Jesuit Busen baum, has to say on this matter, and the example is surely strong enough in its terms. "When men," says this writer, "who have been brought up in heres, are persuaded from boyhood that we impugn and attack the word of God that we are idolaters, pestilent deceivers and therefore are to be shunned as pestilences, they cannot, while this persuasion lasts, with a safe conscience hear us."

In a paragraph of his Encyclical Lib-ertas Praestantissimum, Pope Leo XIII. sums up Catholic teaching on this sub-ject. "If by Liberty of Conscience,' he states, "is meant that every one may as he chooses, worship God or not, it is sufficiently refuted by the arguments already adduced. But it may also be taken to mean that every man in the State may follow the will of God and, from a consciousness of duty and free from every obstacle, obey his commands. This, indeed, is true liberty, a liberty

worthy of the sons of God."

"There is no liberty against public order," said M. Waldeck-Rousseau, order, said M. Watteek-Rousseau, some years ago in the French Chamber. A priest-deputy instantly arose and amended this equivocal utterance thus:

"There is no liberty as against public there is no liberty as against public and the said of the sa order, founded on justice." This statement of the Abbe Gayrand very well defines the attitude of the Catholic Church ; no man is free in conscience to disregard just laws, and no man is free morally to deny that he has duties towar's his Creator.—Rev. M. M. Hasset, D. D., in the Spectator.

## CATHOLIC CHURCH AND MATRIMONY.

REV. WILLIAM O'BRIEN PARDOW, S. J., QUOTES EXCLUSIVELY FROM THE BIBLE IN HIS TALK ON CHRISTIAN MARRIAGE.

In a talk about Christian marriage before the Daughters of Faith at the Catholic Club, Monday afternoon, Father William O'Brien Pardow, S. J., began in the Bible at Genesis, quoted

said, "it would answer many questions regarding marriage." He took for his subject the Bible words "it is not good for man to be alone, let us make a help-

"Nothing could be more beautiful than that," said Father Pardow. "A woman is to be a help to a man; not to drag him down, but to lift him up. In the Catholic Church we take it as literally true that woman was made from nan, and to me it seems fundamental, bone of my bone, flesh of my flesh, and the two in one.'

"The Catholic Church puts matrimony on a high plane Woman owes her existence to man, but the man owes his strength to the woman. She is his helper, not a toy to be thrown aside, not slave to do his work, but a helpmeet. "It is not fair to have two systems of

morality. What is wrong for the woman is wrong for the man, and vice versa. After describing the Creation the Bible said that man should have dominion, but it did not say that he should have dominion over the woman. She was on a level with him, and if at first the woman owed her existence to the man, so later the man owed his

existence to the woman."

Father Pardow quoted the Mother of the Maccabees, who, with her sons dying around her; urged them in the face of death to stand for the right and

defy the wrong.

"'Joining a man's heart to a woman's thought,' "he quoted. "And we hear so much about woman's inferiority! That was a wonderful example of strength. Matrimony is God's masterpiece. It is either a sacrament that you cannot touch or it is a mere contract.

1580 who hopes to hand down his life to

others as he is called to do.
"Do you think the woman helps the man as much as she should? Don't you think many women are selfish? Men are, too. They marry for amusement, or they need social help sometimes. And the woman is untrue to herself and to God Almighty if she does not accept the duties of marriage. If she does not consider herself a co-worker with God in the creation of life she is not worthy of matrimeny.

of matrimony. "And let the woman help the man in-tellectually, and by all means let her have all the intellectual development possible. Does every one know that in the thirteenth century there were women teachers in the Church, women professors in the University of Padua and others?"

### CATHOLIC NOTES.

In Sicily, the spared convents, the monasteries, the churches, the schools, the hospitals, and all kinds of public buildings are full to overflowing with

Cardinal Gibbons has been invited by President Roosevelt to be one of the speakers at the celebration to take place at the Lincoln Farm in Kentucky on the one hundredth anniversary of the birth of Lincoln in February.

In their little chapel on Indian Island-Oldtown, Me., the Penobscot Indians, some four hundred in number, attended midnight Mass Christmas Eve. The Rev. James J. Rice, who was the celebrant, also preached a sermon on the meaning of Christmas.

The famous Spring Hill College, one of the oldest Jesuit Colleges in the South, was destroyed by fire on the 18th. There was no loss of life. The college was about seven miles from Mobile, Ala. The loss is estimated at \$55,000, fully covered by insurance.

Mr. Andrew Lang, the noted critic, reviewing in the Morning Post (London) Mrs. Philip Gibbs' translation of George Bertrin'e volume of Lourdes. says: "If we accept the facts of Professor Bertrin (as I do, until they are proved to be incorrect, events occur at Lourdes of the correct,) events occur at Lourdes of the sort, called 'miraculous.' "

On the invitation of the "Popular Deanery Society of Sacred Study, Rev. Charles Coupe, S. J., delivered re-cently two lectures on Papal Infallibil-ity. The meetings were held at Christ Church House, London, and the lectures were followed by a discussion between the Jesuit and the Anglican clergymen, who compose the society.

It may come as a sort of a revelation to many readers to learn that at the present day there are almost two hundred colored nuns laboring on behalf of their own people in the United States. And it may surprise them still more to be told that one of these two orders, the Oblate Sisters of Providence, has been in existence as a community since the year 1829.

The Bishop of Bath and Wells has announced that the amount received in payments and direct promises sufficed, if all the promises hold good, to make up the amount required, for the purchase of Glastonbury Abbey, while the guaran-tees which have been sent in ease of need are sufficient to pay the balance required four or five times over.

Recently at the Corpus Christi Monastery, Hunt's Point, New York City, Mrs. George Merriam Hyde took the vows of a Dominican nun after a vear's novitiate. She will be known as Sister Mary of the Tabernacle. Mrs. Hyde was formerly Violet Buel, a convert, and a sister of Rev. David Hillhouse Buel, S. J., former rector of Georgetown Uni-

It has been estimated that by the abstinence from meat on the fifty-two Frithat the whole country is benefited by the observance of the regulation of the Catholic Church in this respect.

The beatification of the Venerable The beathcatton of the Venerable Joan of Arc will take place in St. Peter's on April 18, 1909. On the following Sundays the Venerable Eudes, the Ven-erable Capillas and the martyrs of China will be beatified. Almost immediately afterwards the Holy Father will solemnly canonize in St. Peter's the Blessed Oriol and the Blessed Clement Hofbauer, of the Congregation of the Most Holy Redeemer.

Rev. J. T. Roche has resigned as a parish priest at Nebraska City, Neb., and has gone to Chicago to be directly identified with the work of the Catholic Church Extension Society of America of which he has been vice-president since its organization several years ago. Father Roche is not only known through his work as a parish priest, as one of the prime movers of the Extension Society, but he has won distinction as a writer of a number of books and as a regular contributor to a number of the leading periodicals of the country.

The Bishop of Beauvais, Mgr. Dubois, has published a canonical decree de-claring miraculous the cure at Lourdes on the 21st of August, I890, of Anna Jourdain, in religion Sister Josephine Marie of the Community of St. Aubin-le-Elbeuf, formerly at Goincourt, in his diocese, who, attacked by pulmonary consumption, when in the ultimate and incurable stage of the malady had re-course to Our Lady Immaculate at Lourdes, and was instantly and entirely cured. It has been established by medical testimony and by the use of the New York, indeed, in relation to suffering and sorrowing humanity!

True, as a nation, America heads the relief lists with magnificently genering man's origin requires constantly

a band of lasting concord, has always been a favorite dream with statesmen and philosophers. Hiddebrand sought it in the supremacy of the spiritual power, and in the consequent ascendency of the sible in the theory of the natural evolution from the lower to the higher.

In fact this whole scheme of explainment that the work of this been a favorite dream with statesmen and philosophers. Hiddebrand sought it in the supremacy of the spiritual power, and in the consequent ascendency of the should be appreciated by every man, and in the consequent ascendency of the should be appreciated by every man, and in the consequent ascendency of the should be appreciated by every man, and in the consequent ascendency of the sating concord, has always writer "on Liberty" as follows:

"The appropriate region of human tiberty," says Mill, "comprises first the should be appreciated by every man, in ward domain of consciousness; de-

stals, 100 different subjects, 1.50. Cards retail at 5 cents ed Star News Co., London,