tes too old for the e find many things buse, in the furnace w, wiping cups and he great refectory, sixty poor tramps a hot drink here g all the long hard

od Sisters develop iction they are so nat the cheerfulness a visitor at once. our of the day, may dorers before in quiet meditation, chain in their hands. munity little Mary nber. She was un-However owing to e awake American ght to Canada with

ry rapidly. On all not only declare

take first place as dy boarding there the greatest plea-child visit her in ould sit perched on lelighted and happy g all she had learned. very intelligent child ily, as do all whom of sight. At this eat page after page recite grammar and sing our beautifu atin, also French and ead and write the ail by playing won-rmonica and accor-hus giving her friend knew, with a funny nd jump she would

ed to walk out, to o her friend would Rosie, another little out the same age, to to visit the stores. ld stop before cross-ait for an electric car little Mary would , and, trembling from aim in a frightened coming right over me? e day in winter Rosie the trozen sidewalks three fell flat, but ed to pick themselves

the wonderful five-treal. How the little ling the different toys what they were; they that would squeeze; t would blow; shook ald shake; pulled anypull; rattled anything and in general had a t doing much damage, tchful eye of their

hurt-except their

as full of Christmas rse these little blind much attention, and ble Christmas heart, belong to the Instints and nickles and rs into their hands and t in the crowd, not thanks. Upon countfound, to the great joy said, again and again, hose kind ladies who

of a Christmas visit to acred Heart in their ar by, they prepared e of hymns, songs and knew, and tied it with The Mother Superior est graciously and conhe recreation hall with and for one hour they lighted the interested

tall, frail girl of four to look upon, but if by the delicate state of med for only a brief so-ld of ours. But no one loubts that when the ful spirit that she disoming one day to her xcited, she exclaimed, s I may go to St. Anne now she'll cure me, I o me see! Oh, won't I after a pause, she raiseyes, and said, in her ful way: "But Sister cured I must not be little girls who can't see a great deal better more when they get to l be willing to wait. , doesn't He?"—V.O.,

R CONVERTED,

Albert Cain, lately a Protestant Episcopal Holy Innocents at Holy Innocents at has announced his con-Catholic faith, and exegin his studies for the was received into the h by Rev. Hubert D. ain of Newman school, school for boys con-atholic direction at this

on his ordination as an rk, leaving there later or of St. John's Church, by. For the last year he te of Holy Innocents, church erected by the

ather, the Rev. Albert over, N. J., and his Rev. Charles Cain, are

Episcopalians as a very When Mr. Cain resigned a given out that he in-

up the ministry and be-

AN INCIDENT OF A MISSION.

BY THE REV. L. C. P. FOX, O. M. I., IN DONAHOE'S FOR JANUARY.

On the day after our departure from he scene of our memorable mission, the the scene of our memorable mission, the Earl of Leitrim drove to the door of the chapel in company with his agent and one of those unfortunates whom he al-ways took about with him. He sent agent into the chapel to summon priest. "Well Priest Kain," says "What's this I see before the chaphe, "What's this I see before the chapel door?" "It's a mission cross, your lordship. Some priests from Dublin have lately preached a mission here for our people, and according to custom they have erected this cross as a memorial of what has taken place here." "Have it removed at once," said his Lordship, "you know I don't allow anything of that sort to be erected without my sanction, so don't let me see it thing of that sort to be erected without my sanction, so don't let me see it
here, if I pass this way to-morrow. And
I hear you have built two rooms over
the sacristy at the other end of the
chapel, without asking my leave, so
have them pulled down at once. You
know well that I am master here."
Father Kain answered: "Your Lord
whin's orders shall be obayed at once Father Kain answered: "Your Loru-ship's orders shall be obeyed at once about the two little rooms, but I make bold to tell you that if that cross be valled down there will be a rebellion a nongst the people, for they will never stand that." The agent then whispered stand that." The agent then whispered something to the earl who said, before driving away, "Well, let that internal cross stop till I see you again, but take down the rooms at once. You know well that if you thwart me I can take your chapel from you and change it into a Mathodist meeting-house." I it into a Methodist meeting-house." I received this authentic account of all that transpired after our departure from a respected parish priest who ren-dered us valuable services during the mission. It must afford us a pretty clear conception of what the Catholic tenantry and their clergy had to suffer during those days at the hands of bigoted landlords or their agents. Thank God those days are past. There are but a very few left of the stamp of the

LAST OF A NOBLE LINE.

have accompanied me in this imperfect

history of my missionary career.

On Thursday, November 10, Sir Stephen de Vere passed quietly a vay at his home on Foynes Island, in the at his home on Poynes Island, in the Shannon, writes the Dublin corres-pondent of the London Catholic Times. Deceased who was in his ninety third year, was one of three brothers, distinguished alike for great learning and piety, who renounced Protestantism and joined the Catholic Church at the time of the Oxford movement. He was educated at Trinity movement. He was educated at Thinky College, and was called to the bar in 1846. The following year he com-menced a career of philanthropy which lasted while life remained. The fam ine-stricken people were flying in thousands to America. Nearly a quarter of a million left Ireland that year in sailing ships, in which they suffered untold hardships. Sir Stephen determined that a knowledge of their sufferings should be supplied to the public on reliable authority. Accordingly he joined an emigrant party going to Quebec. He shared fully the sufferings of the unfortunate emigrants. Fever broke out amongst them and decimated their numbers during the voyage. On arrival at the Canadian port Sir On arrival at the canadian state of those who survived, and nursed the unfortunate people until they were strong enough to seek employment. On returning home he wrote a public letter, in which he described the terrible sufferings endured be the emi-grants. This led to a vast improvein the accommodation for emigrants. On the death of his brother, Aubrey de Vere, he succeeded to the baronetcy and family estates. He was the author of many literary works, in uding a translation of the Odes Horace, which appeared in the popular series of the Canterbury Poets.

THE FEAR OF DEATH.

When people are in robust health they usually have a dread of death. They cannot bear to think of their last agony, or of the grave, or of what may happen to them in the hereafter. They chase all thoughts of those things out of their mind.

This fear of death is instinctive. It is given by God to prevent us from committing suicide. Into all lives trouble must come-trials must be endured—and some persons have so little faith and so little confidence in the ways of Divine Providence that, without this horror of dying, they would when overtaken by mistortune, put an untimely end to themselves.

So this fear of death should not cause us anxiety but should rather be accepted as a relief, as a mercy from God to keep us from self murder, and as a sateguard to help us carry our cross

to eternity.
Usually this fear of death disappears as soon as death itself appears Toward the last of fatal illness, the Toward the last of fatal liness, the patient is almost always resigned to go. If he or she shrinks back then, it is, as a rule, on account of some responsibility left on earth, like the support of children, and not because of a dread of dissolution. Rarely does a Catholic, who has received the Last Sacraments piously, feel any terror when the final hour of life approaches. Calmly, even willingly, the inevitable is

So, likewise, old people whose work is done and who are only waiting for the summons to eternity, lose all fear of death and often wish for it to come. Most of their relatives and friends have gone before them, they have nothing much to live for further, and increasing infirmities make existence less and less desirable.

That natural repugnance to death, therefore, is a gift from Heaven bestowed for a wise purpose, and sure to vanish from the heart of the Christian when its purpose is fulfilled.—Cathclic Columbias.

SCOTCH LOGIC.

HOW A PROTESTANT DIVINE VINDICATEI HIMSELF FOR PREACHING THE DOC TRINE OF THE IMMACULATE CONCEP TION.

A correspondent tells the following story illustrating how a High Church divine in Scotland vindicated himself for preaching the doctrine of the Immaculate Conception in the Episcopal " Cited before the Bishop to explain,

the priest (sic), with a book of the Church service in one hand and a pinch of snuff between the thumb and foretinger of the other, argued as follows
" My Lord, I point out to your Lord ship in this calendar, under date of December 8, the direction, "Concep-tion B. V. M." I presume that this direction follows the custom of the Church Universal. As your Lordship is doubtless aware, the Church Universal has never celebrated the en trance of a soul into a state of sin, either original or actual. This is either original or actual. This is illustrated in the fact that the feast of every saint, excepting the Blessed Virgin, St. John the Baptist, St. Elias, is observed upon the anniversary of departure from this life, not upon the anniversary of the saint's birth according to the flesh. Therefore, since the Church does not direct us to celebrate the Conception of the Blessed Virgin in the state of original sin, I respectfully submit that the least here appointed in the calendar must be that of her en-trance into physical human existence without original sin, and this is what I inderstand by the feast of the Immaculate Conception of the Blessed Virgin Mary. Therefore, I stand justified in celebrating this feast, as charged in the indictment.

"The accused then took his pinch of snuff and awaited judgment. Bishop pondered and postponed the matter sine die. Also-just to finish the story—the accused, whose name was Thomas Humphry, had previously been ly became a Jesuit - chromound of which suggest that the compound of Adairs, the Leitrims, and the Clanricards. I must here thank those who Scotch logic with Christian theology may be dangerous.'

RELIGION IN PRACTICE.

What the great majority of us want in religion is a little of it in every day life. Keligion is preached too often times in the abstract. We, that is most of us, want a religion that goes into the family and preserves peace when the dinner is late, the baby cross, that projects the honeymoon into the harvest moon, bearing in his bosom at once the beauty of the tender blossoms and the glory of the ripened fruit. We want a religion that banishes small measures by the grocer, sand from sugar, dried peas from coffee, coloring from butter, alum from bread, water from butter, and from bleat, water from milk cans and plugged pennies from the contribution box. A religion that will not put all the big apples at the top and all the little and unsound ones at the bottom; that does not make of a pair of shoes one-half good leather and the other of poor leather, so that the first shall redound to the maker's credit and the second to his cash. The religion that is to better the world will not consider that 40 cents returned for 100 cents given is according to law. It looks on a man who has tailed in trade and who continues to lives in lux-ury as a thief. It looks on a man who promises to pay \$50 on demand and lives extravagantly and refuses to pay on demand as a liar, Yes a little more practice and a little less theorizing would not be amiss.-Pittsburg Catholic.

KING EDWARD AND THE CATH-OLIC CHURCH.

Says the New Zealand Tablet: "In says the New Zealand Tabet?

matters of religion the King has shown, and continues to show, a spirit of broad and enlightened tolerance. His friend by relations with leading Catholic prelates began while he was yet Prince of lates began while he was yet Prince of who will otherwise ever hear an answer Wales and his attitude of cordial goodwill towards the Church has been maintained ever since; while his feeling of genuine respect for all religious bodies that are trying to do good according to their light was happily illustrated the other day by his granting the favor of a personal audience to the official head of the Salvation Army. Catholics will not soon forget the delicate tact and considerateness shown on the occasion of the Coronation, when his Majesty hurried over that portion of the oath containing words that are insulting and offensive to Catholics, and read the passage in a tone that was absolutely inaudible even to those standing immediately near him. His Majesty is neither ashamed nor afraid to show his respect for the faith of the great historic Church of Christendom. He has frequently attended at Nuptial Masses and Requiem Masses, and late exchanges just at hand bring the news that on a recent occasion he was pre-sent at ordinary High Mass at Marien-bad in Austria, when he followed the service throughout with a Catholic prayer-book. It is significant of the changed state of public feeling that this statement has been printed in all the London papers without elicting anything at all in the way of protest or

We are not glad enough, do not replice enough. Therefore are we heartless and un-thankful, weak and complaining.

upport of children, and not recease for a dread of dissolution. Rarely does Catholic, who has received the Last acraments piously, feel any terror when the final hour of life approaches. Calmly, even willingly, the inevitable is in countered.

So, likewise, old people whose work So, likewise, old people whose work and are attented by scores who know its power in giving aimost instant relief when the turcular screwith coughing, and the whole pulmonary region diso d-red inconsiquence, A bottle of this world f-amed Syrup win save doctor's bills, and a great deal of suffering. Price 25 cents, at all dealers.

ment of Penance it was pointed out that its second part was Confession. It is defined as a complete and sincere unfolding of our sins to a duly author-ized and properly commissioned priest. That it is of divine institution is evi-

These words clearly imply confession. For unless we make known our sins to the priest he will not be able to absolve or retain them. The discretionary power which is therein given him can not be exercised. Hence the purpose of the divine institution would be de-feated. Moreover, the injunction is universal, that is, it is laid upon all

without exception.
Since, therefore, it is necessary to make known our sins to the priest in order to obtain forgiveness for them, it follows as a logical conclusion that we must first know them ourselves. For unless we know them, how is it possible for us to make them known to the pries or he to forgive them? Hence the first requisite is a careful examination of our conscience. The time required for this act will depend much upon that which has intervened since our last confession. The longer the time that has elapsed the more careful should be the examin-

As our confession must be sincere and complete, generalities will not do.
We must make known the number of our sins, their kinds, and all the cir-cumstances connected with their commission. Consequently it is well always to begin this examination by asking God to aid us in the work. We ing God to aid us in the work. must strive to discover wherein we have offended God, wronged our neighbor, or been the cause of another's sins. the examination is completed we should make an act of contrition; have a sorrow for our sins and a purpose to amend

Thus fortified, we should confess our sins to the priest as though we were telling them to God Himself. We should confess them humbly, clearly should contest them hands, excess and fully, neither adding to them, excusing them or implicating others. Conceal none knowingly. Having thus confessed and while receiving absolution we should renew our act of contrators. We should also be very careful to perform the penance enjoined by

the priest. Two important lessons follow from these considerations. The first is the necessity of frequent confession in order that no sins may escape us in our examination of conscience. The second, that we select a particular confessor who may the better understand our condition in spiritual matters, as the same physician by constantly attending our physical infirmities may the better

JE JUITS.

A LEARNED PRIEST'S REPLY TO AN OLD ACCUSATION.

Rev. Ernest R. Hull, S. J., the editor of the Bombay Catholic Examiner, is an Englishman and a convert. He is also a man of vast erudition. Only the other day he deemed it worth while to make public reply to the old charge that the Society of Jesus is guided by the principle that "the end justifies the means." The charge was made by one Dr. Japp in the course of an article contributed to an Indian monthly maga-zine, East and West. This is how Father Hull meets the accusation in a communication published in East and

West:
"Now I know that persons who utter this old-standing charge are usually incorrigible: and therefore it is not for the conversion of such persons that I to it, I ask space to put on record in your journal the following declaration

based on my personal knowledge.

"I beg to say, then, that I (an English Jesuit) was brought up in the moupright principles of the Church of England as regards Christian conduct truthfulness and honesty, and can claim to be a 'thorough Briton' in my hatred of lies and sophistry. In early manood I became a Catholic on conviction. Afterwards I joined the Jesuits. I have passed through the full life of the society, and have found the same standard of morality, truthfulness and honesty among my tellow Jesuits which I learnt at home. I have passed through the full studies of the society, including natural ethics and moral theology; I have examined the constitutions of the order; I have been initiated into its ultimate grades. Moreover, I have spent many months in an almost exhaustive study of the precise question about 'the end justifying the means,' both from the side of the accuser and from that of the society. I have collected a large bulk of data from original sources, which would form a large vol-ume, and which I have before me. From these data I have satisfied myself that the principles of moral theology as accepted and taught in the society rigidly and expressly exclude and con demn the axiom in question which is

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cope with them.—Church Progress.

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vented in recent times by the enemies of the Jesuits. Moreover, I add that I

ave never been called up in any

have never been called up in in any way, directly or indirectly, at any moment of my Jesuit life, to lower in any degree the high standard of truthfulness and honesty which I was taught at my good old Protestant mother's knee; nor have I found anything which leads me to suppose that I could by any entherity or dispensation of superiors

authority or dispensation of superiors be invited or even allowed to depart from the rule of truthfulness and hon-

esty thus learnt. In short, I can de-

clare of my personal knowledge that the whole accusation is a myth. If it were

not a myth, but a true charge, I should

upon the Jesuits as a most detestable

et of men, from whom I should flee as

from a plague-stricken house-hence-forwarded to hold them up, for all my

power was worth, to the execration of

not a maxim of the society, but one in- mankind.

are vegetables; and Liquozone—like an excess of exygen—is deadly to

zone. It is the only way known to kill germs in the body without killing the tissues, too. Any ding that kills germs is a poison, and it cannot be taken in-ternally. Medicine is almost helpless in any germ disease. It is this lact that gives Liquozone its worth to buman ity. And that worth is so great that, after testing the product for two years, through physicians and hospitals, we paid \$100,000 for the American rights.

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this declaration would be used in the nothing but a more subtle instance of Jesuit depravity. 'If,' they say, 'a Jesuit holds the maxim that the end

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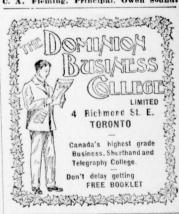
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