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THE CHRISTIAN HOME. Say the Fathers of the Third Plen-

ary Council of Baltimore : "Christian schools sow the seed, but Christian homes must first prepare but Christian homes must first prepare the soil, and afterwards foster the seed and bring it to maturity. Let the adornments of home be chaste and holy pictures, and, still more, sound, interesting and profitable books. No indelicate representation should ever be tolerated in a Christian home. Art-istic merit in the work is no excuse for the danger thus presented. No for the danger thus presented. No child ought to be subjected to temptation by its own parents and in its own home. But let the walls be beautified and with such other pictures of the great and good as will be incentives to civic and religious virtue."

This is advice that parents will do well to heed. But from our observation it is lost sight of in some quarters. We have visited Catholic homes and found them destitute, or nearly so, of anything we could regard as edifying or instructive. On the walls were pictures of women more or less clad; in a corner statuettes of some goddess or other; but, so far as we could discover, no representation of God and His saints was in sight; no reminder of eternity; no picture of the Virgin Mother; no token of the austerity which should characterize a Catholic home, but signs of effeminacy and influences to sap spiritual strength. Rather an enfeebling atmosphere, we thought, for the fashioning of strong men and women. And yet home is the training ground for the good fight. There we should be toughened and not weakened. Parents have to deal with priests whose "conversion" is as in immortal souls, and to direct and safeguard them necessitates the avoidance of all that may harm them. And, more, every helpful and holy agency should be pressed into service to make them aware of their true interests. But a parent who defaces the walls of his home by representations bordering on the indecent is recreant to his duty. He subjects his children to temptation. He can have no excuse worth considering, and his talk about "art for art's sake," is merely cant culled from the writings of those who readers into believing that he has have chained Art to the car of Sensuality. He may comfort himself with the fair and publish some of the undisthought that they are artistic triumphs putable evidence to the contrary? Or in which critics, or his neighbors, see no does the Guardian believe that the end offence; but he knows that prurient it seems to aim at is justified by and vulgar art, indelicate representations, however distinguished the portrayer, are unworthy of the home. We understand that in the opinion of some it is forbidden by the canons of housefurnishing to have religious pictures in the rooms which are thrown open to visitors. Why, we are unable to conjecture; but it seems to us that a hould be Catholic in its appointments and should testify to its veneration and love of Him Who estab-

cluded that one would think it was pro-This may be deemed narrow-minded but we are of the opinion that representations of the Crucifixion, of the Blessed Virgin and of the saints are the hest ornaments for the walls of the home. Not half - draped figures or artistic fancies, but the Cross, to remind us of what we cost the Lord, and of the source of strength; the face of our Mother to encourage ws; and of the heroes and heroines, our brethren who were close to the Captain, as St. Ignatius used to call Christ Our Lord, to nerve usthese should be round about us.

lished and sanctified it. Why should

we pay tribute to un-Catholic fashions

and turn the house into a receptacle

for pagan junk? So carefully at times

are indications of our holy religion ex-

We should make it clear to the children that their real business is to save their souls. Purity and faith should eashroud and strengthen them for the warfare that is to come. This should be taught them by word and example. But to have that lesson learned we must not permit the world to talk to them through painted trivialities-and worse. And the boy who is fed on a straight Catholic diet has a better chance of becoming a good son, an upright citizen, a credit to the Church, than the one who emerges from a home which has no character, no evidence of self-denial or of the faith speaking unequivocally from picture or statue.

OUR READING MATTER.

over, much of it has come agh skilful advertising. She has the passion of an unbalanced woman for "distinction," and abuses a real talent. Had she continued to write books like her "Thelma" she would have merited approval and fame. As for the rest, a literary repu tation must be based on something more solid than hysterical ravings and windy

diatribes against society. The most of Balzac's works are on

the Index.

The Index does not contain a list of all the books against morality and by what will keep the inmates in mind of our Divine Lord and of His saints, literature at our disposal without troubling ourselves with quest or examination of that which may leave a stain on the soul. The aim in reading should be, in the main, the increase of mental and moral stature. When in doubt the best thing to do is to consult one's confessor.

The following advice which we have taken from an exchange may prove useful.

Begin with Catholic literature and make good use of it. Do not waste time in excessive reading of newspapers and of silly and vulgar magazines: never read books, periodicals or papers directed against religion in general or the Catholic Church in particular. Read Catholic tales and the works of standard authors.

A THOUSAND DOLLAR OFFER.

With a certain class of Protestants anything is good enough to belabor Rome with antiquated calumnies, expriests whose "conversion" is as in days of Erasmus, due to either a desire for the dollar or a wife, etc., are used to foment prejudice and hatred arginst the Church. For instance, the against the Church. For instance, the Christian Guardian has a note to the effect that indisputable evidence was brought forward by Count Von Hoensbroech that well-known Jesuit authorities had declared and taught that the end justifies the means. It is true that this apostate priest and Jesuit has undertaken to prove this, but why should the Guardian delude its succeeded in his task? Why not be means which are beneath contempt.

Bishop Ludden, we beg to inform the editor, has a standing offer of \$1,000 to anyone who has indisputable evidence that the Jesuits have taught or teach this abominable doctrine.

THE ADVOCATE'S PLAN.

The Northwestern Christian Advothree ablest Methodist papers in the country. It announces that Cardinal Gibbons is right in saying that "The religious and secular education of our children capacity had discovered for the children cannot be divorced from eac other without inflicting a fatal wound

on the soul.' "It is perilous," says the Advocate "to neglect the development of the religious faculties of children; but the question is: What constitutes religious education?"

This question touches the knot of the roblem, and an answer that would sat-isfy all who claim to be Christians, would solve it. The Catholic would say the revealed truths and moral principles as taught by the Catholic Church. The Protestant, the Jew and non believers generally, object, claiming that the teachings of the Catholic Church contains much that is unessen tial and erroneous. The Catholic ob jects in like manner to each and every form of Protestantism as revoluntary and

There is, therefore no common religious ground which might serve as the basis of a compromise by which relig-ion could be taught in public schools. The common ground proposed by the Advocate is delusive, for in the last resort it involves the same opposition of doctrinal principles that opposite beliefs or rules of faith involve.

Here it is: "Let Remanists, Protestants, Lowe, aggregates, and infidale.

estants, Jews, agnostics and infidels favor the religious instructions in the layor the religious instruction appublic schools upon which all are agreed, namely purity of life and right-cousness of conduct. Upon these founces of conduct. dational principles all are agree

This looks plausible at first sight, but the difficulties appears when an attempt is made to reduce it to practice. How would the teacher begin with a boy of

Would he begin to arge the pupil to

the atheist parent.

Shut out by protest from that very proper mode of teaching moral obligation, what can the teacher do to teach those things on which "all agree?" What motive can be placed before the boy's mind to induce him to practice

any ideas of religion, or of justice, or of righteousness that mean anything, without meeting with protests. He without meeting with protests. He cannot teach anything in the way of religion without implying doctrines that some one will object to. In fact, it is impossible to conceive a duty or obligation without seeing and recognizing a doctrine, truth or principle back of it, doctrine, trath or principle back of it, from which it takes its validity. All talk of regulating individual human life, without reference to principles and truths that are revealed or otherwise. known to natural reason, is mere idle

good citizenship. The education required by the State is instruction in the secular branches. It cannot require religious instruction, for it is not, as State, competent to determine what is true or false in religion. Let it then pay for the secular education it requires, and pay to any one who give it, on proof that it has been received.

According to this simple plan a Method ist community could, if they so desired, establish and conduct schools wherein the stable of the stable all the secular branches required by the such has been done let the State pay so much per head. They could also teach Methodism in such schools, but as the State can make no contract for that it

same, and thus the state south get may be pay for what it wants, and for that alone. We do not see that the agnostics can object to this plan, for under it they would have the same opportunities of entering into the business of educa-tion that the Christian bodies would have, or any other body of intelligent men would have.— N. Y. Freeman's Journal.

TWO CAN PLAY AT THE GAME.

"Vox Urbis," the Roman correspondent of the New York Freemans Journal, under date of 13th January, Cardinal Mery del Val has very says: Cardinal Mery del val has very nicely turned the tables on the persons who recently raised an agitation against his occupation of the Borgia apartments in the Vatican. They claimed that these rooms really belonged to the sightseer, and that if the Holy Father did not order his secretary of State to evacuate them, they would call upon the government to interfere. Cardinal Mery del Val said nothing, but this week he has brought an action against the Italian Government. ment and the municipality of Rome for the recovery of the buildings attached to his Titular Church of Santa Prassedo, to his liturar church of Santa Prassedo, together with the full amount of arrears due to the church since the buildings were appropriated some thirty years ago. His Eminence's case is a perfectly clear one—and its decision some fifty other ecclesiastical buildings, rightfully belonging to the Cardinals and unlawfully usurped by

ON THE SACRED PRIESTHOOD.

From a sermon at Archbishop Williams' jubilee, 1865: iams' jubilee, 1865:
Judge the parish priest by this standard. Judge him by it as you see him every day under your eyes. Turn on him the full light of the noonday sun; he will not dread it, but do not forget that he is a man taken from among men, who can have compassion on them that are ignorant and err, because he him self is compassed with infirmity. But tell me, seeing him in the discharge of his duties continued. his duties, contemplating with an u judiced eye, is it not true that he is always found on the side of order and Would be begin to arge the pupil to purity of life and the practice of right-eousness by quoting the Bible to him? If so, the infidel and atheist parent would object. To convince that boy of a pure and righteous life the teacher must appeal to some principles from which the desirability of such a life to the blind, a staff to the lame, an ear flows. What is this principles? for From Sault Ste Marie comes a query anent Marie Corelli's novel dealing with the Temporal Power, and published in which the desirability of such a life bound, a stall to the deaf, a physician and consoler to the deaf, a physician and consoler to the emitted, a lifegiver to the spirituther must be one, or the boy and his parents must content themselves with ally dead, a father to the widow and for these messages we have ere-

NEW ENGLAND UNITARIAN CLUB. The Rev. Thomas I. Gasson, S. J., of Boston College, a few weeks ago ap-peared by special invitation before the Unitarian Club of Wollaston, Mass., to lecture on "The Essentials of the Catholic Faith." Father Gasson, who

Ahat motive can be placed only a specific purity of life and rightcosness?

Teacher—" Y trunst not take what belongs to others."

Pupil—"Why not if it gives me pleasure?"

Teacher—"It is contrary to the law of God."

Intidel Parent—" Take care there. God never told you it is against His law."

At theist Parent—" There is no God to make such a law. And do not you be filling my boy's head with such uperstitions."

Teacher—"Well, at any rate you to the search of the search on the intelliation of the part of the Second Person ality, which he never can surrender to another. We proclaim that in a matter for reflection to the intelliation of the Trinity. In other word, we the Trinity. In the treasures of the Ch will all agree that it is against rightcounness."

Socialist Parent—"No, sir; we do
not admit anything of the kind; all
things are in common. That is rightcounness, and the only kind there is.
Stealing is only another name for rightconstaking."

The subject will, I trust, not be without interest, for it must always be
a matter for reflection to the intelligent observer to know what it is that
binds together over 250,000,000 of
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form without nor treachery from withif on without a human personlift of the Second Person
hold that in Christ human nature without a human nature did
hold that in Christ human nature without a human personlift of the Second Person
from without nor treachery from within can destroy their union. We have
been persecution ality on the part of the Second Person
hold that in Christ human nature did
hold that in Christ human nature without a human personlift of the guilty, which he never can surrender
it is only the partial or entire cancellift of the Second Person
lift of the Trinity. In other words, we
compactly that neither persecution
hold that in Christ human nature without a human personal
hold that in Christ human nature without a human person do who is required to confine himself to teaching only those things on which "all are agreed?"

The can destroy the full and we have had traitors, but persecuted and we have had traitors, but persecution has not parallyzed our forces nor has treachery The fact is the teacher cannot teach crippled our energies, and you will find to-day men going forth to win souls to the Catholic faith with the same zeal with which Augustine went

same zeal with which Augustine went to England and Boniface to Germany. "Let me say, first of all, that the Catholic belief may be reduced to four essential points. These are (1) a Supreme Being exists, (2) this Supreme Being has made a revelation, (3) this revelation is the Christian revelation, (4) the Christian revelation finds its (4) the Christian revelation finds its direct and adequate exposition in the teachings of the Church Catholic to which we are bound to render unques-

tioning obedience. "We build, first of all, upon the existence of a Supreme Being, of a first cause. To the knowledge of this we come by the light of reason. To the question, what is the ultimate cause of my being, the root of all things? only one adequate answer can be given, namely, there exists a Being, supreme, uncaused, self-existent, infinite in perfection and with power omnipotent. From Him all things proceed, and for Him all things

were made.
"This self-existent Being is only one. "This self-existent Being is only one. We do, indeed, teach a trinity of persons in God, but there is only one divine nature and consequently only one God. There can not be two Supreme Beings, as is evident even to the superficial mind. This Supreme Being is not an impersonal force, but a living, infinite intelligence possessing in Himself all perfection in the highest form.

"The second fundamental doctrine is State can make no contract to that the could pay nothing for it; would have to ignore it altogether.

The other denominations could do the same, and thus the State could get and pay for what it wants, and for that pay for what it wants, and for that the finite the difficulty would arise from the part of God, from the part of man or from the truth to be revealed. Upon close searching it will be seen that from not one of these three points can an insuperable difficulty spring. grasped by a reasoning faculty. Even if the truth transcend the natural range of the mind's powers, it is not nece who holds it to grass thoroughly the intrinsic nature thereof dieta of physicians and scientists, even although we do not grasp the intrinsic grounds upon which those assertions are based. How many of us accept the statements of experts, even when we do not fully understand them!

"We claim, therefore, that the Supreme Being can make a revelation to this greature. New more, in view

to His creature. Nay, more; in view of the difficulties attendant upon the equisition even of those religious truths within the range of man's natural activities, we assert that a revelation was morally necessary for the human race, and this would have been morally requisite even supposing that mankind had been left upon a purely natural plane of existence. The Catholic Church, however, teaches that man was raised to a supernatural destiny, namely, to know God directly. Our knowledge of the First Cause at present is indirect; we infer His existence from the works we behold in the universe. Our natural powers do not lead us be-yond this knowledge. To know God directly, not through media, is a privilege, not a right or exigency of our nature, and this privilege our faith teaches has been granted to the race. In the light of this exalted and lofty destiny transcending, as it does, man's natural strength, it is obvious that a revelation was absolutely necessary to man for the attainment of his end. God consequently, we claim, has spoken to humanity. He has made revelation to the individual and to the race at large. He has spoken to the face at large. He has spoken to the heart of man in more ways than one, and that voice is still heard if one will only pause to listen to it. We claim that there have been public communications made for the public at large, as to the patriarchs, the prophets was Moses. All these are part of the message that

To make a further advance, it is a tenet of our faith that the entirety, the fullness of those truths which the Supreme Being desired man to know, is found only in the Christian rayels tion, and that all P. The Calledic Record.

1902. This book, we understand, was put on the Index by special decree.

It is true that her writings have enjoyed considerable popularity, but this poyed considerable popularity, but this is no proof of their worth, and, more—

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1902. This book, we understand, was put of the debt has been paid, then the portals of heaven will be thrown open and the soul will take its find answer: Because there is a God Who will punish you if you do not. You must stop that, protests

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Suppose to the boy's question; Why should I lead a pure life? the teacher should answer: Because there is a God Who will punish you if you do not. You must stop that, protests the poor.

ESSENTIALS OF CATHOLIC FAITH. GASSON REPORT. A life of the support of the gospel to the poor.

The christian HOME. is found only in the Christian revela-tion, and that all Revelations that came before Christ led up to Him, and that in Him we have the full substance of religious and spiritual truth, the of religious and spiritual truth, the sum total of those doctrines which the Infinite wished to have communicated for general knowledge, and, that, there-

mankind. Christ, consequently, has a the lead indulgences. To forgive a delintwo-fold nature—the nature of man and the nature of God, but only one—a this but to condone a punishment on

divine-personality.

"In order to carry out His work of saving the race which had fallen through the disloyalty of its head from its lofty estate, the Redeemer founded a society. an organization, to which the great work He had at heart was entrusted. work He had at heart was entrusted.
This organization was to form the ordinary bridge across which wayfarers were to travel in their journey to Eternity. By the very nature of the case it was necessary that this body or organization should be dowered with certain attributes. It must of process. certain attributes. It must of necessity enjoy the right to teach and to govern the faithful; it must be a guide, absolutely sure and unfailing, in those absolutely sure and unfailing, in those matters which pertain to its charter; and it must remain strong and in full vigor in the exercise of its mission as long as time lasts. Then, too, it must be discernible from other societies, and for this purpose it must have certain visible marks or signs. What are tain visible marks or signs. these marks? We answer that the true Church of Christ must be one, holy,

Catholic, apostolic.
"It must be one in faith, one in union of purpose, holy—that is, the members must be called to seek the higher life, and within its membership heroic virtue must flourish; it must be a universal or world-wide society, not one hemmed in by local or paternal ties; it must be apostolic, tracing an unbroken commission from the days of Christ to the

present time.
"The Church continues the work of Christ. It guides man to his appointed destiny. Now, this destiny being to the unveiled vision, to the direct knowledge of God, an end far above man's natural powers, it follows that he needs some supernatural help or strength to enable the soul to mount above the natural into the supernal regions beyond. This help we call grace, and the channels of that from not one of these three points can an insuperable difficulty spring. For the Creator can surely form a way of holding communion with His subject, the creature can surely receive instructions from his master, and the matter to be communicated can surely be graced and they bear the names of existence, and they bear the names of existence. Factorially, the conduct, but He gave us an expectation of right conduct, but He gave us an expectation of the conduct of the Penance, Extreme Unction, Holy Orders and Matrimony. They all either give or increase this spiritual strength, and the soul is thus prepared for the blessed vision of the Infinite.

it is amply sufficient if the mind accepts the statement on the authority of a higher power, just as we accept the dicta of physicians and scientists, even dicta of physicians and scientists, even the statement of the man is on immaterial principle; it is "With regard to the individual, the man is on immaterial principle; it is something neither material nor bound by the laws of matter. Being immaterial, it is deathless, and hence it is not destroyed when death dissolves vivifying principle. The soul, consequently, lives on after it has parted from its companion, the body. As union between the body and is from its companion, the body. As the soul's life is to be endless, it wil be seen that the duty of every sensible member of the human family is to keep himself far from any failing which ma tarnish the whiteness of his soul or

weaken his spiritual vigor.
"We hold, too, that man's lot in th "We hold, too, that man's lot in the future life is determined by the condition in which he is found at the hour of death. If, when death strikes him, his face is turned to God, he goes on in that direction. If his face is turned away from God, he is banished from the Divine Presence. It is left to man to have the man's and what can the Alhoose his way; and what can the Almighty do except ratify the choice made by a free agent? No man needs to soil his soul by crime. We do not admit anything like an uncontrollable impulse. No impulse is so strong that it can not be vanquished by a will which No impulse is so strong that is fertified by the grace of God.

"Here it is fitting to mention the Catholic doctrine of Purgatory, er place of cleansing. For those souls who elect to die in enmity with the Eternal Judge and in alienation from the call of the Holy Spirit to virtuous ways, there is nothing but everlasting banishment; for those who pass from the present time of trial without spot or stain or blemish, there awaits the immediate knowledge of the Creator, without bar or veil; for those who die in trifling sins, or with merited punishments unexpiation, where by patient waiting and by painful atonement the debts incurred can be cancelled and the soul prepared for the glories and joys of the soul prepared for the glories are soull prepared for the glories and joys of the glories are soull prepared for the glories and joys of the glories are soull prepared for the glories

are many points left unnoticed, but they can be classed under some of the heads I have mentioned. A brief reflection will convince any one that no one can live up to the teachings and

into a human personanty, but this human nature was taken, assumed by a divine a matter of fact, nearly every one is constantly acting, though perhaps uninthe authoritative, divine teacher of tentionally, along the lines of ecclesias-

this but to condone a punishment on account of the merits of others, or, in other words, to apply the surplus merits of one agent to another? To grant favors to one who has merited the displeasure of the state on account of the accession of a new ruler, what is this but to grant an indulgence? It must not be supposed that the delinquent can continue on in his evil ways. It is an absolute condition for the enjoyment of this spiritual largess that the person interested should turn in sincere grief

away from his misdeeds. away from his misdeeds.

Another point frequently misunderstood is the doctrine of Papal Infallibility. Some people imagine that we
mean thereby to claim for the Pope exemption from all moral failing; others seem to think that Papal Infallibility signifies Papal inspiration, as though the Holy Father were, to use a modern expression, in telephonic communica-tion with the heavenly powers, from which He was constantly receiving mes-sages to be imposed in violent terms

mpon a passive, timorous people.

These views are travesties of what is really taught. Infallibility is neither impeccability nor inspiration. We know that some Popes openly failed in the observance of the law, and we also know that with the last Apostle the Christian revelation was closed. New definitions do not mean the addition of new doctrines, but the clear marking of boundary lines of thought, the wider unfolding of the flower of dogma. By infallibility, then, we mean that the Supreme Pontiff, in his position as teacher of the Church Universal, is safeguarded by the Holy Spirit from making a mistake in matters which belong to the domain of Faith and of Meesle, In this unreasonable? boundary lines of thought, the wider Morals. Is this unreasonable? An absolutely sure guide must be so safe-guarded that he can be implicitly another figure, He gave us a life-line, by the aid of which we can venture out into the deep waters of spiritual perfection and be preserved from sinking. How comforting this doctrine is to all those who are convinced that the Holy Spirit has not suspended His action and that the Almighty has not left His creation to be the sport of wind or

These brief explanations, gentlemen will show you that Catholic dogma, when correctly understood, leads to the highest and noblest aim that human activities can have. I thank you sincerely and warmly for your courtesy and your intelligent interest in matter which to us Catholics is of vital importance and to our fellow-men.

SHAKESPEARE A CATHOLIC.

on, a village in the county of Glouces ter, adjoining the poet's county, made the following entry, in a manuscript biographical dictionary which he kept.

"Shakespeare was much given to all unluckiness in stealing of venison and

rabbits, particularly from Sir Thomas Lucy, who had him oft whipped and sometimes imprisoned, and at last made him fly his native county, to his great advancement. He died April 23rd, 1616, probably at Stratford, for there he is buried and bath a monument on which he lays a heavy curse upon any one who shall remove his bones. He died a projett. (See Halliwell Philips' "Outlines of the Life of Shakespeare," seventh edition, for facsimile of the original.)

This correborative testimony on the part of Davies and Rowe concerning the "deer stealing" places that epi-sode beyond the shadow of reasonable doubt, and it will appear obvious to the least observant accurate when he says Shakespeare died probably at Stratford (subsequent research proved that he did die there;) but with regard