C HOME ANNUAL

When all the World is ademoiselle Le Gras (illus

nces Maitland. A Little Picnic;"" Just up into Youghal and the story

ration of The Christ-Child

erful of Parks-illustrations.

American Hierarchy : with 15

sions (illustrated) by Eugene

ouse, a story (illustrated) by Hinkson.

ration: When the Toil of the

of Gray Wolf by David Selden

Events of the Year;1972-1903--

e CATHOLIC RECORD Office ny order) MUSIC.

BELL. BOSTON GRADU-r music method, has opened Maple street, where she will n, and after Tuesday 15th

Embassy (illustration).

Property as he thinks fit.—(Ency. Rerum Novarum.)

VI. To heal the breach between the

rich and the poor it is necessary to distinguish between justice and charity. There can be no claim for redress, except when justice is violated. - (Ency.

upon; not to injure the property or outrage the person of masters; even in the with it the obligation of working for idioms.

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

VOLUME XXVI.

LONDON, ONTARIO, SATURDAY, JANUARY 16, 1904



N. Y. Freeman's Journal. THE CHRISTIAN DEMOCRACY.

PIUS X. REPEATS AND EMPHASISES THE PRINCIPLES AND RULES BY WHICH THE MOVEMENT SHOULD BE GOV-ERNED AND CONDUCTED THROUGHOUT

PIUS X., POPE.

Motu Proprio.

In Our first encyclical to the Bishops of the World, in which We echoed all that Our glorious Predecessors had laid down concerning the Catholic action of the Laity, We declared that this action was decryping of the highest praise. was deserving of the highest praise, and was indeed necessary in the present condition of the Church and of society. And We cannot but warmly praise the zeal shown by so many illustrious personages who have for a long time dedicated themselves to this glorious task and the ardor of so many brilliant young people who have eagerly hastened to lend their aid in the same. The Nine-teenth Catholic Congress, lately held at Bologna, and by Us prometed and encouraged, has sufficiently proved to all the vigor of the Catholic forces and all the vigor of the Catholic forces and what useful and salutary results may be obtained among a population of believ-ers, when this action is well governed and disciplined, and where unity of thought, sentiment and action prevail among those who take part in it. among those who take part in it.

But We are very sorry to find that certain differences which arose in the midst of them have produced discussions. sions, unfortunately too vivacious, which, if not dispelled in time, might serve to divide these forces of which We have spoken and render them less effi-cacious. Before the Congress We rec. meended above all things uni y n 1 rec mmended above all things uni y ni harmony in order that it might be possible to lay down by common accord the general lines for the practical working of the Catholic movement, and We cannot therefore be silent now. And since divergence of views in matters of practice have commonly their origin in the domain of theory, and, indeed, necessarily find their fulcrum in the latter, it is necessary to define clearly the principles on which the entire Catholic movement must be based.

principles on which the entire Catholic movement must be based.

Our illustrious Predecessor, Leo XIII., of holy memory, traced out luminously the rules that must be followed in the Christian movement among the people in the great encyclicals, "Quod Apostolici Maneris," of Dec. 28, 1878; "Rerum Novarum," of May 15, 1891, and "Graves de Communi," of Jan. 18, 1901, and further in a particular instruction emanating from the Sacred Contion emanating from the Sacred Con-gregation for Extraordinary Ecclesiasti-

gregation for Extraordinary Ecclesiastical Affairs of Jan. 27, 1902.

And We, realizing like Our Predecessor before Us, the great need that the Christian movement among the people be rightly governed and conducted, desire to have those most prudent rules exactly and completely fulfilled, and to provide that nobody may dare to depart from them in the smallest particulars. Hence to keep them more vividly present before people's mind We have deemed it well to summarize them in the following articles, which will constitute the fundamental plan of the Cathotute the fundamental plan of the Cathoic popular movement: FUNDAMENTAL REGULATIONS FOR CATH

I. Human society, as established by God, is composed of unequal elements, just as the different parts of the human body are unequal; to make them all equal is impossible, and would mean the destruction of human society .- (Ency.

Quod Apostolici Muneria.) II. The equality existing among the various social members consists only in this: that all men have their origin in God the Creator, have been redeemed by Jesus Christ and are to be judged, and rewarded or punished by God exactly according to their merits or demerits. (Ency. Quod Apostolici Muneris.)

III. Hence it follows that there are,

according to the ordinance of God, in human society princes and subjects, masters and proletariat, rich and poor, learned and learned and ignorant, nobles and ple-bians, all of whom, united in the bonds of love, are to help one another to attain their last end in Heaven, and their material and moral welfare on earth.—(Ency. Quod Apostolici Mu-

Of the goods of the earth man has not merely the use, like the brute creation, but he has also the right of permanent proprietorship—and not morely of those things which are conmerely of those things which are con-sumed by use, but also of those which consumed by use .- (Ency.

Rerum Novarum.)
V. The right of private property, the fruit of labor or industry or of ces tion or donation by others is an incon-trovertible natural right; and every-body can dispose reasonably of such property as he thinks fit.—(Ency.

Rerum Novarum.)
VII. The following are obligations of

from acts of violence, and never to make mutiny of their defense. — (Ency.

to injure their just savings by violence or fraud or by overt or covert usuries; not to expose them to corrupting seduc-tions and danger of scandal, not to alienate them from the spirit of family life and from love of economy; not to impose on them labor beyond their strength, or unsuitable for their age or sex.—(Ency. Rerum Novarum.)

IX. It is an obligation for the rich and for those that own property to succor the poor and the indigent, according to the precepts of the Gospel. This obligation is so grave that on the Day of Judgment special account will be demanded of its fulfillment, as Christ Himself has said (Matthew xxv.)— (Ency. Rerum Novarum.)

The poor should not be ashamed A. The poor should not be ashamed of their poverty, nor disdain the charity of the rich, for they should have especially in view Jesus the Redeemer, Who, though He might have been born in riches and a line of the riches and the state of the riches and the riche in riches, made Himself poor in order that He might ennoble poverty and enrich it with merit beyond price for Heaven.—(Ency. Rerum Novarum.)

XI. For the settlement of the social question much can be done by the cap-italists and workers themselves by means of institutions designed to provide timely aid for the needy and to bring together and unite mutually the two classes. Among these institutions are mutual aid societies, various kinds of private insurance societies, orphanages for the young, and, above all, associations among the different trades and professions. (For Branch trades and professions) professions.—(Ency. Rerum Novarum.)

XII. This scope is especially aimed at the movement of Christian Popular Action of Christian Democracy in its many and varied branches. But Christian Democracy must be taken in the sense already authoritatively defined. Totally different from the movement known as Social Democracy, it has for basis the principles of Catholic faith and morals—especially the principle of not injuring in any way the inviolable right of private property.—(Ency. Graves de Communi.)

AIII. Moreover, Christian Democracy must have nothing to do with politics, and never be made to serve political ends or parties; this is not its field; but it must be a beneficent movement for the people, and founded on the law of nature and the precepts of the Gaspel — (Page Grays de Communi. law of nature and the precepts of the Gospel. — (Ency. Graves de Communi. Instruction of the S. Con. for E. E. Affairs.) Christian Democrats in Italy must abstain from participating in any political action; this is, under present circumstances, forbidden to every Catholic for reasons of the highest order.—

XIV. In performing its functions Christian Democracy is bound most strictly to depend on the ecclesiastical (Instruction.) authority, and to offer full submission and obedience to the Bishops and of those who represent them. There is no meritorious zeal or sincere piety in enterprises beautiful and good in themselves when they are not approved by the Passor.—(Ency, Graves de Com-

XV. In order that the Christian Democratic movement in Italy may be united in its efforts it must be under the direction of the Association of Catholic Congresses and Committees which, during many years of fruitful labor, has deserved so well of Holy Church and to which Pius IX. and Leo XIII., of holy memory, intrusted the charge of directing the whole Catholic movement, always, of course, under the most thick, skinned, niggardly movement, always, of course, under the auspices and guidance of the Bishops.

-(Ency. Graves de Communi.)
XVI. Catholic writers must, in all that touches religious interests and the action of the Church in society, subject themselves entirely in intellect and will like the rest of the faithful, to their Bishops and to the Roman Pontiff. They must, above all, take care not to anticipate the judgments of the Holy See in this important matter .— (Instruc

XVII. Christian Democratic writers must, like all other Catholic writers, submit to the previous examination of the Ordinary all writings which concern religion, Christian morals and natural ethics, by virtue of the Constitution Officiorum et Munerum (Art. 41). By the same Constitution ecclesiastics must obtain the previous consent of the Ordinary for the publication of writings of a merely technical character.—(In-

SVIII. They must, moreover, make every effort and every sacrifice to in-sure that charity and concord may reign among them. When causes of dis-agreement arise among them they should, instead of printing anything on the matter in the papers, refer the matter to the ecclesiastical authority, which will then act with justice. And when taken to task by the ecclesiaswhen taken to take by the tical authority, let them obey promptly without tergiversation or giving vent to public complaints—the right of applications of the public complaints—the right of applications of the public productions are to take the public productions and the public productions are to take the public productions are the public productions are the public productions are the public productions are the public public productions are the public p peal to a higher authority being under stood, when the case requires it and to be made in the right way .- (Instruc-

XIX. Finally, let Catholic writers take care, when defending the cause of the proletariat and the poor, not to use language calculcated to inspire aversion among the people for other classes of society. Let them refrain from speaking of redress and justice when the matter comes within the domain of char-ity only, as has been explained above. justice binding on the proletariat and the working man: To perform fully and faithfully the work which has been endeavored to unite all men in the endeavored to unite all men in the porendeavored to unite all men in the bonds of mutual love, which is the per-

tion.)
The foregoing fundamental rules we of our own initiative and with certain VIII. The following are obligations of justice binding on capitalists: To pay just wages to their workmen; not to injure their just savings by violence or fraud or by overt or covert usuries; ties are to keep them exposed in their rooms and to have them read frequently at their meetings. We ordain, moreever, that Catholic papers publish them in their entirety and make declaration of their observance of them and, in fact, observe them religiously; failing to do this they are to be gravely admonished, and if they do not then amend, let them be interdicted by ecclesiastical author-

ample, the necessary characteristic which should shine forth in all the members of every Catholic association is that of openly manifesting their faith by the holicess of their lives, by the spotlessness of their morals and by the srupulous observance of the laws of God and of the Church. And this because it is the duty of every Christian and also in order that who stands against us may blush having nothing evil to say of us.—(Tit. II., 8)

From this solicitude of ours for the common good of Catholic action, especially in Italy, we have the common good of Catholic action, especially in Italy, we have the common good of Catholic action, especially in Italy, we have the common good of Catholic action, especially in Italy, we have the common good of Catholic action, especially in Italy, we have the common good of Catholic action, especially in Italy, we have the common good of Catholic action, especially in Italy, we have the common good of Catholic action, especially in Italy, we have the common good of Catholic action, especially in Italy, we have the common good of Catholic action, especially in Italy, we have the common good of the manner that impressed every one ment in but to love pulpit, they started a printing plant, out from which have gone millions of explaining and commending plant, out from which have gone millions of explaining and commending work of explaining and commending the pulpit, they started a printing plant, out from which have gone millions of explaining and commending work of explaining and commending the pulpit, they started a printing plant, out from which have gone millions of explaining and commending the pulpit, they started a printing plant, out from which have gone millions of the two of the children had got to be about six years of age, he shipped them to be the children had got to be about six years of age, he shipped them to charm on the pulpit, they started a printing plant, out from which have gone millions of explaining and commending the feature, to do their experience. And t

ially in Italy, we hope, through the blessing of God, to reap abundant and

happy fruit.

Given at Rome at St. Peter's on Dec.
18, 1903, in the first year of Our Pontificate.

PIUS X., POPE.

Kelly's Island, Ohio, Jan. 3, 1904.
Editor the CATHOLIC RECORD:
I propose to say a word about the pauphlet "A Missionary in the Family. "Reading the RECORD column Family. "Reading the RECORD C by column, as all its readers do, interested in a series of "Kind Words from your Pastor." "This," I said, " is practical matter, put down in plain language. Sure, Father Noll, knows the people's wants."

I read each one of his articles, and

saved the clippings for future refer-

But a needless task—for there is always room for arother good little book, and Father Noll has issued his selves thrown together in a religious

Who will dare assert our priests are In the chapter, "What your Church is to You," and "Who is the Looser," plain facts are stated in a very direct manner. Such ventures as the follow-ing cannot but prove striking: When you quit the Church for any reason, you quit the Church for any reason, you are hurting yourself but are not hurting the Church . . . Let every one assure himself that though his parish be small, the Church can do without him, and a few millions of others, and still be the grandest institution on earth."

tion on earth."

Again well quoted: "The Pope Again well quoted: "The Pope answered to Henry of England: "For your own sake, I hope you will not leave the Church, but if you do, the Church will live on without you."

Catholic Education and the Parish School are ably defended in another Chapter.
Our people will find it a ready hand-

book on the above subject as well as on mixed marriage. In controversy "just across the fence," they will at once have recourse to Father Noll's pamphlet, and thus be enabled to quote their

pastor correctly.

The appeal to the non-Catholic party is earnest and convincing—no one may take offence. Any fair-minded non-Catholic cannot but give assent to the

claims of the Church.

The second last chapter in this valuable booklet is addressed to "The Fallen Away Catholic." He is put at the bar stunned conscience and the socalled reasons for his apostacy are assigned. His flimsy excuses are re-futed. He is shown how unreasonable a conduct he offers as a plea for his defence. A kind-hearted appeal is addressed to him to return at once to his

The chapter on "Sunday Observance" is timely and well gotten up.
Reasons are given, and expatiated upon, why the Lord's day is to be kept sacred, why it is essential to a right observance of the Sunday to be present at Mass.

Then those imaginary excuses are resented and refuted; "I had com presented any. "I can pray at home," etc.
All in all, Father Noll has rendered missions. It has again been proven that of good literature there is never

an abundance. We often fancy the field has been covered—lo! a wee little pamphlet is issued and our people will ead it as eagerly as the daily paper. Sure, something will stick.

But a perusal of this booklet by any pastor will bring an order for several

hundred copies.

Whilst the style is not florid, and no attempt is made at a select chain of words in the diction, the expressions used are such as are current among the people—I mean, the strong and homely idioms.

J. P. SCHOENDORFF.

BY REV. A. P. DOYLE, EDITOR OF THE CATHOLIC WORLD, AND PRIEST OF pense THE PAULIST COMMUNITY.

The death of the Rev. George Deshon, Superior General of the Paulist Fathers, closes one of the most interesting chapters of Church history in the United States. He was the last of that famous body of men who constituted the control of the constitute o chapters of Church history in the United States. He was the last of that famous body of men who constituted the Charter members of the organization known as the Paulist Fathers. Fathers Hecker, Hewit, Baker and Walworth together with Deshon, made up the quintet. They were all men of striking personality and of remarkable individuality.

Walworth, son of the Chancellor of strand the charter of the Methodist Cook Concern, was established.

PREACHING FROM THE PRESS. individuality.
Walworth, son of the Chancellor of

New York State of that name, was a preacher of rare power. Baker was a most charming and lovable character, with a peculiar attractiveness and charm of manner that impressed every

lover of austerity and frugality, and yet a profoundly religious spirit. All these men came by different roads

community that offered to them the

book, and Father Noll has issued to talks in book form.

Then I ordered one hundred copies and had the boys distribute them to every family at the church door. Why ——an excellent Christmas present for the mission.

Plain, common sense talk, you find in this small pamphet, just in the style our devoted Catholic Church members use.

When the old ship of Protestantism began to show signs of unseaworthiness about the middle of the nine-tenth century the best spirits left it and sought refuge in the barque of Peter. The Tractarian movement in England brought to the Church such men as brought to the Church such men as Newman and Manning and Ward and a host of others. It had its effects in this country, and Baker and Hewit and Ives and Wadhams and Walworth and many others were carried along by it into the Church. But outside of the Tractarian Movement there were other Tractarian Movement there were other converts from the Evangelical bodies and even from Rationalism. From the latter came Hecker and Brownson. However, the providence of God cast five of these earnest spirits into the Redemptorist community. There they learned the principles of the religious life was those they highted their learned the principles of the religious life, and there they plighted their vows of obedience and poverty and chastity, and there they consecrated their energies to the uplifting of their fellowmen, and in it all they found the supreme joy of simple, chaste and holy

supreme joy of simple, chaste and holy denouncing vice and exhorting sinners to repentance. In the hard work of the missions they found their sweetest joy and never a shadow of regret crossed their minds for the emoluments and the honors they had left behind. But conditions arose in their own household and by their own fireside, which made it imperative for them to go out once again. They were all Americans and stout believers in the vocation of the American people, and

they were earnestly anxious to bring the best people on the face of the earth, as they considered the American people to be—to a knowledge of the truth in the Catholic Church. A Teutonic spirit ruled among the Redemp torists at that time, an effort was made to turn the work of these talented Americans into German channels and thus cut off their chosen field of activ-

ity. It was a vital question. The usefulness of their lives was to a large extent wrapped up in it. The difference of judgment was appealed to Rome, and Rome bade Hecker, Hewit, Walworth, Baker and Deshon to separate from the community they loved and start afrech community they loved and start afresh, so that they might continue on the lines of their chosen work. It was all done in the best of spirit, and though these men went out from their chosen home and started anew, they went with the cordial good will of their brethren, ce the best of good feeling and ever since the best of good feeling has existed between the Redemptor

The Paulists began without a cent, but with stout hearts and a firm conviction that their chosen lines were the best, and fifty years of labor has

not demonstrated the contrary.

They came to New York and made a beginning at Fifty-ninth street and Ninth avenue. That was then far in the country. This was in November, the country. This was in November, 1858. For nearly fifty years they have lived here, and their life has been an open book and their work has been known to all men. They gathered disciples the heart they have the country to the cou known to all men. They gathered disciples about them who became animated priestly life he was just as faithful.

defense of their own rights, to abstain the welfare of one another.—(Instruccarry on the missionary work in which they had been trained. Though dispensed from their vows as Redemptorists, they did not lower the ideals of the religious life that had been presented to them, ner did they abate one bit of their earnestness in attaining the their earnestness in attaining the standards of perfection that they had

f PREACHING FROM THE PRESS.

With the profound conviction that a they could preach from the printing press as well as they could from the pulpit, they started a printing plant, yout from which have gone millions of pages of literature to do their good.

tary training he received was so intred into his system that he was ever after known as the "soldier priest," on account of his military bearing. For five years after graduation he was in-

structor of ethics and mathematics.

It was at this time that the religious question interested him, and after some years of thought and investigation he submitted to the Church. In his priestly life as a missionary his forte was the didactic instructions, for he had little of the crater's reverse of both ascetical and mystical theology.

He was an author of some distinction. During his missionary life he pub-ished a volume "Guide for Young lished a volume "Guide for Young Women," which has run through thirtytwo editions. He probably had as much to do in shaping the activities of the Paulists as any one other mem-ber, because of his hard headed com-

mon sense view of affairs.

Father Hecker referred to him a great deal, while Father Hewit, who ad no attrait for detail of every-day had no attrait for detail of every-day life, retired during the term of his superiorship to the quiet solitudes of a scholarly life at the Catholic Uni-versity and left the management to Father Deshon. He continued in charge of affairs to the day of his death A WELL-ROUNDED LIFE.

He rounded out a long life of four score years of intense activity. He was rarely, if ever, sick and he died as he always desired, "in the harness" ne always cestred, in the harness' and practically on his feet. He spent the last evening of his life correcting an old sermon. He retired at the usual hour. Toward midnight, feeling that his heart was giving out, he summoned an attendant. By a hurried call some of the Fathers were gathered at his bed-

side, the last sacraments were adminis

tered and the end came quickly, though

not suddenly. He had a warning the week before that at any time his heart might stop and he was prepared for the Life for him was a battlefield. The strictness and regularity of his life savored a good deal of the military discipline of the barracks. Every morning of his life he was up and out at 5 'clock, and was often the first at the common meditation at 5.30 in the chapel. He rarely, if ever, missed celebrating his daily Mass at 6 o'clock,

church is his monument, and quietly under its towers he is laid to rest. Their massive, 'simple grandeur will speak more eloquently than any epitaph of the rugged virtues and the sterling worth of George Deshon.

1317

## KIDNAPPED.

HOW CHILDREN ARE STOLEN FROM THE FAITH-SAD ENDING OF A ROMANTIC MINED MARRIAGE.

The Kalamazoo Augustinian

Several years ago an adventurer from Michigan named Barnes drifted off to San Pedro, Spanish Honduras, South America. It seems that he married the daughter of his employer Senora

lowed by a kindly heart.

While Hecker was an idealist in the best sense of the word, he was a truth-seeker and original thinker. Of German Methodist crigin, he started as a reformer in the Workingman's party with Brownson, later on associating himself with Hawthorne and Curtis and Ripley at Brook Farm, was known as "Earnest the Seeker." He was a man of large ideas and broad views and of a truth-loving temperament that could not be satisfied with the chaff of the wild vagaries and half-hearted attempts at social reform in the early half of the nineteenth century. He left them all behind and entered the Catholic Church, where he found complete satisfaction in her fundamental philosophy and the best system of reform in her theology.

DEHNON, MAN AND PRIEST.

The youngest of this group of men was Deshon, a practical man of affairs, hard-headed and logical, of a mathematical and sentimental turn of mind, a lover of austerity and frugality, and yet a profoundly religious spirit.

All these men came by different roads to the Catholic Church, and, without the catholic Church, and, without to the Catholic Church, and, without the catholic Church, and, without the catholic Church and with the chaff of the press represented by their printing the past year sent out over a million books, panuphlets, etc; (7) the preaching of missions to the concatholics; (8) the formation of the press represented by their printing the past year sent out over a million books, panuphlets, etc; (7) the preaching of missions to the concatholics; (8) the formation of the catholic Missionary Union and the best did may sense that he originated all these and word and and sentimental turn of mind, a lover of austerity and frugality, and the best of austerity and frugality, and the press represented by their printing the past year sent out over a million books, panuphlets, etc; (7) the preaching of missions to the church in the church of the press represented by their printing to the variation of the was in which she her children, who are family of any sense that he originated all these special movements; but under his broad, liberal and approving administration they have grown themselves. Father Deshon has been the practical man of affairs. It was under his prudent management that the Paulist Fathers were enabled to build the great stone. ware enabled to build the great stone church that has become one of the landmarks of the upper West Side. It partakes not a little of his own massive landmarks of the upper West Side. It partakes not a little of his own massive, rugged nature. He was a genuine, simple man, with little of the ornamentation that sometimes constitutes with others a veneer. partakes not a little of his own massive, rugged nature. He was a genine, services of experts, Senord. J. Betle, of simple man, with little of the ornamentation that sometimes constitutes with others a veneer to hide striking defects.

I that she was. He was a genine, services of experts, Senord. J. Betle, of Spain and Senor J. H. Medrano, of Cuba, students of Notre Dame University, who visited the woman. They listened to the doleful tale, of her He was born in New London, eighty travels with the one object in view, years ago. His family goes back to very early American ancestry. He was reared in Protestantism. In his encountered; the way she was kept in was reared in Protestantism. In his early manhood he entered West Point, and there was graduated second in a class in which Grant was near the foot. His early associations with Grant had made them life-long friends. The military training he received was so inbred into his system that he was ever after. take a Bible, reading the Bible frequently to her by the older children, who had almost forgotten their mother tongue, and could speak but few words of Spanish, etc. The tale was such a of Spanish, etc. The tale was such a pitiful one that it brought tears to the eyes of the young Spaniards. She begged them to take her away. Father begged them to take ner away. Father Brien agreed to do this, but in order to avoid trouble thought it better to secure counsel. After consulting emi-nent legal authority, and having secured temporary quarters at Borgess Hospital supreme joy of simple, chaste and holy living.

STORY OF A GREAT WORK.

Many years went by and their voices were heard in every corner of this country, from Quebec to New Orleans, denouncing vice and exhorting sinners denouncing vice and exhorting sinners.

I forte was the didactic instructions, for the word of the orator's power of the had little of the orator's power of the had little of the orator's power of the word imagination. He was hard-headed and logical, with a certain directness of seargent, Superintendant of the C. K. & S. Railway, absoleutly refused to give that eschewed the graces of oratory. The severity of his mind led him to introduce the control of the control of the control of the words, and attempt was made to get her, but her keeper, assisted by L. & S. Railway, absoleutly refused to give that eschewed the graces of oratory. The severity of his mind led him to introduce the control of th cline to a ceticism, and his sermon — ing of December 30. They told the published—were led with the best ideas would be taken to her home in two or three days, as the boat would leave New Orleans, only on Thursday, January 7. With this understanding they left the premises, expecting to it-voke the law in behalf of this poor woman, and make her feel that she was in the land, of liberty on the following showing Showing their departure. morning. Shortly after their departure Johnson secured a ticket for her with money she had received from relatives for New Orleans and securing transportation for himself, it is said through publication. lic poor fund, hurriedly departed with her early the same evening. The re-sults is that the lady is supposed to have been sent back to her home and her five children kidnapped and will be brought up in the Protestant Faith. These children were baptized Catholics, smuggled to this country against their mother's wishes and are now virtually kidnapped children deprived by force of their mother and their home to feed the rapidly declining Protestant Church. This is a tale of woe, which we think ought to be wide spread: especially should it be a warning to Catholics in foreign lands, who frequently fall an easy prey to mixed marriages.

Beautiful and right it is that gifts Beautiful and right it is that gitts and good wishes should fill the air like snowflakes at Christmastide. And beautiful is the year in its coming and in its going—most beautiful and blessed because it is always "the year of our Lord."—Washington Irving.

The true immortality is not of names but of influence; it dwells not in printed pages, but in human souls. Goodness does not die. That which time has seemed to destroy eternity shall re-

store. Each person's base of operations is the field of his immediate duty. Neglect this field, and all you undertake at at a distance is compromised.

—Charles Wagner.