Christianus mihi semes est. Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century

VOLUME XXVI

The Catholic Record.

LONDON, SATURDAY, JAN. 14, 1905.

CHEERFULNESS AND COURAGE.

Ruskin tells us that cheorfulness is

strong health as color to his cheek, and

wherever there is habitual gloom there

must be either bad air, unwholesome

Our readers will remember how he

writes of Craig Ellachie, a broken

rock darkened with a few scattered pines

and touched along its summit with a flush

of heather, which stands in the minds of

the inhabitants of the district, the

beautifully indicated in the war-cry of

the clan, "Stand fast, Craig Ellachie."

And he goes on to say how

from his hearing and leave only the

whisper of the old pine branches,

"Stand fast, Craig Ellachie." One,

however, discerns few signs of cheer-

fulness and courage in his letters 1885

to 1887 to Charles Eliot Norton.

Here and there they strike a note of

gladness, but they are on the whole

keyed to gleom and uncertainty, doubt

and despair. Vibrant with disappoint-

ment, and with plaints of the past, they

give evidence that Ruskin had out-

lived his enthusiasms, and his great

purple and amber and blue, and who

saw the wondrous beauty of trees and

lichens, is revealed to us in these

letters as a heart-weary man who sees

beauty in nothing. He rails at all things

world. He complains of his querulous and restless state, "being on the

whole vacantly puzzled and paralyzed."

He thinks " of breaking away from all

modern society and opinion," "I don't know what." He has intense scorn of his own thoughts and actions, still intenser scorn of other people's doings and thinkings, especially in religion. He confesses that he knows not what to fight or whom to fight.

RUSKIN'S PERPLEXITY.

whom to fight, I shall do well enough if

I live, but I haven't made up my mind

what to fight for-whether Commerce

or Business of any kind be an invention

of the devil or not: whether Art is a

Crime or only an Absurdity: whether

Clergymen ought to be multiplied or

exterminated by arsenic like rats:

whether, in general, we are getting on

and if so where are we going to:

whether it is worth while to ascertain

HIS DISAPPOINTMENT.

Again, expressing his disappointment

at his own life, he says: "As for

things that have influenced me I be-

lieve hard work, love of justice and of

beauty, good nature and great vanity

have done all for me that was worth

doing. I've had my heart broken

ages ago when I was a boy-then

mended, cracked, beaten in, kicked about

old corridors and finally I think flattened

merely waited on Turner as much as he

would have left me, putting in writing

every word that fell from him and

drawing hard. As it is I've written a

few second rate books which nobody

minds: I can't draw, I can't play,

I can't ride, I walk worse and worse. I

can't digest. And I can't help it."

any of these things.

food, improporly severe labor, or err-

ing babits of life.

ch. White is attached to the Goetz is assistant priest to n St. Thomas. Russey and Laliberté assistants al Meunier in Windsor, a Barry and Campeau assistants ther Kennedy.

BORN. Huntsville. Dec. 19, the wife of twin daughters.

DIED. Huntsville, Dec. 20, the infants, M Whyte.

Hamilton. on Dec. 14, Mr. P. he rest in peace!

LIC HOME ANNUAL

Benziger Bros.) has just reached ave nothing but words of praise or in which it is turned cut, ion has now reached its turned cut, ion has now reached its twenty-and in addition to the usual features and in addition to the usual features an interesting and timely Jatholic Japan," by Father F. J. J., and an Irish article entitled I-land Over the Sea." There is a principal Catholic events of the awing to a close, and a number of The book is copiously illustrated and drawings all of which are epicoduced.—Lendon. Eng., Cathelic Cath

at the CATHOLIC RECORD Office, Price 25 cents

the Catholic Record Office ion, Ont postpaid. mdon, Ont postpaid.

FIBER'S DAUGHTER — By
Tynan Hinkson—With 12
rations, La ge 12 mo cloth,
T AND LAST AFPEAR—
Father Finn, with original
by Charles Svendaen. Cloth
EE, OR, WORKING IT OUT
tispiece. By Rev F J Finn,

B DEVOUT INSTRUCTIONS:
d Edition. With preface by
ance Cardinal Gibbons. Cloth 1 25
PRESTON. OR. SCENES AT
abroad—By Mrs James Sadlier F JESUS OF NAZARETH-per of the Hidden Life EEK BOOK, ACCORDING TO an Rue—The whole liturgy of the for Holy Week has been col-this volume, and is presented blic in both Latin and English

FOR CATHOLIC YOUNG FOR CATHOLIC TOURGE e-especially for those who earn
Ilving—By Rev. George Desnlist. The peculiar charm of
k is its simple and straightforinterleses. A working girl's
fe is gone over, and the guiden is of a most practical kind
oost sympathetic spirit. Clork
BOOK OF THE COMMAND.
AND SACRAMENTS OF
URCH—By St. Alphousus Lygaper.

AN FATHER-What he should what he should do. With prey-Right Rev. W. Cramer, D.D.

Y AUSTIN-A novel, By Rev. P. non, author of My New Curate."

11.28 HY MNAL—Fifth edition
posedix, containing music and
for all the Sundays and fest and
for all the Sundays and fest and
for all the Sundays and rotals
car. Three Masses and ever als
car, Three Masses and ever als
car, the edition and Committed
the office and rules of the
ea of the Blessed Virgin Mary.
drom approved sources. Price
m bock without the misim bock without the misim bock without the misim bock without the misim bock without the Diligently
ed with the original Greek and
olished by the English College at
S. A. D. 182 With annotatious,
ces and an historical and chroclindex. Bearing the imprimator
unael Vanghan. Printed on good
with clear type. Coth, imp post

UAL PEPPER AND SALT. A ook for conversions. Just the o give to a non-Catholic friend. recommended by many Bishops riests. By Rev William Stang. Superior f the Providence Apos-Price, paper...

een and are the subject of discus-nd controversy. Paper.... OF OUR FATHERS-By Cardin

cen 70c: Persian morocco 85c; best 1 de deges, \$1.25; morocco, boarden., 1 D.I.C YOUTH'S HYMN BOOK—e Christian Brothers. Containing lymns of the Seasons and Festivals Year and an extensive collection red micodies, To which are added asy Mass. Vespers, Motets for Benen a Gregorian Mass for the Dead. to half cloth, with music.

OF CHRIST.—Father Elliott's cof Christ "is just out, It is one of most notable books that has been

on a Gregorian Mass for the Dead.

to half cloth, with music...

OF CHRIST.—Father Elliott's cof Christ 'is just out, It is one of most notable books that has been shed of late years, Among the varieved of Christ it is unique for many one. The suther is well know as suent Paulist missionary, having on missions all over this country for ast thirty years. He is an author of repute, and this, his latest work, full justice to his literary ability is a volume of 800 pages, profusely inated with over a thousand illustrated in a coord with the receipt can be no more valuable for your library than this one. Its lication is in accord with the receipt yelical of the Holy Father at the ining of the twentieth century, calling of the inventieth century, calling of the substitute of the paid.

e intimate study of his life. Price, paid.

IER DAMEN, S. J.—One of the instructive and useful books exist the Lectures of Father Damen, ye comprise five of the most celeted ones delivered by that renowned nit Father: The Private Inberpreon of the Bible. The Catholic urch the Only True Church of God, fleesich. The Real Presence, and unlar Objections Against the Catholic urch. Price.

the dozen post paid.

THE PICTURE DARKENED.

In 1891 he darkens this picture as

monk, Brahmin, Churchman, Turk, are

monk, Brahmin, Churchman, Turk, are all merely names for different madnesses and ignorance: how nothing prevails finally but a steady worldly wise labor — comfortable, resolute, fearless, full of animal life, affectionate, compassionate. I think I see how Ruskin tells us that cheerfulness is we ought to live, but my own life just as natural to the heart of a man in is lost—gone by. I looked for another world, and find there is only this, and that it is past for me. What message I have given is all wrong; has to be all re-said in another way, and is, so said, almost too terrible to be serviceable.

GOD'S PLACE.

Still elsewhere he tells us that anything which makes religion its second object makes religion no object. God will put up with a great many things in the human heart, but there is one thing and of the influence of that country upon themselves. The sense of this is place offers Him no place.

AN OLD STORY.

often among the delicate Indian palaces The story of his mental and physical breaking down is an old one. The brain whose marble was pallid with horror, gave away in 1878 and death seemed the remembrance of rough grey rocks and purple heaths must have risen beabout to strike him. He recovered, fore the sight of the Highland soldier; however; but until the end he was but how often the hailing of the shot and a shadow of his former self. the shrick of battle would pass away

FOUNDATION OF THE CHURCH OF ENGLAND.

In a rejoinder to a clergyman who took offence at the statement that the Church of England was built on the tract and admonished them to be good annulment of a marriage, Rev. Father Campbell, S. J., quoted the testimony of Dr. Gairdiner, who wrote the life of Henry VIII. for the Cambridge Series ful depravity. Then came DomBosco not of Histories. In a letter to the London Guardian of February 17, 1899, Dr. Gairdiner says:

soul had emptied itself of light and color. "These letters," says the editor, "form a tragic record of the perplexities of a great and generous perplexities of a great and generous that the divorce of Henry VIII. had nothing to do with the Reformation, I think it is really time to ask the records to the content of the part two and two together and people to put two and two together and see whether they find the sum to be soul, the troubles of a tender heart, the spendthrift use and at last the anything but four. It may be disagreefailure of exceptional powers. And able to trace the Reformation to such they are melancholy reading. He who an ignoble origin, but facts, as the Scottish poet says, are fellows you cannot coerce and that won't bear to be tells us of clouds bathed throughout in an unspeakable light of pure rose and

It may be said that some reformation must have come quite apart from Henry's divorce. But that which we call the Reformation in England, and it really changed the status of religion -at himself most of all. In 1858 his all the world over, was the result of debated no more, and he put little in of Henry VIII.'s quarrel with the Court place of them. He was astray in the

THE DUTY OF PARENTS.

It is about time for parents here-It is about time for parents hereabout to look up the modes of business of some Canadian newspapers. We resolve to the journals that permit their columns to be sewers for the filth which comes by the way of the yellow paper, and yet have the hardihood to pose as ideal publications for the family. The chronicle of sin may be unobjectionable to some people, but it cannot be sore garded by parents who must keep watch and ward over their children. Souls and ward over their children. Souls and ward over their children. Souls Under date of Aug. 15, 1859, he are too valuable to be left to the merwrites: "Some day when I've quite cies of literary scavengers. made up my mird what to fight for or

ENLIGHTENED CATHOLICS.

German Catholics are, in their reunions at least, nothing if not enthusiastic. Confronted by obstacles, and with the predictions of pessimists ringing in their ears, they see but victory awaiting them. Theirs, however, is not the enthusiasm created by eloquent speeches or born of whim or temperament, but an enthusiasm rather based on faith and developed and strengthened by sacramental help. They are sure of results, as men who work and pray can ever be. At their Congress in Breslau they took stock, so to speak, of their enemies, viz., cultured atheism, socialism, social misery and the unbridled passions among high and low, and they announced their determination never to give up the fight, and their hope of ultimate victory. They have done much-they will do more. Instead of proclaiming only that Catholics have the key to the solution fairly out. . . I cught not to have written a word : but should have

of social problems they use the key. They do not look upon it as an antique or something to be talked about on solemn occasions, but to be employed every day. They are glad of what friendship they can get from we, those without the fold, but that does than indifference to all religion. They are merely enlightened Catholics aware of the responsibilities that must be faced by those of the household, and of their duties not only as custodians

of shams and a rebuke to idlers and triflers, has enemies. The young mayhap, the world's outcasts, the failures who are not in the way, the people who court cowardice which they miscall prudence are "popular" in a certain sense; dence are "popular" in a certain sense; dence are "popular" in a certain sense; but they who venture to lift us out of the rut and to teach us new things and to batter down our tin gods, rarely win the plaudits of the crowd at once.

In must take his stand boldly on the side of the whole body religious from the rut and to teach us new things and to batter down our tin gods, rarely wind the plaudits of the crowd at once.

In must take his stand boldly on the side of the whole body religious from the mandy to Burgundy and from Burgundy back to Britany. They don't need them, for they have the testimony of their conscience. They are visionary and eccentric, labels by the way, which are affixed to the seer and hero by the ignorant and unthinking, but we can depend upon the common sense of mankind to reverse that verdict. Some day another St. Francis

cere worker, who must be a destroyer

DOM ROSCOS WORK.

interesting phenomenon. But he will

win his way and foster devotion and

love in the hearts of followers and send

them to water and to make fertile the

arid wastes of selfishness and indiffer-

ence. Preaching concreted into action

finds hearers.

We remember what Dom Bosco did for the street arabs of Turin. They had been preached at before he came on the scene. They had been talked at by sundry persons who gave them a and then left them alone. They aroused the indignation of the publicists of the day and set people wondering at youthto shrug his shoulders or to denounce them or to moan over them but to love and so to reform them. He was a madand succeeded in transforming that rabble boyhood into useful citizens, and priests and bishops.

THE AGE OF COMPROMISE.

COURAGE-THE GREAT VIRTUE FOR CATH-In an eloquent sermon delivered by

Rev. D. P. Lawton, S. J., before the Knights of Columbus, at Beaumont, Texas, December 11, he said among other things that perhaps the most important virtue to be cultivated by Cath olics in this age and country is the virtue of courage.

"In the absence of that courage," he fulfile absence of that courage, he fulfil with rigid exactness and unswerving fidelity the austere prescriptions of the Gospel of Jesus Christ. Where shall we find that unflinching fortiging that is to sustain our spiring carpings of uncharitable friends—all or any one of which calls for a courage beyond the power of nature, in her most

lavish moods, to procure? "To exist in the soul Christian courage must have its initial principle, its energizing power, and, if they be lack-ing, it will surely fail, the demon of despair will swoop down upon the sink ing soul and hurry it off to a suicide's ing soul and narry it cle to a stated of grave. This, my brethern, is no exaggeration; take up the daily papers if you would be convinced, read therein the long and calamitous catalogue of those discouraged souls, who quailing before disease or disaster are daily seeking an ignoble and fancied refuge in the revolver, the poison phial or the treacherous waters of the dark river."

If Catholies cannot find reason for hope and inspiration to courage in the future, said Father Lawton, they have only to look back upon the rich heri-tage of the past—the faith, the perse-verance, the willing sacrifices of those who have gone before them—to be able to go forward to meet the new battles with bravery and confidence. Chiefe of all courage, he said, to day we need their courage to keep us from com

"Shall we by the scandal of our lives drive far from the fold of Christ those tender, timid lambs who look to us for comfort and encouragement; shall we by our recreant indifference keep out of its saving pale those famished souls who are yearning in satisfying creeds for the safety and security which the Catholic Church alone is capable of supplying? Shall we, by a craven understatement of Catholic doctrine and dogma, break down the essentials barriers that exist, not full them into inaction. Neither do they hymn the praises of that tolerance which may mean nothing more saving truths of the Church to the position of an optional belief? I know full well that there are times when matters of common interest, general benevolence and the wellbeing of the community are to be forwarde and encouraged, regardless of creed.
I know full well that on the occafind how God has allowed all who have variously sought Him in the most earnest way to be blinded—how Puritan, but planters of faith and love. They sions a spirit of compromise may and of the Church, when the lash of persections a mass of doggerel, whose weird jumble of the Church, when the lash of persections a spirit of compromise may and of the Church, when the lash of persections a spirit of compromise may and of the Church, when the lash of persections a spirit of compromise may and the cution falls, she ever shows beneath to me anything beyond the fact that the cution falls, she ever shows beneath to me anything beyond the fact that the cution falls, she ever shows beneath to me anything beyond the fact that the cution falls, she ever shows beneath to me anything beyond the fact that the cution falls, she ever shows beneath to me anything beyond the fact that the cution falls, she ever shows beneath to me anything beyond the fact that the cution falls, she ever shows beneath to me anything beyond the fact that the cution falls, she ever shows beneath to me anything beyond the fact that the cution falls, she ever shows beneath to me anything beyond the fact that the cution falls, she ever shows beneath to me anything beyond the fact that the cution falls, she ever shows beneath to me anything beyond the fact that the cution falls, she ever shows beneath to me anything beyond the fact that the cution falls, she ever shows beneath to me anything beyond the fact that the cution falls.

LONDON, ONTARIO, SATURDAY, JANUARY 14, 1905 when the principles of our Catholic morality, the dogmas and decisions of the Church are called into question, then must all considerations of cowmust take his stand boldly on the side nies Me before men I will also deny him before my Father Who is in heaven." And no wonder that Christ heaven." And no wonder that Christopher should brand with His anathema those polite compromisers who would trifle with His truth, for, in the long and dolorous history of the struggle between truth and falsehood, every recorded concession made in the interest of compromise ended in disaster and

gainsay the efficacy of Christian courage. They are never weary of vaunting the power of duty and the excelof utilitarianism as ample incentives to good and preventives of evil, and considering the dictates of the Gospel and the grace of God as negligible quanti-ties in the great problem of life. Will-ingly do I concede to these factors the full measure of their efficiency. They are potent as long as the applause of are potent as long as the applause of men is forthcoming, but transfer the battle from the arena of the world to the sanctuary of the soul, let no eye be-hold the heart struggle but the all-see-ing eyes of God, hold out no visible gain as the reward of victory, then does hold the heart struggle but the all-seeing eyes of God, hold out no visible gain as the reward of victory, then does that force of character become impotent. The grace of God and His grace alone must give us that courage which makes defeat impossible and victory assured. You are rearing a generation, which, its ruin, and you are called upon to perform that duty at a time when the moral atmosphere is charged with every corrupting influence, when every vehicle for the conveyance man they said—in fact, he was nigh, at one time, to a berth in a lunatic asylum. But he knew what he had to do if others did not, and despite opposition and pecuniary difficulties, he bent to his work of unbridled license, sordid self-interest, and so to reiorm them. He was a made when every vehicle for the conveyance of human thought is perilously vitiated; when philosophy, literature, poetry and station by the side of God's altar, are preaching a propaganda of unbridled license, sordid self-interest, are only the supernatural. Remember that your first duty is to give to your childern the persuasive lesson of your own good example, for they will only become Christian men and women at the expanse of your

men and women at the expense of your self-sacrifice. Keep a bold front to those insidious enemies who daily threaten to invade the sanctuary of your homes, those perfumed Adonises who like Dead Sea fruit are fair to the eye but rotten at the heart, who worship no God but self interest and acknowledge no code of morality but the dictates of their own animal instincts. Keep off the tables of your home those Keep off the tables of your home those pestiferous periodicals, the poisonous product of a prurient age, in whose pages are to be found romances reeking with maudlin sentiment, glowing with sensuous descriptions and illustrated with pictures that would bring the blush of shame to the cheek of decent, self-repeting agenism. Teach your

WALKING THE WAY OF THE CROSS.

PROTESTANT MINISTER'S NARRATIVE IN THE BOSTON "CONGREGATIONALIST"
ON THE PRESENT CONDITION OF AFFAIRS IN FRANCE.

It was a round dozen of years since I had visited France save for a hurried day or two in her cosmopolitan capital, and yet, because Europe changes so slowly, I was not prepared for any wide or deep spiritual renewal among this in some ways conservative people. The French Church, indeed, had left a disagreeable impression on my mind. Such dry as-dust sermons, worthy of Duns Scotus himself in their arid Scholasticism, with a spirit as hoary as the pulpits from which there came droning down! Such cold-hearted droning down! Such cold-hearted worship! I recalled it with a touch almost of disgust.

almost of disgust.

The change leaped upon me unexpected. That the French Church is passing along the way of the cross all the world knows. Every provincial town is filled with the disconsolate orms of the teaching orders, monks and nuns. Men and women, they are cul-tured, scholarly, lovable, who, to borrow a phrase from Le Petit Pa m Le Petit Parisien, ment" and into the houses of their peasant brothers and sisters, where they find a grudging welcome and a penury to which they have been long unaccustomed. That thousands more of faithful, pure hearted, earnest par-ish priests are menaced with poverty and even starvation if the government presses on its radical and ill-judged presses on its radical and ill-judged forcing of an evolutionary development toward disestablishment no one car doubt. O, the French Church is walk ing the way of the cross assuredly And M. Combes is in a fair way prove her Annas, so bent is be on exe-

But the result is-O, what it has al ways been! When the robe of worldly success is stripped from the shoulders

that robe the ageless image of the the Church on the cross was shining Master. With the terror of the future and the horror of the present there is observable from one end of France to the other a deep spiritual awakening. The old sloth, the old lack of zeal, earnestness and vigor have disappeared; the glow of a new life shines on the face of the whole body religious from Nor

real. The first Sabbath I sat conscience-

compelled in the cathedral at Evreux, expecting the rattle of dry bones all over again. But the spirit of God had passed by, and this was life. I know not the preacher's name or office. He was voung and simply clad; his sermon was from the heart of a man—let that suffice. The subject was "Confession," and if his insistence on the confessional did prove a bit unpleasant to Protestant prejudices, the whole thing soared.

What good," he cried, "is it to confess to a priest when your heart is not right toward God? What avails speaking to a property of the second s right toward God? What avails speaking to a man unless your soul is fully bent to serve the Lord Jesus Christ?
O, sometimes," he added, almost bitterly, "we priests, overburbened

bitterly, "we priests, overburbened by the hideousness of your confessions, long to slip clean out of the way and leave your souls face to face with God. Then you must repent."

I sat dumbfounded. The like I had never heard in a Catholic church. Yet next Sunday the Cardinal of Rheims

unless appearances are very deceptive, will be called upon to cure the moral maladies of the age or to consummate its rule and row are called area. Carved and blackened oak. His regular features, halo of snowy hair, huge black eyes; his wrinkled hands, fine as parchment, gripping the pulpit edge; even eyes; his wrinkled hands, fine as parchment, gripping the pulpit edge; even the dull gleam of his great ring and huge cross made him seem a picture by Nattier rather than a man living in this year of our Lord 1904. However, this man was of to day. He spoke to his priests, who sat in ordered rows below the pulpit, and dealt entirely with the recent crisis. He was enhaloed with the spirit of Christ. "To their reproaches oppose deeds, not words," he counseled; "show how glad you are to suffer abuse, hunger, cold and nakedness; nay, if need be, how glad you

> He turned to the people for a moment and his voice rang with eagefness:
> "You charge us with mistakes. Yes, we have made mistakes, we priests, for you say her human. But have we not we are but human. But have we not championed your rights, fed your poor, comforted your dying? Nay, haven't we willingly died in your lazar houses since the church first began to preach

> the Gospel of the Saviour she loves? But I have no further space to dwell on this. The main thing isn't the ser-mon, after all, or even the spirit of the clergy; it is the response from the people. France is responding. The services were not only well attended, but attended by all ages and both sexes. It is a common saying in Paris, "Women and children go to church;

Dame, at Paris, was well filled and, by actual reckoning, the men distinctly out numbered the women. When I saw that I thanked God and took courage. Furthermore, among the daily worshippers in the churches, devout and humble in their faith, were many men.
And the men were young! In France the young man wears a uniform and the flare of searlet everywhere lit up the sombre pillars and long gray naves of churches and cathedrals alike. Even the old Huguenot congregation in the Faubourg St. Germain counted three soldiers in its scanty flock the day we

worshipped there. Moreover, the whole land to-day is giving its best into the priesthood. has been reiterated for decades that the French clergy is gathered form the peasants, to whom even the pitiful pension of a parish priest proves an allure-ment. That such has been the truth s undubitable. The rough-hewn faces, build and huge hands of the older Fathers still bear a silent but convincing witness. On this back-ground the younger men and the theologians stand sharply out. Persecution has raised up friends for the Church in the house of her enemies, and I saw numbers of youthful pastors and stu-dents with the clear cut profiles and well-modeled hands of the

The French are a nation of scribblers and lampoon on every conceivable piece of blank wall their vehement convictions. After the first few days I read every one of these with care. Here and there was a "Long live Combes!" "To the guilotine with our parish priests!" But that was socialistic

sentiment of mill cities.

In Paris even, and all over the larger towns and down to the tiny villages it was: "Long live our well-beloved fathers!" "The Church forever!" "Combes is the friend of—his Satanic Majesty!" "Combes is the friend of the priests, is he? O, you hypocrite!" Besides all this there was a mass of doggerel, whose weird jumble of street slang made incomprehensible

1369

her way into the hearts of the people.

I had grown weary of the wayside crosses, the hideons barbarisms of Brittany, the painted monstrosities of Cham pagne, the ridiculous dolls of Loire Val-ley. Coming out from Lacroix, a farm ing village, near Tours, I stopped sud-denly beneath a great cross looming from the wayside. On it hung a lifesize image af Jesus. No garish glare of paint, no clumsy cutting of an unskilled tombstone maker; it was the Christ of Hofmann. A modern Jesus, more human than that master of men who guards the portal of Amiens, more tender and loving that the majestic judge, who gazes out from above the rose window at Sens, the crucified Nazarene, the Son of God, Who lived a mans' life, the suffering Saviour of the world was here. As I stood beneath that gentle, down droeped Face I seemed to hear an ageless voice crying across the centuries, "I am in my church, I lead my church ever by the way of the cross to the resurrection, even I, Jesus Christ, the same yesterday, to-day and forever, the Crucified."

REV. JAMES CHURCH ALVORD.

## CATHOLIC NOTES.

A new home for Catholic working boys has just been opened in Montreal, under the directorship of Rev. Daniel Holland, C. SS, R., rector of St. Ann's church. It is called St. Joseph's Home, and is already a great success.

There recently died in Chicago a mother who had given seven children to the Church. She was Mrs. Catherine Hennessy. Rev. William S. Hennessy, pastor of St. Joachim's church, Rev. M. D. Hennessy, pastor of All Saints church, are two of the sons. There is another in a monastry and four daughters in the religious life. She was truly a mother in Israel.

A number of the Brothers of St. Gabriel's Institute, who were compelled to leave France owing to the operations of the Associations Law, have now settled near Plymouth, England, where they intend to carry on the instruction of the deaf and dumb, in which work the institution was engaged in France for close on a century.

The International Catholic Truth Society in the United States, comprising most of the Archbishops and Bishops, 2 number of priests and a numerous re-presentation of the laity has recently been definitely recognized by the Holy See, the Rev. Dr. W. F. McGinnis, the president of the society, having re-ceived a letter to that effect dated Nov. 22, from His Eminence Cardinal Cardinal Merry del Vai.

The Catholics of St. Peter's Church, Poughkeepie, New York, witnessed a wonderful event at the 5 o'clock Mass Christmas morning. After walking several blocks, Mrs. Mary Shephard, aged 104 years, appeared at the first Mass. She was celebrating her 104th Mass. She was celebrating her 104th birthday, having been born in Ireland December 25th, 1800. The old lady had certainly contracted the good habit of going to Mass. Doubtless fidelity to God has brought her many blessings during more than a century of years.—Catholic Universe.

baum, painted in 1869.

What is called the informative proess, or the first formal step toward placing on the calender of saints the name of a missionary martyred in New York, is under way before an ecclesiastical court in Quebec. The subject is the Jesuit priest, Father Isaac Jogues, who was martyred by the Mohawk who was martyred by the Mohawk Indians on October 8, 1646, after suffering barbarous tortures. The spot in the Mohawk Valley where Father Jogues was killed is now called Anriesville, N. Y., and the Jesuits have a shrine there which is visited by many pious pilgrims. Miracles are said to have been wrought themes. Father have been wrought though Father Jogues' intercession. It is expected that the ecclesias ical court in Quebec will be able to secure all the available testimony and have it forwarded to Rome before next summer. There it sifted further, but it is hoped that so much progress has been made that before another year New York will bave its first formally canonized saint in Father Jogues.

Prince Arthur of Connaught terminoted his official stay in Rome with a visit to the Vatican.

Rev. John Charleson, formerly the

Established Church minister at Thoraliebank, Scotland, was ordained duringthe past week at Rome, where he had been studying in the Scots College.

Right Rev. Augustin Dontenwill, Bishop of New Westminister, was re-ceived in audience on Docember 26th ceived in audience or last by Pope Pius X. The Pontigues asked the Bishop for particulars reasked the Bishop for particular reasked the Bi The Pontik garding his diocese, and was in-terested to learn that it contained 10,-000 Indian Catholics, to whom he sent his special benediction. He acceded to Bishop Dontenwill's request for his autograph and gave with it the pen with which it was written.

The strike of the 800 or more em The strike of the 800 or more car-ployes of the Kelly Island Line and Transportation Company at Marblehead and Kelly Island, near Sandusky, Ohio, has been settled through the mediation of Bishop Horstmann, of

M. B. A.—Branch No. 4, Loudon. ets on the 2nd and 4th Thursday of every h, ab 8 o'clock, at their hall, on Alwer Richmond Street. Rev. D. J. Egens dent; P. F. Boyle, Scoretary.