Sunday within the Octave of Christ-

THE FEAST OF THE HOLY INNOCENTS. d sending killed all the mea children that the hear and in all the confines thereof us o'd and younger.

Who is not shocked by the recital of Herod's crueity? Carried away by pride and amoution, and the fear of losing what he had usurped, this tyrant tried to put to death the King of Kings by the murder of the holy innocents. Who in our day are like Herod? Those who murder innocent children. Fiendish mothers, desiring, perhaps, to cover their shame or to escape the labor of bearing and bringing up children, take appears and must appear, or thought bearing and bringing up children, take the lives of the unborn infants. Those, too, who knowingly sell or give or advise calculated to destroy the life of the unborn-all such comm Herod's crime. Yet how often this crime is nowadays committed !

Woe to these wretches! Woe to the Herod like physicians who, for any reason whatsoever, directly prescribe or use means to prevent child birth!

Herod met his punishment in a bad death, and his soul went into a hell of the property of the like and his soul went into a hell of the property of the like and being established the question arises. How does the mind come into possession of this idea of being death, and his soul went into a hell of the property of th

deers of little children except?

But I have another cruelty to cry out against. It is that of those who destroy the "little ones of Christ" by neglecting to instruct their little children in the way of salvation. The law of God requires that children as soon as they have the use of reason, which is about the age of seven years, should know the elements of the Ohristian doctrine, should know the necessity of avoiding sin, and should be taught the practice of virtue; also, that children, as soon as they are able to sufficiently profit by receiving Holy Communion, should do so. No child should ever be allowed to go beyond the age of twelve years without having made First Communion. Many can receive First Communion. Many can receive First Communion at nine or ten years of age, and perhaps younger. Confirmation should be received as soon as First Communion on Parents are guilty before God if they do not require their children to keep the commandments of God and His Caarch from their earliest years until they leave the parents' charge. How many parents do their little ones a deally injury by not sending them How many parents do their little ones a deadly injury by not sending them regularly to Sanday-school! What is it to being up children to burn in the flames of hell for ever, as some Christian parents do? It is simply soulor It is simply soul-of the idea of being or isitiveness unless you been guilty of soul-murder? hasten to repair the evil as as you can. You can never do

It is simply soul-of the idea of being or isitiveness unless acted upon by some agent other than itself.

It follows then that the mind cannot reverence His Blessed Mother saints, they, perhaps, learn to Gols holy name in vain. Your s such them to lie; your dis-teaches them to steal. Your ones of Christ about your necks.

are very great. See that you are fait ful to the obligations which beloag to your high and holy state.

INTERNAL TRUTH VERSUS EXTERNAL AUTHORITY.

Sir John Falstaff once said he was not only witty in himself but he was the oc-casion of wit in others. Dr. Crapsey is not only meditative in himself but he sets asking the whys and wherefores of things beneath that cammon surface which satisfies the great majority of skaters. He awake is an enquiring mood and leads one to think what a vast amount of things in the domain of human knowledge is taken for granted on authority. This is a wise provision in the economy of the dynamics of thought and things. so abnormally inquisitive st stop at everything that restion, and dig down till h as last why? that satisfies the sllows it to rest, he would notish anything in the short nolest question that might There remains over a win that dam in is a wherefore, to which there

t another why. all the knowledge that has seen acquired from the authority of external agencies it would be like unto "a bandeserted." It might be claimed that at least the first principles of reason or the primary laws of thought would remain, since the mind can think hing external to it supplies

mint certainly can think if it have something to think about. And as it cannot think without these first principles or laws we must assume that it has them and and with them, plus things, it can initiate and conduct the plogic operation called think-This we grant, but it is not the question. The point in ques-How did the mind come into ion of those first principles? Did it draw them from its own internal consciousness, or were they given to it by some other, outside agent? The mind cannot deduce them from its con sciousness, for to deduce is and to think before having possession of those principles or laws without for to deduce is to think which thinking is impossible, is absurd. and must possess them in order to begin whink, and consequently it cannot acquire them by thinking. It

ciples from some agent other than

Take for instance the first of the principles, namely, "That which is, or is itself." Its formula is A is the first of those This seems at first sight a barren judgment. But a little reflection will show that the idea of being, isitiveness, the universal predicate, is involved in it

the idea expressed by the verb "is" appears and must appear. or thought must cease. It is involved in every other verb in all languages, and in close syllogistic thinking all must be reduced synogesiae timbing all must be reduced to it. Try to think without it, or the idea it stands for, and note carefully your mind's embarrassment and you will see the truth of what we say.

What must the murdren except?

out, or from internal evolution, or does the mind, spider-like, spin it by its own

much as you can. You can never do it wholly, but you must do what you can. There is yet another cruelty to write "the little ones" of Christ, it is to standilize them by your bad example. Instead of learning by your example to alore our Blessed Lord, to learn a discovering the Reason Matter potential and would never remain potential and would never realize that potency in act; in other words, would be compared to the control of the first principles of reasoning of laws of thought without the outside agent, ever remain potential and would never realize that potency in act; in other words, would never reason or think or know.

Some speculating philosophiser has suggested that the difference between the spirit of man and the spirit of the brute anger and quarreling teach them to consists in the fact that the spirit of be stubbers and disobedient. Ah! man's gifted with the idea of being—Christian parents, be careful how you which is the light of reason as the sun's tillstone of scandalizing the light is the light of vision-and which constitutes the human spirit a cogn little ones of Christ about your neeks.

Finally, you destroy your children
by not exceeding their faults. You
wink at the evil which they do. You
fail to purish them, regardless of God's
honor and their good. If you do punish them it is not "correction in the
Local," but you do it to gratify your
sature reg. So we fathers and methers
that if his horse could make known to
him in some way that he knew he was
tand was a horse, he would dismount and gethy the name. The dignity and was a horse, he would dismount and

Crapsey's seductiveness, we must con-clude that the way of external authority —communication from without—is not only the best way by which the mind can receive knowledge, ideas, but it is the only way. This principle Dr. Crapsey credits to the Church. We credited it to metaphysical necessity, and it is as true in theology as it is in philosophy.

not philosophy.

In what we have said we have had no reference to the Church's infallible authority. We simply discussed the necessity of authority of some kind to the mind in order to supply it with data on which to work. Our purpose has been to show that Dr. Crapsey appeal from external authority to what he calls "internal truth" is an appeal

A question occurs to us here and we will ask it. With "internal truth" as his sole standard, how is internal truth to be distinguished from internal error Between the claims of each who will de Neither can be the judge in own case, as against the other. Which own case, as against the other. Which is the truth and which the error? To Dr. Crapsey that is "internal truth" which to him seems to be so to-day to-morcow it may seem to be internal. error. His recent change of faith would indicate that such has been his internal experience, for what was true to him formerly is no longer true. What guarintee has he that what is internal truth to him to-day may not be internal error? What anchor has be to hold him steady to any conviction? and while in this state of uncertainty do's he not risk misleading others Is he not morally obliged to avoid such risk by silence? — N. Y. Freeman's Journal.

There are myriads of little men who do know and see all they long after, but that is because their longings are so shut in by valleys and their horizons so nar-row and materialistic; but the larger dreams, the greater aspirations, the more desirable ideals, are only seen as Moses saw them from Pisgah afar off over in Canaan. - George W. Dame.

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SHORTAGE OF PRIESTS.

FIFTEEN HUNDRED COULD BE PUT TO

WORK TOMORROW. A Catholic Bishop is quoted as saying recently that "the Church in the United States could put to work iffteen hundred priests tomorrow if she had them." His words, echoed by the Very Rev. A. P. Doyle, are enforced by the statement that the Church finds itself in a condition "very much akin to the prevailing labor famine in the agriwithering in the field and no farm laborers to gather them in." This further statement implies a condition of growth in the Church. Converts are claimed in "extraordinary num-bers." Immigration has of late brought a higher percentage of Catholics. The subdivision of parishes and the creation of new ones-these are some of the causes that are alleged by the writer for the shortage of priests. In the Ecclesiastical Review (Philadelphia, November) Father Doyle gives some statements corroboratory of the Bishop's declaration. Thus: "It has fallen to my lot to be obliged

to present to the president some suitable candidates for the extra chaplain-

cies in the army that he assigned to the Catholic Church. He is persuaded of the efficiency of the Catholic priest among the enlisted men in the army and navy, and when the new coast artillery bill made a number of new vacancies, ne gave five to the Catholic Church. eircular letter was sent to all the Bis-hops, asking them to designate some suitable priests for the army chaplain-cies. The replies throw a flood of light on the existing state of affairs. Says one: 'I should be most happy, but I have actual need of twenty priests for diocesan work.' Says another: 'I could put forty priests to work immediately, if I had them.' A third writes: 'I have if I had them.' A third writes: 'I have lost many priests by death in the past year and am now short. Why not appeal to the New England dioceses?' The New England dioceses replied in a similar way to the appeal, though the evil does not appear to be so acute there as it is in other parts. Even in the allow dioceses, where there has been the elder dioceses, where there has been a perfected organization for many de-cades, where the parish school is well established, and sisters and brothers have been doing their good work for some generations of scholars, and where the growth is not so vigorous and consequently the demand for priests not se urgent, yet even in these well-estab-lished places the same complaint pre-vails—not enough priests to fill exist-ing vacancles. We need fifteen priests for diocesan work, and can not spare any for the army, writes an Archbishop. There are ninety dioceses in the coun-try, and an average need of fifteen priests in each diocese will easily make up the fifteen hundred that are de-manded by the necessities of the entire country. country. Still other experiences along the same lines may s rve to persuade one that the Bishop who made the first statement about the fifteen hundred was

"There was a demand for the Ameri can priests to go to the Philippines to take the place of the Spanish friars who were withdrawn. The Bishops made a quest everywhere, in the religious orders as well as among the diocesar priests, for some Americans to replace the S aniards. A few were found in Philadelphia to accompany Bishop Dougherty, and with these the list begins and ends. Recently the appeal was made to the English Josephites and to the German Redemptorists, and they sent a contingent to do the work that should have been done by Americans and would have been done if there were any priests to spare."

not far astray.

The writer goes on to inquire what are the principal causes of this dearth those to whom is entrusted the care of the churches." There is instanced as Church." Then comes a failure in what this writer calls "efforts made to This with the cultivate vocations." Protestant as well as Catholic.

"Most Catholies think that vocations a divine franchise given to select souls. If one is so fortunate as to have it, it will assert itself, and in spite of difficulties or obstacles it will attain realizaordinarily will not urge their boys to study for the priesthood, lest perchance they may interfere with God's designs. Religious in the parish school will leave question of vocation settle itself. Priests may afford the boys opportunity for an education: but if for some minor cause the boy drops out before his course is finished, they attribute his allure to go through to 'a lack of vocareal cause is lack of stamina or of ambition to succeed. In the preparatory colleges there is very often a positive effort made to discourage boys, on the plea that it is necessary to weed out.' Instead of cherishing the holy desire in the boy's heart to devote his life to God the director seeks the chance to dismiss the lad if he be caught in the violation of a school regulation. The result of such a regime is that, if a boy does go treatsole
Sole
Sole
while dull mediocrity plods along and

"There are few vocations from fam ilies of wealth and culture. The oppor-tunities of the commercial life lure the boys away. They are brought up in luxury, and they have no heart for the sacriliees of a priest's life. Moreover, the strong old faith that esteems a vocation in a family as a divine blessing, and is infinitely grateful for such a family grace, seems no longer to exist in the heart of the mothers of wealth. was when every family paid its tribute of a boy and a girl to the inner courts of the Lord. Kings and queens were glad to step down from their thrones and follow the step of the Crucified One. We nowadays often hear from mothers the complaint that 'priests are such ordinary men: they have no culture.' Such mothers ordinarily stard in the way of their own children going to the priesthood."-Literary Digest.

Winnipeg, Man. Dept. N.

NOTABLE ADMISSIONS BY PROTEST-ANT WRITERS.

Rev. E. Cutte says:
"In the Middle Ages, the Church (Catholic) was a great popular institu-tion. . . In politics the Church was always on the side of the liberties of the people against the tyranny of the feudal lords. In the eye of the nobles the laboring population were beings of an inferior casta; in the eye of the law they were chattels; in the eye of the Church they were brethren in Christ, souls to be won and trained and fitted souls to be won and trained and fitted for Heaven. . . By means of its painting and sculpture in the churches, its mystery plays, its religious festivals, its catechism and its preaching, it is probable that the chief facts of the Gospel history and the doctrine of the creeds were more universally known and more vividly realized than among the masses of our present nonulation."

masses of our present population."

Rev. Canon Farrar, speaking of the Catholic Church, says:

"Her ten thousand monasteries kept alive and transmitted that torch of learning which otherwise would have been extinguished long before.

The humanizing machinery of schools and universities, the civilized propaganda of missionary zeal, were they not due to her? And more than this her very existence was a living education.
. In dim but magnificent procession the giant forms of empires on their way to ruin had each ceded to their sceptre, bequeathed to her their gifts."

James Anthony Froude says: "Wisdom, justice, self-denial, noble ness, purity, high-mindednsss are the qualities before which the free born races of Europe have been contented to bow; and in no order of mer were such qualities to be found as they were found six hundred years ago in the clergy of the Catholic Church. They called themselves the successors of the Apostles: they claimed in their Master's name universal spiritual authority, but they made good their pretensions by the holiness of their lives. Over prince and subject, lives. . . Over prince and subject, chieftain and serf, a body of unarmed defenseless men reigned supreme by the magic of sanctity.

MORE AMAZING DIVORCE STATISTICS

FIGURES THAT STARTLE STATESMEN WHO BELIEVE IN THE NECESSITY OF PRE SERVING THE AMERICAN HOME.

Public attention has again been drawn to the social plague of divorce by official information supplied by the Federal Census Bureau. The statistics are eral Census Bureau. The statistics are unquestionably startling, and certainly welcome in that they furnish something tangible for discussion. With such a weapon in the hands of moral and patri- if any remarried they ceased to be Catl otic citizenship, there is at least the hope that some positive action may be Hence the statistics may be regarded as formulated toward staying the further

spread of the evil.

Some of the things shown by the figof priests and observes that "some may be told; others may not, because probably they would reflect too much on those to whom is entrusted the care of the churches". There is instanced of marriage, ending in divorce, is but too corrections. ten years; that divorces are increasing foremost "the wonderful growth of the three times as fast as the population Church." Then comes a failure in that in the forty years from 1860 to 1900 that in the forty years from 1860 to 1900 the proportion of children to each 1,000 women in the country decreased on an affect the whole body of the Church. that marriage has decreased among college graduates, as also that the highly educated cause a decrease of population; that the total marriages in twenty will grow of themselves. Their idea of a vocarion is that it is a sort of an divorces 945,625; that the state of Missouri is near the top of the list; that children were involved in 39.8 per cent

This brief summary is given merely as a basis for individual thought and conclusion. Reflecting as these figures do the present magnitude and the alarming growth of the social scourge, one cer tainly shudders for the future of the nation unless some check thereto be speedily applied. It is surely high time for thought, and serious thought, for the citizen in general and for the legislator

in particular. In this connection there are some facts worth remembering. Chief among them is the position of the Catholic Church on the subject: "What God hath joined together let no man put asunder." Secondly, that she has always been the implacable foe of the modern divorce and that she offers the best solution of the evil. Finally, that her children, of all Christian people, are the freest from the contamination.

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These facts give a new coloring to the above statistics. Namely, that the figures quoted represent, from a Christian classification viewpoint, wholly sectarian Christianity. Of course, it is not contended that there were no Cath-olics among the number. But we do mean that this number was so small as to be insignificant in the total. And we would have it unmistakably understood, olics in the proper sense of the term. the contribution of sectarianism to the undoing of society. These are facts worth remembering.

"HOW TO MAKE A HOODLUM,"

This is the rather startling title ofl'a short article in one of our contemporaries. Who, under the sun, may be asked, would want advice as to how to make a hoodlum? Well, nobody seeks directions on the subject, but the fact is that a great many fathers, mothers, uncles and aunts (to say nothing of grandmothers), are, through ignorance or carelessness, turning sundry little boys into hoodlums every day of their lives Without being aware of it, perhaps, these indulgent relatives are following out with great care the directions for making a hoodlum which our esteemed contemporary gives as follows:

Take a small infant, of the ordinary common variety. Dissolve whatever backbone it may have by steeping it in adulation, and coddling and petting.
This, if conscientiously done, will

make it soft and mushy that it will be ready to run into any sort of a mould. Drop in, one by one, the ideas that mother was made to wait on her darling boy; that teachers are tyrants, and that one should not go to school unless he felt like it; that it is outrageous for a poor boy to be expected to work; that a boy must have pocket money and be allowed to do as he pleases no matter what sacrifices the mother and the girls make, and that the boy who can not a job is always an unappreciated genius that the world is down on.

Flavor this mixture with eigarette Permit it to run with pool room habitues, amateur prize-fighters, and corner saloon loafers, and it will mould itself CRESOLENE ANTISEPTIC TABLETS into the desired shape of a tin horn

sport.

The usual accompaniment of this dish is tears and prayers of the mother—a somewhat bitter drink, but one that is seldom omitted.—Sacred Heart Review.

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