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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!

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Catholic Record.

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

VOLUME XXVI

LONDON, ONTARIO, SATURDAY, JANUARY 14, 1905

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 food, improporly severe labor, or erring habits of life.

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 often among the delicate Indian palaces whose marble was pallid with horror, the remembrance of rough grey rocks and purple heaths must have risen behow often the hailing of the shot and a shadow of his former self. the shrick of battle would pass away from his hearing and leave only the whisper of the old pine branches, "Stand fast, Craig Ellachie." One, however, discerns few signs of cheerfulness 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 disappointment, and with plaints of the past, they give evidence that Ruskin had outlived his enthusiasms, and his great 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 record to the perplexity of the same transfer of the part two and two together and soul, the troubles of a tender heart, the spendthrift use and at last the tells us of clouds bathed throughout in an unspeakable light of pure rose and 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 -at himself most of all. In 1858 his

debated no more, and he put little in of Henry VIII.'s quarrel with the Court place of them. He was astray in the 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. Under date of Aug. 15, 1859, he

writes: "Some day when I've quite made up my mird what to fight for or

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

any of these things.

HIS DISAPPOINTMENT. Again, expressing his disappointment at his own life, he says: "As for things that have influenced me I believe 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 fairly out. . . I cught not to have written a word : but should have 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."

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 place offers Him no place.

AN OLD STORY.

The story of his mental and physical breaking down is an old one. The brain gave away in 1878 and death seemed about to strike him. He recovered, fore the sight of the Highland soldier; however; but until the end he was but

> 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:

people to put two and two together and see whether they find the sum to be 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

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 all the world over, was the result of

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 are too valuable to be left to the mercies of literary scavengers.

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

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

cere worker, who must be a destroyer 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; 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 and of the influence of that country upon themselves. The sense of this is 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 indifference. Preaching concreted into action finds hearers.

DOM ROSCOS WORK.

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.

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 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. 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 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 super-

natural. 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 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, 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 have made have we not as the baye we not the same and the same are the same as the same are the same as the same are the 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 RY A. CONAN DOYLE.

When Jack Conolly, the Rory of the Hills Inner Circle, was incontinently shot by Sergeant Murdoch, of the con-stabulary, his twin brother Dennis, joined the British Army. The country-side had become too hot for him; and, as the seventy five shillings were wanting which might have carried him to America, he took the only way handy of getting himself out of the way. Seldom has Her Majesty had a local Seldom has Her Majesty had a less promising recruit, for his hot Celtic blood seethed with hatred against Britain and all things British.

The sergeant, however, smiling com-placently over his six feet of brawn and his forty-four inch chest, whisked him off with a dozen other of the boys to the depot at Fermoy, whence in a few weeks they were sent on, to the first battalion of the Royal Mallows at the

top of the roster for foreign service.

It was the darkest hour of the land struggle, when the one side came out with crobar and battering ram by and the other with mask and with shot-gun by night. Men driven from their homes and potato-patches found their way into the service of the Government o which they ascribed their troubles, and now and then they did wild things

before they came.

There were recruits in the Irish regiments who would forget to answer to their own names, so short had been their acquaintance with them. Of these the Royal Mallows had their full share; and, while they still retained their fame as being one of the smartes corps in the army, no one knew better than their officers that they felt bitter hatred for the flag under which they

And the centre of all the disaffection was C Company, in which Dennis Conolly found himself corolled. They were of the tenant class to a man; an their whole experience of the British Government had been an inexorable landlord, and a constabulary who to them to be always on the

side of the rent collector.

Dennis was not the only moonlighter in the ranks, nor was he alone in having an intolerable family blood feud to harden his heart. Savagery had be-gotten savagery in that veiled civil var. A landlord with an iron mort age weighing down upon him had nall bowels for his tenantry. He did but take what the law allowed; and yet, with men like Jim Holan, or Patrick McGuire, or Peter Flynn, who had seen the roofs torn from their cot tages and the folk huddled among their pitiable furniture upon the roadside, it was ill to argue about abstract law. A stricken man can only feel his own ound, and the rank and file of the C Company of the Royal Mallows were sore to the heart.

There were low whisperings in bar rack-rooms and canteens, stealthy meetings in public-house parlors, bandying of passwords from mouth to mouth, and many other signs which made their officers right glad when the order came which sent them to foreign and better still, to active service.

For Irish regiments have before nov been disaffected, and have at a dis tance looked upon the foe as though he might, in truth, be the friend; but when they have been put face on to him, and when their officers have dashed to the front with a wave and a halioo, those rebel hearts have softened and their gallant Celtic blood has boiled with the mad joy of the fight, until the slower Britons have marveiled that they ever could hade doubted the lovalty of their Irish comrades.

It was a March morning upon the eastern frings of the Nubian desert. From the coast inland stretched dreary sand plains, dotted over with thick clumps of mimosa scrub and mottled patches of thorny bush.

No tree broke the monotony of that vast desert. The dull, dusty hue of the thickets and the yellow glare of the sand were the only colors, save at one point where, from a distance, it seemed that a landslip of snow-white stones had shot itself across a low foot But as the traveller approached he saw, with a thrill, that these were no stones, but the bleaching bones of a slaughtered army. With its dull tirts, gnarled viprous bashes, its arid, ren soil, and this death streak trailed across it, it was indeed a night

mare country Some eight or ten miles inland the rolling plain curved upward with a lope until it ran into a line of red basaltic rock which zigzagged from north to south, heaping itself up at one point into a fantastic knoll. On summit there stood upon that March morning three Arab chieftains the Sheik Kadra of the Hadendowas, Moussa Wad Aburhegel, who led the Berber dervishes, and Mamid Wad Hussein, who had come northward with his fighting men from the land of the

Baggaras.

They had all three just risen from their praying carpets, and were peering out, with fierce, high-nosed faces thrust forward, at the stretch of country revealed by the spreading dawn.
At one point lay a huddle of white

walled houses, a mere splotch in the distance; while four tiny cock-boats, which lay beyond, marked the position of three of her Majesty's ten-thousand ton troopers and the Admiral's flag-

ship.
But it was not upon the distant town nor upon the great vessels, nor yet upon the sinister white litter which gleamed in the plain beneath them, that the Arab chieftains gazed. Two mites from where they stood, amid the sand hills and mimosa scrub, a great parallelogram had been marked by piled up bushes. From the inside of this doz-ens of tiny blue smoke-reeks curled up into the still morning air; while there rose from it a confused deep murmur, the voices of men and the gruntings of camels blended into the same insect

The unbelievers have cooked their morning food," said the Baggara chief, shading his eyes with his tawny sinewy hand. Truly their sleep has been but hand. Truly their sleep has been but scanty; for Hamid and a hundred of his men have fired upon them since the

rising of the moon. rising of the moon.

"So it was with these others," answered the Sheik Kadra, pointing with the old is sheathed sword towards the battle field. "They also had a day of little water and a night of little rest, and the heart was gone out of them, ere ever the sons of the Prophet had looked them in the eyes. This blade drank deep that day, and will again before the sun has travelled from the

"And yet these are other men marked the Berber dervish. know that lilah has placed them in the clutch of our fingers, yet it may be that they with the big hats will stand firmer than the men of Egypt."

sea to the hill.

"Pray Atlah that it may be so. cried the fierce Baggara, with a flash of his black eyes. "It was not to of his black eyes. "It was not to chase women that I brought seven hundred men from the river to the See, my brother, already they are form-ing their array."

A fanfare of bugle calls burst from

the distant camp. At the same time the bank of bushes at one side had been thrown or trampled down, and the littlearmy within began to move slowly out on to the plain.

The three chieftains still lingered

upon the knoll, looking down with hungry eyes and compressed lips at the dark steel-tipped patch.

"They are slower to start than the men of Egypt," the Sheik of the Hadendowas growled in his beard.

"Slower also to go back perchance my brother," murmured the dervish And yet there are not many-three

thousand at the most."
"And we ten thousand with the Prophets grip upon our spear hafts and his words upon our banner. See to their chieftain, how he rides upon the right and looks up at us with the glass that sees from aiar! It may be that he

The Arab shook his sword at the

smail clump of horsemen who had spurred out from the square. "Lo, he beckons!" cried the der-Lo, he beckons!" cried the der-h; "and see those others at the vish:

corner, how they bend and heave. Hal by the Prophet I had thought it!" As he spoke a little woolly puff of moke spurted up at the corner of the square, and a seven-pound shell burs with a hard metallic smack just over their heads. The splinters knocked enips from the red rocks around them if the gun can carry thus far, ther ours can answer to it. Ride to the the skin from the Egyptians if the annot hit yonder mark. And riamid to the right, and see that thre thousand men lie close in the wady tuat we have chosen. Let the other beat the drum and show the banner of the Prophet; for by the black stone their spears will have drunk deep ere

look upon the stars again. long, straggling, boulder strewn plateau lay on the summit of the red nills. Along the edge of this position lay the Arab host, a motley crew of shock-headed, desert clansmen, fierce predatory slave-dealers of the in eror, and wild dervishes from Upper Nile, all bent together by their common fearlessness and fanaticism Two races were there as wide as the poles apart, the thin lipped straight naired Arab, and the thick-lipped curly negro; yet the faith of Islam bound them closer than a blood tie.

Squatting among the rocks or lying thickly in the shadow, they peered out at the slow moving square beneath them, while women with waterskins fluttered from group to group, calling out to each other those fighting texts from the Koran which in the hour battle are maddening as wine to the true believer. A score of banners waved over the ragged valiant crew and among them, upon desert horses and white camels, were the emirs and sheiks who were to lead them against the English.

A deep roar on the right, and then a second one, showed that the Egyptian hawk eyes saw that the far beyond the mark, and he spurred his horse along to where a knot of mounted chiefs were gathered around the two guns, which were served by

their captured crews.
"How is this, Ben Ali?" he cried. "It was not thus that the dogs fired when it was at their own brothers in faith at home they aimed !'

A chiettain reined his horse back, and thrust a blood-smeared sword into its sheath. Beside him two Egyptian artillerymen with their throats were sobbing out their lives upon the ground.

Who lays the gun this time?' asked the fierce chief, glaring at the frightened gunners. "Here, thou frightened gunners. "Here, thou black browed child of Shaitan, aim, and aim for thy life !"

It may have been chance, or it may have been skill, but the third and tourth shells burst over the square Sheik Kadra smiled grimly and gallope back to the left, where his spearmen were streaming down into the gully As he joined them a deep growling rose from the plain beneath, like the snarling of a suilen wild beast, and a little knot of tribesmen fell in a struggling heap, caught in the blast of lead from a Gardner. Their comrades pressed down over them and sprang down into the ravine. From pressed all along the crest burst the hard sharp crackle of Remington fire.

The square had slowly advanced rippling over the low sand-hills, and halting every few minutes to re-arrange its formation. Now, having made sure that there was no force of the enemy in the scrub, it changed its direction and began to take a line parallel to the Arab position. It was too steep to assail from the front, and if they moved far enough to the right the General apped that he might turn it. His men perieved in him, and he had good reason to believe in them, for he had excellent stuff under him that day.

The left front of the square was formed by four companies of the Royal Wessex, and the right by four of the Royal Mallows. On either side the other halves of the same regiments other halves of the same regument marched in quarter column of companies. Behind them on the right was

a battalion of Guards, and on the left one of Marines, while the rear was closed in by a Rifle battalion.

Two Royal Artillery seven-pound screw-guns kept pace with the square, and a dozen white-bloused sailors, under their blue coated, tight-waisted officers, trailed their Gardner in front. turning every now and then to spit up at the draggled banners which waved over the cragged ridge. Hussars and Lancers scouted in the scrub at each side, and within moved the clump of

The square was now moving slowly or a line parallel with the rocks, stopping every few minutes to pick up wounded, andt o allow the screw-gurs and Gardner to make themselves felt. The me looked serious, for that spring on to the rocks of the Arab army had given them a vague glimpse of the number and fer ocity of their foes; but their face were set like stone, for they knew to man that they must win or they must die—and die, too, in a particularly die-and die, too, unloyely fashion. But most serious o the General, for he had seen that which brought a flush to hi cheek and a frown to his brow.

"I say, Stephen," said he to his gal oper, "those Mallows seem a triffe loper,

"Youngest troops in the square, sir," murmured the aid, looking at them critically through his eye glass. "Tell Colonel Flanagan to see to it, Stephen," he concluded; and the gal-loper sped upon his way. The Colonel, a fine old Celtic warrior, was over at C

Company in an instant.

"How are the men, Captain Foley? "Never better, sir," answered the senior captain, in the spirit that makes a Madras officer look murder if you

suggest recruiting his regiment from the Punjaub. "Stiffen them up!" cried the Colonel. As he rode away a color-ser-geant seemed to trip, and fell forward nto a mimosa bush.

He made no effort to rise, but lay in heap among the thorns. Sergeant O'Rorke's gone, sir.' cried a voice.

"Never mind, lads," said Captain oley. "He's died like a soldier, Foley. fighting for his Queen.' "Down with the Queen !" shouted a

hoarse voice from the ranks. But the roar of the Gardner and the typewriter-alike, clicking of the hop-perburst in at the tail of the words. Captain Foley heard them, and Subalterns Grice and Murphy heard them but there are times when a deaf ear is a gift from the gods.
"Steady, Mallows!" cried the Cap-

tain, in a pause of the grunting machine-gun. "We have the honor of "And well we know how to guard it, Captain!" cried the same ominous

oice; and there was a buzz from the length of the company.

The Captain and the two subs came

ogether behind the marching line. "The first man that turns, my sword is through him," cried Foley, loud enough to be heard by five files on either side of him. Then, in a lower voice. "It's a bitter drop to swallow, but it's my duty to report to the Chief and have a company of Jollies put be hind us." He turned away with the safety of the square upon his mind, and he had reached his goal the square had ceased to exist.

In their march in front of what looked like a face of cliff, that had come opposite to the mouth of the gully, in which, screened by scrub and boulders, three thousand chosen derunder Hamid Wad Husein of vishes, the Bagarras, were crouching. tat, tat, went the rifles of three mounted infantrymen in front of the left shoulder of the square, and an instant later they were spurring it for their lives, crouching over the manes of their horses, and pelting over the sandhills with thirty or forty galloping

chieftans at their heels. and scrub and mimosa Rocks warmed suddenly into black figures came and went in the gaps of the bushes. A howl that drowned the shouts of the officers, a long quavering yell, burst from the Two rolling volleys from ambuscade. Two rolling volleys from the Royal Wessex, one crash from the screw gun firing shrappel, and then be-tore a second cartridge could be rammed down, a tiving, glistening, black wave tipped with steel had rolled over the gan, the Royal Wessex had been dashed back among the camels, and a thousand fanatics were hewing and hacking in the heart of what had

been the square. Some of the Wessex had fired back at the Arabs who had passed them, as oxcited Tommies will, and it is whis-pered among doctors that it was not always a Remington bullet which was cut from a wound that day. ied in little knots, stabbing furiously with their bayonets at the rushing spearsmen.

Others turned at bay with their backs against the camels, and others round the General and his staff, who, revolver in hand, had flung themselves into the heart of it. But the whole square was sidling slowly away from the gorge, pushed back by the pressure at the shattered corner.

The officers and men at the other

faces were glancing nervously to their rear, uncertain what was going on, and unable to take help to their comrades without breaking the formation.

"By Jove, they've got through the Wessex!" cried Grice of the Mallows. The ranks were breaking and crowding towards Private Conolly, all talking together as the officers peered back the veil of dust. had run their Gardner out, and she was squirting death out of her five barrels into the flank of the rushing stream of savages.

"Oh, this confounded gun!" shouted a voice. "She's jummed again." The fierce metallic grunting had ceased, and her crew were straining and hauling at the breech.
"This blessed vertical feed!" cried

boys, or they're into us."

His voice rose

been buried in his chest! A second wave of dervishes lapped over the hil-locks and burst upon the machine-gun and the right front of the line. and the right front of the line. The sallors were overborne in an instant; but the Mallows, with their fighting blood aflame, met the yell of the Moslem with an even wilder, fiercer cry, and dropped two hundred of them with a single point-blank volley. The howling, leaping crew swerved away to the right, and dashed on into the gap which had already been made for them.

But C company had drawn no trigger to stop that flery rush. The men leaned moodily upon their Martinis. the ground. Concily was talking fiercely to those about him.

Captain Foley, thrusting his way through the press, rushed up to with a revolver in his hand.

This is your doing !" "If you raise your pistol, Captain your brains will be over your coat," your brains will be over your coat,' said a low voice at his side.

He saw that several rifles were turned on him. The two subs had pressed forward and were by his side. "What is it, then?" he cried, look ing round from one flerce mutinous face to another. "Are you Irishmen? Are you soldiers? What are you here but to fight for your country?

for, but to fight for your country of ours," England is no country of ours, cried several.
"You are not fighting for England."

You are fighting for Ireland, and for the empire of which it is part."

A black curse on the Impire!" shouted Private McGuire, throwing down his rifle. "Twas the Impire that backed the man that dray me onto the waddide. May me hand stiffen the roadside. May me hand stiffe before I draw a trigger for it.'

"What's the Impire to us, Captain Foley, and what's the Widdy to us ayther?" cried a voice. Let the constabularly fight for

her. "They'd be better employed than pullin' a poor man's thatch about his

"Or shootin' his brother, as they

"It was the Impire that laid my groanin' mother by the wayside. Her son will rot before he upholds it, and ye can put that in the charge sheet in the next coort-martial."

In vain the three officers begged, menaced, persuaded. The square was still moving, ever moving, with the same bloody fight raging in its entrails. Even while they had been speaking, they had been shuffling backwards, and the useless Gardner, with her slaughtered crew, was already a good hundred yards from them. And the pace was eccelerating. The mass of tormented and writhing, was trying, by a common instinct, ome clearer ground where they could faces were still intact reform. Three but the fourth had been caved in and badly mauled, without its comrades being able to help it.

Would it break, or would it reform The lives of five regiments hung upor

the answer. Some, at least, were breaking. The company of the Mallows had lost all military order, and was pushing back in spite of the haggard officers, who cursed and snored and prayed in the vain attempt to hold them. Their cao tain and the subs were elbowed an ostled. while men crowded toward Private Conolly for their orders. The confusion had not spread, for the other companies in the dust and smoke and turmoil had lost touch with their com rades. Captain Foley saw that ever now there might be time to avert a dis

"Think what you are doing man," he yelled, rushing toward the ring leader. "There were a thousand Irish in the square, and they are dead men if we break.

aster.

The words alone might have had little effect on the old moonlighter. It is possible that he had already planned how he was to club the Irish together and lead them to the sea. But at that the Arabs broke screen of camels which had fended them off. There was a struggle, a screaming, a mule rolled over, wounded man sprang up in a cacole with a spear through him, and then through the narrow gap surged a stream of naked savages, mad with battle, drunk with slaughter, spotted and splashed with blood-blood driping from their spears, their arms, their

ices. Their yells, their bounds, their crouching, darting figures, the horrid energy of their spear thrusts, made them look like a blast of fiends from the pit. And were these the allies of Ireland? Were these the men who were to strike for her against her enemies? Conolly's soul rose up in

loathing at the thought? He was a man ot firm purpose, and yet at the first sight of those howling fiends that purpose faltered, and the second it was blown to the winds. He saw a huge coal-black negro seize a shricking camel driver and saw at his throat with a knife. He saw a shock headed tribesman plunge his great spear through the back of their

own little bugler Millstreet.

He saw a dozen deeds of blood the murder of the wounded, the hacking of the unarmed-and caught, too, in a glance, the good wholesome faces of the faced-about rear rank of the Marines. The Mallows, too, had faced about, and in an instant Conolly had thrown himself into the heart of C company, striving with the officers to form the men with their comrades.

But the rank and file had no heart in their work. They had broken before, and this last rush of murderous savages was a hard thing for broken men to stand against. They flinched away from the furious faces and drip ping forearms.
Why should they throw away their

lives for a flag which they cared no-thing? Why should their leader urge them to break, and now shriek to them to reform? They wanted to get to the sea and salety. He flung himself among them with outstretched arms, with words of reason, with shouts and

set for the coast.
"Boys, will you stand for this?" "Boys, will you stand for this?" sereamed a voice. It was so ringing, so strenuous, that the breaking Mallows glanced backwards. They were held by what they saw. Private Conolly planted his rifle stock downwards in a mimosa bush. From the fixed bayonet there fluttered a little green flag with the crownless harp. God knows for the crownless harp. God know what signal of revolt that flag had treasured up within the Corporal's tun-ic! Now its green wisp stood amid the rush, while three proud regimental colors were reeling slowly backwards,
"What for the flag?" yelled the pri-

"My heart's blood for it! and mine! and mine!" cried a score of voices. "God bless it! The flag, boys, the flag!"

C company were rallying upon it. The stragglers clutched at each other The stragglers clutened as calculation of the stragglers of the McGuire, Flynn o'Haral' ran the shoutings; "Close or o'Hara!' ran the shoutings; "Close on O'Hara!' The three the flag! Back to the flag!" The three standards reeled backwards, and the seething square strove for a clearer space where they could form their shattered ranks; but C company, grim and powder-stained, choked with enem ies and falling fast, still clo the green ensign that flapped from the mimosa bush.

It was a good half hour before the square, having disentangled itself from its difficulties and dressed its ranks, began to slowly move forwards round, across which in its labor and anguish it had been driven. The trail of Wessex men and Arabs showed "How many got into us. Stephen?"

asked the General, tapping his snuf "I should put them down as a thou

sand or twelve hundred, sir."
"I did not see any get out again.
What the devil were the Wessex thinking about? The Guards stood well, though; so did the Mallows."

"Colonel Flanagan reports sir, that Company C took the whole brunt of the attack, and gave the square time to re-

'Tell the Hussars to ride forward, Stephen," said the General, "and try if they can see anything of them. There's no firing and I fear that the Mallows will want to do some recruit-

the right, and then advance."

But the Shiek Kadra of the Hadendowas saw from his knoll that the men with the big hats had rallied, and that they were coming back in the quiet business fashion of men whose work was before them. He took counsel with Moussa the Dernish and Hussein the Bagarra, and a woestruck man was he when he learned that the third of his men lay dead on the field of battle. So having still some signs of victory to show, he gave the word, and the desert warriors flitted off unseen and unheard, even as they had come.

A red rock plateau, a few hundred spears and Remingtons, and a plain which for the second time was strewn with slaughtered men, was all this day's fighting gave to the English Genera

It was a squadron of Hussars which came first to the spot where the green flag had waved. A dense litter of Arab dead marked the place. Within the flag waved no longer, but the rifle still stood in the mimosa bush, and round it with their wounds in front, lay the Fenian private and the silent ranks of the Irish company. Sentiment is not an English failing, but the Hussar Captain raised his nilt in a salute as he rode past the blood-soaked ring.

"LITTLE BLIND MARY."

INSTANCE OF THE WORK OF THE GREY NUNS IN THE HOME FOR THE BLIND, MONTREAL.

Some years ago the Grey Nuns o Montreal, obedient to the interior mis sionary voice, came to our fair land as ministering angels to those of her chil dren who were afflicted and suffering.

Our day while visiting a tene house in Toledo, Ohio, they heard a litthe child crying. Proceeding, to the door whence the sound came, they found it locked, but calling a policeman, soon succeeded in having it opened. There in a poverty stricken room, with rem nants of food strewed over the floor, they beheld a beautiful little golden-haired girl, about five years of age, and a

rather disreputable looking dog.

The mother, obliged to labor daily, was in the habit of leaving the little girl and the dog locked up there in the room. As the sister drew the child to her to console and to question, she looked into her eyes and saw that she was blind! God had veiled her large and beautiful eyes with a heavy white film through which their deep blue might yet be faintly seen. The Sisters arranged to have her received at their institute for the Blind in Montreal, and thither one of their number took her

This Home for the Blind, an impos ing red and white edifice facing Catharine Street, comprises not only a home for one hundred and fifty blind of all ages, but a weil equipped tal for diseases solely of the eye, ear and threat; an orphanage of one hun dred and fifty bright boys; a kinder garten of three hundred little waifs and apartments where about twenty lady boarders may lead a life of prayer ful retirement in the shadow of the Tabernacie.
This Home for the Blind resembles

a beehive more than anything else All are busy; the little ones absorbed in play, the middle-sized deeply in ear est about learning the braille in order to read and write and acquire a certain proficiency in the ordinary branches the young men and women hard at work at the various occupations of transcrib ing, typewriting, caning chairs, tuning planes, knitting, dressmaking, bead work, practicing for their fine stringed band, music and singing. In the three last mentioned branches they have reached a perfection that draws crowds of the citte of Montreal to their Bene-dictions on Sunday afternoons, and to their annual concerts and donners. fine tenor soloise of the great Notre Dame Cathedral is a student of this Inspanner! Stand to your etclasses, boys, or they're into us."

His voice rose into a shriek as he ended, for a shovel-headed spear had ding out into the desert with their faces | States has been their "Jenny Lind" for

years
Those of the inmates too old for the pursuits named above find many things to do in the wash house, in the furnace room, shoveling snow, wiping cups and plates, not only for the great refectory, but for the fifty to sixty poor tramps who seek a bite and a hot drink here every morning during all the long hard

So well do the good Sisters develop the spirit of faith in these souls that in-stead of being depressed and sad be-cause of their affliction they are so oright and joyous that the cheerfulness of the house strikes a visitor at once. Always, at every hour of the day, may be found ardent adorers before the Blessed Sacrament in quiet meditation, or with our Lady's chain in their hands.

or with our Lady schain in their hands,
Of this happy community little Mary
now became a member. She was unbaptised, untaught. However owing to
the naturally wide awake American
spirit that she brought to Canada with her, she learned very rapidly. On all occasions she would not only declare ner nationality, but take first place as

hers by right.

An American lady boarding there some time ago took the greatest plea-sure in having the child visit her in her room. Mary would sit perched on her friend's knee, delighted and happy for hours, repeating all she had learned. She is naturally a very intelligent child and remembers easily, as do all whom God has deprived of sight. At this time she could repeat page after page of her Catechism; recite grammar and spelling lessons; sing our beautiful church music in Latin, also French and English hymns; read and write the braille, and end it ail by playing wonderfully well on harmonica and accor-dion. Then after thus giving her friend samples of all she knew, with a funny little hop, skip and jump she would dance out of the room.

Little Mary loved to walk out, to ride and to visit, so her friend would often take her and Rosie, another little afflicted one of about the same age, to walk, to ride, or to visit the stores. When the trio would stop before crossing the rack to wait for an electric car to go noisily by, little Mary would cling to her friend, and, trembling from head to foot, exclaim in a frightened voice, "Oh, is it coming right over me? I'm so afraid!" One day in winter Rosie slipped on one of the trozen sidewalks. and as she held on tightly to her friend's hand, all three fell flat, but fortunately managed to pick themselves up with nothing hurt-except their

eelings.
Just before Christmas that year the trio paid a visit to the wonderful five-cent store of Montreal. How the little girls did enjoy feeling the different toys and finding out what they were; they squeezed anything that would squeeze; blew anything that would blow; shook anything that would shake; pulled any-thing that would pull; rattled anything that would rattle; and in general had a grand time without doing much damage, wing to the watchful eye of their

friend As the store was full of Christmas shoppers, of course these little blind girls attracted much attention, and nany a charitable Christmas heart, knowing them to belong to the Insti-tute, slipped cents and nickles and nes and quarters into their hands and were quickly lost in the crowd, not waiting a word of thanks. Upon counting, over \$2 was found, to the great joy of the girls, who said, again and again 'We'll pray for those kind ladies who

gave us the money. In anticipation of a Christmas visit to Ladies of the Sacred Heart in their large academy near by, they prepared a long programme of hymns, songs and recitations they knew, and tied it with a red ribbon. The Mother Superior received them most graciously and conducted them to the recreation hall with program, red ribbon, harmonicas, accordions and all, and for one hour they amused and delighted the interested

Mary is now a tall, frail girl of four lity, very sweet to look upon, but if one may judge by the delicate state of her health, destined for only a brief so-journ in this world of ours. But no one who knows her doubts that when the time comes she will pass to the same beautiful spirit that she displayed on a certain occasion some months ago. Coming one day to her friend, greatly excited, she exclaimed, "Sister Rose says I may go to St. Anne de Beaupre, I know she'll cure me, l know she'll make me see! Oh, won't I be glad!" Then after a pause, she raised her pathetic eyes, and said, in her earnes, thoughtful way: "But Sister says if I'm not cured I must not be sorry, because little girls who can't see on earth will see a great deal better and a great deal more when they get to heaven. So I'll be willing to wait. God knows best, doesn't He?"—V.O., in the Guidon.

MINISTER CONVERTED,

Rev. George Albert Cain, lately a curate of the Protestant Episcopal church of the Holy Innocents at Hoboken, N. J. has announced his conversion to the Catholic faith, and expects soon to begin his studies for the priesthood. He was received into the Catholic Church by Rev. Hubert D. Gartland, chaplain of Newman school, a preparatory school for boys con-ducted under Catholic direction at this place.

Mr. Cain upon his ordination as an Episcopal clergyman became a curate at Grace Church, Broadway and Tenth street, New York, leaving there later to become rector of St. John's Church, Long Island City. For the last year he had been curate of Holy Innocents, Hoboken, the church erected by the Stevens family. Mr. Cain's father, the Rev. Albert

Cain, of Andover, N. J., and his brother, the Rev. Charles Cain, are Methodists.

The Church of the Holy Innocents is classed among Episcopalians as a very high church. When Mr. Cain resigned as curate it was given out that he intended to give up the ministry and bethat trans from a resp dered us v mission. I tenantry a during thos God those out a very Adairs, the history of

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

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Episcopalians as a very When Mr. Cain resigned a given out that he inup the ministry and be-

AN INCIDENT OF A MISSION.

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

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

LAST OF A NOBLE LINE.

have accompanied me in this imperfect

history of my missionary career.

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

THE FEAR OF DEATH.

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

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

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

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

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

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

SCOTCH LOGIC.

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

A correspondent tells the following story illustrating how a High Church divine in Scotland vindicated himself for preaching the doctrine of the Immaculate Conception in the Episcopal

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

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

RELIGION IN PRACTICE.

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

KING EDWARD AND THE CATH-OLIC CHURCH.

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

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

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

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

So, likewise, old people whose work So, likewise, old people whose work and are attented by scores who know its power in giving aimost instant relief when the turcular screwith coughing, and the whole putinonary region diso dered income quance. A bottle of this world famed Syrup win save ductor's billing and a great deal of suffering. Price 25 cents, at all dealers.

These words clearly imply confession. For unless we make known our sins to the priest he will not be able to absolve

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

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

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

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

MORAL PRINCIPLES OF THE JE JUITS.

A LEARNED PRIEST'S REPLY TO AN OLD

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

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

based on my personal knowledge.

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

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In the very first review of the Sacra ment of Penance it was pointed out that its second part was Confession. It is defined as a complete and sincere unfolding of our sins to a duly author-ized and properly commissioned priest. That it is of divine institution is evi-That it is of divine institution is evident from the words which Our Lord addressed to His Apostles: "Whose sins you remit, they are remitted unto them; and whose sins you retain, they are retained."

or retain them. The discretionary power which is therein given him can not be exercised. Hence the purpose of the divine institution would be de-feated. Moreover, the injunction is universal, that is, it is laid upon all

cope with them.—Church Progress.

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

ave never been called up in any

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

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

esty thus learnt. In short, I can de-

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

not a myth, but a true charge, I should

upon the Jesuits as a most detestable

et of men, from whom I should flee as

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

power was worth, to the execration of

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

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a ked a soul to buy Liquezone. We have published no testimonials, no obvergian's endorsement. We have ity. And that worth is so great that, after testing the product for two years, physician's endorsement. We have simply asked the sick to try it—try it at our expense. And that is all we ask you, if you need it. through physicians and hospitals, we paid \$100,000 for the American rights.

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Skin Distascs
Stomach Troubles
Throat Troubles

"I know there are men so infatuated

by the idea that their only comment on this declaration would be to see in it

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

obviously places the question out of the field of discussion."

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justifies the means, there is nothing to prevent him from flatly denying that Le does hold it. Being a Jesuit, his word BELLEVILLE cannot under any circumstances be be lieved, especially when it is a question of promoting the interests of his order.' BUSINESS Any one who takes his view of the case

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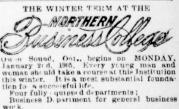
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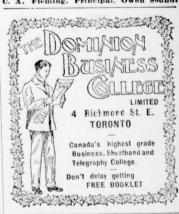
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LETTER OF RECOMMENDATION, University of Ottawa, Ottawa, Canada, March 7th, 1970. Editor of The Catholic Record, ion, Ont:

the Editor of The Carbon the Bast I have read London, Ont:

Dear Sir: For some time past I have read rour estimable paper, The Carholic Record and congratulate you upon the manner in which it is published. Its matter and form are both good; and a wally Catholic spirit pervades the whole. Therefore with pleasure, I can recommend to the faithful.

Bessir ground wishing you success, Believe me to remain.

Your faithfully in Jesus Christ.

4 D FALCONIO Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, JAN. 14, 1905.

THE PAST AND THE PRESENT OF CATHOLIC SCHOOLS.

Although we are in the heat of an election campaign it is something for which we may be thankful that there is no race or creed cry being raised by either party. At the same time it is well for politicians of both parties to remember that the future will frequently be judged by the past, and young men especially, giving votes for the first time, would do well to look into the history of all shades of politicians. In this province within the last thirty years, we had the old campaign cries of what was called "The Marmion Question," "The Ross Bible," and the crime of teaching French in the French localities of Ontario.

" Marmion" is undoubtedly written in beautiful English, but it is intensely anti-Catholic, as it falsely represents a murderous and cruel punishment of death inflicted by the abbess and the spiritual director of an ancient convent, upon a nun.

Such literature was unfit as a subjecof study for children, not only because of its falsehood and bigotry, but also on account of its intrinsic indecency, and it was then maintained by the Conservative opponents of the Government, in the hope that the power of Orangeism, and all other anti-Catholic influences in Ontario, might succeed in giving the Province a change of Government.

The second of these campaigns was fought four years later chiefly on the ground that, in those parts of Ontario themselves up in opposition to the miracles are mere shams, and not one where the population is largely French Canadian, the children should be taught only in English in the schools. French and German were to be alike tabooed and excluded.

No greater cruelty than this could be devised to keep the children of the localities in question in utter ignorance, for it is clear that no child could Igarn anything in a language utterly unintelligible.

The Mowat Government, with the Hon. G. W. Ross as Minister of Education, took the common-sense stand that the children should indeed be taught English, but that they should also be taught all things necessary, according to the discretion of trustees and teachers, in French or German, the languages prevailing in the localities in question.

The third of these campaigns turned on the question of certain amendments to the Separate school laws which had been introduced by the Mowat Government from time to time, to render these laws more workable and the Separate Schools more efficient. These amendexents were and are absolutely necessary for the progress of Catholic schools; but it was at this time the declared policy of Mr. Meredith and his followers to repeal them without mercy. The P. P. A. organization was then in its fullest glory, and the aim was to ruin the Catholic schools by a process of nagging in small matters, and leaving them at the mercy of anti-Catholic officials all over the province.

The result was more decisive than ever. The advocates of this persecuting policy were routed at the polls, more decisively even than before. Mr. Meredith had scarcely more than a corporal's guard of followers in the newlyelected Legislature, and P.P. Aism re ceived its death-blow. Only two avowedly P.P.A. candidates were elected to the Legislature, these two being for the two ridings of the County of Lambcon, though it is true that there were

other P.P.Aists among those who got into the House of Assembly. During this campaign a villainous "green sheet" was issued as part of the Conservative campaign literature. This sheet abused Catholics in the most despicable manner, and was circulated as far as possible only among the Protestant electors, yet Catholics could procure it now and again, if they were very desirous to see it. We were ourselves among those who procured copies of this document, which we read with great interest, and we may add that the reading thereof did not diminish our zeal in opposing the election of members of Mr. Meredith's party during that campaign. We take credit to ourselves that during these three cam paigns we did all we could to assist Mr. Mowat's Government to retain its position, and aided materially in giving it the victory. We are prepared again, whenever the religious cry is raised, to use our influence in favor of freedom and justice for all.

A FEARFUL WARNING.

A terrible tragedy arising from drink is reported from Philadelphia, Pa. Three men named McCuster, Merry and McGill, who boarded at a house on Wood street, on Christmas day shut themselves in a room where they might have a spree without being interfered with. They took a quantity of whiskey to their room and set a bed against the door in order to keep out intruders.

After a time, stupefied with drink, they appear to have all fallen asleep, and a lighted candle fell upon the clothes of one of the men, igniting them. One of them, McGill, was awakened by the smoke, but fell to the floor uncon scious, and when the room was broken into by neighbors, the two other men were found dead, while the first one who had been awakened for a while was unconscious. He was taken to a hospital, but died shortly after being placed there.

So many instances of similar fatal endings to the drink habit should be a caution to our young men to avoid the dangerous and insinuating vice of intemperance.

THE FALSE ELIJAH.

In a previous issue of the CATHOLIC RECORD we made some comments on Elijah, alais John Alexander Dowie's paper "Leaves of Healing."

We noted the fact that he is chiefly hostile to the Catholic Church, which he abuses in the most unneasured terms. No doubt the cause of this is that the Catholic Church has been the greatest obstacle in the way of his big money-making religion. The various Protestant denominations in the uncertainty of their faith are carried away by the boldness of the assertions of this false prophet, for the reason that they have not found in their own fold the certainty of faith which the Catholic Church affords. Like our Blessed Redeemer Himself, the Catholic Church "speaks with authority, and not as the Scribes and Pharisees did and as the sects do which have set and authorized to preach His gospel the whole world.

What Church but the Catholic Church can claim to be built upon the rock Peter and to be the Church against which Christ said the gates of hell shall not prevail?

The Catholic Church has preserved her identity through the ages which have lapsed since Christ established it upon a rock, and against which the powers of darkness rage in vain, and which may be beaten by the storms of ages, but cannot be overthrown.

Christ's Church went forth, formed by His hands, organized by Him, and endowed with the power to convert the nations to His name and faith. It was that Church and no other which, under the zealous working of the Apostles of Christ, received into her fold the hundreds and thousands whom the Lord added daily, and the same Church is called by St. Paul (2 Tim. ii. 15) "the Church of the living God, the pillar and ground of truth."

The identity of the Church was never lost, and, with the promises of Christ to His Church, it could never be lost. To spread the faith, the Apostles "ordained priests in every city," and here it must be noted that the term priests is used in Holy Scripture for both priests and bishops, as no distinct names indicate these two orders of the priest hood until a somewhat later date. Priests and Bishops are therefore included in this expression of St. Luke, according as the necessities of the particular case required. Thus Titus and Timothy were placed as Bishops in Crete and Ephesus respectively, with power to ordain priests to assist them

in their Apostolic work. Thus the Church went on in the course of time without interruption in her line of successors to the Apostles, and it is in this sense we must understand that the Church of Christ is

which the apostolicity of the Church is expressed in Scripture. She must teach the same doctrine which the Apostles taught without changing "one jot or tittle," and her priests (and Bishops) which they lay claim. must have orders derived by uninter-We shall not enter further here upon rupted succession from the Apostles."

But it may, unfortunately, happen that even Bishops and priests may fall away from grace, and become disobedient to the central and supreme authority of the Church. Hence it is not sufficient even to have derived their ordination from the Apostolic line, but they must be in obedience to the successor of St. Peter, who was chosen by Christ to " confirm the brethren," that is to keep the other Apostles and their successors in the true faith by virtue of the supreme authority confided to them.

All we have said above on this sub ject has been demonstrated over and over again by Catholic writers, but we indicate it thus briefly in order to show the position of the Catholic Church in regard to the Apostolicity of doctrine and orders. She alone possesses the continuity of orders together with submission to the central authority in the Church as established by Christ, and thus she alone fulfils the command of St. Paul (Heb. v.) that no man shall take upon himself this honor of the priesthood, but he that is called by God as Aaron was.

John Alexander Dowie ignores this requirement as a mark of the Church of God, and presumptuously takes to himself in the copy of the " Leaves of Healing" which is before us, the authority of "First Apostle of Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

The absurd picture of himself which is placed over this inscription, in a garb which very poorly imitates the dress of a Jewish High Priest, does not add to his right to such a designation. He is plainly and simply an impostor. He does not teach the "doctrines once delivered to the Saints," and which have been handed down by constant tradition in the Catholic Church, nor does he possess the ordination and jurisdiction coming down from the Apostles which the Catholic Church alone possesses. He is, therefore, one of those false teachers against whom Christ so strongly warned His followers of whom they should beware as of welves in sheep's clothing : they are devourers of the flock of Christ under the pretence of being

innocent and guileless. An Apostle is one sent. The Apostles vere so-called by Christ because He sent them on a special mission to convert the world to Him. He told them as the Father sent Me so do I send von." They were truly sent; but who sent this Chicago blusterer whose mission is to pile up millions of dollars, while his converts receive no sacreteaching but the merest nonsense. He has received no mission from Jesus Christ, and therefore he has no claim to be called an apostle of Christ, any more than Elder Reed Smoot and the Apostles of Mormondom. His so called one Church which Christ instituted, of them has been subjected to rigid concerned are Catholics. We cannot investigation and proved to be a tie, though it may be that some of his alleged healings have been effected by

hypnotic suggestion. From what we have already said it is evident that the Apostotic office must come down by succession, or by direct revelation from God, but Dowie cannot claim to have received it in either of these ways. Aaron was appointed High Priest by God Himself. Afterward the High-Priests received the office in succession by a regular law, and so it must be with the Apostolic and other offices of the Christian priesthood.

In a recent sermon delivered by John Alexander Dowie on Apostolic authority in the Church of Christ, while claiming without foundation or proof that he is an Apostle, he thus speaks of the Church of England:

'There is no Apostle in the Church of England, and no pretence, even, of present Apostolic authority. If they do claim Apostolic authority, they prefer to say that it comes down to through Rome. They will admit to you that they receive their orders from from Rome. Their idea of Episcopa authority is that they should get Apo tolic succession through Rome. snow, and all who are acquainted with history know that there was long ages in which the Popes of Rome were

So far as the Church of England is oncerned, it is true that Apostolical succession is claimed on the plea that its first Bishops were consecrated by Bishops of the Catholic Church. There is really no satisfactory proof that such is the case. The Catholic Bishops refused to a man to confer orders upon the pastors of a heretical Church. But if such consecration had been obtained through threats of royal displeasure, it would not avail to give the Church of England the requisite apostolic jurisdiction or authority to teach and rule the Church of God, since these Bishops were from the beginning cut

mission to the supreme authority of the Church. From the beginning they were excommunicated. But there is the strongest evidence that they never received the Episcopal consecration to

the claim of the Church of England, but we will say that John Alexander Dowie never received any such consecration, either from Bishops who suc ceed the Apostles, nor did he receive it personally from Christ, as he has given no proof that such is the case. This is notoriously the fact, and he does not even claim that he was ever conecrated as Bishop or Apostle.

His remarks upon Apostolical cession in the Catholic Church we treat in an article in another column entitled "The Succession of Popes."

WHY NOT SETTLE AMICABLY Some trouble has arisen in Downeyville, Victoria Co., over the establishment of a Catholic Separate school. As we understand the matter the locality is Catholic, and to the present time the Public school has been attended almos exclusively by Catholic pupils.

A number of the ratepayers recently determined to establish a Catholic Separate school, and the usual steps were taken to do this as provided by the school laws. The school-house was likewise sold by the Public school trustees to the Separate school corpora-

At the School election on December 28th the Rev. Father Bretherton, pastor of Downeyville, and the Catholic supporters of the Separate school, met in the School-house for the election of trustees; but it appears that some of the Catholic rate-payers have not become Separate school supporters, and these called upon the Public school inspector to be present at the meeting. Each side claimed that the meeting was their own; but the Separate school supporters, who had called the meeting regul rly according to law, prevailed to this extent that they elected a Separate School Board of Trustees.

The Inspector then decided that though no Public school meeting had been called, the Public school supporters could proceed to their election, as they had assembled for the purpose and in accordance with this decision a Public School Board of Trustees was elected.

The Separate school supporters claim that the school-house belongs to them, naving been duly sold by the Public School Trustees, but the new Public School Trustees in their corporate capacity have applied for an injunction to restrain the Separate School Trustees from taking possession of the school.

Judge Dean of Lindsay has granted an interim injunction to this effect to remain in force until the 11th inst., and meanwhile a motion is to be made at Osgoode Hall to continue the injunction until the trial of the action which has been entered to set aside the sale of the school-house.

Some persons have supposed that the case is one of religious difference, but this is mistake, as all the parties pretend to predict what will be the decision of the courts in this instance, but we can see no reason why the parties concerned in the dispute should not come to an amicable settlement of the case without forcing it to a judicial issue: and this is what wewould recommend. It is certainly more desirable that in a Catholic locality like the one in question, the schools should be thoroughly Catholic, working under the Catholic school laws, and we hope soon to learn that this view of the case will be taken by the contestants, and that a pacific solution may be found for a case which if not thus settled may give rise to much dissension and heavy expense.

A CRUCIFIX SAVED.

The German Lutheran Church of Winnineg, Manitoba, was destroyed by fire on the 26th of December, the building being too far gone when the firemen arrived for them to render any further assistance than to save the adjacent buildings.

A noteworthy incident occurred at this fire. A beautiful new crucifix had been recently erected in the church, of which the congregation were very proud, and, while the fire was gaining ground, a shout of grief was raised that the crucifix would be lost with the building.

John Zeller heard the regrets of the people, and before any one could stop him, dashed into the burning building.

For several minutes the spectators manifested the greatest anxiety in the fear that the intrepid rescuer would be caught by the flynes, and expected every moment to hear his dying screams; but to the great rener of the assembled multitude, he soon emerged on hands and knees, carrying with him the beauti ful image of our dying Saviour.

As he crawled from the burning

tinguish the flames in which he was enveloped, as his clothing was all on fire. They succeeded in doing this, and Mr. Zeller was congratulated on all sides on the success of his daring feat. The crucifix was the only thing saved from the burning building, which replaces the old church which was erected in 1888, and was the first Lutheran Church in the North-West.

What is chiefly remarkable in this connection is that the German Lutherans evidently respect the image of Christ, at least, and thus differ in a most important matter from English-speaking Protestants who hold that crucifixes and all sacred images are idolatrous and strictly forbidden by the second commandment as recited by English Protestants. The contrast is striking when we consider that there is no Catholic doctrine which has been more strongly denounced by Protestants than the duty of respecting or venerating sacred images. Alas! for the unity of the Protestant faith.

In the Preshyterian "Larger Cate chism" we find the question: "What are the sins forbidden in the second commandment? Ans. . . . Tolerating a false religion; the making of any representation of God, of all or of any of the three Persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever; all worshiping cf it, or God in it, or by it all superstitious devices, corrupting the worship of God, adding to it or taking from it, whether invented or taken up of ourselves, or received by tradition from others, etc."

Lutheranism must evidentiy be in bad odor among Presbyterians.

As illustrating further the difference between English and German Protestantism, we remember that when the Catholic Hierarchy was re-established in England by Pope Pius IX., in the anti Catholic parades which were gotten up in London in detestation o Popery, a prominent feature of the demonstrations was that crucifixes and images of the Blessed Virgin Mary were dragged in the mire at the heels of horses and of men, to show disrespect to the most sacred of images. Such demonstrations would horrify Lutherans to as great a degree as Catholics.

FRANCE AND THE HOLY SEE. We notice with pleasure a despatch which is published by La Presse of Montreal to the effect that all the Archbishops and Bishops of Canada have united in sending a letter to Cardinal Richard, Archbishop of Paris dealing with the estrangement between the Church and State in France. Sympathy is expressed by the whole hierarchy of Canada with the Church in France in the persecution to which she is being subjected by the Government of M. Combes, and the hope is expressed that the rightful status of the Church will soon be again recognized, as happened in the case of former persecutions. This will probably not occur until the passing of the Combes Government out of existence, but the day when this will occur cannot be far distant, meantime the present persecution may be borne patiently.

We cannot think that the French people will look with indifference upon this manifesto of the Canadian hierarchy, which includes so many eminent Churchmen who are of French origin, the kingdoms of the world, and especand who have never ceased to love France in spite of its present and past delinquencies against the faith of former generations of Frenchmen. This love of the country of their forefathers, and of their own race, is a natural feeling, and is in no way inconsistent with the undoubted loyalty of the Bishops to the British throne, under which we live and enjoy peace and prosperity, as well as civil and religious liberty.

Here also, we may note that the Holy Father, Pope Leo X., is said to have taken a step forward toward forcing the French Government to show its hand. If France intends to carry out the threat of its Premier, and to sever the connection between Church and State, she will not find Pope Pius X, timid in asserting his authority, as the present act of the Supreme Pontiff shows that he is ready for whatever M. Combes may next do. After considerable consultation be-

tween the Secretary of State of the Vatican and the Propaganda of the Faith, and negotiations with the Government of Turkey, the Holy Father has decided to nominate Bishop Giovanni Tacci Porcelli as Apostolic Delegate to Constantinople without asking the consent of France. When this appointment shall have been made, matters pertaining to the welfare of the Church in Turkey will no longer be conducted by the French Ambassador, but will be attended to be the representative of the Holy See. This is evidently the first step on the part of the Holy See toward suppressing France's protectorate over Catholics in the East. This protectorate has been highly prized by apostolic, because this is the sense in off from the Church and gave no sub- church, people hurried to him to ex- France in the past, and here, again, the should have adorned their post-

French people will find their nation losing prestige owing to the conduct of the Government to which they have thought proper to commit the management of their affairs.

The Government and people of France cannot expect to retain this protectorate, which has brought so much honor to them and so much material benefit to French interests, while the French nation is manifesting determined hostility to the Pope and the Church. The firm stand taken by the Holy Father in this instance is a necessity of the situation, as the viclence of the French Government must be met with firmness. We are not to suppose, however, that the Pope has become a hater of France or the French people, and when better days come, be will be as ready as ever to make a peaceful settlement of all difficulties. In fact the Holy Father has already indicated this in a letter received a few days ago by Cardinal Richard in which the Pope says: "Neither will the bitterness of the offence be able to turn us from love of your nation, nor will the progress of the offence ever make us despair of a return to better conditions. These are noble words; but we could not expect anything else than such from a Pontiff so noted for kindness as Pius X. has always been.

THE SUCCESSION OF POPES.

In another article in this issue we nake some remarks on the claim of John Alexander Dowie to being the First 'Apostle" of the Church of Christ in Zion. We also show incidentally in that article the true foundation of the claim of the Catholic Church to have an Apostolic ministry and succession. The Bishops and priests of the Catholic Church have received by direct ordination, derived from the Apostles, the Apostolic powers. Jesus ordained His Apostles (St. Jno. xv. 16,) and the Apostles ordained in every church. (Acts xiv. 22). By this means is apostolicity of ministry preserved in the Church of God.

The succession of the Popes from St. Peter in an unbroken line is an undeniable fact of history. By this ordination or laying on of hands from an Apostle or his successors, an actual grace was given to continue the work of the Apostolic office, which is, in fact, the Episcopate of the Catholic Church.

The pretended Elijah of Zion City declares that there were Popes who cursed each other while they lived, and quotes the Catholic historian Karl Joseph von Hefels to prove this.

Now it is well known that there can be only one Pope at a time. How is it possible, then, that two Popes living at the same time could curse each other ? The statement is an absurdity; but

here is what has really happened. It is well understood by all who have read history, that since the foundation of Christianity the Roman and Greek, or Byzantine, the German and Frankish Empires, passed through vicissitudes and changes of which, with all our knowledge of the horrors of prolonged and desperate war, we of the present

day can have only a vague conception. The Alans, Allemans, Goths, Heruli Huns, Lombards, Vandals, Saracens and other tribes from the North and swept over Europe, Asia and Africa, destroying everything in their way, and for centuries after these devastations ially of Europe were in a constant state of change. There were good monarchs and wicked ones, and many of the latter frequently set up antipopes to oppose the true Pope and successor of St. Peter.

We cannot hold the Catholic Church responsible for what these anti-popes often did, backed by kingly authority, towards creating confusion and disorder in the Christian Church.

We admit that a few Popes had not the holiness of life which suited their sacred office, but of the list of the two hundred and sixty-four Popes who have filled the Apostolic chair from St. Peter to Pius X., many have been heroes of all the Christian virtues, and have been for this reason canonized as saints. Nearly all have been eminent for piety and for their able rule of the Church of God. Some have been most undeservedly slandered, but the number who have really dishonored the Apes tolic office by their vices is exceedingly small.

A Pope is a man subject to the temptations which afflict the human race, and as even Judas, an Apostle of Christ, failed in virtue, we cannot be very much surprised that there were a few in the line of Popes who did not come up to the degree of virtue which should be expected from them. Christ promised that the faith of Peter, for whom He specially prayed, should not fail, but that Peter and his successors should confirm their brethren in the faith, and feed the whole flock or the whole Church of Christ. This is what the Popes have actually and faithfully done, though a very few have failed in personal virtues which cion. Christ whole line of or spotless in to Peter im infallible in in this duty ing the laps explanation edifying eve we need not ent article, do more tha way ; while to the true popes intru kings who course of Pa

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popes intruded into the Holy See by

kings who interfered with the proper

"Indeed it was commonly said that one of the Popes was a woman," and this statement was received by his followers with "laughter." The recording of this fact shows that the story of a woman Pope, which Dowie should have known to be a fable, was intended by him to be believed as a truth, was so received by his followers. By this deceit Dowie proclaimed himself a false Elijah, and a deceiving prophet. The fable of a woman Pope was never commonly received, and is now admitted by all historians worthy of the name to have been a mere invention of those who wished to belittle the authrity of the Catholic Church.

Dowie's ranting sermon to which we here refer was delivered in his tabernacle on 23rd Oct., 1904.

THE GERMAN CROWN PRINCE AND HIS INTENDED BRIDE.

It is stated that one hundred cities of Prussia which were invited to contribute towards making a handsome marriage present to the Crown Prince, Frederick William of the German Empire, have made up \$125,000 for the purpose. The gift will be a silver table service for 50 persons, and will contain 1,000 pieces of original designs. The amount contributed exceeds by \$25,000 the similar gift made to the present Imperial couple when they were married in 1881. This does not appear to indicate that the protest of the ultra-Protestant press of the Empire against the very Catholic name borne by the prospective bride had much influence on the nation generally. The intended bride is the Duchess Cecilia of Mecklenburg-Schwerin; but Catholic as the name Cecilia is, being the name of a celebrated saint, the bride herself is not at all a Catholic. For that matter, all the saint's names are Catholic, for we do not find any calendar of saints anywhere else than that of the Catholic Church, from which even the Church of England has horrowed its whole calendar of saints with the exception of "King Charles I., Martyr."

The intended bride of the Crown prince is said to be a very beautiful, as well as a highly intellectual lady, and her Catholic name will not diminish these qualities in her. It must be said, howver, that the one hundred cities which have contributed \$125,000 toward the gift which is to be made to the noble pair have not materially impoverished themselves by their generosity, as the sum contributed by them represents only a cent apiece from all the residents of the cities which have taken part in the presentations.

We have not heard that the future Crown Princess has yielded to the Pro testant suggestion of the impropriety of the name Cecilia in the future Em press of Germany, so far as to offer to change her name in order to meet their views, nor from what we have heard of her stability of character is it likely that she will yield so far to the clamor of bigotry which was raised as soon as it was learned that the marriage had been arranged.

ANOTHER ALLEGED CASE OF CHRISTIAN SCIENCE MAL-PRACTICE.

Another Christian Science case has arisen in Toronto in which it is charged that Wallace H. Goodfellow, a clerk in the G. T. R. freight office, was allowed to die without proper medical attend-

The young man died on Wednesday afternoon, Jan. 4th. He was 21 years of age, and had been married but a month. He was taken by typhoid fever, and during his illness, on Dec. 24th, La Giordan, the Grand Trunk physician, saw him at the home of his mother,

and proffered his medical attendance. It appears that the doctor had been informed by the other clerks of the freight offices that the young man was without medical attendance at the house of his parents, and this led to his making this visit. The patient was in a very low condition, and the doctor advised that Mr. Goodfellow at uld be removed to May the corner stone was laid for the

ome hospital where the best medical attention would be available, as he was suffering from combined typhoid fever and congestion of the lungs.

Dr. Riordan visited the patient next iay, and found that his instructions had not been carried out. No medicine had been given the patient, and he was getting rapidly worse. On Dec. 27 the doctor again visited the house, but was told by Mr. Goodfellow's parents, and as we understand, also by a so-called divine healer, that he could not see the young man.

Dr. Riordan insisted, and on entering the house, found the young man down stairs fully dressed, sitting on a sofa with a temperature of 103 and a pulse of 130. The parents said he was doing well and needed no doctor, but the doctor told them he would certainly die unless he should have proper medical attention. The doctor wrote to the Crown Attorney telling the state of affairs, and advising him to take immediate action in the case.

The parents enquired if they could have another doctor, whereupon Dr. Riordan advised them to get Dr. Cotton, who is a coroner, and told them that a coroner would soon be required. Dr. Riordan heard nothing further of the case until the young man's wife called upon him and informed him that her husband was dead.

Mrs. Goodfellow was overwhelmed with grief at her husband's sad death, and informed the doctor that she wanted be made by the coroner.

Before leaving the house Dr. Riordan eminded the mother of the patient and the faith healer that they must assume full responsibility for the proper treatsisted in rejecting medical treatment, and after this warning he went away.

The young wife of the deceased desired Dr. Riordan to continue his services, but was overborne by the mother and the Science healer in attendance, and it is asserted that the wife was not even permitted to see her husband when she desired to be admitted to his presence. She now desires that a full investigation be made into the circumstances of the death, and, as far as she can, is assisting the coroner, Dr. Cotton, in his investiga-

The funeral of the deceased was arranged to take place on the 6th inst., but the coroner, Dr. J. M. Cotton, ordered that it be postponed till after the inquest, as it would be probably body in order to arrive at a correct decision in the case.

We do not desire to make any comments upon this case pending an investigation; but we feel it incumbent on us to say that there have been so many instances in which death was traceable to the neglect of the usual owing to the deliberate refusal of It is full time that the civic and side of all denominationalism. provincial authorities should interefere to prevent further neglect of this kind, as many more deaths must be expected, if pretended divine healers are to be allowed to have their own way in these matters.

TO OTTAWA UNIVERSITY.

We clip the following editorial note from the Free Press of this city of the

"Bystander" writes in the Sun :-Mr. Ross still omits to explain his gift, on the eve of a general election, of \$10,000 of public money to a Catolic College. It signifies nothing whether the college is Catholic or any other denomination. It is denominational, and nomination. It is denominational, and the well-established and inestimable principle of this Commonwealth is the separation of the Church from the State. As little does it matter of which party the author of the grant is the head. The question is clearly one of principle. The object of the grant on the eve of a general election cannot be doubtful. The act is a malversation of public money, the counterpart of which, if committed by anyone in a place of commercial trust would entail place of commercial trust, would entail sure disgrace and probably punishment.

It is but a short time—a few months since the Ottawa University was burned to the ground by a deplorable accident, and the whole Dominion of Canada felt the loss as a severe blow to the educational interests of Canada.

It was with much satisfaction that the public were assured by the authorities of that institution that the loss would be only temporary, and that immediate steps would be taken to restore the building and its farnishings to a condition of greater efficiency than ever, and the promise has been already partly redeemed; for the preparations for rebuilding were made so rapidly that in

promised new building, and the work is now considerably advanced.

His Excellency the Earl of Minto, the governor general of Canada, and his estimable and refined lady graced the occasion with their presence at the dedication ceremonies, in which also His Eminence Cardinal Gibbons and the whole Canadian Hierarchy took part, tegether with a number of American Bishops. Sir Wilfred Laurier as Premier of the Dominion, and many members of the Canadian and Provincial Governments also took a prominent share in the celebration, making glowing addresses in which it was declared that the work is for the benefit and progress of all Canada. Not a discordant note was heard in the chorus of jubilation, until now the Toronto Sun and the London Free Press croak that it is a waste, "a malversation of public money" for the Government of Ontario to contribute the moderate sum of \$10.000, not indeed for the University proper, but for the Arts and Science Department in connection therewith.

It is an act of generosity for which the Hon. G. W. Ross and his Government deserve much credit that they have thought of giving this aid to the Catholic University at the moment of this misfortune, and the misfortune of the whole Dominion.

When the Toronto University was destroyed by fire, the Catholic Government and Legislature of Quebec, without a moment's hesitation, voted \$10,000 to keep him in his own house, but that for its assistance. Ontario is a richer his parents insisted upon taking him to province than Quebec, and why should their home to be treated by Christian it be deemed improper that it should re-Scientists. Mrs. Goodfellow was not fuse a donation for one of its own grand sure of the names of the Scientists who institutions in the moment of need? had treated her husband, but she de- Only those who have been inoculated sired that a full investigation should from infancy with the venom of bigotry could think of raising their voice against Premier Ross's donation.

It is not long since a donation of \$5,000 was given to the School of Min. ing of Queen's Presbyterian University ment of the young man if they per- in Kingston, but there was then not a a word of complaint from our undenomin tional croakers. Also \$200,000 per annum are given every year by the Province of Ontario for the maintenance of Toronto University, and will the same Province grudge the comparatively small sum of \$10,000 to aid the Catholic University of our metropolis in its misfortane? We cannot believe that anyone outside of the Sun, the Free Press, and "Bystander," will ob-

But the plea of these croakers is that Ottawa University is a Catholic-a denominational institution. Well, are not the students in attendance there as much entitled to Government encouragement and aid as those who attend an undenominational institution? Have not their parents contributed equally with necessary that the jury should see the alleged undenominationalists towards equally have a share when it is to be spent for the common good? But the present occasion is one when broadminded people close their eyes to the denominationalism of the recipients. It is an o casion when the misfortunes means of restoring the sick to health, of the University calls for special aid, exhibit of and yet even the amount given is not Christ an Scientists, so-called, to allow given for any denominational purpose; proper medical attendance, that the matter has become a crying iniquity. to which it is given is specially outproper medical attendance, that the for the Arts and Science Department

In the Toronto Daily News of Jan. 5th we were astonished to find, under the heading "Thir y three Years of Office," the following paragraph : "Let us look at things in their true relation. and sweep aside the cant and howling THE GOVERNMENT'S DONATION of uncandid and Jesuitical writers." Surely the editor-in-chief, our friend Mr. Willison, was not guilty of this exhibition of ignorance and bigotry. If not, we trust he will see to it that no member of his staff will bring his paper down to the level of the Orange Sentinel. No man pretending to be a scholar would make this sneering reference to a body of men whose lives are a model for humanity - whose work for the betterment of mankind is as a bright spot in this world of greed and selfishness-and whose reputation for learn ing gives them the highest place in the estimation of the greatest scholars of the world. Shame on you, News. An a manner, would be in order.

> As an example of what should be more frequently seen in the Province of Ontario, particularly in the larger cities and towns, we might mention that Mr. Thos. Armstrong, a Catholic, has been for a second term elected councillor in the town of Wingham, Ontario. As there are only about halfa-dozen Catholics in the place this speaks well for the broad-mindedness and liberality of the non-Catholic residents. To make their exhibition of liberality more complete we would now suggest that they also elect Mr. Patrick Keating to the Council in the township of Howick. Too often is it the case when Catholics seek any integrity by our own conceits, which office in the gift of the community, we sometimes call legislation, and by

many becoming inoculated with the views of anti-Catholic literature, raise the cry of bigotry and intolerance Happily, however our Protestant neighbors are becoming more and more convinced of the absurdity, nay injustice, of this course of action. There should be even - handed justice dealt out to the minority in all sections of the Province. Only by having confidence in one another as Canadian citizens can we build up a great and united country.

ALL THROUGH PLAIN CHANT.

Our oversea contemporary, the London Tablet, tells how one American was converted to the beauties of plain

"An American Episcopal clergyman came over here a few months ago and attended the summer school lectures upon plain chant at Appuldurcombe, in the Isle of Wight. He went back to Colorado with the chant ringing in his ears. Nothing would silence its clamor. The fable of Orpheus was enacted over again; for, in obedience to that music he has recrossed the Atlantic with his wife and his mother and his children and all that is his, and has taken a house in the Isle of Wight, so that he may be near the Benedictine monks music-makers for some two or three years to come, and learn from them all that they know about music-and, let us hope, incidently, about one or two other things."

And still some American Catholics are skeptical as to the adaptability of Gregorian chant to ears attuned to heavenly harmonies of modern music. Funge!—Catholic Transcript.

JESUIT EXHIBITS WIN HIGH HONORS

TWENTY SIX PRIZES AWARDED FOR DIS PLAYS AT ST. LOUIS EXPOSITION.

Work in the educational field carried on by the Jesuit order in this country and in the Philippine islands is attracting much attention through the announcement yesterday that twenty-six prizes were awarded the Jesuit exhibits at the Louisiana pur hase exposition in

St. Louis. Three exhibits were made by the Jesuit fathers at the St. Louis exposi-tion. One exhibit was in education, one in historical documents and one by the Jesuit observatory and educators in the Philippine islands. by the Jesuits of the Philippine islands was in science and fourteen prizes were awarded to it. The historical exhibit received three prizes, while the exhibit in education was awarded nine prizes. The summary of the awards shows that there were seven grand prizes, twelve gold medals, four silver medals, two bronze medals and one honorable mention. Besides these a gold medal was awarded to Dr. Roman Lacson, curator of the Jesuit Manila observa tory, and four silver medals to Fili-

In the exhibit of education the colleges which took part were the St. Iguatius coile e of Chicago, the St. Louis university, the Creighton university of Omaha, the Marquette college of Milwaukee; Detroit college, Detroit; St. Xavier college, Cincinnati, Treasury? And why should they not grand prize for general excellence of the educational exhibit is due to the work of all these colleges combined, although the St. Louis university, in whose name the exhibit was entered, the one expressly mentioned in the award.

In historical exhibits the grand prize excellence was awarded to the bit of the St. Mary's college archives of Montreal, Canada. A gold medal was awarded to Rev. Arthur E. Jones, S. J., archivist of St. Mary's

Three grand prizes were awarded for the educational exhibit of the seven colleges. One was awarded for excellence of general exhibit, another for the special exhibit of topographical anatomy and another for special exhibit of embryological drawings. All these three grand prizes were awarded to St.

Louis university.

Three silver medals were awarded, one for collection of mounted pathological specimens, one for cabinet of chemical crystallography and one for books of original odes in Greek, Latin and English commemorative of the Louisiana

A gold medal was awarded specific to the Creighton university of cally Omaha, Neb., for pathological and his tological drawings by students of the medical department. A bronze medal was awarded to the St. Louis university for stenographic reports of lecture ecitation, etc., in the various depart ments of the university.

SHALL AMERICA FORGET GOD THE HEIR OF ALL AGES HAS A DIVINE

ample apology, and a promise not to The Rev. Timothy J. Brosnahan, have your columns soiled again in such S. J., formerly president of Boston College, now a professor at Woodstock College, Md., said some memorable things in a sermon at the Gesu, Philadelphia, on Thanksgiving Day, patriotism and thanksgiving to God have all seasons for their own, we repreduce a few passages. Father Brosahan belives that our country has been treated as a favorite of Divine Provilence, that we are manifestly the heirs of all ages, with a divine mission to ful-fil: but that, as a nation, we have been wofully ungrateful and have nearly

apostatized from God. ' We fancy that we have built this magnificent structure of a nation; but it was the Lord Who used us as instruments in the building of it, Who decree the rrinciples of its construction and the plan of its foundation and directed human events and guided human agencies in the erection of it. We fancy that we can preserve it in its

educational devices from which the of nations is exbluded; but as surely as the kingd of Juda fell, so surely shall this Re-public fail in the realization of its divine mission if this apostasy should as God be praised it has not yet-become universal.

We profess ourselves ready to leave

home, to put on the armor of battle, to fight end die for our native land. Are we ready to observe the ten commandments for it? We are proud of our American manhood. Have we manhood enough to resist the allurements of vice and of dishonesty for the sake of native land and the God of our native land We boast that we are a law-abiding people, a people who reverence law and value its security. Do we show that reverence in deed by keeping the laws of God? Or do some of us imagine that that by fostering sectional enmities and hostility between classes the foun-dations of the noblest fabric of civil government ever fashioned for time will be made more secure? Do we hope that by dishonesty and injustice its stateline ss will be made richer and its prosperity more imposing? Do we expect that by fostering the vices which disintegrate the family and the home its purity shall become more radiant Patriotism without morality is hypocrisy, and morality without religion is the wrath of a past generation's virtue. If religion with its incentives, its counsels, and admonitions, its motives, mandates and sanctions cease to be the paramount influence of our lives then love of country will become an oatworn superstition

Even by honest and honorable men who love their country and who through the clear sighted wisdom that is the dowry of true patriotism perceive the nascent or dormant forces that threaten the disfigurement of this fair edifice of popular government this fundamental truth is not sufficiently appreciated that the endurance of this Republic in its the endurance of this Republic in its native integrity and the prosperity of all its people will be secured by the ob-servance of the ten commandments, and whoever breaks one of them is not only a traitor to God: but is disloyal also to his country. Thirty five centuries ago on Mount Sinai the principles of indi-vidual happines, and social order were given to Moses inscribed on tablets of stone, and in a republican form of government beyond all others the safety and happiness depend on the concrete application of those principles in the daily conduct of our lives.

An odd conviction has obtained

amongst us that secularized education is the safeguard of the Republic; that the school in which instruction in the ten commandments form no part of the curriculum is the seminary of good citizenship; that our public libraries with their conglomerate collection of all the errors, falsehood and truth that men have printed on paper are reservoirs from which all will draw in abundance the enlightenment, refinement and virtue that will ennoble private and public life. We have somehow reached the conclusion that because secular knowledge may be a powerful and ne-cessary ally, it is the guiding hand that leads directs and inspires the forces of social order and morality. Yet not in mere knowledge nor in the mental development that comes from education, but in the virtue and strength of mankind that comes from the observance of the ten command ments shall be found universal security for the rights of "life, liberty and the pursuits of happiness."

Let knowledge grow from more to more. But more of reverence in us dwell. That mind and soil according well May make one music as before. But vaster"

the vast, orchestral, triumphant music of eighty million freemenwith the freedom of which St. Paul speaks: "Being made free from sin, you have been made servants of justice, free from irreligion, malice, hatred, lust and dishonest greed: freemen in whom reverence for the eternal laws of God, the destiny and dignity of man, rales and reigns over the know time and its physical laws. This might we one day hope for—a mighty people learned, enlightened, refined in all the knowledge, science and art that give mastery of nature, strong in the virility of a pure athletic manhood, but stronger, more learned, enlightened and refined in the reverent acceptance of the truths of God and the loyal ob servance of His laws; then should our national life be one continued day of thanksgiving, then should there comfort in Zion * * * joy gladness would be sound therein, thanksgiving and the voice of praise.'

THE "STANDING CHARGE."

Introducing some quotations from Introducing some quotates on the erman Protestant writers on the Spread of the Gospel in Italy," the Liberty Digest" observes that: "standing charge that the authorities of the Church of Rome are on principle opposed to the popular use of the Scrip-tures has lost some of its validity, in view of recent events. The "standing charge" never had any standing or validity but Protestant

misrepresentation (to use no stronger either deliberate and knowingly, or in ignorance, mostly the former. never had any more standing than the 'standing charge' against the Jesuits so teaching that "the end justifies the means," which challenged to the proof times without number, the have utterly and ignominously failed to substantiate by a single iots of evidence. The "recent events" re-ferred to by the Digost are " tran-slations and explanations of the Gospels in the Italian language," under Catholic auspices, for circulation among the people in Italy; and the Pope's approval and blessing of the work. These are the "events" which, by some German Protestants, are written of as wonderful, and as to which it is alleged by one of them that: "Not a few priests in Italy that: eriously doubt the wisdom of the new

seriously doubt the wisdom of the new policy in spreading the Scriptures among the common people."

Now, if the writer of this were a ked to give, by way of proof, the name of even one priest who 'seriously doubted' as aforesaid, he

would be unable to do it. Of course the allegation is a lie and the tor" a—. The same writer says that "in consequence" of the unfriendly attitude of some of the priests "there are many thousand copies of these cheap gospel editions left unsold." Doubtless there are, and there are many thousands of Protestant "cheap gospel edit ons left unsold" in the book stores of New York, and there would be many more if there were not se many bought by missionary and distributed gratis. It y societies would be interesting—and, perhaps an eye open-ing revelation—to know how many of the Protestant "common people" of the United States are possessors of Bibles or "cheap gospel editions" paid for out of their own pockets. As to the profit in the direction of Christian belief derived by the Protestant common people" from their Bibles or gospel editions, there is little need to inquire. A standing "problem among their ministers is, why t why the working man doesn't go to church, and as for the rich their appreciation of Bible and gospel editions may be inferred from the popularity among them " higher criricism and its exponents .- New York Freeman's Journal.

JOHN RUSKIN ON THE BLESSED VIRGIN'S INFLUENCE ON DOMESTIC LIFE.

Of the sentiments which in all ages have distinguished the gentleman from the churl, the first is that of reverence for womanhood, which even through all the cruelties of the middle ages, developed itself with increasing power until the thirteenth century, and became consummated in the imagination of the Madonna, which ruled over all the highest arts and purest

thoughts of that age. There has probably not been an in-mocent cottage home throughout the length and breadth of Europe, during the whole period of vital Christianity, in which the imaged presence of the Madonna has not given sanctity to the humblest duties, and comfort to the sorest trials of the lives of women; and every brightest and loftiest achievenent of the arts and strength of manhood has been the fulfilment of the assured prophecy of the Israelite maid-en: "He that is mighty hath magnified me: and holy is His Name.'

Good News from Mexico,

The Messenger of the Sacred Heart has the following; "Mexico City has a street of the Sacred Heart, and will soon see erected on it, at the cost of half a million dollars, a splendid sem-inary, fully equipped in the most ap-proved modern fashion for hundreds of students. Science and literature will keep abreast of theology, and the Mexican Church will receive therefore enormous benefits. The work has really been going on for a long time the persevering zeal of the bishop. The old seminary, dating Archbishop. The old seminary, dating back to Spanish days, has been by degrees removed, and its place has been taken by portions of the new building, no work of the students being meanwhile hindered. . . . The new establishment will be, when finished, a massive building of great architectural value in design and structure."

A Question for Harvard

"Lyman Abbott is out with a new definition of God," says the Western Watchman. "He is an omnipresent, persistent, all-pervading and personal force, not different from, but identified with all energy. If Abbett were not so absurd he could claim to be a pantheist. As it is he is a theological Bohemian, whose God is anything who will act as a newsboy for the sale of his paper. But why does Harvard College invite such a man to address its students? These young men will become infidels soon enough without ithe assistance of that venerable blasphemer."

A Beautiful Custom.

A beautiful custom is that which of tains at Mount St. Mary's, Emmitsburg, Md., each year at Christmas time. Every Christmas morning a minstrel climbs to the old church, now abandoned, on the mountain on side the college is situated, and plays on Pan's Pipe the "Adeste Fideles."
The original instrument, such as the shepherds used on the hill slopes of Bethlehem when the Lord was born is the simplest but the most perfect and sweet-est of all, made as it is by the hand of It is a reed from the swamp, in which the shepherds cut one or two holes and a mouthpiece. It is used to control and guide the sheep, but has a like charm for men, and the old Greek and Latin poets still thrill us with its praise.

Those "Ignorant" Priests. "The Mexican Herald says that at the dinner given recently by Father Reis, pastor of the Church of San Lorenzo, to the English speaking priests of the city of Mexico, there were present eight clergymen of the Catholic Church eight clergymen of the Catholic Church every one of whom was a linguist. In-cluding English, which they all spoke fluently, the total number of languages spoken by the party of eight amounted to twenty-eight, an average of three and a half languages to each man.

A sin of omission for which a good many Catholic parents will one day be held to strict account is their failure to exercise careful supervision over the reading matter of their children. The negligence in this respect of some fathers and mothers who in ordinary matters are normally sane and prudent is almost incredible. Think of the comic (save the mark!) supplements of some of our unspeakable Sunday papers, sheets fairly reeking with the grossest vulgarity—think of them being sent by Catholic parents to their sons and daughters in college or convent !- Ave Maria.

The dominion of appetite is slavery; the dominion of reason and conscience

BY A PROTESTANT THEOLOGIAN. CCCXXXIV.

The Republican correspondent next The Republican correspondent next proceeds to some very severe strictures on the policy of the Church of Rome at the time of the Reformation. However, before considering them, we will take up some miscellaneous matters, of less gravity. An occasional olla podrida is gravity, week or two. not disagreeable. For a week or two therefore, I shall not aim much logical connection in my papers, but shall merely deal with such bits and scraps of mis hension as may as well be rectified, although not very important one way

although not very important one way or the other.

Our reporters gave us very good accounts of the present Pope's election and inaugur-tion. However, there were a few amusing slips.

For instance, they spoke of the spiral bronze pillars sustaining the canopy over the high altar of St. Peter's as having been brought from the Parthenon. Now I have read I know not how many descriptions of the Parthenon, and I have nover seen any mention of many descriptions of the Parthenon, and I have never seen any mention of bronze about it except the bronze statue of Athens Promaches, "Minerva the Champion," in front of it. The statue of the goddess within it was of ivory and gold. All else seems to have been pure Pentelic marble. Besides, the Greeks did not know spiral pillars. They used only the straight marble shaft of the Doric, Ionic, or, subsequently, of the Corinthian order.

quently, of the Corinthian order.

The pillars of the baldachino at St. ter's, which are not of the purest Peter's, which are not of the pur-taste, were probably cast for the pur-pose, though possibly brought, not from the Parthenon, but from the Pantheon. Indeed, the golden age of church-building was considerably earlier. It is a matter of pleased sur prise that the new cathedral at West minister has turned out so felicitously under a modern architect. The Jesuits smilingly say that their rococo church at Loyola was "a necessary sacrifice to the bad taste of the time."

A graver blunder is the reference put into a speech addressed to the Pope, to the bodies of Peter and Paul as resting under his feet. I should like translated to the Vatican hill. They have always, I believe, been supposed to lie under "St. Paul's without the Walls."

Some Boston reporter comically tells Some Boston reporter comically tells us that many small towns in Italy are the seats of Bishops, and even of Archbishops, but that illustrious Venice is only the seat of a Patriarch! The ingenuous youth evidently supposes that a Patriarch is not even a Bishop. He seems to imagine him to be merely a sort of arch-priest. He does not know that while all Bishops, including the sort of arch-priest. He does not know that while all Bishops, including the Pope, are of one sacramental order, the grades of the Episcopate rank thus: Bishop, archbishop, primate, patriarch, Pope. Therefore, setting aside the six cardinal-bishopries, especially Ostia, which owe their pre-eminent rank to their immediate relation to Rome, Car dinal Sarto passed from the second see

of Italy to the first.

Reporters ought to take a brief e in the constitution of the Catho lic Church. Now I am ready to set up a school for them, at moderate rates. and when they have reached my level of knowledge, they can go to St. John's, Mention is often made of the consecra-

tion of the Pope, although our reporters have avoided this inexactness. The Pope, being commonly a Bishop when chosen, seldom needs consecration. Indeed, even coronation is only necessary as a public manifestation of his rank. His full papal authority inures to him from the moment of his acceptance of the popedom in the con clave, or sometimes outside of it. Should he be even an absolute layman, etent so much as to handle the Eucharistic vessels, he has at once full anthority to govern the Church, al though he would hardly define a dogma until he had passed through all the orders and reached the Episcopate. Innocent III., while still a deacon, issued edicts which he instructed the nations they must receive as of full validity. Adrian V. changed the form of papul election, although only an acolyte, and therefore, spiritually, only a layman. He did not live higher. We must not confuse Jurisdiction with Order.

However, Gregory XVI., in 1830 and Clement XIV., in 1769, were not Bishops, and so were consecrated as well as crowned.

A common, and sometimes a very un fortunate blunder, lies in imagining that a term of ecclesiastical Latin has always the same meaning when transferred into English. Thus we have seen that people will insist on translating persegui in the episcopal outh of the continent by "parsonnte" of the continent by 'persecute,' al though it means simply 'to follow up,' in any way, and although Rome has decided, against the Spanish Inquisition, that simple pastoral watch tulness fulfils the promise. A blunder of less account, though sometimes of of less account, though sometimes of unhappy results, is translating pontificulis "pontifical," which in English commonly means "papal." Pontificalis does not mean "papal," but simply "episcopal," appartaining to any Bishop fron the Pope down. Pontifex does not mean "Pope," but simply "Bishop." The Pope is not pontifex but Pontifex Maximus, "Chief Bishop." or Summus Pontifex "Summus Pontifex" Subut Pontifex Maximus, "Bishop"; or Summus Pontifex preme Bishop"; or Romans Pontifex "Romans Pontifex" Roman Bishop." The Abbé André in his "Dictionnaire du Droit Canon, notes it as an affectation of some Cath olic writers to use pontifex alone for

Under the papal chair in the cathe dral of Rome, St. John Lateran, runs the inscription: Hace est pontificalis et papalis Sedes, "This is the episcopa and papal Chair." The episcopa and papal Chair." The episcopal chair of the diocese, and thereby the

papal chair of the whole Church.

Pontifex, I may remark, seems to be sometimes used, by courtesy for Abbot. Some time ago our newspapers, speaking of the Bishop of Minorca's having excommunicated a minister of

State, said that the Archbishop forbade

him to do so, but that his prohibition arrived too late. Now an Archbishop can not forbid such an act of his suffragan. can not forbid such an act of his Becket. He might have done so in Becket time, but as Catholic authors remark time, but as Catholic authors remarks to be included in the second time, but as Catholic authors remaind the papal jurisdiction has since then nearly swallowed up the archepiscopal. Wetzer and Welte state that bishops, at their consecration, no longer promise, as once, obedience to their metropolitans, an obligation which is still acknowledged in the Church of Eng-

Had the Spanish Archbishop been competent to forbid the act of his suf-fragan, he would nave been competent to reverse it. As it was, only the Pope could do this, and he did so at once. Yet had the Archishop's letter arrived in time, very probably the Bishop would have deferred to it. Arch bishops have not much authority left over their suffragans, but naturally

over their suffragans, but naturally taes still have a good deal of influence, of moral authority. This again is still more enhanced if they are cardinals. I may remark that in Austria Hungary the archepiscopal, and the primatial, authority, seem still to retain a good deal of vigor. In this country they act rather by deputation of Propaganda, although it is rumored that Pius X. has in view to repristinate more or less the jurisdiction of both grades.

On the other hand I wish to note a

On the other hand I wish to note a statement lately made by a Catholic (apparently a layman) which I judge to (apparently a layman) which I judge to be seriously erroneous, and which, if acted on seriously, might induce an arrogance of speech and behavior which I am sure the Holy See would be very

far from wishing to encourage.

This Catholic writer declares that
Protestants are members of the Catholic parishes within the bounds of which they chance to live, and that therefore the Catholic members of each parish ought to deal with them as with any other erring fellow parishioners.

Now this opinion I believe to be very

had Catholic doctrine, and I will show

why.

The writer seems to confuse the jurisdiction which Rome claims over all the baptized with the authority of a parish priest, as if the latter con-trolled, by right, every one within his bounds whom the Church holds justly subject to the authority of the former.

Now this conclusion does not follow at all. The authority of Rome is held

to be of divine right. She may, and indeed must, hold it in abeyance where the attempt to enforce it would have no practical meaning, but it is held that she can not demit it even if she would. On the other hand a parish and its jurisdiction are not of divine, but only of ecclesiastical right. Indeed, parishes hardly existed in the West before about 750, and for a long time after there were whole regions which had only un-

divided dioceses.

In this country, as we know, the Church may constitute parishes, or rather parochial districts, either terri-torially or personally. When therefore torially or personally. When therefore she sets up a Catholic parish, or its equivalent, she sets it up for Catholics. She does not give the priest jurisdic tion over others. He may not account himself a lesser Pope, and pastor with in his range over all the baptized.

Otherwise Protestants where, as for instance in Holland, the Lex Clandes tinitatis is in force, would be bound by it, and their non sacerdotal marriages would be void, which is not so. Rome does not acknowledge their separate parishes as existing of right, but she does acknowledge them as existing in fact, and even, under Gregory XVI., undertook the legal protection of them at Rome. Now as the decree Tametsi can not be published in these, therefore, says Pope Pius VII., "the marriages of Christian non-Catholics, contracted after their own rites, irrespective of the law of Trent, are valid."

This decision seems to make it plain that Rome, where, as Lehmkuhl explains, Protestants had parishes of their own from the time of the definitive the Elevation, while all heads were separation of the two religions, does bowed in humble adcration, a drunken not give a parish priest jurisdiction over them. His pastoral conscience is not charged with questions about their life or opinions.

CHARLES C. STARBUCK. Andover, Mass.

TIMELY ADMONITIONS.

Don't get to Mass too late. Don't leave the church before Mass

over.

Don't preach but pray — leave the preaching to your pastor, it is a part

Don't stay away too long from the Sacraments - it leads up to staying away altogether. Don't kneel on one knee when wor-

shipping God-it is the devil's apology Don't go to church to sleep or lounge.

Don't proclaim yourself to be a Cath blie if you do not comply with the laws of the Church—because you are not.

Don't assume the attitude of a saint only when the contribution box reaches

you-it is the pose of a hypocrite. Don't be trying to convert every non-Catholic you meet—the salvation of your own soul requires much of your

attention.

Don't join the crowd in the rear of the church—unless you want to enlist in the devil's advance guard of falleraway Catholics.

Don't try to make people believe you know the Mass so thoroughly that you have no need for a prayerbook—you

won't succeed. Don't swear off taking a Catholic paper because you are not permitted to edit it—few readers could do that it they were allowed to try it. Don't be ambitious to regulate the

fixers of your parish-most likely your own are in bad enough condition to occupy all your time. Don't make speeches advocating the reading of Catholic literature if you

are not a subscriber to some Catholic journal-we have entirely too many speeches of that character.

Don't begin a campaign of economy

by giving up your pew and using that of some one else—you are appropriating to your own use that which belongs to another, and this is a species of theft.

—Church Progress.

PAVE-MINUTES SERMON

First Sunday After Epiphany. THE CHRISTIAN HOME.

He went down with them and came to Nasar th, and was subject to them. . And seus advanced in wisdom and age and grace ith God and men —Gospel of the Day.

In these few words, my brethren, the sacred writer raises the veil that con-ceals the mysteries of our Lord's hidden life, and gives us an insight into the domestic concerns of the Holy Family at Nazareth. Jesus lived with Mary and Joseph. He was obedient and sub ject to them, and so He advanced in age and wisdom and grace with God and ject to them, and so He advanced in age and wisdom and grace with God and men. The door of the holy house is opened to us, but only for a moment, so that we might get a glimpse of the domestic life of a model family. Joseph, the father, day by day works at his trade to support the family. He rises in the morning; gives his soul to God in prayer. He toils through the day. He comes home at night to enjoy his rest in the company of Jesus and Mary. He meets with trials, but he is patient; he is tempted, but he sins not: he leads a busy life, but he still finds time to pray. Mary, the mother, tends the nousehold duties with care and preciation, and by her sweet, kind ways diffuses an air of peace and contentment throughout the home. Jesus, the Child, is affectionate and submissive to His parents in everything. Here is the His parents in everything. Here is the model of a true Christian home. Its ground-work is the love of God; it is surrounded by an atmosphere of virtue, and to its nembers it is the holiest and dearest spot on earth. Such should our homes be. The true Christian home is to society

what the sanctuary is to the Church o what the sanctuary is to the Current of God. The parents are the priests in this sanctuary. It was God Who or-dained them priests when they stood before the altar with clasped hands and promised that they would be faithful to each other while life lasts. The Blessed Sacrament of this sanctuary is the sacrament of matrimony. It is the great treasure-house of super strength to the married couple.

The perpetual presence of our Lord in this sanctuary is by His grace, which is never wanting.

The altar in this sanctuary is the

hearthstone around which the family gathers. The communion-rail in this sanctuary is the family table, from which are dispensed the necessities of

life.
There is about the sanctuary in the Church of God an atmosphere of piety and reverence. It has a sanctity that no stranger dare violate ; it has a pri vacy which no one but he who has a right dare invade. Such an atmosphere should be about the sanctuary of home A priest would never allow a heretic or an infidel to sit in the sanctuary of God. He would never allow a corrupt man to stand on the altar of God. Take care, then, Christian parents, how you violate the sanctity of your homes. Take care what heretical or infidel books you allow to pass the gate of that sanctuary. Take care what bad newspapers you allow within its sacred precincts. Toke care of the persons whom you allow to stand around your family altar. It is one thing, you kdow, to be obliged to meet a man in every-day life; it is a far different thing to invite him to your home, and

permit him to violate its sanctity.

It is the duty of a priest on the altar of God, by his good example, to edity his flock; to stand at all times before his people a bright, shining light of Christian virtues. So, too, it is your duty, priests at the family altar, almodel of all virtues to your children, so that they might learn from you what it is to be a Christian. Would it not be horrible for a man to come in on the altar and utter repeated curses? Would it not be fearful to see him stagger up to the altar of God in the state of intoxication? It happened once while Mass was going on, during man rushed into the church, and in a loud voice uttered a horrible oath. It made the hearts of the good Catholic people stand still, and their blood ran cold in their veins. Is it any the less horrible for a father to come home intoxicated to the household sanctuary or a mother, when anything goes wrong in the house, to give vent to her wrath in harsh language and sometimes even cursing ?

See to it, then, dear parents; make your homes holy places—real sanctu-aries, where you can do your duty as priests of our All-Holy God. Keep from them all evil influences, so that they might be places where even the Child Jesus would not be ashamed to

Combes never was a Priest

"The report that M. Combes, the infidel premier of France is an expriest is constantly circulated, in spite of constant denials," says the later-mountain Catholic. "The fact is, as has been many times stated, that Combes never was a priest, never was accepted as a candidate for holy orders. was educated gratuitously by the Catholic clergy, and given a tutfor a time in one of the Catholic colleges that he might pursue the study of medicine, according to a correspondent who has investigated the premier's early life. Whatever knowledge Combes possesses to-day he owes it to the great charity of the defenseless men he is persecuting so relentlessly. In his mad desire for power and fame he has sold himself to the atheists of France, and, like a human asp, stabs the breast of those who nurtured him.

Time has Tester it—Time t sts all things, that which is withly lives; that which is inimical to man's welfare perishes. Time has p oved Dr. Thomas' E dectrie Oil. From a few thousand bottles in the early days of its manufacture tre demand has risen so that now the production is running into the hundreds of thousands of bottles. What is so eagerly sought for must be good.

eagery sought for must be good.

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REV. MORGAN M. SHEEDY ON " MODERN PAGANISM.

AND A SECULAR ESTIMATE OF JUDGMENT.

The December number of the Parish Monthly, a periodical published in the interest of the Epiphany Roman Cath-olic Church of New York city, contains a note-worthy article from the pen of the Rev. Morgan M. Sheedy of this city. It deals with "Modern Pagan-ism" and strikes a trend of the times ism" and strikes a trend of the times will deny that the deductions are very largely justified by the course of events and the conduct of men. The "modern pagan," as described

by Father Sheedy, is not necessarily a bad man. On the contrary, he may have many good natural qualities and may carefully and constantly observe all the proprieties of life. But he lives as though he had never heard the story of the Carpenter of Nazareth, and his daily life ignores the precepts of the Sermon on the Mount. "For him the higher and spiritual life has no exist ence; he is too busy with his affairs of money getting, pleasure-hunting, place-seeking; he cannot find room for religion; that he will leave for women and children; he has no time for it."

Father Sheedy tells us further that

"there are certain things about" the modern pagan "that are attractive: he is often a fine physical type, with wholesome appetites, great energy and he whole of Sunday to golf, or tennis, or the wheel; he takes long walks, or, if he is near the sea, or a lake, takes to the water; in his boat he sees crowds going to church, made up mostly of the common people and Catholics; but he turns his steps in another direction: h. does not pity them. 'Let them go to church. if they will,' he says; he prefers Nature and will worship her. On the material side his whole life is vigorous, manly, healthful: but the spiritual side is blank, totally empty."

The plea put forward for the busy man's neglect of religion as manifested in the sanctuary is that he works hard all week and needs a bit of relaxation and a breath of fresh air on Sunday. So, instead of going to church, he en-joys himself in the open air, recreating himself and getting into some sort o shape to continue his arduous labors for the coming six days. It is contended that this he should do without neglect ing the other; that the growing materialism of the age is an evil sign. The revolt from Paritanism, in Fatner Sneedy's opinion, evidently has gone too far, although he does not say so There is much in what he says that should give the American people pause.

devotion to materialism, who

against the growing laxuess of our views —a laxness born of our wishes—and who calls upon us for a greater devotion to the things of the spirit, is a good friend of his people. His voice should pene-trate the marts of trade and all the busy avenues of modern push and bustle it should find centrance into the heart of the people and bring forth spiritual harvests, benefitting the individual and preserving the national life. Yet while all this is true, there is also room for the optimi tic spirit in any complete survey of the spiritual outlook for the American people. We would not pre-sume to compare Father Sheedy to the discouraged and disheartened servant of God wno fled from before the face of the snade of the juni er tree called upon God to take his lite because he only wis left among the people to serve Jehovah. Th vision which came to make alsoon ag d man was a prophecy for all the luture. There were seven thousand then in the land who had not bowed the knee to Baal. The situation is not without its shadows; there is much formalism in the churches and a great deal of indifference to the higher life. Yet neuer was there an age when the un fortunate ones of earth were batter cared for by the benevolence of the individual or the state, and never did the government of the world come nearer the lofty ideals inculcated by the Founder of Christianity. The sun has not yet risen, but the east is aglow with the tokens of His coming .- Morn ing Tribune, Altoona, Pa.

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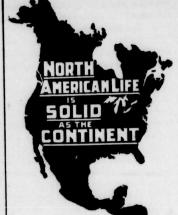
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A Suggestion for the Holidays

During this joyous season we should not forget the ANGEL OF THE HOUSEHOLD, for it is she who makes "our home" bright, cheerful and happy. Tastes differ, but perhaps the wisest and most acceptable XMAS GIFT a man can make to his wife for the protection of the family, is a policy on his life in

THE MUTUAL

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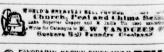
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CHAIS WI

JANUAL

The new year the opportuni their lite—to oused the time their present plans for their ly task, a frien years are draw lives now for th contributes thi

Did you eve a clock or water watch? How never returnseternity. Eve years allotted outs off that m ing, going, going, nights and sun it is all gone; chance is gone

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L. BLAIKIE,

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Holidays

Did you ever listen to the ticking of clock or watch the second hand on a a clock or watch the second hand on a watch? How fast time goes! And it watch? How fast time goes: And it never returns—once gone, it is past for eternity. Every man has just so many years allotted to him, and every instant cuts off that much of his time. It is gowment policies have ent profit results. ing, going, going, going, going days, nights and sundays, perpetually, until it is all gone; then his day is over, his chance is gone, his judgment must be u to investigate be-

JANUARY 14, 1905.

CHAIS WITH YOUNG MEN.

plans for their advancement in the trutter. To help them perform this timely task, a friend of thirs, whose own years are drawing to a close and who lives now for the welfare of his children,

The Use of Time.

contributes this article:

Blessed and fortunate is the young man who spends the years of his youth well, for time and eternity!

Every young man should take a quarter of an hour for an examination of conscience on the use of his time—on the property of the propert what he has so far done with it and or how he can improve on that use His thoughts should go out in four

directions:
1. Morally. He should consider the 1. Morally. He should consider the state of his soul; whether or not he has learned how to live for God, to sanctify his daily actions by means of a supernatural motive. to grow in holiness; whether or not he is acquiring solid virtue; whether or not he avoids the occasions of sing whether or not he has he casions of sin; whether or not he has be-come a soldier of the Holy Ghost, with fortitude, to suffer, and to suffer pa-tientlywillingly, joyfully, in order that ne may be like unto Christ and that

Christ may live in him. Does he say his morning and night prayers? Does he offer to God every prayers? Does he offer to God every morning the actions of the day? Does he make an act of contrition every night? Does he go to Mass every Sandav and holiday? Does he abstain from meat on Friday? Does he keep the fasts ordered by the Church? Does he state the Systements at least once a go to the Sacraments at least once a month?

One Holy Communion more or less said Lacordaire, may mean Heaven or Hell as the eternity of some soul! Think of this, and lose no time to receive the Eucharist frequently.

Confirmation, too, should have made him a robust Christian, strong to prac-tice self-denial, able to resist natural inclinations, set in his purpose to practice temperance in drink and abstemi nousness in food; stable in his will to conquer the flesh, resolved not to be a subject and a slave to his stomach or his loins; determined to be a God-like man, ruling his nature like a King, and with the help of grace, triumphing in mind and soul over the frailties, the impulses, the appetites, the passions, and the weaknesses of his body.

"A priest," said the late Mgr. Stephan, the Indian Missionary, "needs a will of iron." So does every Catholic man—a will that shall neither bend or break where the result is virtue yield ing to vice. Cultivate that sort of a will.

And then the young man will go on to consider how he fulfills his duties to to consider how he limits his duties to his parents, to his relatives, to his em-ployers, to his neighbors, to his coun-try, to his State, to his parish (does he pay for a seat in a pew? Does he attend high Mass? Does he belong to any Cath olic societies?), and to the non-Catholics of America?

Wherever he finds something that needs amendment, he will make a resolution to do better about it in 1905 than he ever did before, and he will write that resolution down in a little private memorandum book.

private memorandum book.

He should, also, resolve to read some or all of these books: Rodriquez's "Christian Perfection;" St. Francis de Sale's "The Devout Life"; "The Spirit ual Combat"; Father Faber's "Growth in Holiness"; Challoner's "Think Well On!!"

On't."
2. Mentally: No matter how well 2. Mentally: No matter how well educated a young man is or how much he knows, there is always a plenty to learn. He owes it to the perfection of his personality to advance in wisdom all he can. Therefore, according to his needs and his opportunities, he will plan a course of reading, keep up his studies, and accumulate a library of choice books.

It is wonderful how much a man can learn by diligent study for only one

half hour a day.

It is also marvelous that out of the millions of books in the world, how very, very few are necessary to the man, who whilst desiring to be ordinarily cultured, and erudite as gentle folk should be, wills to become master of some one branch of science. A hundred volumes on a special line will give him prac-tically all that is essential to it. What is outside of them is, for the most part, information of supererogation.

Now, who is there who cannot, even in the leisure of his evenings, read a

hundred books in two years' time? Who, then, dare say that he cannot master a specialty—history, poetry, bimaster a specialty—instory, poetry, or ology, economics, finance, philosophy, chemistry, rhetoric, botany, astronomy electricity, engineering, or whatsoever other study may best suit his peculiar

It is a duty to improve one's mind, and time should not be lost or wasted by neglecting to do so regularly, systeatically, and with a definite purpose

in view.

3. Socially. The young man, who is "taking stock" of his life, will next consider how he stands socially, what reputation he has made for himself, what he was the stands of t friends he has cultivated, how he spends his evenings and Sundays, what ocial accomplishments he has acquired his manners, his dress, his habits, his carriage, and his walk. He will endeavor to recognize his defects and to apply the remedy. His chief concern will be about his own habits and the companions whose society he enjoys. If he frequents saloons, or low theatres, If he frequents saloons, or low theatres, or the homes of the vicious, he needs no one to tell him that he is on the way that leads downward. If he is temperate, keeps his heart clean and his imagination pure, likes the company of

the virtuous, spends his free time in innocent enjoyment or self-improvement and desires to extend his acquaintance, The new year brings to young men the opportunity to "take stock" of their lite—to consider how they have among persons in whose presence he will be on his best behavior, he is on used the time that is past, to study their present condition, and to make plans for their advancement in the fu-

the road that mounts upward.

4. Business. The last thing to undergo the scrutiny of the young man anxious to make the best use of his time is anxious to make the best use of his time is his occupation. Is it suitable for him? Will he make it his lifework? If so, is he striving to master all its details? If not, is he looking out for an opening into some employment more congenial? Time is slipping away; hear the seconds counted by the clock—tick, tick-tock, tick tock; it is going fast; soon the chance

tock : it is going fast ; soon the chance to choose, to change, to master, will be

Is the young man always to have an

Is the young man always to have an inferior position? Will he never have a business of his own? Will he never lead the procession? Will he always be sitisfied to be a mediocrity?

It rests with him, in great measure, to fashion his destiny and to decide his future. Without ambition, without a settled purpose, without confidence in himself, without the will to work hard, without stick at it ness, he is not apt to without stick at it ness, he is not apt to

There are plenty of chances in business, abundant opportunities to rise. If anything is lacking, usually it is the man to pluck the fruit, to recognize the chance, fit to do the job or fill the position.

Let every young man, then, look ahead, fix a purpose of achievement, and go at its fulfillment. Let him learn something, do something, plan some thing, dream something, every day and every night, towards the accomplish-

ment of his purpose.

The young man who on New Year's day will make some such practical ex amination of conscience as is here out lined and live up to the resolutions he will then form, can, in the calendar of his private life, mark January 1, 1905.

Some Helpful Thoughts.

Look forward, not backward. The world, with the new year, is before you. Let the 'dead past bury its dead.' Be careful of the future, that when another new year dawns on will have nothing to reproach yourself about.

It is the spirit in a man that makes him unconquerable. This quality we call by many names, such as virtue, character, integrity, and manhood. Manhood is a good name for it.—Rev. C. Q.

Each day, each week, each month, each year, a new chance is given you by God. A new chance, a new leaf, a new life, this is the golden, unspeakable gift which each new year offers to

Happiness is holiness. No man can be happy out of God. He made us for Himself, and we can be happy only in doing His will. Neither wealth, nor ower, nor social position, nor pleasure, nor all that the world can bestow, can make a man truly happy.

OUR BOYS AND GIRLS STORIES ON THE ROSARY

BY LOUISA EMILY DOBRER The Crowning of our Blessed Lord With Thorns.

CYRIL'S WISH.

" Cyril, you will-won't you-oh, do let me drive you in the cart!"
"You-I like that; you can't drive a

bit, and Daisy always shies."
"No, she doesn't,"
"Cyril won't want to drive; there's my wheel he can have as I shall go with pater," remarked Ber, the eldest of the

trio of boys.

"Quiet, you young monkeys; don't more than two talk at once!" said Dr. Dering in no way put out by the clamor of voices, through which he had been himself shouting out directions to the considered parter, shout the largage.

bewildered porter about the luggage.

"There, that's all right. Cyril, you have your fiddle. Good. Now boys, I tro home as I want to see Voll mother and the kiddie as soon as I can.

Cyril, it seems there's a wheel and the cart at your disposa!."

"I can't go on the bicycle," said Cyril, "for I have never been on one."

"Not really!"

"Where can you have been raised?" "Haven't they got wheels in foreign

parts!

parts!"
"He's stuffing us; very likely he's a regular scorcher," said Phil.
"No, I am not, really," said Cyril, who did not know what the words

who did not know what the words stuffing or scorcher meant but lortunately gnessed the meaning.
"Well, come along then," said Bob. dragging him by the arm; "it's all right, your traps will come along in the cart—there's pater off!" and he waved his cap wildly to Dr. Dering who, followed by Ber, had mounted the dogeart and was being swittly driven along the uneven road which led up hill and down dale home which was seven miles off.

When Dr. Dering, who had always seemed a confirmed bachelor, suddenly married one of his patients, every one was astonished and shook their heads over the idea of a man who was nearer sixty than fifty becoming the head of a growing-up family and launching into the cares of domestic life. It was the unexpected that had happened, and many were the doleful predictions as to his future cares and troubles. However, as it happened, the marriage was turning out an extremely happy one, and Dr. Dering, who really loved young people, appeared quite in his element. sharing the pleasures and interests of his ready-made family in quite a boyish way. Then when baby appeared on the scene, he was more contented still, and altogether the household was a lively if

a very happy-go lucky one.

Cyril got into the governess cart and had to submit to his violia being put

had to submit to his violia being put under the seat.

"It will be all right there," said Phil. "Now, Bob, are von coming, Daisy is in a hurry to be off."

"Here I am. I'm going to drive!"
"Are you just?" said Phil, holding the reins tightly.

"You bet I am!" exclaimed Bob.
An alteresting fallowed which much

ended the by Phil conquering and touching Daisy with his whip: they were off, and Cyril who was jolted and jogged, as they tore along, bumping up and down, expected every minute that they would be upset. He had never had such a drive in his life, but the boys took it as a matter of course, and laughed and joked all the while, receiving very quiet answers

course, and laughed and joken an the while, receiving very quiet answers from Cyril when they addressed him. The conversation was of a catechetical nature, and Cyril's reply that he did not play cricket was met with a duet of chuckles and laughter. "Golf!"

"No," said Cyril coloring.
"I say then, what do they play at over where you have been. I thought they were civilised," said Bob. "Why, even a girl can play cricket. Jennie's not half bad at it."

More questions elicited the informa-tion that Cyril had known very few boys, had not the faintest notion of driving, and had never ridden horse, mule or bike, even in Switzerland, his aunt never having wished him to at-tempt the former as she was too nervous-ly apprehensive of accidents. He also had to admit that he was very ignorant of tennis as well as golf and cricket. "Do you play with dolls?" inquired

Phil. "That's his doll in the case under

the seat—bet you it is!"

The flush on Cyril's cheeks grew deeper, and he had never felt so be-wildered and astonished in his life. He was quite unaccustomed not to be able to hold his own in any society in which he had hitherto found himself, and it was distinctly unpleasant to find that these boys were already prepared to loak down upon him and consider him port only a mally could be but a fornot only a molly coddle but a foo. It was early days, but in a seven-mile drive two inquisitive boys can do a good deal, and poor Cyril behan to wonder it Holmewo d wo ld ever be reached. He had so seidom had anything to ruffle him, he had always been treated so re-spectfully that before they drove up the two mile drive to the house he had made the unpleasant discovery that he could feel very decidedly out of temper. However, it was something to have arrived without any broken tones, and in the big oak-wainscotted hall there was such a hearty welcome from his pretty little aunt that for the moment

ne forgot his roubles.
Puff and Dart, the two bull-terries, were in a frantic state of ecstasy at the return of the boys, and after a few introductory growis they condescended to accept Cyril as a friend. The latter unaccustomed to animals, as his aunt and a terror of dogs only equalled by her objection to cats; but here cats and dogs were part of the establishment, and certainly contributed their share towards the general hubbub which only subsided a little when every one scattered right and left as a big gong boomed through the house.

TO BE CONTINUED.

IMITATION OF CHRIST.

HOW A DESOLATE PERSON OUGHT TO OFFER HIMSELF INTO THE HANDS OF

I have also learned hereby to fear Thy impenetrable judgments; Who afflictest the just together with the wicked, but not without equity and ustice Toanks be to Thee, that Thou hast

not spared me in my sufferings, but hast bruised me with bitter stripes, inflict ing pains and sending distress both within and without.

And of all things under heaven there is none can comfort me but Thou, O Lord my God, the heavenly Physician of sours, who scourgest and savest, leadest down to hell and bringest up again. (Tob. xiii. 2.) Thy discipline is on me and Thy rod will instruct me.

CHAMPION OF DOWNTRODDEN.

CHURCH HAS ALWAYS IDENTIFIED HER-

Rev. A. P. Doyle, rector of the Apostolic Mission House at the Catholic University of America, last Sunday closed the mission, which had been in progress for the past two weeks at St. Stephen's Catholic Church. He preached an elequent sermon at the High Mass on missionary work in the

church.
Speaking of the Catholic Church as

the changion of the downtrodden, Rev. Father Doyle said:
"Where the grind of daily life is a contention against poverty, vice, and degradation, some angel visitant from the other world must come to comfort and console. America has had among its striking traits the eager grasping for wealth, and in the attainment of this end as the huge throng rushes on, many are crushed, still others are cast by the wayside, and others are brought into life for whom existence is but a damning fate.

"Thinking men say that there are tremendous problems for us to solve it we would preserve ourselves a great we would preserve ourserves a great nation, and not the least of these are the problems created by the grasping avarice of wealth. The Catholic Church has been pre-eminently the church of the plain people of the land. In the teeming cities it has placed its strongholds, and its coercing, restraining, uplifting, and spiritualizing power over the masses of our population is a marvelous civilizing force.

marvelous civilizing tores.

"Every Catholic pulpit is a battery belching forth hot shot against anarchy, insubordination and lawlessness. Every Catholic Courch is a most powerful agency inculcating reverence for

which the Catholic Church has identi ned itself with the cause of struggling and suffering humanity can doubt that it has been and ever will be a saving

WINDSOR SILL IS the best Salt for Table

factor in our American life.
"The Catholic Church is destined to secure a marvelous expansion in this country by attracting the intellectual and spiritual life of the country to her teaching and her policies. She is perfectly at home in the free air of American liberty. She stands fer all that is highest and best in our American life, and against all those degrading ele-ments that would drag down the sweet seriousness of upright living and make it a dangerous and blatant vulgarity."

THE FATHER WHO DRINKS.

How sad is the home whose head frequently drinks too much intoxicating

His wife is ashamed and afraid of him. She remembers with grief the bright promise of his early manbood. She recalls with humiliation his many falls from grace. She thinks with dis-may of his influence and example upon her growing boys. She looks around with envy at the happiness and the prosperity of other women who were girls with her and whose husbands had no more chance to get along than here has had, but who kept sober, were frugal and industrious, and who now have a competence.

His sons and daughters have a cloud always over them—they never can be sure that their father will not come sure that their lather will not come home drunk. They do not want to go out with him anywhere. They do not introduce their young friends to him with pride in him. They do not care to let on to strangers that they are his. He is a reproach to his own

His relatives avoid him, do not visit his house, nor invite him to theirs.

He is a worse affliction to a home than poverty or sickness. These can be borne with courage. But to have a drunkard in the house is a disgrace. Even honest pride cannot hold up its head when he staggers in. He is a weakling, the slave of a craving for stimulants, an enemy to himself, and a discredit to his whole family.—Catholic

A RATHER SADDENING OUTLOOK FOR THE POET.

"Whatever is the cause," says the New World, "certain it is that it is most difficult for the poet to win popu lar recognition nowaday. This, in spite of the thousands of elementary schools, high schools, academies, colleges, universities and Carnegie libraries in our country. Shameful but true that to day any verse writer could go into the vilest sort of ward politics and within thirty-six months win more cash and popular respect than he could producing high class poetry in thirty six years. It was not so in the old Catholic ages, but it is so to day, most assuredly. It is an infallible sign that the builders of our civiliza tion are not building it toward the highest. This is the wealthiest nation in the world, but still the shapers are forming the young to appreciate chiefly the dollar, while the highest art, music, poetry, philosophy and religion go neglected. The outlook is rather sad lening sometimes."

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Current history brings ont in striking relief the great advantage which the Church enjoys in the United States to-day. Nowhere in the world is the work of the Church so untrammelled as it is in America; and nowhere is its benign

in America; and nowhere is its benight influence so effective.

Of course there is still left that latent hostility to Catholicism that makes a Catholic, no matter how well qualified he may otherwise be, an impossibility as a candidate for the Presidency, but even that is growing feebler every year and if we are true to ourselves a little lengen; it will soon disappear entirely. longer it will soon disappear entirely.

Very soon, if we are loyal to the principles of our holy religion, our perfect and complete assimilation with all things American will be universally recog-tized and all the unfair drawbacks and

American will be universally recognized and all the unfair drawbacks and obstacles under which we now lab r will be entirely removed. In fact, we have even now reached a stage in our existence when the things that prevent our perfect assimilation with our non-Catholic fellow-citizens in worldly affairs are very intangible.

Whatever there may be in the mind of our non-Catholic neighbors that hinders our progress with them in material things is traceable to the jealousy of the average non-Catholic of the iufluence of the Church with its members. They naturally contrast it with the influence of the pastors of non-Catholic churches over their flocks, and being unable to understand it, grow suspicious and look for its explanation in things occult and mysterious. They are rather inclined to think that scapulars and medals, and relics, prayers to lars and medals, and relics, prayers to the Blessed Virgin and veneration of the saints and similar things would in some way explain it if they could learn of their true inwardness, but that a sort of combination of "Jesuitical Cunning" and Masonic secrecy prevents rank out-siders like them from learning the mighty power of these things. This is unfortunate; it is to be regretted that whether they accept them or not, all the practices of the Church are not well understood by intelligent non Catholics. But the fact that they are not is large-

In the very nature of things it is inevitable that we and they be getting our points of view from traditions in utter opposition and our temperamen from positively contrary sources see some things differently, and we do.
Yet notwithstanding that fact, we and they, striving for the same end, have at last come to see the more important concerns of life from a common view point called the "Constitution," and have adjusted those affairs so that we may live in harmony and concord.

But there is still left this suspicion,

this wrath of dead hatred that prevents our perfect assimilation as one people, and it bids fair to be a factor in our lives for years to come, for it is based on things, the devotion to which we in-herit from our fathers and the contempt for which they inherit from theirs, and about which it is not possible for us to be

They are non-essential things in the nain, but if our attitude about them had been the same as we have taken about essential matters the result would have been just as desirable. There would not be any more misunderstanding about them than there is about our right to go to confession when we chose or to roless our belief in the infallibility of the Holy Father—things tha tseem ut terly absurd to the average non-Catholic mind, but which are now being regarded by them with acquiescence.

This, as we know, was not always thus.

There was a time when the confessional,
the doctrine of the infallibility, the Mass and all the essential doctrines and practices of Catholicism were, in some way, never understood by us, regarded But without excuse or apolloyalty. But without excuse or apol-ogy, relying upon our consciousness of good faith and sincerity and upon our constitutional rights, we followed the even tenor of our way and dared men to interfere with us in the exercise of those rights. And our dare was no idle threat; from the very beginning it was dangerous for men to impugn our loyalty upon those or any other grounds in our presence. And the Yankee, being essentially a fair minded man, our boldness and straightforwardness won his admiration and induced his impartial investigation of many things which he once taken for granted to be wrong And he was surprised and pleased to learn that in essential things his inherited prejudices against us were founded

on myth and very unfair.

But in these other non-essential things a great many Catholics have not been so straightforward. They have taken a more or less apologetic, explan taken a more or less apologetic, explain atory attitude. They have seemed to think it necessary when those things were concerned to prove our good faith and excuse, as it were, our loyalty to our religion; and as a result, whatever of doubt or suspicion there lingers in the mind of our non-Catholic friends as the our fealty and trustworthiness as because the innocent victim cannot deto our fealty and trustworthiness as Americans springs from the suspicion the conciliatory manner of these Cath-olics have engendered. Those Catholics have tried to meet the non Catholic in his notions of those matters half way; they admit that there are things about our religion with which they are not in hearty sympathy; they hint at "superstitions" and point out wherein the "sccond generation" is wiser and more "broad minded; they talk of the "bigotry" of our fathers and explain it on the ground of their lack of opportunity; they are too "prac tical" to take much stock in relics and ridicule their mothers and sisters be-cause, in their simple faith, they see so cause, in their simple land, they see so much to venerate in a relic of one of God's saints as if it were a relic of George Washington; they agree that "if a man is all right" it doesn't matter much what he believes; they pose as that very superior sort of a person, a "liberal Catholic," and, in short, they are so liberal in those things that they have altogether overshot the mark of have altogether overshot the mark of their purpose and created by their fawning to the notions of our neighbors the very contrary effect they sought.

Wise reneving squering, and recounted various instances by way of illustration. In conclusion he praised the work of St. Vincent de Paul Society, which he said was performing its mission without to any address on receipt of one dollar.

Our non-Catholic friends liked the straight up and downness which we practice when our religion itself was under fire, but the attitude of the "liberal Catholic" about these other Catholic practices is so different and so transparently indingers that they have

There is nothing superstitious in There is nothing superstitions in Catholic practices; our fathers were not more narrow-minded or less bigoted than we; we have naught but reverence for relics of saints; it matters a great deal what a man believes no matter how much "all right" he may otherwise be. The Holy Roman Catholic and Apostolic Church is the only true Church and we do not go half way nor and Apostone Church is the only true Church, and we do not go half way nor even an inch towards our separated brethren in matters of faith, morals or

Catholic practices, and the more rig-idly we adhere to those positions the more respect will we command. We have no patience with the "lib-eral Catholic," nor for that matter with the "liberal Protestant" or the "libthe "liberal Protestant" or the "liberal Jew." He has no standing either as a Catholic, Protestant or Jew. He is simply a "liberal," nothing more or less—a man without conviction. A soul astray, a creature that begins nowhere and ends nowhere.

Every consideration to justice and charity requires that we give to the views of all men the same toleration we demand for ours. That has always been the teaching and practice of the Church. But in the matter of our religion we know that we are right and we cannot consistently admit that others may be right, too. It is a contradiction in terms. An attempt to win good will by false pretenses will never do as a foundation upon which to build a better feeling between us and our neighbors. It would be rotten at the base and It would be rotten at the base would crumble at the first strain.

CARDINAL GIBRONS' NEW YEAR SERMON.

OWER OF ATTRACTION EXERCISED BY THE CHURCH THROUGH HER WONDER FUL SYSTEM OF ORGANIZED CHARITY AND BENEVOLENCE.

Cardinal Gibbons' New Year's sernon was on "The Beneficent Institu-tions of the Catholic Church," his text being (Titus, ii., 11-15.) His Eminence

If the question were asked, what is the most attractive feature of the re-ligion and Christ, what is the most powerful and persuasive argument to draw men within her fold? Various answers would be given. For there are many roads leading to the spiritual Jerusalem. Some would be drawn to the bosom of the Church by the marvelous unity of her faith, which binds er children together in every clime. Others would be attracted by the peerless sanctity of her moral code. Others would be invited to join her ranks by would be invited to join her ranks by her world-wide Catholicity, encircling the globe from pole to pole. Others would be impelled by that admirable chain of apostolic succession, reaching back to the primitive days of the Church. Others again would be in-spired to bow obedience to the Church for the principle of unerring authority and by her clear ringing voice crying out amid the babel of conflicting sounds: "Thus saith the Lord."

"Thus saith the Lord."
For my part, much as I admire the unity of faith in the religion of Christ, much as I admire the sanctifying in fluence of her moral teaching and her Catholicity, embracing every nation and clime, much as I admire her unin terrupted apostolic succession and her voice speaking with unerring authority, I am drawn toward her still more forcibly by the forcibly by that wonderful system of charity and benevolence which she has established throughout the world for the comfort and allevia

tion of suffering humanity. Montesquieu, the well known French philosopher, has truly said that the Catholic religion, which was estab-lished to prepare men for a life of felicity in the world to come, contri-butes more than any other institution to their happiness in the present

God created man in His own image and likeness, as the Scripture declares to us. This fact that the Divine impress is stamped on the human soul in rests him with a moral grandeur all his own. The Church, therefore, proclaims the dignity of human life. She sets no mercenary price on man. Great in her estimation is the dignity of the citizen, but still greater is the majesty of the While he has certain responsibilities toward the State in which he lives, he possesses an inherent dignity

independent of those relations. The religion of Christ sets her face against ante-natal as well as post-natal intanticide. She denounces such a crime as the murder of the innocent, whether it is committed by the mother to hide her shame and to escape the cares and responsibilities of mother-

Woe to the country and State which systematically encourages childless fam ilies. It is a land without joy, bereft of the dews of heavenly benediction. Happy is the land which fosters the growth of children. The royal Psalmist thus addresses the God-fearing man surrounded by a wife and little ones: "Thy wife shall be as a fruitful vine on sides of thy house; thy children shall be as olive plants around thy table."

There is no phase of human suffering for which the religion of Christ does not provide some remedy or some alleviation. She is ever on the alert, looking out for some physical or moral distemper

that she may supply for it an antidete. His Eminence then outlined what is being done by the Little Sisters of the Poor and other organizations, extolled the silent heroism of nuns on the battlefield, in fighting epidemics and other-wise relieving suffering, and recounted

reward, the officers even taxing them selves for the privilege of being mem

bers. "Every dollar they receive," said the Cardinal, "goes to the cause of charity. There is no charge for clerical work."

A PRIEST'S CRUSADE.

DEAN M'NULTY OF PATTERSON, N. J., IS THE TERROR SALOONKEEPERS.

Dean McNuity, of Paterson, N. J., is an old man. Forty one years he has been pastor of St. John's church, and during all that time ne has been the terror of lawless saloon keepers and proprietors of evil resorts, the hope and cor of the wives and families of poor factory workers whose wages so meagerly suffice for their support that if they spend Saturday night at the salon, those is only they are loon, there is only starvation and home-

essness for the week.

For more than a quarter of a century For more than a quarter of a century the dean has made it his business to see that the workingmen of his parish do not spend Saturday night at the saloon. He has waged a relentless crusade against drinking places where poor men are tempted to squander their earnings. His vigorous and unconventional methods in combating the drink evil have given him almost a national reputation, and for all he is the scourge of a powerful portion of the community, of a powerful portion of the community, the old priest is without question the most popular man in Paterson. He was spoken of for mayor not 1 ng ago, and if he could of been induced to become a candidate, his election would have been

VISITS THE SALOONS. This year, despite his age, despite oc-casional discouragements, the dean has has started out with all his old time vim and energy. Last Sunday, at the be-ginning of the season when the saloons cause most trouble, he was out "scoutas he puts it.

"You see," he explains, "there are so many who are good at heart, pleas and as you'd meet in a day's walk, but they get a bit toolish when the week's envelope drops into their hands. A drink, a bit of flattery from an unprin-cipled saloon keeper, and wiges and cipled saloon keeper, and wives and babies are forgotten until the money is all in the saloon till.

"That in Patterson means sore trouble "That in Patterson means sore trouble in little homes; it means weeping wives and hungry children, and so, not being born a hard-hearted man, I just can't stand those things. I go out and when it is necessary I tell the saloon keeper he is a scroundrel. Then I drive his customers away like great babies. That's all they are at times—great habies."

The groggies are expecting the dean to loom large in their doorways during the next month. There is a pool-room or two in Paterson that has ordered its lookout to watch for the dean on lookout to watch for the dean on penalty of losing his job. Its owner re-members the dean's descent upon the room run by John B. Collins years

SOME INCIDENTS.

Collins was doing a big business and many women had conplained to Father Mac., as he is familiarly called, of lo-ses made by husbands and sons. The dean made up his mind to visit the pool-room. He arrived while a race was being called by the raucous voiced operator. "They're of!" shouted that individual, and the dean, inconspicuous in the crowd of excited betters, waited until the horses were at the quarter, the half and the three quarters. Then, when the operator was about to call the winner of the race, he caught sight of Dean McNulty's well known face.

Father Mac!' he yelled. One who had been following the race breath-

lessly turned with astonished eyes and a drooping jaw.

He let out an oath. "I didn't know there was a horse in the race named that!" he cried.

As it was ten years ago, so it is now, Let Father Mac receive a letter from some troubled woman saying that her husband has spent all his money in Bill Dobb's saloon, or wherever it may be, and the old priest doing his best to iron out the smiles and the soft lines of his face—he never can quite de it, the habit of sweetness is so strong him-will descend upon Bill Dobb's like a whirlwind.

ASSAULTED TWICE.

A flash of the eye, a wave of tho arms and a few stinging words of re-buke, and the good dean will leave the ginmill bare save all but proprietor and barkeeper.

No matter how rough or rumsoaked the loafers are (and the dean has faced the worst criminals in his fight for temperance), they never lift a finger against him or assail him with souagainst him or assail him with sou-rility. They know him, the worst and lowest of them, for a pure man who s their best friend. So when "Fatner Mae" walks into a Paterson saloon he

sweeps all before him.

Twice he has been assaulted by brutal saloon keepers, but it was the worse for them. Ten years or more ago, Chris Goethe struck him heavily over the eye, knocking him down. It cost Goethe \$500 and ruined his business. Over a year ago Oscar hit the dean because Father Mac drove women out of his saloon. The police saved Algier from rough usage at a

Most people in Paterson agree that Dean McNulty's work has borne fru t amazingly. Particularly, it is said, has he been successful in keeping the young factory and shop girls out of drinking places. Mothers and guard-ians write to him almost every day thanking him warmly for the wock he

has done "Truly," he says, "that in itself is a sweet reward for an old man, is it not?

The death of those we love cries to us like a voice from heaven, that our home is in invisible worlds. In the gloom that gathers about the tomb, the eternal truths shine like fixed stars.— Bishop Spalding.

"A SPOILED PRIEST," by Rev. Father Sheehan. This, the atest work of the celebrated Irish literateur, is now on sa e at the Catholic Record Office. Mailed

CARD OF THANKS

ROM THE SISTERS OF ST. JOSEPH - DONA TIONS GRATEFULLY ACKNOWLEDGED.

The Sisters of St. Joseph return their sincere and hearifelt thanks to the many kind benefactors who contributed so graciously all that was needful to make Christmas a truly happy one for the old pople and the orphans under their care. May the many blessings invoked for these generous benefactors be fully realized

their care. May the many blessings invoked for these generous benefactors by fully realized druing the coming year!
Following are the names of the donors with their offerings:
Mr. Michael Heeran, St. Thomas \$10; Rev. Thomas \$10; Mr. Philip Pocock 20 lbs of nur; Mr Sievely, goone; Mrs. Fillman. West London, 2 cases caoned vegetables; Mr. R. H. Dgans, \$10; Rev. D. McMenamin, \$5; Sodal 19 B. V. M., \$5; Miss M. Crotty, 2 turkeys; Mr. B. Dgans, \$10; Rev. D. McMenamin, \$5; Sodal 19 B. V. M., \$5; Miss M. Crotty, 2 turkeys; Mr. B. London, 2 turkeys; Mr. W. Robon, turkey; A. M. Hamilton & Son. 10 lb. parkages of breafast foot, barley, beans, s. 1; Rob meon & Little, turkey, web of the eng; Mr. W. Falmer Gostolo \$3; Rev. J. F. Aylward, \$10; Mr. J. A. Osirnoross, turkey; Mr. J. Adams & K., \$10; Mr. J. A. Osirnoross, turkey; Mr. J. Adams & K., \$10; Mr. J. A. Osirnoross, turkey; Mr. John Armitt, furkey i hame; Mr. M. Gould \$5; Mr. John Armitt, furkey i hame; Mr. Gilson, 60 quarts of milk; Rev. J. F. Saney \$5; Mr. John Daly, \$15; Mr. J. McKeon, \$5; Mr. Tons. Fallos; Mr. Jan Garvey, Quarter of beef; Mrs Dalacy, Mr. Jan Garvey, Quarter of beef; Mrs Dalacy, Mr. M. Gould \$5; Mr. Chan B. Cr. Mr. Mr. J. Gould \$5; Mr. John Garvey, Quarter of beef; Mrs Dalacy, Mr. M. Gould \$6; Mr. J. No Garvey; Mr. J. Oox case of oranges; Mrs. T. L. Par rice, case of oranges; Mrs. Mrs. T. Certey; 55; Mr. W. Mills. Increase; Mrs. T. L. Par rice, case of oranges; Mrs. Williams, Dalack, Mr. W. Mills. Increase; Mrs. Mrs. T. Certey; Mrs. H. Meek, turkey; Mrs. F. Birmingham pair, chi kens, Mrs. Mrs. P. Birmingham pair, chi kens, Mrs. Mrs. P. Birmingham pair, chi kens, Mrs. Mrs. T. Certey; Mrs. H. Meek, turkey; Mrs. F. Birmingham pair, chi kens, Mrs. Mrs. T. Pelsan, turkey; Mrs. F. Birmingham pair, chi kens, Mrs. Mrs. T. Pelsan, turkey; Mrs. F. Birmingham pair, chi kens, Mrs. Mrs. Goodon, Surkey; Mrs. J. J. Oox case of ranges; Mrs. Geo. C. Gibbons, turkey; Mrs. W. Long, turkey; Connor Bros., case canned pass; Mrs. Cleary; Mrs. F. Harper, luydes of teat, ra

each iso think ess, and 3s lbs cream and choco late drops; Mr. O'Hagan, a beautiful plant.

St. Joseph's Hospital.

Dr. Eccles, case of oranges; Dr. H. Meek, \$25 and a large box of choice fruit; Dr. J. D. Wilson, a large box of choice fruit; Dr. W. T. Tillman, a large box of choice fruit; Dr. W. T. L. Partifige, case of oranges; Mr. E. Parnell, turkey; Mr. Geo. Lackson 2 turkeys, and a zonse; Mr. Thody, Rodney, turkey; Miss L. Hobbs, \$5; Chamier Bres, turkey; Caineross & Lawrence, 2 large bottles perfume; Ryan & Russell, choice candy; Rey J. V. Tobin 3 v. lumes beat liferature; Mr. W. Tompson Smith, Strathov, \$3; Mr. R. Burns, a handsome volume; Mr. J. Gillson 95 q milk; Mr. and Mrs. W. T. Strong, case of oranges; McCormick Manufacturing Co. (3) b. xes cakes and candy also 45 b. xes extrachoice candy; Mr. C. O'Hagan bag of apples, bag of polatoes.

RECEPTION AT THE DELEGATION.

DOYLE-In St. Thomas, Dec. 30, 1904, Miss Edz Doyle. May she rest in posce. KEANEY — At St. Michael's Hospital, on December 26, Wm. Edward Keaney, son of Edward Keaney. 36 Union Street. Toronto Junction; age twenty-one years, May he rest in peace! The papal flag, flying from the mast at the Columbus Club Laurier avenue west, v-ster day afternoon, aunounced that His Ex-II noy. Mossignor Sherretti, Apossiolic Delega e, was within. His Excellency received several nundred caller yesterday, among them being the Premier, cabinet minister, senstors, members of parliament, and prominent people in religious and lay circles. In attendance were flev Dr. Sinnott, secretary to the Auostolic Delegation Mr. J. J. Hency, Grand Kuights of Olyawa Council Kuights of Columbus, and Mr. E. J. Daly.—Ottawa Journal Jan. 10.

K S. J.

The regular meeting of Leo and Anthony Commandry N., 2 Knights of St. J hm was held on Sunday December 18 hin St. Vincent's hall, Toronto President J. Heffering in the chair. The attendance was good as usual, which is an evidence of the fact that the members are interested in the work and welfare of the order. It is also an honor and satisfaction to the capable and faithful officers to receive the support of the fraternity, as individual effort is what is required in every fraternal society.

effort is what is required in every fraternal society.

After the regular order of business the an nual election of offi sers took place.

As we all know the success of the order depends to a large extent upon the officers who are elected to manage its affirs it is therefore important that ears should be exercised in selecting those who prove especially faithful and loyal to the workings of the order.

As the year 19-4 is drawing to a close, a retrospective view would certaintly not be without interest, as the year has proved most successful. The number of additional members is also noteworthy, but our chief concern is with the present as the advent of a New Year has reached us and we have resolved to accomplish an excellent record at its completion.

An earnest and hearty co-operation is there

An earnest and hearty co operation is therefore desired, in order that we may must with satisfactory results and areach the zenith of our ambition, and as we are a fraternal order we should not in our enthusiasm forcet the interests of others and each member should make a special effort to work carnestly for the benefit and encuragement of others, and for increase of membership in our order. The members of Leo and Authory No 2, hope for a till the translation.

Jos Allan, Rec. Sec.

Jos ALLAN, Rec. Sec.

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sifters—air filters, have ground and re-ground — purified and repurified the

NEW BOOK.

HAGAN-In the township of Hay, near Hills green, Ont., on Dec. 20, 1904, Mr. James Hagan

BOLAND- At the family residence, Campbell ford, on 16th Dec. Anna Bocker, reliet of the late James Bolard, sged 89 years. May her soul rest in peace!

Evans -At Dublin, Mary Evans. May she rest in peace!

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vincial certificate. Duty to begin after holidays. Application addressed to T. S. Sylvain,
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MALE OR FEMALE TEACHER FOR School Section No. 17, Must be able to teach French and English, State selary required. Duties to commence on 13th January, J B Quesnell, Penetanguishene, Ont. 1368 2

TEACHER WANTED FOR R. C. S. S. S. Section No. 7. Township of Dover, Co. Kent. male or female. Holding first or second class certificate and capable of teach ring French and English. Duties to begin February 1st, 18th State salary expected. Address A. T. Ouellette, Dover South, 1368 tf

TEACHER WANTED FOR SEPARATE School Section No. 14, Lancaster Apply stating qualifications and stary expected to D. A McDougald, Green Valley, Sec. Trans.

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BOOKS.

Miss Kathleen. A. Sullivan, of Stratford Oat, has juss published a book of poems entitled "Memories" This book is handsomely gotten up in the new style of antique binding very fashionable at present in the United States. This book no doubt will find a ready sale and is one of Miss Sullivan's best. For sale at the Catholic Record Offic London, Ont postpaid.

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presents his views on retigion devoting
mose of his space to those points which

VOLUME XXX

The Catholic ? LONDON, SATURDAY, JAN

NOTES FROM MAI

Some years ago Mr. M work entitled Doctrine a Disruption essayed to Anglican of the utter un his position. In a recent ing with free-thought in t England he shows that t can argument, instead of foundation for any partic on the contrary, an i general scepticism. The party he dismisses from for the simple reason, we it is not Christian at all the purpose of discover free thought in the Churc he inspects the opinions and most scholarly of the High Church party. As tive of these he takes Worcester, and in a r critic who accused him o orthodox by proving heretic, and of amusing by exhibiting him as a "The one important q have sought to raise in is not any question as t conclusions a particula from critical premise avowedly shares with ot scholars, but what are drawn from them, or lik

> brother churchmen ; as the general public." After referring to the High Church party to the writer goes on to s tral miracle of the Incan yesterday supposed to number of other mirac of which was vouched timony of an infallibl general assent to which late of Christian an other miracles, among libility of the Bible posed to render the m carnation indubitable according to the Bisho it is an a priori con miracles of the Incarn ble which alone makes cles as he elects to re II The initial quest down to this : how i Godhead of Christ the neo-Anglican by a subjective exper Anglicans start wit Christ was a supern that as such these s

His Birth, the Resurr

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from errors of the kind. They admi the Gospels, he a whole, are vit due to imperfect in and there to the o the Evangelists. for which the evid are accepted and aside. Hence the sees no evidence for the Angel Gabrie corded in St. M namely, the colt b thirty pieces of sil ing of the gall at garded as modificat says the Bishop Evangelist got his from the memoran and then worked terest in the fulf Mr. Mallock asks affect the ordinary to critical tests th are found wanting articles fare any l Anglican will g ve tive, but when learnt from the

Evangelists have existing material preconceived idea the evidence for as worthless. If, the critical princi ism are accepted. to an increasing educated public w lous doctrines of altogether. But