

LEAGUE OF THE SACRED HEART.

General Intention for February. (Named by the Cardinal Protector and blessed by the Pope for all Associates.)

CATHOLIC SEAMEN'S HOMES AND INSTITUTES.

Messenger of the Sacred Heart.

It may be a grand sight, but it is one that calls up a feeling of sadness, when a great ship swings from her dock and sails away on the broad bosom of the ocean until the horizon hides her from view.

Those who follow the sea for a livelihood deserve much commiseration from a purely temporal point of view, but are much more to be pitied when their eternal interests are considered.

And yet there is no better soil for the seed of grace than the strong, manly soul of the sailor, whom danger calls back so readily to the thought of God, and to whose character stern discipline in the discharge of duty and a life of hardship have imparted the finest temper.

These same ideas found expression in other and more forcible words in the American Messenger, when in May, 1880, six months or so before the Canadian Messenger saw the light, the Holy Father enjoined on the Associates of the League to pray for the Men of the Sea.

"Great, indeed, is their needs, and miscellaneous the spiritual supplies for which there is very reasonable demand, in their behalf. And first of all it may be stated that the world at large seems to be either very little aware or very strangely forgetful of the immense numbers of human beings who live by the sea and spend their time upon the waters."

"All these men are habitually exposed to many dangers and, with very few exceptions, are far removed from the opportunities of divine worship and the help of the sacraments. The surroundings amid which they live, though of themselves fitted to awaken a feeling of awe and to turn the thoughts towards the Creator of the vast and wondrous billows, become so familiar to them by custom, that they scarcely arouse a sentiment of anything beyond what is seen. And even though the Psalmist, in the ecstasy of his delight over the wonderful works of God, appeals to the men of the sea as witnesses who can furnish strong evidence, it is greatly to be feared that the witnesses are painfully slow in forthcoming."

"They that go down to the sea in ships, doing business in the great waters: these have seen the works of the Lord and His wonders in the deep. He said the word and there arose a storm of wind: and they mount up to the heavens and they go down to the depths and they cried to the Lord in their affliction." (Psalm cxviii, 23-28)

Unfortunately there is scarcely any class of men reputed to be so reckless in behavior or so little open to the impression of holy thoughts and outbursts of thanksgiving to the Creator as the men who go down to the sea in ships. Sailors are seldom looked upon as good patterns of Christian demeanor; and it is only in cases of imminent shipwreck that they seem to be, according to the necessity of calling upon the Lord, saying: "Thy way is in the sea, and Thy paths in many waters." (Psalm lxxvi, 20.) Indeed, it is even said that, in the midst of the mightiest storms, seamen show a special forgetfulness of the Lord above them whom the winds and the waves obey. Sailors, in fact, have a bad name for recklessness, profanity and general misconduct.

"Now, it is always worth while to remember that, with regard to sailors as well as to other classes of men—professions, trades, religious orders and congregations—common repute is not to be held as the faithful exponent or the infallible guide of correct judgment. The men of the sea have their faults, it is true, but they have their many great virtues as well. Look at that graceful ship weighing anchor

and about to sail for her far-off haven! From the moment she clears her dock until she lies at mooring in her port of destination, the men of the sea are at their several posts of duty. During the whole voyage they so manage that, at every single moment of the day or night, some one is on the lookout for dangers ahead, some one is steadily keeping watch to guide the ship direct

ly on her course, many are busy in keeping her decks clean, and her sails well set to catch the favoring breeze. They watch for indications from the sun and the moon and the stars. They make their soundings and test the temperature of the water. They are always under the very strictest discipline, working and eating and resting according to the most exact rules, giving their thoughts and their time, their care and their labor, both individually and in combination, to the one great end and aim—to keep the ship in fit condition, to guide her ever onward to the port. And, in carrying out their purpose, it seems true to say that there is no class of men who work with greater earnestness or more unremitting toil than sailors during a voyage. Idleness seems to have no dwelling-place on board ship. Yet theirs is not the dogged sullenness of labor sometimes to be observed in workers in mines, in whom the very sinews and muscles seem to be stimulated by the overmastering greed of gain.

Oh, no; your rollicking, jolly tar seasons his labors with mirth and song, and seems to glory in his 'life on the ocean wave,' for its own sake. Splendid, cheerful, hard working, painstaking, honest-hearted fellows are the men of the sea."

Messengers, in other languages, recommended, on the part of the Holy Father, the same intention to the Members of the Apostleship throughout the world. The mode of expression varied, but the train of thought was much the same. All acknowledged that little hitherto had been done for Catholic sailors as a class; all admitted that they were much exposed to dangers of every description, and concluded that they stood in need of special help. The word went out; and the subject of urgent prayers before the God who stills the tempests on the bosom of the ocean as well as in human hearts. The intention of the month of May, 1890, produced great results.

If ever we needed a proof of the efficacy of the prayers of the League in union with the Sacred Heart, we would find a striking one in what followed. The great maritime nations were naturally foremost in the matter. The subject was taken up first, we believe, by the Catholics of England; but the credit of opening the first Catholic Seamen's Club may be rightfully claimed by the Branch of the Catholic Truth Society of Montreal. During the autumn and winter of 1892 the project was thoroughly discussed and plans were matured; and though the resources were insignificantly small, the following spring, that is, in the last week of April, 1893, relying on God's help and on the promised assistance of a few charitably-disposed persons, the work was inaugurated. In the September number of the Canadian Messenger the auspicious event was thus placed on record: "By a happy coincidence, almost upon the twenty fifth anniversary of its foundation, Montreal has inaugurated a work, destined, it is hoped, to obtain the happiest results. To this old Catholic port have ships from distant seas, ever since Jacques Cartier sailed thither from St. Malo, bringing mariners from every land. And yet, there has been no place where Catholic seamen might feel themselves at home. With commendable zeal, Protestants have established a home, which is made as attractive as possible. But prayer-meetings and the ministrations of Protestant clergymen make it impossible for conscientious Catholics to frequent such an establishment."

"A room has been now procured, and facing upon the river front is the sign 'Catholic Sailors' Club.' It is under the patronage of the Catholic Truth Society and other laymen, assisted by an influential committee of ladies. This room is thrown open to Catholic sailors of all nationalities. Games are played there, stationery of every sort, and most of all literature. In course of time, a library will, no doubt, be established. Meantime, newspapers and periodicals, chiefly Catholic, are provided in abundance, either to read at the Club or to carry away upon foreign service. Who can estimate the blessing of such provision? Reading, the most powerful of all influences, rendered safe, wholesome, instructive. Cards will be posted upon the walls of the Club and in the cabins of ships, announcing the hours of Mass, when and where confessions will be heard, the location of churches, and where French or English speaking priests may be found. In course of time, as the work grows, lodgings may be provided for sailors, or at least they will be directed to suitable stopping places, by members of the Catholic Truth Society and others."

"The attendance, at the Home, since its opening, some three months since, has been such as to prove the necessity for such an institute. At the very first meeting, the sailors, while expressing their gratitude, declared that they had often wondered on shipboard why Catholics were so indifferent to them, though so many of their numbers were ever eager to come to their assistance. The proverbially generous heart of the sailor seems profoundly touched by what has already been done for him. His evident gratification is, indeed, a reward for those who have assisted in the new enterprise. At one of the first meetings, some fifty

sailors—all Catholics who were then in port—met, and passed a series of resolutions thanking all who had a share in founding the Club.

"A formal opening of the room was held on the 30th May, at which there was, first of all, a numerous attendance of sailors. The ladies of the Committee, the members of the Catholic Truth Society and a number of prominent citizens were present. Speeches explanatory of the object of the work were made by Dr. (now Sir William) Hingston, Hon. J. Curran, solicitor general; Mr. Martineau, who had been deputed by the Mayor; Messrs Casgrain, Sempie, McNamee and John Fealy, President of the Catholic Truth Society. Rev. Father Hudon, S. J., rector of St. Mary's college, and Father Jones, S. J., appeared on the platform. Music in which the sailors took part, and the serving of refreshments enlivened the evening. Those present were most enthusiastic in support of a movement which opens out so wide a field for good. New donations of money were made to the work, with promise of more, which served to stimulate the efforts of those who have thus far succeeded in interesting a large section of the public."

"Since that auspicious event of May 30th, the work has gone on prospering, and the attendance has steadily increased. Every Thursday evening a concert has been given, in which the sailors themselves have taken part. Several of the city church choirs have kindly volunteered their services, and have already, in no slight degree, contributed to the success of these entertainments."

"These musical treats are intended to act as a counter attraction to the many dives and low resorts which abound in the neighborhood, where music and intoxicants are freely dispensed, and poor Jack is lured to his ruin. Such are the main features of the work now undertaken for the first time by the Catholics of Montreal."

"This is a cause in which all may interest themselves. All nationalities, since sailors of various nations already frequent the club; all parishes, for he beside the approval of His Grace the Archbishop and most of the parochial clergy, it has been placed on such a basis that all have a share in its workings. It belongs to no parish, or congregation, or society, or confraternity. Those at a distance may give a helping hand by offerings, even the smallest, of money, of Catholic literature, even by the alms of their prayers. Those near at hand can do no more serviceable work for the great cause, *ad maiorem Dei gloriam*, than by actively occupying themselves with the welfare of the sailors."

From what precedes, we see that there was no hesitation and no misgivings; that the good people of Montreal were thoroughly in earnest; that the main outlines of the project were clearly marked out; and that much was accomplished in practically carrying out the plan proposed and in a remarkably short time.

Four years have since elapsed, and each succeeding season has been marked by some improvement introduced for the entertainment, comfort or moral benefit of our seamen. The concerts are still kept up; the distribution of devotional books and articles of piety, such as beads and scapulars, has been increased; temperance pledges are still given to a great number; contributions are received, as formerly, from all parts of Canada; the number of visits of sailors to the Club has risen, during the last year, to the unprecedented figure of 17,000; 1,000 belong to the League, which forms here a special branch under the title of "Apostleship of the Sea."

Some new features have been added since the first year or so of the existence of the Club. Every Sunday evening the sailors join in the way of the Cross, while the pictures of the Stations are thrown upon a screen; a devout expedition has been found to appeals strongly and in a sensible manner to the piety of the sailor. At the close of a meeting, confessions are heard. A special ward in Notre Dame Hospital is always a Jack's disposal, and should he, through sickness, be obliged to avail himself of such provision, he can count upon the faithful attendance of his chaplain, on visits of the charitable Ladies of the Committee, and on every comfort Christian kindness can suggest. And if it be God's will that he should die, far from home and family, he yet will die among friends; and on the mountain side, in the Catholic cemetery, a Christian burial awaits him, with the last sad but hope in the heart of Holy Church, for, through the influence of the Committee, a plot of ground has been set apart for Catholic seamen.

The greatest material advance, however, was recorded in the short history of the Club, when instead of the old room a spacious building was leased, at great expense, for the better accommodation of Catholic sailors visiting this port. Though still in a condition of inferiority, when we consider the well furnished and roomy quarters which our Protestant fellow citizens are able to place at the disposal of seafaring men, the painful contrast is far less noticeable now than formerly. The Protestant Sailors' Home, it must be remembered, has been in operation for the last thirty years, so it is not to be wondered at that their financial condition should be more prosperous than our own. The great business firms controlled by Protestants are much more numerous and wealthy than those under Catholic management; they all contribute liber-

ally to their own work; while the proceeds of collections taken up in the transatlantic liners—though Catholic and Protestant passengers are appealed to alike—have heretofore all been turned over to their treasurer. These moneys, and whatever other sums are realized by concerts and dramatic entertainments, held during the ocean passage, go to swell their building fund, now amounting to many thousands of dollars. At this stage of our work it would seem to be an imperative duty of influential Catholics to take some measures looking to a more equitable distribution of sums thus collected for what is misleadingly termed the benefit of the Sailors' Institute in Montreal."

Protestants, all the world over, with praiseworthy zeal have ever been on the alert to secure donations for their "Sailors' Saug Homes," or "Retreats," for their hospital and mission ships at the fishing banks, and for their innumerable club rooms in every port. Their conduct in this respect is highly commendable; but is it not rather humiliating, when in contrast with so much activity, we are forced to consider the apathy of Catholics, as displayed until now, in similar matters?"

Thank God, there is an awakening of late years, and the cause of Catholic seamen has been zealously taken up in other countries beside our own. Since the Montreal Club was started, several great seaports in the United States can boast of similar institutions. Catholic sailors may now find their wants provided for in French and even some Spanish and Italian ports. But the ideal of a Seamen's Home has been more perfectly realized by our fellow Catholics in England than elsewhere. Nothing daunted, the generous hearts of French Catholics replaced her, the following season, by two new vessels built expressly and better adapted to the charitable errand they were to accomplish. God alone knows the full extent of good that will be effected by such pious munificence, and the greatness of the reward He holds in reserve for such admirable perseverance despite a first venture which ended in disaster.

The Montreal institution, as our Associates may have remarked, is kept up by the voluntary contributions of the citizens; its prosperity, not to say existence, is consequently precarious. We have no doubt but that all other institutions of the kind are similarly circumstanced. Two ways might be suggested, both necessary, to ensure the stability of our several desultory undertakings: the establishment of a local and of a general organization, on the lines, perhaps, of the great work of the Propagation of the Faith. Catholics becoming members of the local organization would impose on themselves a fixed tax, in keeping with their means, to be levied yearly. A small percentage of the proceeds would go to establishing a common fund to be administered by the general organization. The latter would extend to all the Catholic world, and its headquarters would be fixed upon by mutual agreement of the local organizations.

It goes without saying that this implies the formation of an international committee, one capable of giving a stronger impulse and a surer direction to the whole work and to the various seaport or naval chaplains. Quarterly or yearly reports, sent to existing centres, would encourage all members in the prosecution of the good work, would show what is being done elsewhere, and would bring to their notice exceptional cases of hardship or difficulties encountered.

Would it not be advisable also to adopt a flag, of simple and appropriate design, to be carried at the mast-head of missionary ships and hoisted over clubs, institutes or homes? It would catch the eye of a jack-tar far sooner than any printed signboard, especially if the same device as that on the flag were used as a heading for the pledge cards, church service cards, letter paper, etc., distributed at the Club rooms. The colors alone might be made to vary, if deemed advisable, according to the different nationalities.

We recommend once more to all Associates, in the name of the Holy Father, this eminently Catholic and charitable work.

PRAYER
O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the holy sacrifice of the Mass in reparation of

Left Prostrate
Weak and Run Down, With Heart and Kidneys in Bad Condition—Restored by Hood's Sarsaparilla.

"I was very much run down, having been sick for several months. I had been trying different remedies which did me no good. I would have severe spells of coughing that would leave me prostrate. It was told that my lungs were affected, and my heart and kidneys were in a bad condition. In fact, it seemed as though every organ was out of order. I felt that something must be done and my brother advised me to try Hood's Sarsaparilla. I procured a bottle and began taking it. Before it was half gone I felt that it was helping me. I continued its use and it has made me a new woman. I cannot praise it too highly." MRS. SUMMERVILLE, 217 Ossington Avenue, Toronto, Ontario. Get only Hood's, because

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Is the best—in fact the One True Blood Purifier. Sold by all druggists. \$1, six for \$5. Hood's Pills are purely vegetable, reliable, beneficial, 25c.

short time they had been at work 2,000 sailors had passed through their home, and now they hoped to have a great many more. The men had not religious trust down their throats, but they were in a good Catholic atmosphere where every facility was provided for them to do their duty. Moreover he believed the home was open to non-Catholics.

"His Eminence spoke then of the advantages which the literary department afforded by making up packets of literature for sailors, which at sea often became a source of providential instruction to them. The Count de Torre Diaz moved a vote of thanks to His Eminence, which was seconded by Canon Akers and carried with acclamation. Mr. Raikes gave a history of the work and appealed for financial aid, after which the company made a tour of inspection through the building and were entertained with orchestral music and light refreshments."

In the partial list of gentlemen and ladies present, as given in the Tablet, we find many members of the foreign and the English nobility; members of the secular clergy and of the religious orders, Dominicans, Jesuits, Oblates and others. We take this as an evidence of the general interest awakened in all classes for the work of Catholic Seamen. But the present account of the work at large would be lacking in one of its most important and interesting features if we omitted to call attention to the great and noble efforts made in France to better the spiritual and bodily condition of the poor fishermen of the Banks.

A missionary and hospital ship had indeed been fitted out, but scarcely had she joined the fishing fleet when she was wrecked on the rock-bound coast of Newfoundland. Nothing daunted, the generous hearts of French Catholics replaced her, the following season, by two new vessels built expressly and better adapted to the charitable errand they were to accomplish. God alone knows the full extent of good that will be effected by such pious munificence, and the greatness of the reward He holds in reserve for such admirable perseverance despite a first venture which ended in disaster.

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all sins, and for all requests presented through the Apostleship of Prayer: in particular for the continued prosperity and greater extension of the Catholic work in behalf of the men of the sea. Amen.

All donations intended for the Catholic Seamen's Club should be directed to Rev. E. J. Devine, S. J., who is at present the Chaplain of the Catholic Seamen's Club and who resides at St. Mary's College, Bleury Street, Montreal.

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Advertisers must be paid in full before the paper can be stopped.

When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, February 5, 1898.

CURIOSITIES OF THE DIVORCE COURT.

Many are the anomalies resulting from the divorce laws of the United States, but seldom have there been more ludicrous episodes in connection therewith than have recently occurred in the Superior Court of Indiana. The curious spectacle was witnessed of a mother and her daughter appearing before the Court on the same day applying for divorces from their respective husbands. The mother charged her husband with intoxication, while the daughter's accusation against her's was cruelty. In another suit, the evidence given elicited the fact that the applicant's two sisters had been divorced, their mother had been divorced three times, their grandmother twice, and two aunts had also been each divorced twice.

THE ELECTIONS.

The dissolution of the Ontario Legislature has been announced in the official Gazette, and the date of the nominations for the next Legislature is fixed for the 22nd inst. The polling will take place on March 1. It is the duty of every elector to vote, according to his conscience for the candidate who is most likely to assist in securing honest and economical government for the country. Any one who would take a bribe for his vote, or assist in bribing others is not worthy of having or of exercising the franchise. We are happy to be able to say that up to date religious issues have been kept out of the campaign, such as those which were introduced into the last three general elections by the Conservative party, causing much irritation and ill feeling, without benefitting those who introduced such issues. Appeals to prejudice and bigotry are boomerangs which injure more those who send them forth than those against whom they are directed.

FAIR PLAY AT LAST.

A wonderful change has been effected in Belfast. Under the new civic law, Catholics are for the first time well represented in the City Council. Hitherto the Orangemen succeeded, by the unfair distribution of the wards, in monopolizing all the seats in the Council, but now that a fair arrangement of the wards has been effected the Catholics are seen to be strong in numbers, and the result has been to liberalize the Council. The new Lord Mayor also declared in a recent speech that he is pleased to find that a better spirit is becoming manifest, and that the population of the city are becoming imbued with a sentiment of religious toleration. He said also that he believes the time is at hand when Catholics and Protestants will be on a more friendly footing than has ever been the case, and all his efforts will be directed to that end. He added that the Catholics of Belfast have on many occasions manifested their desire to live in harmony and peace with their Protestant neighbors, and they had on several occasions invited him to be present at important Catholic meetings.

AN IMPUDENT ORANGEMAN.

The A. P. A. of the United States are certainly not wanting in impudence, whatever other qualities they possess. It will be remembered that they poured in their protests against the appointment of Judge McKenna of California to a position in the Cabinet of President McKinley, but the Judge was appointed in spite of this manifestation of bigotry and fanaticism. The objection against him was that he was a Catholic, and that the appointment of a Catholic to the President's Cabinet was unprecedented. Again, when the President's intention to transfer the judge to one of the supreme judgeships of the United

States, objection was again made on the same ground as before, but the President nominated him notwithstanding.

Once more the farce of opposing his confirmation by the Senate was enacted by the A. P. A., but ill success taught this organization a needed lesson of discretion, and it now makes a virtue of withdrawing its opposition, but on a certain condition which it lays down. Ex Congressman Linton, from Saginaw, Michigan, is a leading A. P. A., and he wants a job from the Government at Washington, so the A. P. A. made it known that, provided Mr. Linton were appointed to a position, the A. P. A. would assent to the confirmation of Judge McKenna. Such an assent would be against A. P. A. principles; but what is principle to them if they can secure the leaves and fishes by abnegating it? However, the office-seeking defeated candidate for the senatorship was not given the position he demanded, yet the Senate has confirmed Judge McKenna without asking leave from the moribund A. P. A. Of course the dark lanterns are indignant, but no one pays attention to their ravings now. If the appointment of a Catholic was an unprecedented act, it is full time that a new precedent of doing justice to all creeds should be established.

A HOT DISCUSSION.

The Rev. Dr. Lucas, Methodist, and the Rev. Dr. Grant, Principal of Queen's Presbyterian College of Kingston, are conducting a debate on the advisability of enacting a prohibitory liquor law for Canada. Dr. Lucas has certainly shown great courage and determination by going into the principal's own city to discuss the question on a public platform, and it cannot be denied that both speakers show great ability in their defence of their respective opinions. There is much to be said on both sides of this question, whether or not it is expedient and right to limit so far the freedom of the many who use intoxicating drinks in moderation, because a few abuse their liberty in this respect. Dr. Grant, while maintaining the negative of this, is by no means a friend to intemperance or even to the occasional use of liquors in moderation, but he believes that men are not to be brought by compulsion to be total abstainers, whereas Dr. Lucas maintains that the use of liquors at all is sinful. In this he undoubtedly goes too far. The Presbyterian General Assembly at its last meeting formally condemned Principal Grant's views. The proceeds of the sale of tickets to the debate will be divided between the charitable associations of Kingston—Catholic and Protestant.

BRIDES OF THE CHURCH.

Many brides have been contributed to the Church by the stately English families who have remained staunch to the "old faith." Two sisters of the present Duke of Norfolk, the Ladies Milnes and Eberleford Howard, were, respectively, a Carmelite nun and a Sister of Charity. Lady Edith Fielding, sister of Lord Denbigh, is a nun in the Convent of St. Vincent de Paul, Paris. Miss Mary and Miss Edith Clifford, sisters of the present Lord Clifford of Chudleigh, are both nuns, as is Miss Mary Dornier, daughter of the late Lord Dornier. No less than four Miss Stonors, daughters of Lord Camoy, were all nuns; also the four Miss Petres, each named Mary, sisters of the present Lord Petre. Lady Frances Eve, daughter of the sixth Lord Abingdon, is a nun in the Visitation Convent at Harrow, and there are many other noble and titled women who have given up brilliant positions in the world to spend their lives in humble convent walls—"Kitt" in the Toronto Mail and Empire.

The reference to the entrance into a convent of Miss Mary Dornier reminds us that in St. Peter's cemetery attached to the parish of London, Ont., there appears a modest monument which tells us that in the year 1805 there died in London, and was buried here, the Hon. Henry Edward Dornier, an officer in Her Majesty's service. He was brother of the lady above referred to. We had the pleasure of knowing him well, and a more saintly soul we never knew. He received permission from the Dominican Fathers to carry a key of the church, and the midnight hour often found him praying most devoutly before the Blessed Sacrament. The preceding hours of the evening were often times employed in carrying the necessities of life to the poor, and bringing words of consolation and comfort to the sorrow-stricken. He was an earnest worker in the ranks of St. Vincent de Paul Society of this city, and was a model to the other members; his ample means were liberally but secretly placed in the collection bag each Sunday. While he was on his death bed permission came from his father, Lord Dornier, to enter a Dominican novitiate. His greatest ambition was to become a priest, and he had set his heart upon joining the Dominican order. God willed otherwise, however, and took him unto Himself.

THE BIBLE AND THE CHURCH.

In another article in this issue, dealing with the School Question, we make reference to an address recently delivered by the Rev. J. G. Scott before the Guelph Branch of the Bible Society. It is there shown that Mr. Scott, equally with many other Protestant ministers, is animated with a spirit of intense hostility to Catholics, leading them to misrepresent Catholics in every possible way.

Beside the misrepresentations therein referred to Mr. Scott made use of the occasion to insinuate that Catholics show disrespect to the Bible and charge it with the inconsistencies and vagaries of the variety of churches, ministers, creeds and commentators which Protestantism has produced. In developing this idea he said: "He challenged the dependence of the Roman Catholic Church on tradition; such is most unreliable and came through corrupt agencies. Nor are the voices of the fathers any more to be depended upon. They are not unanimous; their writings are too voluminous for ordinary reading; it needs special preparation to read them, and no two fathers agree. The Bible, on the contrary, is its own witness, bears its own fruit, tells its own story. The Bible meets the world's want, it was written for all lands and all ages, it brings the knowledge of Christ, it is adapted to the varying capacities of men, it has in it the invincibility of Almightiness; it is a regenerating power."

This language Mr. Scott considers to be a sufficient proof of the Protestant theory that each individual should interpret the Bible for himself and determine his own religion therefrom without any authoritative guidance from even the Church of God. He says, and this is the main thesis of his address: "He would not deprecate any guidance or assistance in interpreting the Bible, but to say that it is unsafe to read it without such guidance would be to say that God did not know how to speak to His children without man's assistance. It can only go to the heathen through Protestant sources, without note or comment."

We shall here consider briefly each of these statements. Catholics do not and never have shown disrespect to the Bible. We regard it as the undoubted word of God, and as such it is reverently read, and its teachings are implicitly believed. It is such Protestant divines as Dr. Henry Lyman Abbot, Professor Robertson Smith, Dr. Briggs, and many others who have brought it into disrepute by maintaining that it is spurious in part, and, as a whole, only the word of man, who have been the cause of the disappearance of the general belief which has existed in its divine inspiration. Thus also it will be remembered that a Protestant Bishop who retained his office till death wrote several well-known books wherein it is maintained that the Bible is as much, but no more, inspired by God than the Hindu Vedas or the writings of Confucius. This was Bishop Colenso of Natal. Such opinions are not held by Catholics; but even in our own Canada not long since a Professor of Victoria University of Mr. Scott's own sect, was deposed from his professorship for teaching similar views partially if not wholly, but this gentleman still retains his ministerial office without retracting one iota of them. It is clear, then, that Catholics do not attribute these vagaries to the Bible; but we do attribute them to the very principle which Mr. Scott maintains, that individual Protestants need not the guidance of the Church to interpret the Bible correctly. The vagaries prove the fallacy of such a contention.

But could not God speak to His children without man's intervention as an interpreter? Certainly He could, and if He had designed the Bible, and particularly the New Testament, to be the sole guide of the Christian after He instituted His Church, we should adopt Mr. Scott's rule of faith. But there is not a particle of evidence that He did so design. When Christ established His Church and commissioned His apostles to teach all nations, not a word of the New Testament was written, and when the various gospels and epistles were written during the sixty-six years which followed His ascension into heaven, they were written for the use of different portions of the Church, so that they were not even gathered into one book for some hundreds of years. In the meantime the whole gospel as Christ delivered it was preached everywhere orally and by tradition, and it was of the gospel thus taught that St. Paul said: "There are some that trouble you and would pervert the gospel of Christ. But though we or an angel from heaven preach a gospel to you other than we have preached,

let him be anathema." (Gal. 1, 7, 8.) Elsewhere St. Paul, writing to the Thessalonians, in his second Epistle exhorts them: "Therefore, brethren, stand firm and hold the traditions you have learned whether by word or by our epistle." (2 Thess. ii. 14.)

From this we learn that the traditions delivered by the Apostles were to be observed, whether they were given orally or by writing. This is a doctrine quite different from that taught by Rev. Mr. Scott, who also denies that the Church may teach authoritatively. Christ teaches differently from this also, as He commands to "hear the Church," as He that "will not hear the Church, let him be to thee as a heathen and a publican." Is this the category in which Mr. Scott desires to be enrolled? The authority of the Church, yes, of the Catholic Church, is the same today as when Christ instituted it.

THE ALARMING INCREASE OF JUVENILE DEPRAVITY.

When we consider the great progress which scientific research has brought about during this nineteenth century, which is now rapidly drawing to its close, and the wonderful discoveries resulting therefrom, we are apt to think that the many improvements which have been made have been an unmingled gain to mankind, and that as time goes on the human race is constantly becoming both happier and better year after year. Yet we cannot entirely close our eyes to the fact that with all the improvements of the century, and especially in spite of the progress made in physical science during the past fifty years, there are features about the civilization of the present day which make us seriously doubt whether our real progress has not been backward instead of forward. We say this in view of recent developments which have shown that, amid all the intellectual and physical progress which have undoubtedly marked the age in which we live, there seems to be a moral deterioration in the condition of the rising generation which is most alarming, and which makes us fear that more than what has been gained in the intellectual and physical order has been lost in the field of morality. There is this faculty in man that the discoveries of one generation are made the groundwork of new researches, so that the total amount of knowledge is increased more than proportionately to the amount of new genius and labor applied to any subject. Thus we do not go to an extreme if we assert that during the last fifty years there has been greater progress in science and art than during the three centuries which preceded this period, and from the impetus which has been given to discovery of late years, we may reasonably expect that the progress of the next fifty years will be even greater than what the last fifty years have brought forth.

We have no desire to be pessimistic, and we appreciate the advantages which science has conferred upon the human race during the nineteenth century; nevertheless we cannot but feel regret that these advantages are marred by serious drawbacks, which make it doubtful whether the scientific and artistic improvements which mark how greatly the world has progressed are not more than counterbalanced by a certain moral retrogression which has been growing more and more noticeable, especially in the rising generation, during the last quarter or half century. We are led to make these remarks by the lamentable increase we have noticed within the last few years in juvenile crime and depravity. In years past it was a thing unheard of that children of from twelve to sixteen or eighteen years of age were guilty of the greatest crimes which disgrace humanity, but during some years past there appears to have been a serious change for the worse in this respect, and it is now nothing remarkable for a child of tender years to be guilty of the most atrocious acts. Recently the province was shocked beyond measure by the deliberate murder of Mrs. Orr by the boy Allison, and the details of the act as confessed by the youthful criminal have shown a depravity which is almost incredible in one so young. We have not had time to recover from the shock of such an occurrence when we learn that a few days ago an attempt was made by three boys ranging from fourteen to seventeen years of age to set fire to a pile of lumber at the foot of Tecumseh street, Toronto, and another account is telegraphed from Illinois, from which it appears that two school boys, who had been chastised by their teacher, waylaid him while he was on his way to

church on Sunday, the 16th inst., injuring him so severely that he has since died of his wounds.

To the philanthropist such occurrences as these must be very distressing, but to the Christian they are still more so; and it is a fair subject of inquiry if we seek what may be the cause of this progress backward. We think we can safely say, without fear of contradiction, that the modern system of education which ignores responsibility to God for our actions, is largely to blame for this unfortunate state of affairs, that responsibility being now only slightly, if at all, impressed upon children in the schools.

A generation ago God was not ignored in education to the extent which is the case at the present day, and the result is seen in the increase of depravity in the rising generation. The increase in the number of juvenile offenders against the laws has been remarked for many years past both in Canada and the United States, and we believe that the real cause of the evil is what we have indicated. Catholics in both countries have endeavored to counteract this evil tendency, by means of religious teaching in the Separate and parochial schools; but we fear that, with the present tendency to exclude all teaching of religion and morality in the Public schools, the evil will continue to increase, unless our educators are induced to see its true cause, and to apply an efficacious remedy.

FRAUDULENT REPRESENTATIONS ON THE SCHOOL QUESTION.

The meetings of Toronto Presbytery and the Guelph Branch of the Bible Society, held last week, afford us new evidences of the spirit of hatred against Catholics which animates nearly all the ministerial gatherings, and even those in which Protestant laymen assemble mixed with the ministers, if the gathering be specially for promoting some religious purpose.

The question of government aid to the Indian schools of the West was warmly debated for a while, some of the ministers explaining that the government must do for the Indians what white men do for themselves. Hence, it is necessary that the Government should pay even for the education of Indian children. A few of these clergymen maintained that, this being the case, it is expedient that the education furnished should comprise the teaching of religion, which was admitted to be a necessary part of education, as there can be no morality without a definite religious training, which the Indians cannot obtain, as a rule, except in their schools. The Rev. G. Milligan spoke strongly in opposition to this view of the case, not denying, indeed, the validity of the argument used, but pointing out that the Indians are for the most part taught by Catholic teachers, and therefore the best way to meet the Catholics is to oppose religious Indian schools, and Mr. Milligan's views prevailed. It is thus seen that the Presbytery of Toronto have practically pronounced that their real reason for opposing the government grants given to schools which teach religion to the Indians is not because they think that religion should not be taught in order to civilize them, but because Catholics have been the most industrious and successful missionaries in doing this work; nay, rather than that Catholics should be permitted to continue the noble work in which they are engaged, the Presbytery would prefer to see the red man grow up in his paganism, while the government might perhaps supply him with some inadequate book on morality, not founded on our obligations to God, but upon such motives as a heathen or an Ingersollian might suggest.

In such a book of ethics we should naturally expect the doctrine proclaimed two or three years ago by Col. Ingersoll—that suicide is a commendable mode of putting an end to earthly troubles—to be taught, a doctrine the promulgation of which was immediately followed by several suicides, which were traceable to it, or we might have the Hindu mode of getting rid of the surplus babies in a family, by throwing them into the sacred rivers whenever the parents might think they had already as many as they could conveniently keep.

In this system of morals, also, children would be taught that they should respect and obey their parents as long as they could not keep themselves, because otherwise their parents might not supply them with food and clothing. In fact a code of ethics coming dangerously near this one was actually inculcated in some of the schools of

Australia, under the system recommended by these sapient Torontonian Christians. As to the rights of property, the teaching would be, in the schools advocated by the same children of Knox, that they should obey the laws, after the manner followed by the Lacedaemonians of old, that is, obey them as long as there would be danger of their violation being found out, but if an opportunity occurred to appropriate their neighbor's property on the sly, why, it would be very convenient and highly moral to do so.

All this would be the character of the morality taught if the Presbytery's programme were consistently carried out, but we are too well acquainted with the respect these gentlemen have for consistency to suppose they would carry it out faithfully. Their purpose is to have Presbyterian, or, at the least, nondescript Protestant, schools established under government patronage, that is to say, sectarian, under the pretence of being non-sectarian schools, just as was done by the Manitoba government when Catholic schools were abolished in 1891.

This Manitoba inquiry has been also sustained by the Presbyterian Assembly. We must, therefore, here remark that the pretence of the Presbytery and the Assembly, that the aid given by the various governments, whether to the Catholic Indians or the Separate schools of Manitoba, are a union of Church and State, is a gross misrepresentation of the case. In the case of the Indian schools, the Government never gave an apportionment equal to the expense of maintaining them. These schools have cost the Catholic people hundreds of thousands of dollars beyond the government apportionments, so that the merely secular education of the Indians was paid for from this source only in part, while the religious education was more than kept up by voluntary offerings. The same thing is to be said of the Separate schools, which have been chiefly maintained by the Catholics taxing themselves for this purpose; and while doing this, though not one cent is contributed for their maintenance by Protestants, it has frequently occurred, through the astute provisions of the law, that the Catholic ratepayers were made to contribute to the support of Protestant or Public schools. Thus the whole ground of objection to Catholic Separate schools is taken away.

We have only to add to this in regard to the Guelph Bible Society meeting that the Rev. J. G. Scott, a Methodist minister, makes the same false representation as the General Assembly, when speaking of the Manitoba school question. He practically asserts that the Pope's exceedingly mild reference to the case was an undue interference with the rights of Protestant Canadians to rob Catholics of their hard-earned earnings in order to educate Protestant children, while they are paying from their own means solely for educating their own. He took this position on the Manitoba question, amid the applause of those present. Despite these misrepresentations and the threats to which we have been subjected if we maintain our rights, we shall continue to assert them until justice be obtained.

ALWAYS "HOSTILE."

Says our neighbor the Express of Wednesday: "The intensely hostile attitude of a large portion of the Roman Catholic Church toward intemperance is one of the significant facts of the time." We beg to remind the Express that the Catholic Church has always been "hostile" to intemperance, as she is to every other transgression of the divine law. But intemperance presupposes temperance, and intemperance is not the abuse, but the use, therefore, but the abuse, that constitutes sin. There are persons, however, so constituted that the use of wine invariably leads to abuse. For such, total abstinence is the only remedy. But to deny absolutely the use of wine as sinful is not Catholic doctrine. Those who do so, had they been present at the marriage feast in Cana, would doubtless have rebuked the Lord for changing water into the best brand of wine, especially when there is a biblical hint that the guests were already hilarious.—Buffalo Union and Times.

THE "DARK" AGES.

Many years ago we prophesied that the uncharitable phrase "Dark Ages," as applied to Catholic times, would pass away to make room for a better expression—"the age of faith and light." The prophecy has already come true. Scholarship is now ashamed of the counterfeit phrase, coined in the mind of a prejudiced and zealously circulated by the green-gown men of controversy. Already we have grown weary quoting such judgments as this one, which appears in an article in Literature, over the signature of the clever agnostic, Prof. Goldwin Smith: "Hume and Robertson have long been consigned to disgrace for their want of accurate erudition, especially in relation to the Middle Ages, which to them are merely the Dark Ages; while to the medievalist of our day they appear to be the special ages of light." It is hard to make our modern progress-hoover believe that the lobes of the human brain are no larger now than they were before the "Reformation"; and that Thomas Aquinas was a giant of intellect to whose stature no other man has ever reached. Humility is not the besetting virtue of us moderns. "Lord, give us a guide consecrated ourselves," prayed Sandy, with uncanny

self-consciousness. Either that Scotchman was a wag or he lived a good many hundred years ago.—Ave Maria.

THE MODERN MORAL CODES.

As an outcome of this deplorable condition of public opinion among so many American nations of today, Mr. Chapman discerns among those individuals a two-fold moral code. There is, says he, with these folks the code of practice, which is based upon rationality and equity; and the code of their theology, which is altruistic and impractical. In their everyday life, the men who hold these two codes follow the first one, but it may be questioned about its character. Like Puffin the donkey; and with regard to the second their conduct is just the opposite: for that the profess, but in practice contradict. Out of these two conflicting codes, Mr. Chapman adds, has been evolved a "scientific morality," which needs no special description but is recognized by other people, of which says he, "an ingenious mind can make an ethical *purse* compared with which the *slab* grub of Macbeth's witches is a water-soup." This false and fictitious morality has become so prevalent in the modern world, where Mr. Chapman writes that its phraseology, he remarks, has gotten into public life and conversation, to the injury thereof, that it also permeates and perverts the political and social theories of those who shape the public actions in accordance with the prevailing principles. And if anybody is tempted to imagine that it is not in enlightened communities that this perverted public opinion with regard to faith, morality and social and political virtues exists any influence, let us listen to Editor Godkin again, who, speaking of the lax ideas prevalent regarding the marriage bond, says in his *Review*, "I might be inclined to think that in the older states public opinion would favor the indissolubility of that tie, or at least its difficult solution, the fact is that in Rhode Island and Connecticut—and he might have included other eastern states—divorce is as easy and as little deplorable as in the newer commonwealths."—Sacred Heart Review.

A SAD LACK OF ORIGINALITY.

Father O'Neil, whose regretted retirement from the editorial management of the *Kosmos* Magazine, is referred to under the heading "Various New Publications in the press of the Reviewer." In reviewing a new reprint for Rudyard Kipling. It repeats that this popular author, in his story, "Cautious Courageous," illustrating, in some degree the sea-life of our Gloucester Baboon, falls into an error in that too many people indulge who are ignorant of the teachings and practices of the Catholic Church. The fact is surprising, especially in a writer of supposed intelligence, and Father O'Neil justly takes him to task for it. It consists in repeating the lackeys' falsehood that Catholic priests assume the power of giving followers of his faith liberty to commit for a stated period. It is not necessary to tell Catholics that they are forbidden to sin for an uncommitted to the truly penitent, and that the pardon comes through God, not from any earthly tribunal. Mr. Kipling has been often praised for originating the new little of it when he gave currency to it as it is stale, flat and unprofitable.—Sacred Heart Review.

BRITISH RULE IN IRELAND.

An English Catholic clergyman recently delivered a discourse on the distress in Ireland in his Church. In reviewing the views of the Queen's rule of sixty years in the country he said that 100,000 had died of famine and 1,500,000 had been reduced to a state of pauperism. It was evident, he said, that no country in Europe had been so badly governed, not even under the rule of the English, which was unjustly wrung from the Irish, and which was devoted to public works, such as arterial drainage, light railways, etc. What a record! We are told that England is the promoter of Christian civilization, that those who have the good fortune to be under the rule of John Bull enjoy the blessings of peace, prosperity and happiness. Here we have a glimpse at the real picture. Nine hundred thousand people starve to death in six months. There is an average of 15,000 a year. And while this awful picture of extinction was going on England was forcibly taking from Ireland money to the amount of £10,000,000 annually in unjust and unlawful taxes. And what of the eviction of 1,500 persons for non-payment of rent? Must be reckoned as a crime, and a crime of cruelty and plunder in making up Ireland against the brutality of the British. Is it strange that Ireland and her sons and daughters returned to the motherland, the empire during the Jubilee? It had naught to rejoice over. Her children had been scourged by the curses which British cruelty called but it could not obliterate the deep plunder, of ruin and destruction marked the Victorian era.—Boston Rep.

NEWMAN.

This sad and a bitter experience one's life subjected to behold one's dwindle down into the merest common everyday mortals; to watch the X-ray impartial criticism expose the man of letters of character who had adorned the world. And so this extract from the editorial page of a Canadian journal reads: "The next generation, brought up in the range of the personality of Newman and his friends, wonder why such a fuss was made over a man whose opinions were no more than a man of England." Well, it is wretched to reconstruct our judgment of man, and to see the man who was a decision of the world at large during the half century; but we trust we are not deliriously perturbed in maintaining our most generous opinion of Newman, and of his friend, Hannay, Esq., sometime historian of the actual editor of the St. John's Telegraph, informs us that the master of Europe and America have been engaged at fault for fifty years in their eyes of the English Cardinal—why, that we do not think that Newman's opinions are private shrine; and are prepared to be if Mr. Hannay desires it, that the C was an unscrupulous drabber by the "Christianity" Kingsley; that he wrote decent English prose; and that kindly light," about which the world times to make more or less evidence; is the veriest doggerel that ever made of as poetry. When intellectual glimmers their well considered judgments, honest opinions, mortals to waste in giving their adherence thereto; doff our helmet to the giant of Journalism.—Ave Maria.

THE DIVORCE EVIL.

Rev. E. W. Worthington, an Episcopalian minister of Cleveland, in a recent sermon, said that the honor of the Church for its witness to the indissolubility of the marriage bond, save by death, yet public sentiment on this subject generally low. And the further from Catholic principles the lower it gets. The evil of which now threatens the honor of the Church was unknown to Christendom before of Luther, mis-called the Reformation. From the time that "reformer" gave the Laodiceans of Hesse-permont two wives at the same time, and then divorced his wives ad libitum, the grown and spread through Western wisdom, and the obvious institution of it—outside the Catholic Church—sacred and sacramental character. The Episcopal Church, of which

LOVE AND AVARICE.

The day was done. Andre and Marie Anquetin were eating their simple evening meal. The little kitchen in which they sat was such a room as one may see in almost any of the farming districts of Normandy; small and neat. The furniture was plain, but the white muslin curtains at the windows, and a shelf filled with geraniums in bloom gave it an air of comfort. Andre and his wife were old. The deep wrinkles and hard lines of their faces, their bent figures and halting gait, told a tale of trouble and hard work.

"I do wish Jean would come home," said the woman, as she arose from the table and began clearing away the dishes. "It's fifteen years since he went away, and it do seem as if he might come back to see his old home. If he had only been easy like Lus Migrot and stayed at home, how happy we should have been."

"I told you," replied the old man, "that you should let well enough alone. The lad was a fine boy, and would have been forehanded here as well as in America. I do believe if you can't get your porridge among your own folks, strangers won't give it to you. It was your high notions that did it, and now we must bear it the best we can."

Marie was silenced, and without saying more, Andre went out and sat on the low wooden seat beside the door, while his wife washed the dishes and tidied up the room. When she had made the house neat she went and stood beside her husband. The sun was setting, making the little garden glow in the rich light. The apple trees were white with their snowy promises of harvest. In the distance the poppy-bespinkled grain waved in the gentle breeze.

"Ah, Marie," he said, taking her hand and wrinkled hand in his, "Normandy is beautiful in May."

her determination that Jean should go to the land of riches. If sometimes she said to herself, "Jean might stay here to help about the place," yet her motherly ambition kept her to her resolve.

When the boy was sixteen she had saved enough to pay him his passage and start him in life, and in spite of Andre's protests, Jean was sent across the sea to make his fortune.

"It most breaks my heart to have him go," she said, when the neighbors came to bid him good-bye, "but a mother must not stand in the way of her child. He can love me as well away from me as under my nose."

She saw him go down the road and across the fields; then she went into the house and shut herself away, in her boy's room, from her neighbors and husband.

The little cottage seemed very lonely after Jean had gone. In all those years of living and caring for the boy, the wife had grown blind to the needs of her husband. Now that her idol had left her, he who remained behind neither cared for nor would receive the little kindnesses and tokens of affection that were resumed after many years of neglect. Not that they lived unhappily together—but the poetry of their early married life had become prose.

They both kept to their work: Andre that he might support himself and wife, and Marie that she might save for Jean. Every sou that she got was carefully hidden away along with the letters that came from over the sea from her boy. When she had nothing else to do, which was seldom, or when a moment could be stolen from work, she would take from his hiding place the shining board, thinking, as she touched each piece, of her Jean and the good it would do him. When she could, she would take from her husband's money a few centimes to add to her own store.

The years passed, the pile grew slowly but steadily, while old age crept on with relentless pace. She was no longer young, but her beauty had gone. When she stood in the market place of Rouen no one noticed.

"Joan must go with us to market to-day," she said to her husband one morning. Her voice trembled, and a great tear rolled down her deep wrinkled face. Joan was her niece.

"I have ceased to be attractive. Jean is beautiful and must take my place. If she succeeds, I will stay at home to work in the fields, and care for the sick. I shall be just as useful, and Jean's pile will grow."

"Do not say that, he is working for you. Soon he hopes to come home and make you rich and happy all your life."

"If he don't come soon it will be too late; we shan't wait his help."

In his excitement the old man moved the candle, which at best gave but a dim light, near his guest. As he did so his eyes caught the flash of a ring upon the stranger's finger. It was one of those silver bands such as the peasants of Normandy wear, of no value, yet peculiar to themselves. He gazed at it for some time, then, reaching across the table, took the stranger's hand in his and examined the bauble more closely.

"My son used to wear a ring like that," he said. "His mother gave it to him when he left home."

"And my mother gave me this," replied the stranger.

The old man looked up, the smiling eyes of the guest told their story, and in an instant they held each other in a close embrace.

"Heaven be praised for this. Come near the light, my boy, my eyes are dim; let me look at you. Your mother will be wild with delight. I will go to tell her at once."

"No, father," said the son; "let her continue her good work. Do not let her know until morning. She will be tired when she comes home, and seeing me may be too much for her. Let her know in the morning, and to-morrow we will have a holiday. Neither you nor she shall ever work again. But come, father, let us go into the garden; it is warm here."

The two men wandered through the garden arm in arm, the young man's moonlight shone upon them as they talked. The clock in the village struck 10.

her, and she would be sent to prison. The thought overpowered her, and she lay quite still. How loud and terrible seemed to her the heavy, regular breathing of her husband. She could endure it no longer. The darkness and the stillness affected her, and her great desire to possess the money took complete possession of her. Rising from bed, she put on an old skirt and a heavy blouse. Her heart beat fast, and its throbs sounded so loud to her that she felt as if it must awaken her husband. She looked at him, but he was fast asleep. With stealthy tread she climbed the stairs. At the open door she stopped to listen. The breathing of the sleeper came to her distinct and clear, yet it was almost lost in the beating of her own heart. For a moment she hesitated, a thousand thoughts of other days surged through her brain as she stood there, but the one great desire that had brought her there urged her on.

The moonlight filled the room with a mellow glow. She could see the form of the stranger; the upper part of the face was hidden by his arm, thrown over the forehead, his clothes folded and laid over a chair, and on the table beside the flowers she had put there in the morning was a pile of shining gold. She could see nothing else. The gold pieces fairly glowed before her excited vision. They seemed to burn great holes in her brain, and fill her whole soul with a wild delirium. She thought only of that beautiful yellow pile and her boy Jean. She felt like screaming with delight, but her parched lips gave no sound. Silently and carefully she stepped her way into the room like a cat approaching a mouse, and stood there before the table and the golden treasures. The man slept. She took a few of the gold pieces and put them in her pocket, then she reached for more. A slight noise stopped her. The man moved in his sleep. In her excited fancy she thought he was awake and had discovered her taking the gold. Her agitation knew no bounds, the blood coursed through her veins with quickened speed; the strength of fury and despair came to her. She turned, and with a spring seized the sleeper by the throat, while her knees struck him upon the chest. The shock awoke him, and he tried to free himself, but the bedclothes hampered him. He could not speak, for she held with a grip of iron. The frenzy was on her, and to all his efforts she opposed an irresistible pressure. For an instant he looked upon the face that bent over him, and like one in a dream struggled vainly to speak. Little by little his convulsive writhings lessened. In a few moments he ceased to struggle and was still. He was dead.

Relaxing her grip, for her strength was gone, she got down from the bed, catching her foot in the coverings as she did so. For a moment she thought that the man had seized her, and she turned pale with fear. Giving a fierce pull at her clothes, she loosened the coverings of the bed, and the hand of the man was exposed. The ring upon the finger glistened in the moonlight and attracted her attention. Bending the hand fearfully in hers, she turned the ring upon the finger. A sickening fear overcame her, for the little silver band had a strange familiar look.

"No, no," she muttered to herself. Her heart almost stopped beating. With a terrible despair she seized the head of the man and dragged it into the strong moonlight.

Then she understood. In the morning while dressing himself, Andre Anquetin softly hummed a tune such as long years ago he used to sing when he wished to send little Jean into the land of dreams. "Marie has awakened before me," he thought, "but I will have my little surprise. I will go to wake Jean." He smiled at the thought of the meeting. Slowly he climbed the stairs and stood at the door of Jean's room. He saw his son upon the bed, and kneeling beside him, the mother singing her gentle lullaby, the lullaby of a mother and a woman bereft of reason. It was only for an instant; the next moment the disease, that of the heart, which for so many years he had feared, smote him. He was again with his son.

Years have passed since then, yet the peasants, when they go by the deserted house and the barren fields, still cross themselves and utter a prayer.

Here Rests Your Hope. New remedies come, and new remedies go; but Scott's Emulsion is the great rock foundation on which hope of recovery from weak throats and lungs must rest. It is the standard of the World.

Old Men and Kidney Disease. Aged persons troubled with weak back, inflamed kidneys, pain in the back and base of abdomen, scalding urine, with a small quantity of water at a time, a tendency to urinate often, especially at night, should use Dr. Chase's Kidney Liver Pills. You know the value of his work, and that Dr. Chase would not risk his reputation on an unknown and untried remedy. Every druggist in Canada sells and recommends them.

Tired? Oh, No. This soap greatly lessens the work. It's pure soap, lathers freely, rubbing easy does the work. The clothes come out sweet and white without injury to the fabrics and SURPRISE is economical, it wears well.

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TOUR IN MARCH, 1908, TO ROME (For Holy Week)

Vapo-Cresolene. Whooping Cough, Croup, Colds, Coughs, Asthma, Catarrh.

St. Augustine's Way. A Queer Accident.

With the intelligent compassion of a man who had himself had painful experience of errors of the head and heart, the Bishop of Hippo said: "Let those who themselves pitiless towards our separated brethren who know not at the cost of what exertions and pains the truth is found; how difficult it is to cure the mental vision so as to render it capable of looking on the Sun of Justice, and what groanings and sighs must go up to God before his thoughts are understood even in a slight degree."

Does It Pay To Tip? You know it don't. Then why do you do it? We know why. It requires too much self-denial to quit. The Dix N Cure, which is taken privately, is purely vegetable, is pleasant to the taste, and will remove all desire for liquor in two or three days, so that you would not pay 5 cents for a barrel of beer or whiskey. You will eat heartily and sleep soundly from the start, and be better in every way, in both health and pocket, and without interfering with business duties. Write in confidence for particulars. The Dix N Cure Co., No. 40 Park Avenue (near Milton St.), Montreal.

Men and medicine are judged by what they do. The great cures by Hood's Sarsaparilla give it a good name everywhere.

Coleman's Salt. THE BEST

Habit of Courtesy. It would be well, my dear girls, to always remember that it is at all times a man's breeding, and some of our greatest men have been noted for their courtesy. Many years ago a boy of a publishing house procured, from Edward E. proof sheets of a book which had been examining. The book was the vast library, lined from ceiling with books, in fear of being. But Mr. Everett, the boy's desk where he was seated, bade him sit down, because, as he looked for the proof sheets, he had been asked, "Shall I put a palette for you?" as polite a visitor were the Governor and the boy departed in a very frame of mind. He had been his own estimation by Mr. kindness; and has never forgotten it.

Johnny's Friend. A little fever was convalescent scarlet fever and in very because, as he said, "I'll be before I can have anything the boys again." Sudden attention was attracted to a plucked to a long string and with a fishline sniker through the open window was in. Eagerly he grimy note, laboriously school acquaintance.

The Refiner. A little bit of gold was hid in the earth. It had long that it thought it shined, and it said to itself, "Why do I lie idle here? I not picked up, that me shine?"

Little Things. Robert Brown was at a large building was putting up, just opposite house. He watched that day to day, as they bricks and mortar, and them in their proper.

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DROPSY TREATED FREE. DR. H. H. GREEN'S SON'S, SPECIALIST, 411, 272, 9

OUR BOYS AND GIRLS.

Habit of Courtesy. It would be well, my dear boys and girls, to always remember that politeness is at all times a mark of good breeding...

Johnny's Friends. A little fellow was convalescing after scarlet fever and in very low spirits because, as he said, "I'll be forever before I can have anything to do with the boys again..."

How a Prince Learned a Lesson. There was once a young prince who could not bear the sight of a spider or a fly. "They are such ugly creatures that I cannot look at them," he said.

The Refiner. A little bit of gold was once lying hid in the earth. It had lain hid so long that it thought it should never be used, and it said to itself: "Why do I lie here? Why am I not picked up, that men may see me shine?"

One day, a man dug it up, looked at it, and said: "There is some gold in this lump; but I cannot use it as it is; I must take it to the refiner."

When the refiner got it, he threw it into the smelting-pot, and heated his fire to melt the gold. As soon as the little piece of gold felt the heat of the fire, it began to tremble, and cried: "I wish that I had lain quiet in the earth."

But the fire grew hotter and hotter, and at last the gold melted, and it felt all the earthy part of the lump by itself. "Now," said the gold, "my troubles are over; now I shall shine."

But its troubles were not over yet. The man took it once more, and began to hammer it into some shape. "Ah," said the gold, "what a trouble it is to be gold; if I had been dross or common earth, I should not have been put to all this pain."

"That is true," replied the man; "if you had been dross, you would not have had all this pain, but you would not have become what you are now—a beautiful gold ring."

The piece of gold is the human heart. The dross of common earth means its faults and weaknesses. God is the refiner. He sends trials and troubles to us, to make us good and strong, and to take away our defects.

Pain is one of the trials. If we bear it patiently, God will make us better by it. He will make us brave and gentle. Next time you have to bear pain, say to yourself: "My Father is taking away my faults; I must be patient."

Little Things. Robert Brown was one day looking at a large building which they were putting up, just opposite his father's house. He watched the workmen from day to day, as they carried up the bricks and mortar, and then placed them in their proper order.

His father said to him: "Robert, you seem to be very much taken up with the bricklayers; pray what may you be thinking about? Have you any notion of learning the trade?"

"No," said Robert, smiling; "but I was just thinking what a little thing a brick is, and yet that great house is built by laying one brick on another."

marble counter, "it puts me in mind of a pet of the same description I had in a hotel in Indianapolis. I was doing nights then, and after 12 o'clock the time hung heavy on my hands."

"One night a big roach crept on to the counter, seeming rather weak. I conceived the idea of taming the bug, just for sport, and with a lump of sugar soon made friends with it. I put it into a little box for a few days and fed it sweets, and, do you know, that in a week's time the roach would answer to a soft whistle and trot over the counter to eat sugar from my fingers. I really got to like the creature, and it seemed to like me. When I left the hotel and went out West I took the bug with me and had occasion to be very glad that I did. I used to keep it in a small box near my bed, and one night, being very tired, I went to bed very early and did not close the cover of the box; the roach had been fed and seemed to be asleep. During the night I was awakened by a sharp pain in my ear, and when I opened my eyes I saw in the dim light that the room was filled with smoke and my roach on the pillow by my side. The thing had smelt the smoke and had bitten my ear to awaken me. The hotel was on fire, and the creature had realized this and had saved my life by its thoughtfulness, as in a half hour the building was a mass of ruins, but we were safe, although I lost my clothes."—New Orleans Times Democrat.

How a Prince Learned a Lesson. There was once a young prince who could not bear the sight of a spider or a fly. "They are such ugly creatures that I cannot look at them," he said.

Several days after this, the prince, being still closely pursued by his enemies, concealed himself in a cave not far from the seashore. He had been there but a short time when a spider came out from under a rock and wove its web across the cave door. Even before the spider had left off its weaving several soldiers who were searching for the prince passed that way.

"See this cave?" cried one. "Very likely he has hidden himself within; let us stop and see."

"Nonsense," said the others; "do you not see the spider's web across the door? How could he go inside without brushing that down?"

And without another word they all hurried on and made no stop. The prince, who had heard their words, raised his hand toward heaven and thanked the Maker of all things for His goodness. Afterward, when he had driven all his enemies out of the country, he was fond of telling everybody of the lesson which he had learned from the spider and the fly.

And never, so long as he lived, could he bear to see anyone hurt the smallest creature.

CHATS WITH YOUNG MEN

The great demand upon our columns during the past few weeks has forced us to leave out our "Chats With Young Men." As this is the first week in the New Year this department has appeared in the CATHOLIC RECORD, we think it not inappropriate to reproduce from the Catholic Universe the following excellent advice to its readers—

which we doubt not our Canadian young men will find as applicable as did those of the neighboring republic. And while on this subject—at the risk of being considered late—we wish all the readers of this department a happy and prosperous New Year.

Of course we all intend to turn over the proverbial new leaf on the threshold of ninety-eight. Some of us may fancy there is no need to do so on account of the condition of the old leaf. Perhaps some of us feel perfectly satisfied with the record of the year about to close. Possibly we haven't a grave balance of sins of commission against us. How many of us can persuade ourselves of the same thing touching faults of omission? If we feel tempted to acquit ourselves of culpability for neglected opportunities and shortcomings in various directions, which subtract from the sum total of all the good that we justly attribute to our lives and actions covering the past twelve months, we had best take pause and seriously scan once more the balances that adorn the pages of the unwritten book. No matter what may be the verdict of our conscience, there is strong reason to distrust a too favorable conclusion. And there is greater reason to do so when the estimate of our conduct is entirely flattering to self-esteem. There are precious few lives that can successfully withstand the search-light of honest scrutiny without revealing some dark spots, some marks of a doubtful or suspicious character. It is

human to err and to diverge from the plain but narrow way of righteousness. It is also very human to deem ourselves virtuous and to be misled by the evidence and unmistakable evidence of occasional and unmistakable departures from the straight path. Young men especially should guard against the dangerous effects of this tendency.

"Nothing is more beneficial to us, spiritually, than frequent and searching examination of conscience. The Church, with a tender maternal solicitude for our welfare, recommends the practice of constant revision of our thoughts and words and deeds. In like manner we shall profit by careful and rigorous introspection, as it were, of our conduct with respect to things sublimity. For example, if we go back over the dying year to the day of our endeavors in every line of action, we shall see whether we have, as a matter of fact, progressed or retrograded. We cannot remain stationary. Unless we have gone forward we are obliged to admit that we have lost ground. This is the time to take an inventory of our spiritual, mental and material stock in trade. How do our assets compare with our liabilities? Are we actually better off than we were this time last year, or worse? A faithful adjusting of our accounts will show if we are better off, are we as well off as we should be considering the means and advantages and opportunities that have come to our hands? There's the rub. And it is just here that the necessity and utility of proposing to ourselves a new set of earnest, practical resolutions to be firmly lived up to, comes in. Turning over a new leaf is an inspiring and needful performance, if it is followed by an intelligent and serious determination to inscribe on the virgin page a record of better and higher deeds and steadfast adherence to nobler ideals than actuated such achievements as the history of the expiring year shows forth.

Youth is prone to ascribe failure to every cause except the true one. If our material affairs have not prospered as we hoped and expected they would, when we do not hesitate to lay the blame at some other door than our own. Luck was against us, the fates were unpropitious. Those whom we trusted and on whose good offices we counted and depended largely for the anticipated betterment of our condition and position, either betrayed or deserted us. If they had only done what we felt justified in expecting them to do, things would have been different. Success instead of disappointment would be written all over the pages of our chronicle and the balance would be immensely in our favor. The fact that the contrary result manifests itself is direct proof that somebody, who we have lived up to the contract which we have had secretly or openly made in our own mind, has failed to do his part.

Unless we be perfectly satisfied with ourselves in this accounting, that somebody will be anybody or everybody, except ourselves. Most persons refuse to admit, even to themselves, that they are absolutely to blame for the untoward aspect of their fortunes in any connection. Young men, too, often satisfy their scruples by holding others responsible for that which they themselves are individually chargeable. This is particularly true with regard to the failure to advance their interests in a worldly sense. For instance the young man in business as a mechanic or a clerk or whatnot, who has contented himself simply with the routine requirements of his position; who has not devoted a single hour during the year, beyond the prescribed period of his daily tasks, to the acquirement of knowledge or skill in his avocation, will explain the want of improvement in his condition or prospects by disclosing a conspiracy against him on the part of others who have followed a different course. These other people have spent their leisure in increasing their fund of information by reading and study, becoming more dexterous in the performance of their work by thoughtful attention to its details and a settled determination to get to the front rank in their calling. In consequence they have passed onward and upward over the head of the dawdler. The same will continue to progress by the same means while he stands by criticizing their acts, and questioning their motives, and doesn't take extraordinary precaution to discern what the ultimate outcome must be.

"Let us have the new leaf by all means and a set of ringing resolutions to begin the new year with. What ever be the record of '97 and all the years that have preceded it, counts for little now. It stands forever and irrevocably fixed. The past does not belong to us. The present is ours and it is a very vague and uncertain possession. To be of any avail, therefore, it is absolutely necessary that what we resolve to do, must be done at once, during the only period of time to which we can rationally lay claim. We must begin at once to put into execution whatever plan for future conduct we adopt. What shall this be? First of all let us resolve to live up faithfully to our religious convictions. The grace of true faith is the most precious gift of God to man. Let us make up our minds to be worthy of it, and to prayerfully meet and discharge the awful responsibilities which it entails. What shall it profit a man to gain the whole world and lose his soul? That is our highest duty and ought to be, by all manner of means, the chief concern of our lives. If our Catholic young men would only get this vital truth deeply rooted in their hearts and minds there would be no urgent need for

morralizing and sermonizing. If they would only get the right point of view on that subject the rest would be plain sailing. They would perfectly understand that loyalty to this transcendent spiritual trust did not preclude, but would promote success in the minor affairs of existence. "Seek first the kingdom of God and His justice, and all things will be added unto you." This promise of divine assistance is just as pertinent and potent to-day as it was when first uttered. It is an outrage to the goodness and greatness of the Almighty to question, as so many of our nominally Catholic people apparently do, the sincerity and power of the Voice that spoke those words. As we have frequently said before in this place society everywhere furnishes practical demonstration in unnumbered instances that true devotion to the cause and exactions of faith is not incompatible with the highest degree of material, and social prosperity. Some of the most successful careers in trade and professional life, in art, science and in all the avocations of useful service have been and are those of eminently good and truly pious men. Intelligent application of our religious principles will inevitably develop the best powers of mind and body and assist us in the attainment, in the best measure, of all legitimate aspirations and ambitions in the material order. This then should be the key note of our resolutions for the coming year. If it is not, the new leaf will prove unavailing and we shall fall short of the ability to carry out in practice, what we propose to our own impotent self-conceit and fatal vanity. Let us turn over the new leaf in good faith and make up our minds to keep it in such a condition that it will be an honor to us. Then we may confidently look forward to a Happy New Year."

"QUESTION BOX." Father O'Connor in Philadelphia Catholic Standard and Times.

Philadelphia Times, Jan. 18. Rev. Joseph V. O'Connor's question box had among its patrons last week almost every form of belief, from the agnostic, who sees science and Christianity in conflict, to the Catholics who, not satisfied with the greater graces vouchsafed him as a son of the true Church, wishes to deny the possibility of salvation to any outside the visible fold. Almost all of the larger Protestant sects which have resulted from private interpretation were represented in the queries, while here and there was a questioner who identified himself as the possessor of a belief exclusively his own. From among these the samples are selected:

J. C. asked: "Did Masonry exist before Christianity?" Speculative Masonry, as we know it, had its origin in England in the eighteenth century. Its ritual contains passages which prove that it did not exist before Christianity. The Masons of the Middle Ages, as organized, were guilds of workmen in that trade. There were Masons at the building of the temple at Jerusalem, it is true, but they were stonemasons.

H. E. S. (1): "A very near relative died suddenly. While not a vicious or immoral man, he was careless. Would your Church have hope for such a one?" Yes. No one knows what passes between God and the soul at the moment of death. The poem regarding the sinner killed by a fall from his horse says:

Between the saddle and the ground He merrily sought and merrily found Death had repentance, it is true, is dangerous, but not hopeless. We pray for his soul.

(2): "Why does the Catholic Church claim to be the one true Church, to the exclusion of all others?" Any Church which does not make this claim has no logical reason for existence. The fourth chapter of Ephesians makes this plain, particularly the sixteenth verse. Christ established a Church, not churches. He commanded His Apostles to teach and His people to believe "all things whatsoever" He commanded. There can be but one true doctrine. Catholics teach one, and say it is the truth of Christ. Non-Catholics allow each individual to interpret for himself and destroy the Church idea, resulting in a mass of conflicting opinions, some of which must of necessity be false. A Church that is not infallible cannot be true. Only one claims to be infallible.

(3): "You are arguing in a circle when you prove the Church by the Church." The Church is existent, self evident, and therefore needs no proof of its existence. Its position as the Church of Christ, its unity, holiness, catholicity and apostolicity are proved by history, tradition and the Scriptures. Tradition preceded the written word. The Scriptures are only appealed to when the inquiring non-Catholic is one, who accepts the Bible, it becoming then a common base of argument.

An unsigned note asked: "What would you do with a young girl who is in love with a young man, gives him presents and throws herself in his way, when he doesn't care for her?" Father O'Connor made this the occasion of reprimanding such unmaidenly conduct, showing its danger, and that one of its consequences is to excite the disdain rather than the admiration of the one whose love is desired.

J. E. M. said that in one of the lectures the speaker had advised not only Catholics, but Protestants, to have nothing to do with Catholics who became Protestants, and asked: "Why do you say this? Is not the saying of 'ex prius' Slatery true?" "Have you ever known the 'Romish' Church to say a good word about any man or woman who dared to leave her?"

While such a remark could not be recalled, the answer was that no less a Protestant than Dean Swift said that the perverts received from the Catholics were the weeds thrown out of the Pope's garden. No Catholics leave his Church for a good motive; this is a safe assertion, for he knows that no other church has anything better to offer spiritually. As for the so-called "ex-prius" Slatery, for they also learned that he was a weed, for they also threw him out of their garden. The true history of ex-prius and ex-nuns, where they actually are so, makes sad reading, as they left a life of self-sacrificing work for God to stir up animosity against the faith which they in their hearts know to be true, but which interferes with their ungovernable passions.

"C. C." did not understand reply regarding what becomes of unbaptized children and asked for an explanation. They enjoy a state of happiness, but are denied the beatific vision. This is a free gift of God and not a right, and as children of God the baptized only enjoy the inheritance of their Father.

"Miss A." Baptist, asked: (1) "Why does the Catholic Church baptize by sprinkling instead of using much water, the way our Lord was baptized?" Baptists say they do not believe baptism necessary for salvation, but are nevertheless particular as to the form. This view has been aptly termed "the necessary form of an unnecessary act." The Catholic Church believes baptism to be a sacrament essential to salvation (John III., 5). Hence it is that the Church accepts several forms and permits lay persons to baptize in case of danger of death when a priest cannot be procured in time. We have the "baptism of desire," where one sincerely desires actual baptism and tries to secure it, but dies before he receives. Again, "baptism of blood" is that in which one dies for the faith before having the opportunity to be baptized.

Baptism by water may be by immersion, sprinkling or pouring, if the form "I baptize thee in the name of the Father and of the Son and of the Holy Ghost" is used. The intention of the baptizer must be to administer the sacrament. As to the form of using water, the Bible shows that in houses where immersion was no doubt possible. The best pictures of the baptism of our Lord from the earliest ages represent Him standing in the river Jordan only partly immersed, while St. John the Baptist pours water from a shell upon His head. The significant fact remains that those who insist on immersion place less importance upon baptism than any others who baptize.

(2): "Why do you pray to the saints? What power have they?" The Catholic Church believes in the communion of saints. Though this is a part of the Apostles' Creed accepted by many non-Catholics, it is usually meaningless to them. St. Paul, Romans xv., 30, asked the Romans to pray for him. In Luke xv., 7, 10, we are told of the joy the angels feel "upon one sinner doing penance."

This shows that those in Heaven know. It is told that in Heaven know. In Exodus xxxii., 7, 14, Moses on the mountain with God is told by Him of the idolatry of the people whom He threatens to destroy. But His anger is appeased through the intercession of Moses, who said of himself, "I was the mediator and stood between the Lord and you." Deuteronomy v., 5. The saints of the New Law, whose requests in instances were granted by Christ while on earth, are to us what Moses was to the people of Israel. They have their power as the special friends of God.

(3): "Why do Catholics confess their sins to the priest? Has he the power to forgive them?" He that hideth his sins shall not prosper, but he that shall confess and confess them shall obtain mercy." Proverbs xxviii., 13. St. James v., 16, "Confess your sins one to another." The first text cannot refer to confession to God, for who can hide his sins from Him? The second text is more explicit. The New Testament shows that Christ gave to His ministers the power to forgive sins. John xxi., 2, 3. Confession is obligatory on all Catholics, priests or laymen. Even the Pope must confess his sins. No instance is known of a priest or ex-priest ever divulging a secret of the confessional. The Methodists in their "experience meetings" retain something akin to confession.

"E. J. B." a Methodist, asked: "Why is the Bible not the sufficient rule of faith?" The Bible consists in the true sense, not in the words. That it cannot stand alone without authoritative interpretation is proven by the many contradictory doctrines relying upon the same text for support. The devil himself quoted Scripture when tempting our Lord in the desert. (St. Matt. iv., 6.) In II. Peter i., 20, we are told that "no prophecy of Scripture is made by private interpretation." In II. Peter iii., 16, referring to St. Paul's epistles, it says they contain "certain things hard to be understood, which the unlearned and unstable wrest as to their own destruction." It would be as sensible to put a copy of the laws in each citizen's hand and abolish our courts as it is to make the Bible alone the rule of faith. This is particularly true to non-Catholics who pin their faith to a book kept throughout the ages in the hands of the Church which they do not acknowledge.

Querist asks: "If, as Anglicans claim, no breach of continuity (apostolic succession is meant apparently) occurred at the Reformation, what did occur?"

The best possible position they could occupy, if such were the case, is that of schismatic. Such is not the case, however.

J. H. McG. asks: "Suppose a husband comes home and finds his wife in an intoxicated condition, has she the right to interfere with his right to get in the same condition?"

Drunkness is a grievous sin and not a right. Two sins, like two wrongs, don't make a right. There are cases where husbands have introduced to the home both the drink and the company which made a drunkard of the wife. Both should abstain entirely in such a case, as drink is an occasion of sin to them.

A. C. asked whether Baptists receive the sacrament of baptism, as they baptize differently from us? The validity of Baptist baptism is not affected by the fact of its taking the form of immersion. The intention must be to administer a necessary sacrament. The Baptists do not consider baptism necessary to salvation.

HOW SOME OF OUR READERS CAN MAKE MONEY. Last month I cleared, after paying all expenses, \$355.85; the month previous \$200 and have at same time attended to other duties. I believe any energetic person can do equally as well, as I have had very little experience. The Dish Washer is just lovely, and every family wants one, which makes selling very easy. I do no canvassing. People hear about the Dish Washer, and come or send for one. It is strange that a good, cheap washer has never before been put on the market. The Iron City Dish Washer fills this bill. With it you can wash and dry the dishes for a family of ten in two minutes without wetting the hands. As soon as people see the washer work they want one. You can make more money and make it quicker than with any other household article on the market. I feel convinced that any lady or gentleman can make from \$10 to \$14 per day around home. My sister and brother have started in the business and are doing splendidly. You can get full particulars by addressing the Iron City Dish Washer Company, Station A, Pittsburgh, Pa. They help you get started, then you can make money awfully fast. MRS. W. H.

NEWS OF VICTORY

James Thompson Cured of Diabetes by Dodd's Kidney Pills. Dodd's Kidney Pills Have Many Startling Cures to their Credit in Bruce County—No Medicine Made Can Approach Them.

Paisley, Jan. 31.—A marked peculiarity of the people of Bruce County is their firm belief in Dodd's Kidney Pills as a sure cure for Bright's Disease, Diabetes and all other Kidney troubles.

So many remarkable cures have been made by Dodd's Kidney Pills, in this county that the people's confidence in them is only natural.

One of those who have been rescued by Dodd's Kidney Pills is James Thompson, of Paisley. He suffered for years with "an extreme case of Diabetes," and was so bad he could hardly move. Almost every medicine on the market was tried, without effect. Then he tried Dodd's Kidney Pills. His recovery began at that time. Now he is fully restored to health.

Mr. Thompson is only one of many thousands who have been cured of Kidney Diseases by Dodd's Kidney Pills. The simple, undeniable truth is that every person who has used them for many of these diseases has been thoroughly and permanently cured. This cannot be said, truthfully, of any other medicine that has ever been used. Dodd's Kidney Pills stand alone, in proud position far above any rivals.

Dodd's Kidney Pills ALWAYS CURE Rheumatism, Lame Back, Lumbago, Gout, Dropsy, Heart Disease, Gravel, Stone in Bladder, Sciatica, Neuralgia, and all impurities of the blood. They are the only medicine on earth that will positively cure Bright's Disease and Diabetes. Dodd's Kidney Pills are sold by all druggists at 50 cents a box, six boxes for \$2.50, or will be sent, on receipt of price, by the Dodd's Medicine Co., Limited, Toronto.

Ask your grocer for Windsor Salt For Table and Dairy, Purest and Best

Are supplied in various qualities for all purposes Pure, Antiseptic, Emollient.

Ask your Dealer to obtain full particulars for you.

F. C. CALVERT & CO., Manchester.

THE FAVORITE—GIVES A NIGHT'S SWEET SLEEP—ASTHMA

so that you need not sit up all night gasping for breath for fear of suffocation. On receipt of name and P. O. address will mail Trial Bottle, Dr. J. T. Ross, Med. Co., 186 West Adelaide Street, Toronto, Ontario.

FREE

C. M. B. A.

Resolution of Condolence. At a regular meeting of the C. M. B. A. held on Monday, 14th, the following resolution was moved by John McLaughlin...

Branch Officers.

Branch 114, Toronto, Ont. Spiritual Assistant, Rev. James Walsh; President, R. Baigent; 1st. Vice President, W. J. O'Connor; 2nd. Vice President, J. C. Conroy...

C. Y. L. L. A.

The Catholic Young Ladies Literary Association met on Wednesday evening at the residence of Miss C. Clancy, 100 St. George Street...

E. B. A.

St. Mary's Branch, No. 21, Almonte. There was a good attendance at the regular meeting held on our hall on Thursday, the 13th...

C. O. F.

Election of Officers. St. Leo's Church, No. 581, Toronto. The officers of St. Leo's Church, No. 581, Toronto, were installed on last Wednesday evening by W. S. Lee...

ARCHDIOCESE OF OTTAWA.

A Branch of the Catholic Truth Society Started in St. Patrick's Parish. Hitherto there has been only one branch of the Catholic Truth Society in the capital of the Dominion...

C. T. S.

The first meeting for the year of the St. Mary's Branch Catholic Truth Society, Toronto, was held in the C. M. B. A. Hall on Thursday evening, the 27th...

A. O. H.

Division No. 3, Toronto. Another most successful meeting was held on Thursday evening, the 27th, at the residence of the Provincial. How pleasant it is to bring to a division which is peace and harmony...

DIOCESE OF HAMILTON.

His Grace the Archbishop of Toronto. The guest of Bishop Dowling on Tuesday of last week was the Rev. Father J. J. Feeny...

Farewell to Father Feeny.

Mr. J. J. Feeny, Curate of St. Basil's Church, Toronto, who has just returned from his visit to the Holy Land, was the guest of the Archbishop of Toronto...

ARCHDIOCESE OF KINGSTON.

Memorial Service at Maryville for Rev. Father Mackey. The Rev. Father Mackey, who has just returned from his visit to the Holy Land, was the guest of the Archbishop of Kingston...

CHURCH ATTENDANCE.

We append a couple of letters which appeared in the St. Thomas Journal of a recent date, on the subject of Church Attendance...

MARKET REPORTS.

London, Feb. 3.—Wheat, 81 to 84; per bush, 25 1/2 to 26 1/2; corn, 23 1/2 to 24 1/2; per bush, 23 1/2 to 24 1/2; potatoes, 10 to 12; per bush, 10 to 12...

DIOCESE OF PETERBOROUGH.

A Faithful Priest Honored. One of those social meetings so expressive of the unity of the Church and of the good will existing between the faithful people...

held, and to express the sorrow we feel at the thought of your intended departure. The Rev. Father Mackey, who has just returned from his visit to the Holy Land, was the guest of the Archbishop of Kingston...

At the appointed hour a hundred of the parish of the evening ended the hall occupied by Monsignor Laurent, Father Phelan, and Father Mackey...

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VCJUMEX

Rev. L. A. Lambert in N. Y. McAllister (still of Chalcodon) - One of the members of the Council of Chalcedon...

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