Catholic Record. The

" Christianus mihi nomen est my Name but Catholic my Surname.)-St. Paclan, 4th Century.

VOLUME XXX.

LONDON, ONTARIO SATURDAY, JANUARY 25 1908

LONDON, SATURDAY, JAN. 25, 1908.

HOW HE VIEWS IT.

The Catholic Record

Writing in the Illustrated London News, Mr. G. K. Chesterton says : " All reasonable men believe in symbol ; but some reasonable men do not believe in ritualism : by which they mean, I imagine, a symbolism too com plex, elaborate and mechanical. But whenever they talk of ritualism, they seem to mean the ritualism of the Church. Why should they not mean

the ritual of the world? It is

much more ritualistic. The ritual of

the army, the ritual of the navy, the

ritual of the law courts, the ritual of

Parliament are much more ritualistic.

The ritual of a dinner party is much

more ritualistic. Priests may put gold

and great jewels in the chalice, but at

least there is only one chalice to put

them on. When you go to a dinner

party they put in front of you five dif-

ferent chalices, of five weird and her-

AN ANGLICAN VOICE.

ible sign of the desires of his heart,

The Lamp, an Anglo Roman monthly,

of God, results of far reaching con-

sequence have grown from that gener-

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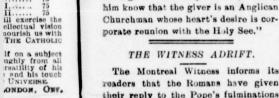
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IASON. al Manager T ONCE on sal T ONCE on sal-ry and expenses, n each locality ble of handling e our guaranteed No experience t for you. \$25 s trmanent. Write Co., London, One

ous initiative. Who among our readers will follow his example and send a Christmas gift of Peter's Pence to the Lev. Alex. Pope in honor of his sacerdotal jubilee. V. G. It should contain a short personal me sage to the Holy Father, letting him know that the giver is an Anglican



THE WITNESS ADRIFT.

The Montreal Witness informs its readers that the Romans have given their reply to the Pope's fulminations against Modernism by electing as Mayor a Jew, Ernest Nathan.

Now Nathan is not an Italian at all,

and is half English and half Jew. He

is a rabid anti-clerical, and Honorary

Grand Master of Italian freemasonry.

Furthermore, out of 42,000 electors

but 17,000, and these avowed enemies

of the Vatican, appeared at the polls.

Hence their victory was not an answer

to anything but a manifestation of the

spirit that is opposed to religion. The

editor may attribute it to the Pope's

utterances because the one came after

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7. the Father By HON. Mau-Illustrated. ACE KEON. A the Life of the

ordinary rules of logic. One of the members of the new Roman City Council is the editor of the Asino, " that notoriously blasphemous and obscene says a correspondent of the paper." Saturday Review, " which is simply a disgrace to journalism and to Italy." The editor, it seems to us, is at no pains to conceal his joy at the situation in Rome. Perchance the gentleman who writes dispassionately on other topics did not pen the article which has astonished us. One can dislike Rome without trampling on the canons of social amenity. And one can critize the Holy Father without forgetting the rules of fair-play. But how any reasonable individual can view other than with abhorrence the anti clerical whose weapons are calumny and obscenity

same century saw the birth of the characteristic feature of modern so ciety-the control of political power by representative assemblies." (Mean ing of Hi-tory. Frederic Harrison.) All that is best about Canada we have inherited from our forbears in the

faith. But why should the Pope seek to crush democracy? The Witness seems to think that it bodes danger to Caref Justice Coleridge, " a political the Church. While waiting for his institution, established, created and reasons we may point out that some of protected by law, absolutely dependent the most brilliant minds are not so on Parliament." The Bishop of London sure as is the editor on this point. has just so much jurisdiction as a Prime M. de Tocqueville believes that among minister can give him. "The position the different doctrines Catholicism is of Bishops in the Church of England one of the most favorable to democracy. Proudhon has no doubt about it. Others declare that the Church alone can regulate democracy, that is, pre-

GOOD ADVICE.

lespotism.

In the course of an article on books, Mr. G. Chesterton says that everyone ought to know Newman's Apologia, not aldic shapes, to symbolize five different specially the subtle history of his early hesitations, but most emphatically the fine and firm conclusion of the book in which he sets out his fundamental reasons for being a Catholic. Nothing Commenting on the statement of ever written on behalf of Christianity Rev. Arthur Lloyd, of Japan, that he is stronger than that celebrated pass has taken to the periodical payment of age in which he contrasts the presence Peter's Pence as an outward and visof God in the heart with His seeming absence in nature, saying that it appals him as if he had looked into a mirror says that "already, under the blessings and not seen his own face. The whole notion of a conflict between science and religion is futile ; it can only arise out of an unscientific deduction of science or else an irreligious definition any other institution of the land. of religion.

Science, he says, is dangerous, not because it encourages doubt, but, on the contrary, because, when thus popularly presented, it encourages a universal credulity. Merely new books tend to narrow us. We require old books to broaden us ; we require orthodox books to bewilder us again. He tells us that a man ought to know at least the Confessions of St. Augustine, some part (the theistic part) of St. Thomas Aquinas (this is harder to get. but there is a good English abridgment, published recently) and he ought to know the philosophy of Descartes. Many of us, however, prefer the popu-

lar magazine with its chit-chat about the stage, storvettes, and scraps of in formation. A good book, one that demands attention, would discipline the mind, but these articles about nothing in particular debauch it, and render it incapable of application and effort.

A VERY OLD STORY.

the other, but people who are not edit-His Lordship, the Bishop of London, ors have some regard for the most whose doings and sayings were recorded so minutely by the press, has given us his impressions of his visit to America. Whatsoever may be thought of them they are indicative of wide sympathy, t'e responsibility for the laws and and are, so far as gracious urbanity government of the country. To day goes, beyond reproach. But to our mind he agrees with Mr. Froude that history is a " child's book of letters." For instance, he tells the readers of the Cosmopolitan that "I found in up-The lower classes of wa to date America a little ignorance about ancient Church history. Some of them imagined that the Church of England began with Henry VIII." We are of the opinion that this question has been removed from the domain of imagination by historians. They agree that the infatuation of King Henry VIII. for Anne Bolevn was the direct cause of his challenge to the supremacy of the Pope. "A king," says Mac-

England to-day to the Holy Father ? Before Henry VIII. the Church in England was one : to day the Church of England is a camping ground for hopelessly irreconcilable opinions. Before Henry VII. the Church in England held that her authority to teach and to govern came from Christ and His Apostles : the Church of Eagland is, to quote Lord has been from the first anomalous. He says that no national object was secured by the transparent fiction of the election and consecration. The invent it from becoming as unbridled vocation of the Holy Spirit either

meant nothing, and was a taking of sacred names in vain, or it implied that the Third Person of the Trinity was, as a matter of

ourse, to register the already declared decision of the English sovereign. The wisest and best of its bishops have found their inflaence impaired by the element of unreality that adheres to them "-(Froudes History of England, Vol. zii., pp. 557-558) And Dr. Elliot. Dean of Bristol, in his sermons on some of the subjects of the day, p. 11, avers that the clergy of the Church of England are but ministers and stewards, not lords and masters in a Church, which so far as it is the English Church because established by the English nation, is created by the law, upheld by the law, paid by the law, and may be changed by the law just as

A PRIMARY CIVIC DUTY.

The Irish Ecclesiastical Record. It is not a little surprising how spar-agly our ordinary texts books of Moral

Theology deal with the virtue of legal justice. They admit or at least clear-ly imply its importance, for they invariably raise the question whether are wisely determined and conscienti every sin is a violation of legal justice, ously observed. as well as of the particular virtue to which it is immediately opposed. Farther than this, however, they rare

The explanation of such a method of treatment seems to me to be found in the social conditions that prevailed when the classics of Theology were written. The practical obligations arising from legal justice could, at that time, be very easily described in general terms. The rulers were simply bound to enact equitable laws and the subjects to observe these laws in a proper spirit. These principles, specific enough for the age in which they were written, were merely repeated by later theologians, when social relations had lost much of their ancient simpli city. It is a long cry from the veritable monarchical governments of the sixteenth and seventeenth centuries to the democratic spirit that obtains in European countries to day. The voice of the people has now to be listened to;

middle class. The latter half of this Is this the attitude of the Church of are corrupt, sunken too low a level to claim the serious attention of honest, intelligent men, is simply an excuse or the arrogance that makes these people regard themselves as so much superior to their fellows, or for the aziness and cowardice that prevent so many from taking their proper place in the community—the place their talents and social standing require of them. There is no reason, surely in the nature of things, may politice where the same things, why politics should be cor ropt, or politicians dishonest. Poli-tics will be precisely what politicians make them; and politicians, in turn, will be the class of men that obtain the confidence of the public with whom heir words have weight. Of course their words have words, and unselfish according as thoughtful and unselfish men hold sloof, political influence gets into the hands of worthless, self seek o the hands of worthless, self seek demagogues. Naturally we should xpect trusted politicians to be the rex of the people that trust them. appear impossible that immoral or atheistic politicians should flourish moral, Christian communities ; if ney do, we may be sure it is because

something has gone wrong, beca some have failed to do their duty. because On this point I shall have occasion to speak at greater length in another con-Man is by nature a social being.

He m y not, even if he could, live a solitary unit, not affected by nor affect-ing others. He might, indeed, if left b himself, manage to subsist; possibly, e might attain to the knowledge of a w elementary truths, and realize a few principles of morality; but he could not develop, as he ought, and perfect the faculties of mind and body that have been bestowed on him. It is only in community that he can lead the life his Creator intended him to lead even in this world. Hence society is necessary for us all. It is the ele ment in which the seeds of human in-telligence-so feeble and so little suffi cient for themselves that some have really doubted whether they would exist at all in a state of complete solitude-develop and are perfected until they reach their consummation in the most perfect citizen of the most perfect state. As to how far that perfect state or perfect citizen will ever be r-alized, we may all very well have our own opinions. At least it is certain that community life makes for the realization of such an ideal, and will be successful to the extent to which the mutual relations of its members

As members, then, of society - that, in some form, is absolutely necessary for us, and that, if perfectly consti-tuted, might elevate our lives into an altogether different sphere-we are all bound to aim at that society's perfect ion ; to foster whatever makes for its improvement as well as to prevent any thing that should tend to injure it injure lit And this is the object of legal justice ; for legal justice is the virtue that in-clines the individual of a community to promote the common good. Now the most important element in the constitution of community life is its authority; since community life, of any kind worthy of the name, is impossible without authority ; and since, moreover, it is by the nature of its authority, the manner in which that authority is exer cised, and the respect shown to it, that a society's success or failure will ever be measured. And herein we find the justification of theologians, in deter-mining the obligations arising from from and it is no longer even the will, but the mandate of the people that is spoken egal justice for the ruler to consist in the equitable enactment and adminis-tration of laws, and for the subject in of. Thus we have all come to share hmission te antho obedience to just laws. With the the masses play-or are supposed to play, and may actually play-an im portant part in the public administrasubject's obligations we are not now consubject so fugations we are not now con-corned; the ruler's, strange as it may appear, have a practical bearing for us all, which it may be worth while considering at greater length. tion. Still many appear not to realize their influence, or their obligation to use that influence to some purpose. It the entire government of a nation ere vested simply in one individual not yet come to exercise that power in if, for instance, an absolute monarch had complete control of the laws, if he public matters that their numbers might seem to entitle them to. As a were iree to make what laws he would rule, they are too ignorant to take an and able to determine the manner in intelligent interest in public questions which these laws should be adminis-tered, would it not be his obvious duty at all, or too poor to concern them selves about anything, beyond what will minister to the immediate wants of to provide that that nation should be equitably governed? Would he not be bound to study the needs of the people, to seek out abuses, and to prothemselves and their families. But vide remedies as far as he could? And all this were too much for him, ould he not be bound to associate with himself prudent advisers and able sistants ? If, instead of being vested olely in one, the supreme sovereign were shared by a dozen heredi owe ary rulers, the only difference would that the obligations, in the first in stance confined to one, would row be extended to twelve. Each would be others bound to do his own share to sedure good equitable government, Similarly, if instead of a definite hereditary rulers, a particu umber o lar section of the community. e. g landed proprietors, lawyers, or men dowed with supreme raling authority every individual of that class would be responsible for the government. Th ruling section of the community might too large to admit of all taking an active part in the actual government and an agreement might be entered into by virtue of which the authority would be exercised by a select few, in the name of the whole class. Even in such a case, the others would not be entirely freed from responsibility. The government would be still carried on entirely freed from respective government would be still carried on in their name, and its enactments would be morally regarded as the acts of the entire body, i. e. unless they validly renounced all right both to participate in the government them-selves and to have any voice in the latter classes. The plea that politics selection of their representatives.

This responsibility does not imply is quite intelligible that there should be that every individual of the ruling grounds for complaint from time to body should be condemned for every time. Even the most carefully selected mistake or fault of government, as if he had entire control. It implies merely that each is guilty, as far as he has onduced positively towards the evil by actually conducing to have the vicious measure carried, or negatively by remaining passive, when he might reasonably be expected to oppose it. Every individual of this governing class would be clearly bound to make some effort to understand public ques tions and everything that might have an important bearing on them. How much, in particular cases, this duty would embrace would depend on a variety of circumstances, principally on the intelligence, social position and opportunities of the individual con erned.

Finally, when the governing power s extended still farther, even so far as to be shared in by every member of the community, it still carries its concomitant obligations.

Taking it then, as certain, that citizens are morally bound to endeavour to promote the good government of the state, whenever, and so far as, the means of doing so are placed in their hands, I think there can be no doubt about the general principle of our practical obligations and responsibility in this respect. Every person entitled to a vote is, by that very fact, bound to use it for the benefit of the entire community. And even more, by it he becomes responsible for the official acts of the legislative and administrative bodies, that he and others like him have selected to act in their name. The practical government of the country at present is carried on by elective bodies. Without raising the question of the origin of the authority by which elected legislators act, there can be no doubt about the one pertinent fact, that, in its exercise, it is dependent on the people. All that Members of Parliament do officially, whether directly or indirectly, is done in the name of the people that select them. Local affairs, too, are administered by elected representatives of the people, by alder-men, councillors, guardians and similar bodies; the people, accordingly, are responsible for the manner in which these offices are discharged. these offices are discharged.

If, therefore, Members of Parliament are guilty of unjust legislation, or if they make unfair appointments to government boards, the whole thing is done in the name of the people whom they represent. It is the public, it is every one of us that have votes, that have placed them in that position, to act in our name. Their injustice, act in our name. Their injustice, their corruption, is truly the injustice and corruption of the community. If a sovereign were to appoint a coartier to carry on the government of his state without inquiring into his qualifications for such a position, beyond noticing that he was affable and high spirited, should we not justly say that all the blunders such a deputy fell into, and all the crimes he committed in the exercise of his office, were to be attributed to the sovereign ? So, likewise, if people are content to

be guided in their selection of parliamentary representatives, merely be cause a certain candi ate is eloquent, r popular, or because he makes fair promises, must not they be adjudged guilty of the crimes he commits in his representative capacity? And not only the public generally, but every individual of it in particular, is guilty of the crimes of its official representatives, according to the nature of the responsibilit I have already explained,

grounds for complaint from time to time. Even the most carefully selected entatives will sometimes prove unworthy of the trust reposed in them. Bat there is, in the nature of things, no reason for the prevalence of these complaints, no explanation of the chronic dissatisfaction of the people with their representatives. The retort seems evident : It is the people them seems evident; to is the populatives selves that select their representatives if, therefore, they are unsatisfactory, why select them ? Does it not sound almost paradoxical that the public freely, with their eyes open, depute men to act in their name, and if the complaints we hear be justifiable, to mismanage their affairs, so ietimes even to cheat and rob them. In sober earnest, if there are robberies committed in these matters at all, the neople robbing themse ves through presentatives. And a particularly sad feature of the case, as far as the people are concerned, and that which is most responsible for most of the complaints, is that, while they are robbed truly

enough, they never receive the spolls. which are manipulated by the repre-sentatives in their private capacity. TO BE CONTINUED.

SAINT BLASIUS.

The Festival of this saint is kept on February 3. He was Bishop of Sebaste, in Armenia, and suffered martyrdom for his faith in the year 316. Many wonderful cures were performed through his intercession, and on that account he is particularly bonored and invoked by the sick.

Amongst the remarkable cures wrought by his prayers was that of a boy, who was nearly choked to death by a fish bone sticking in his throat, from which the saint freed him. Hence came the practice observed in many places, and approved by the Church, of the blessing of throats on this day.

At the end of Mass the priest first blesses two candles, using a form of prayer approved for this purpose, and found in the Roman ritual. Then the people come forward and kneel at the Communion rail, and the priest holds the candles crossed on their necks, praying at the same time in Latin :

"Through the intercession of Saint Involution of Saint Blasias, B shop and martyr, may the Lord free thee from sore throat and from every other evil. In the name of

I know of some parishes in this country where this devotion to Saint Blasius has become very popular amongst persons that do not belong to the Catholic Church, as well as amongst Catho-lics. In one of these towns in parti-cular, the priest has so many to bless that for some years past he tries on this day to get two or three priests to help him on Saint Blasius's day. Be-ginning immediately a ter Mass, he used to continue blessing throats till 12 o'clock and after; eating his dinner. he returned again, and was kept busy at blessing throats till 3 or 4 o clock in the afternoon.

And why do even Protestants and others continue to come on that day to the Catholic Church to have their throats blessed, and bring their chil-dren? Because for many years it had been noticed that when diphtheria. croup, or other maladies of the throat broke out, those families escaped whose throats had been blesse i on the feast of Saint Blasius : or, if any of them happened to have the disease, it was or

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ng. By MAUD 1. By MARY F AMES TAGGART. ntennial. By Pictures of our ME HARTE. Isle. By P. G. by E. M. POWER, er Marquette, With 9 illustra-. By MARY E. sa. With illus-

SHIELA MAHON. Past Year.

Annual for the Young. py Record ADA

. 4, London, ursday of every hall, in Albion L. J. McGrath ary.

oks. Benson. TH - Being unprofession t bound in solid e side and back 11.35 delivered. -A most amus-12mo. bound in of Father Benmater-of-fact efore the altar: I and of prem look at him and very well under-o over'; if you id it in a flasn." DON.CANADA AN INSINUATION.

passes our comprehension.

described by saying that he was des-When the editor insinuates that the potism itself personded, unprincipled Holy Father is seeking to crush deministers, a rapacious aristocracy, a serv le Parliament-such were the inmocracy we remember the dictum of knowing things that "aint so." Not struments by which England was debeing a mind reader we take the Holy livered from the yoke of Rome."

Father's instructions as they come. " It may be disagreeable," says Dr. and we confess that the eye of the James Gairdner, " to trace the Reformation to such a very ignoble origin : editor has discerned far more in them than we have discovered We know but facts, as the Scottish poet says, are that the Holy See has declared that fellows that you cant coerce, and that wont bear to be disputed." This effect the Church is indifferent to all forms of was to make the Church of England government. She has seen them pass and repass on her journey adown the a national Church, recognizing as its ages. All this is accidental so far as head the English king. Aylmer, Bishop of London in the time of Elizabeth, has she is concerned.

no imagination on the question of the With regard to civil liberty let us source of the Church of England. glance at the thirteenth century, one "Was not," he says, "Queen Anne the of the most memorable most organic in the anoals of mankind, and one in chief, first, and only cause of banishing which the Church exercised wast in- | the beast of Rome with all his beggarly baggage." It seems to be certain that fluen e in civil matters. "For Northern Europe the thirteenth century is the if Anne Boleyn had been as unattracera of the definite establishment of tive in the eyes of Henry VIII. as Anne rich free self governing municipalities. of Cleves, the English Reformation It is the flouri-hing era of town charmight never have taken place.

tors, of city leagues. And out of those In pre-Reformation days the Church tich cities arose that social power, the in England was obedient to the Pope.

their season of power will come ; al ready it is beginning to appear, accord ing as one or other of the great politi cal parties finds it to its advantage to aulay. " whose character may ne best remind them of it. Not quite so intelligible nor excus

able is able is the position of educated men who profess to hold themselves aloo from public interests, and live practi cally, as if they were under a sixteenth century despotism, simply trying to make the best of what others - the government-will do for them, as it the government were something al-together removed from themselvessomething which they could not hope to influence. Politics of all kinds — national and municipal — they ostenta tiously hold in abhorrence. Politi-clans, they will tell you, are a venal and corrupt tribe, with which they could not mix without defiling their fair fame. They are fully satisfied that no one will have anything to do with politics that has not some are to grind-some stroke of business to effect for himself or his friends. And se drawing their double mantle of probity and respectability tightly around them they protect themselves from the con-taminating influence of vulgar politics. Others again are too indifferent to affairs of public interest to take active part in them. Without actually revil ing politics or politicians, they are well content to let others see to them, and d-vote their entire attention to private business or domestic concerns. Now there is no excuse for the two

.e., according as each has conduced posi tively to have unworthy or dishonest representatives selected, or failed to

make a reasonable effort to prevent it. Viewed in this light, and I cannot se that is not the true ligh , many of us that have been accustomed to pride ourselves, on our indifference to pol itical questions, and from our lofty pin nacle to look down with contempt on the vulgar squabbles of politicians, and with horror on their dishonesty, may begin to feel disquieting doubts about the nobility of the part we have been taking-may, in fact, see reasons for turning our condemnation of politi-cians back upon ourselves. For, sure ly, if anyone is ever guilty of culpable negligence in this matter, it is these revilers of politicians who, with nothing better than a word of loraly in d ff rence, or hopeless criticism, look on passively when candidates whom they profess to believe unworthy of

confidence seek election and win. And if all this is true of our obliga tion, in what may be called national politics, and of our responsibility for the laws passed by our parliament-ary representatives, as well as for the working of all administrative boards subject to them, equally true, and much more evident, is it of our obliga

tions in municipal politics, and of our responsibility for the acts of our representatives on local boards, boards of guardians, county councils, etc. We constantly hear complaints of the manner in which the affairs of these boards are administered. Members are often said to be more influenced by considerations for the interests of themselves and their friends than for those of the

public whom they represent. And n t unfrequently do we hear suggestions of even grosser practices of corrup ion I do not mean to imply that public boards in Ireland are worse, in this re-spect, than similar bodies in other countries. On the contrary, as far as as it is possible to compare them at all, they appear better and purer But taking into account the method in which the members of these boards

are selected, it would be too much to screet from human nature that sources listers state stipends, and should not prevail here as elsewhere. It Jewish rabbis the same."

in a light form .-- Catholic Messenger

CATHOLIC NOTES.

Official notice was received from Rome last Saturday by Bishop Hortsmann that Rev. Joseph M. Koudelka had peen appointed to the position of Anriliary Bishop of the Cleveland diocese.

Two young Levites, Rov. Ferdinand Angel and Rev. John C. 1 of Pittsburg, celebrated their Angel first Masses on Christmas Day in St. Joseph's Church, Bloomfield. About eight hundred men, members of the Foresters, C. M. B. A., Knights of St. George and par sh societies, attended both Masses in a body.

A dispatch from Washington, D. C., dated Jan 6, says: As a mark of the high respect in which Dr. Stafford was held by others than Catholics, Rev. Frank M. Bristol, pastor of the Metro-Frank M. Bristol, pastor of the Metro-politan Methodist Episcopal Church, has directed that the chimes be tolled during the services on Taesday. Dar-ing the funeral march to Mount Olivet Cemetery the chimes will play " Nearer, My God, to Tnee," and " Lead Kindly Light.

The staff physicians of St. Mary's Hospital. Milwaukee, acted as pall-bearers at the funeral of Sister Theresa, who was shot by a discharged patient, supposed to be insane. The Most Rev. Arcabishop Messmer was present at the Solemn High Mass of Requiem, and addressed a tew words of consolation to the Sisters on the untimely taking of their beloved companion.

"Belgium," says the Glasgow Observer "is a Catholic country-the only country in Christendom with an expressly Catholic Ministry in power for the past twenty years, the only coun-try where Catholics as a party have had and have the upper hand. Belgium is the most prosperous country in the world. The Belgian state pays the Oatholic priests a state salary. The B-lgian state goes further. Catholic state that it is, it pays Protestant ministers state stipends, and it pays even

THE QUEEN'S CONFESSION. OR, THE MARTYRDOM OF ST. JOHN NEPOMUCENE.

FROM THE FRENCH OF RAOUL DE NAVERY,

2

CHAPFER XI. THE MARTYR'S DEATH.

The kingly power was fast losing all its authority and respect under Wences lous. The king's worst qualities were more a puppet in the hands of Hatto. He was jealous, cruel, sottish. Hatto was virtually the sovereign. The good, disgusted with the brutish help lessness of the young king, fled far from his presence. The wicked gathered around him; they were his dvisers, his agents; he was their tool, and under his name and authority their lawlessness filled the land These evils prepared the way for

worse. The teachings of Wickliffe whispered in Bohemia. The flourishing university of Prague had fallen into the hands of John Huss. He had not yet begun to teach his erfors openly, but enough could be gleaned n his opinions privately expressed, to influence the inture action of the king. From him Wencesiaus learned ecclesiastical obedience was a tyranny invented by the priests, and that the Papal dignity depended on the good-will of the emperor. Wences-laus was flattered. In his most despotic humor, he never dreamed that his kingly power could reach so far, that if the Pope did not bow to his sovereign will, he might chastise him as a rebel.

The hour was come in which the holy martyr, John Nepomucene, was to preach for the last time to the people whom he loved, and by whom he was so whom he loved, and by whom he was so much revered. A thrill of sorrow passed through every heart as they saw his pale face, and his wan, worn hands still bearing the scars of the torture he had undergone. He had been their father and their friend; the ment he began to speak, the chests of strong men heaved, and tears be course down the cheeks of and children. " My dear chil gan to women and children. "My dear children," said he, "I have not much time to speak to you. I am going from you, I am leaving you I would that in leaving you, I left with you the peace of the Savior, that peace in which the prince of this world has no part. But no; it is not my voice which shall deceive. My last words shall not lead you astray. "The Church in Germany has had

her years, her ages of glory. Her years of trial are begun. The time is one when kings were obedient to Peter, when monasteries rose on the hill tops and by the banks of rivers, to awaken in men's minds thoughts of God. To the glorious ages of the past are succeeding ages of shame. Men shall try to deface the beauty of the sponse of Christ. The mild face of the Savior shall be again outraged insults which shall be heaped apon His Church. The blasphening Jews said to Christ, "Come down from the cross and we will believe Thee;" and men who trust only in the strength of their arms and the edge of their swords, shall say to the spouse of " if thou shalt outlive these things which come upon thee, we will elieve thou art upheld by the might of God.

Alas, that my eves should forese the desolation of the Church. I would fain turn my mind from such a distressful vision, for my soul is filled with a nameless dread that such evils are coming apon you, and I am unable

Oh, great and noble Germany as given sovereigns to Papal Land of powerful kings, how Thou has Rome 1 low art thou fallen ! The bones of thy mighty tremble in the tomb! Passions unchecked bring forth crimes hitherto unknown. The blood of thy priests stains thy altars. The voice of false

which shall draw upon you the hatred of men. Summon up all your strength ; let fervor increase in your soul. You shall expiate the crimes of the wicked, you shall softer for the guilty." Otfried begged that he might be al lowed to accommon him to Prague.

lowed to accompany him to Prague. "I allow you to come with you, but at the gates of the city we part." They walked on together towards the city, discoursing as they went of heavenly

things. John Nepomucene exhorted his young companion to fulfill the rule of the Cistercians with the utmost exact ness, and Otfried begged the martyr to remember him before God. Near the gates of the city John Nopomucene clasped the young monk in his arms. It was a long and affection ate embrace. At last he tore himself from the arms of his young friend, and passed alone through the streets of the

outside one of the windows. It was yet early in the day, but the functions of the early in the day, but the flush of drunk-enness was on his face, and the stopor of

enness was on his tace, and the stupped drunkenness was in his eyes. He was thinking of the queen, whom he had so cruelly wronged. She had pardoned him; but as he was too revengeful to forgive, so he knew not what it was to be forgiven. In Othried he believed he ever an energy of his hear, in John saw an enemy of his honor, in John apomucene an enemy of f his happiness. "One word," thought he, "fron that stubborn priest could restore my lost Then the red flush of happiness. happiness. Then the rea has of drunkenness was made redder still by the heat of his anger. At that moment the priest passed below. Wenceslaus saw him, and gave orders that he should be immediately brought before him.

As equerry delivered the message The priest smiled gravely; he knew what the king required of him. He entered the palace and awaited the king's pleasure. In a few moments he was standing in the presence of Wen coslaus. "You shall speak this even-ing, or-" The priest looked at the king with a

calm look, which said more plainly than words, "Do yon not know that I do not fear death?" but not one word came from the priest's lips. "Call six from the priest's lips. "Call six soldiers," said the king to the same person who had delivered his message to the priest. "Take this priest," said Wenceslaus to them, when they entered the apartment, "take this wretched priest from my sight, and when night is come cast him into the river. I do not wish his death to cause needless noise; a fanatic people would give him the title of martyr."

"Sire," said one of the soldiers, "they have aircady given him that title

"Away with him," roared the king. The night had fallen; all the bells of the city announced to the faithful the grand festival of the coming morrow. The priest rejoiced: he would soon be keeping the Ascension of his Divine Master with the angels and the saints of God. He no longer thought of himself. He spent the few hours that remained to him in prayer. He prayed to the Almighty to and to save the country so soon to be made desolate by the heresies of John Huss and Jerome of Prague. He offered up his coming martyrdom for his unhappy country, and he earnestly besought the Lord to console the queen, whom he would no longer be able to sonsole.

When the soldiers went into the room where the priest had been left to await their coming, they found him on his knees, wholly wrapt in communion with God. They rudely bound him and dragged him to the bridge. The distant bells rang'cut in mellow tones. The starless, moonless night was dark and heavy. The Muldaw flowed deep and dark below. The soldiers raised up the body of the saint; one moment they poised it in the air, then let i The martyr fell with a loud splash

into the waters below; the waters rolled over him, dashed against the arches of the bridge, and all was still. The soldiers tried to pierce the darkness below, but descrying nothing, they hurried from the place.

river.

THE CATHOLIC RECORD.

the seal of confession, he was cruelly and afterwards rom the bridge of Prague into the rive Muldaw, by the orders of Wenceslaus IV, King of Bohemia, and son of Charles V.-1383

The Ball of St. John Nepomucene

The Ball of St. John Neponucene's canonization was solemnly published by Benedict XIII, in 1729. Year after year, and night after night, pious mothers gather their little ones round the firesides of Prague to tell them the story of the martyr-saint, who died rather than betray the queen's confession. And never does citizen of Prague cross the bridge from queen's contession. And hever does citizen of Prague cross the bridge from whose battlement the saint was cast into the waters of the Muldaw, without piously uncovering his head as a mark of respect to St. John Nepomucene.

CHAPPER XII.

LAST DAYS OF WENCESLAUS. "The wicked man fleeth when no on pursueta." As a demoniac carries his tormentor with him wherever he goes, Wenceslaus carried with him the tor ment of gnawing remorse wherever he went. There was no peace in his soul Change of scene brought him no relief. There was no pleasure in his food, no rest in his sleep. His crime had "murdered sleep;" horrible dreams harrassed him in the night; he feared dawn; every in the night; he feared dawn; every morning began a long day of torture. The viper his indolence has fostered at length showed its ugly head. The heresy of John Huss had taken deep root. This bold heretic was an able man, one to lead others blindly by the energy of his strong will. He had won over a creat number of the students to over a great number of the students to his side They took his adopted heresy for originality of character, and wit him they were ready to profess and maintain the errors of Wickliffe. To the sophistry of John Huss, they added eal and enthusiasm which young the the zeal and entrustasm which young men bring with them to every cause they take up warmly. Young people are fond of hero-worship; John Huss was the hero of the University of

was the new of the University of Prague, and the students, who followed his lead, blindly worshipped him. They carried his name to the furthest bounds of the city; they discussed his theories, and wraugled over what they did not understand. Owing to their numbers their activity, and earnestness, they were a powerful body for good or evil They were to be met in groups in every quarter of the city, denying, distin guishing, and granting arguments heard for the first time in the streets of Prague.

The good people of Prague were astonished at what they overheard from the roisy wranglers. Astonishment soon gave place to curiosity. The people wished to know what the students argued so learnedly and so noisi ly about. The students were right glad to satisfy them. The valgar

stared at them in open-mouthed won der. They could not always make themselves understood; but it mattered not, they were listened to ; they were regarded as superior lights, even when were most unintelligible. They were flattered : flattery encourages every admirer of John Huss was glad t gather round him a knot of listeners he easily succeeded in making himsel heard, and thus the way was prepared for the arch-heretic in the city o Prague,

John Huss was born in the village of Huss, from which he took his name His advancement in learning, and in social life, proves him to have been a clever, energetic man. His parents were too poor to afford him the means of a good education. Le carried a young gentleman's books every day to young gentleman's books every day to the university. The lad found it hard to be trudging in ignorance beside his more fortunate companion, and with a manly pride and bold resolve, he deter-

mined to know more about the books than their mere weight.

Mixing with the students and profes sors, drawing near to every one that would lend him a book, or a helping hand in his rugged path, he pulled down one by one the barriers which tried every means to induce him to stood in his way, till he became one of retract, he even told him he would be the chief professors in the university. The soul of the saint was hardly in the presence of its Maker, when his Being a Bohemian by birth, he had an inborn dislike to the German profesbody, floating on the water, was sursors. He went to the king, and obided with a great brilliant light, tained from him the privilege that, in drew many persons to the banks of the all the deliberations of the university. the vote of one Bohemian professor would count as much as the votes of news of the strange event spread rapidly. Crowds hastened to the bridge and ran down to the waters three Germans, or as the votes of any edge. They saw the body of the martyred priest resting on the waters, bright and beautiful. The whole river was lighted up with bright rays which came from the martur's body. From three professors coming from any other country than Bohemia. The German sors were offended. They left profes Prague in a body, and settled in Leipsic, and to them is mainly due the came from the martyr's body. From credit of establishing the famous University of Leipsic. John Huss was now master of the University of Prague. her window in the palace the queen saw the light on the river; she many forms moving rapidly to and fro, and she heard the hum of many voices breaking the silence of the night. She the Bohemian, Saxon, Bavarian, and Polish professors who were with him in the university, weakened by mutual jealousies, bowed down before his sovhastened to the king to ask what it meant. The tyrant, struck with awe at the news, and forbidding anyone to ereign will. follow him, fled like a madman from the Just about this time. Peter Payne death.

learning of the lowly born were fre-quently forgotten. Be that as it may. John Huss had soon a large following. Shinko, Archbishop of Prague, called a madly to the front, and though he quickly disabled more than one of them, they dragged him from his horse and trampled him to death. The troop and trampied nim to death. In the crosp of soldiers fought bravely, but were at length overpowered and disarmed. At the beginning of the conflict Manper turned and fied; but the mo-Synod, at which were gathered men re-markable alike for virtue and learning. This Synod condemned the doctrices taught by Huss. Huss strove to stir taught by rives. rives strove to stir up the people to oppose the Synod. The Archbishop excommunicated him. He appealed to the Pope; in the mean-time the Archbishop died, and Bohemia

sime the Aronbishop died, and Bohemia became a prey to the growing heresy. The heresy preached by John Huss aimed chiefly at sapping the authority of the Pope, and of the superiors in the Church. He said that priests, though excommunicated, ought to preach; but civil and ecclesiastical lords, as Pre-lates and Riphers, lost all light to whe civil and ecclesiastical lords, as Pre-lates and Bishops, lost all right to rule when they were guilty of mortal sin. John Huss was fast approaching his unhappy end. He was cited to Rome by the Pope; he refused to obey the summons. In 1414 a General Council was held in the city of Constance. was held in the city of COBSTANCE. John Huss was summoned to appear before the council to defend his doc trines, by the Emperor Sigismund. "This Council," says Schlegel, "Sigis-mund, true to the ancient idea of em peror as protector of the Church, and of the whole Christian republic of Eur-one supported with the utmost zeal. ope, supported with the utmost zeal He was moved to this zeal indeed by a

special cause more nearly touching his own interest, for he needed these gentouching eral assemblies of the Church, and the expression of public opinion they rmed, in order to subdue the mor readily the Hussites, either by forcible or by peaceful means. . . And now, in these bloody Hussite wars we, for the first time, perceive what frightful effects must ensue when the affairs of the Church and of Christianity, neglected by their spiritual and temporal heads, whose first duty it had been to watch over them, at last devolve upon a passionately excited people, and have to be decided by a desolating civil war.

Huss refused to leave Prague unless Huss refused to leave rrague unce-the emperor furnished him with a safe conduct. Sigismund gave him the pro-tection he demanded. Instead of peace tection he demanded. Instead of peace-fully awaiting the issue of the council, or preparing to defend his dostrines, or retract them, once arrived at Con-stance he never ceased to praise Wickiffe, and to teach his doctrines openly ough excommunicated by his Bishop in Pragne, he continued to celebrate Mass. When the Archbishop of Con-stance heard of these things he prohibited him from celebrating, and he forbade the people to be present at his Mass. He was frightened. He trembled for his safety when he saw the bled for his safety when he saw the charges which would be made gainst him. He attempted to fly from the city. Disguising him self as a peasant, he hid himself in a cart-load of hay, but was discovered by a spy placed to watch him. He was arrested by the order of the magistrates of the city. When asked why be disguised himself, and hid himself in the hay, he said it was because he was cold. He was put on horseback and taken to prison. He appealed to the safe conduct given to him by the emperor; but his attention was directed to the clause giving him secarity only as far as he was charged with certain specified crimes. As far as any erroneous doctrine in faith went, he was told that unless he proved his

cause not to be heretical, he must re tract or suffer death. His terror out weighed his attachment to his doc trines. Seeing around him several Bohemians who had accompanied him to the Council, he threw himself from his horse amongst them and tried to escape. He was seized again and confined in the Dominican convent; but again trying to escape, he was shut up in a surer prison.

John Huss at last stood before the Council. Witnesses are duly and form-ally examined. All the charges of

which he was accused were proved against him. He was asked to retract: he refused. The Cardinal of Cambray treated more leniently by the Council if he made a full retraction. He an-swered humbly that he "had come there to be taught by the Council, and that he was willing to obey its decrees." A pen was accordingly handed to him to sign his retractation in the Bohemian language, as he had been asked to do in the beginning. He again refused. The emperor him self strove to bend is stubborness but all in vain. The Council gave him plenty of time. The sixth of July was fixed as the day on which they would give their final decision. Four Bishops and four Bohemian gentlemen were in the meantime sent to induce hlm to save himself by renouncing his errors, but they could never bring him to make a direct retractation. The appointed day came at last. He persisted in his errors and was put to

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" Would Your Honor know the ghost

"The garments," I returned. "I

me?" he asked, his smile all deference his old hand inclined toward one of the

I rose and followed him. At the lead of the first flight of stone steps he on-

locked a door. The place strack chill and the candle was but a glow-worm

lamp amid all that darkness. I followed him down the long stately room. The moon came from behind a cloud and mildly illuminated it. Pic-

tures were ranged along the walls. There were cabinets between the long

window full of china and silver. It was well the Highlander had come here and

not the Hessians. The house had great

Half way down the gallery Shawmus paused and lifted the light in his shaky hand. It illumined a picture. "It is Madame Bridget," he said, "the mother of Sir Hugh. "It was

painted when she was newly wed and I but newly come to Kilmanus." "It is the lady." I cried, "or it is

her gown." There was no mistaking the thick

yellow silk. so closely threaded with seed pearls, which well became that lady, ripe as a peach for all her youth. Never had I seen anything so flowing. Her cheek was the bloom of the peach where the sun had kissed it, but her

face was browner and warmer than any peach. Her hair was brown with a

glow in it, almost a hint of red. Her brown eyes looked on me as though she yet lived. Indeed, as I stood there

gazing in the brown candle light, the eyes seemed alive. I stared an instant.

Then a sigh broke from me to think

She died young ?" I asked, as we

Now, night after night I lay awake

listening for the lap, lap of the lady's

silk on the staircase, and the night I did not hear it it was a lost night for

graves close by, and the wild and

of graves close by, and the wild and troubled times it was and the mists of

the winter, doubtless bred fancies, for

here was L Ronald Cameron, fast fall-ing in love with a dead woman or her

I kept out o' doors as long as it was

house or something within it wet drew

me back. I would not think of it; yet when I

that she was dead.

treasures, although it was falling

silver candle-sticks.

leer which I thought carried some apprehension. "So close that I might have easily overtaken her, " said I. " But 'tis no business of mine, though the fortune of war has made me the unwelcome guest of the house to spy on a lady, iiv-

"I wish madam could hear Your Honor," said Shawmus. "She wouldn't-grudge you the shelter of her house, then." "She would grudge it now?" ment Hatto was dragged to the grou his horse was mounted by one of the Hussites, who followed Mauper, over-took him, and slew him.

took him, and slow him. Thus perished two men joined through life in forming plots of the deepest villainy. Their names were not linked with a single virtue. They fell under the hands of men whom they had minked in initial to abbe! they subtor of their rootrees to four flon-or's Highlanders. There were terrible tales before you came. The women were for hiding themselves in the vaults in th' ould abbey." "Alas," said 1. "If others had come had wickedly incited to rebel; they were made the victims of passions which they inflamed for the parpose of in our place they would have had too much cause."

achieving their own heartless aims. The fate of Wenceslaus is soon told. Four years after the martyrdom of St. John Nepomucene Wenceslaus lost his gentle and virtuous queen. The again if you were to see it ?" asked Shawmos, with the sly look which cov-Saint's death gave her a terrible shock. Weak and languishing, she lingered from 1383 to 1387, when she closed a ered the fear of a timid and meek old life of great self-sacrifice and keen sorrow, to begin a life of peace and caught no glimpse of her face. "Would Your Honor come with

Sorrow, to begin a new or peace and changeless rest with the blessed. Wenceslaus remained some months in the castle of Zebrac, whither he had field on the night of St. John's martyrdom. His heart grew harder; his ear was deaf to the voice of Heaven. his only joy was the brutal pleasur arising from a slothful voluptuous life But his punishment came swiftly. The whole empire was a scene of blo and wild ungovernable disorder. The Switzers raised the standard of revolt, and freed themselves from the contro of Albert of Austria. Wenceslaus sold the duchy of Milan for one hundred Wenceslans sold thousand florins; one by one he sold out to the highest bidder many of his richest and fairest provinces. He had lost every feeling of manly dignity and ruin. self-respect; but the stubborness of Ha the tyrant and the softishness of the pause drunkard accompanied him to the last. In 1383, the princes and states begged the tyrant to leave Bohemia, to reside in the empire, and put a stop to the growing evils. He laughed at their

fears, spurned their entreaties, and continued to follow a course which shocked the good and enabled the bad to plunge the whole land into deepest misery. He had no pity for the misery. He had no pity for the wretched. The cry of the widow and the orphan was heard in every street Still and corner of the kingdom. Still Wenceslaus ate like a glutton, drank like a drunkard, and laughed like a madman. By the advice of his brother Sigismund, the nobility of B hemia locked him up twice as a dangerous lunatic; he escaped from his keepers, but a fit of apoplexy swept him from the lane he had so long cursed with his presence ; the German empire and the kingdom of Bohemia began to breathe the pure air of freedom, and to grow strong under the rule of the wise and

left the gallery. "Scarcely older than Your Honor saw her in the picture." I was glad able Emperor Sigismund, There is deep solemn silence in the hospital of the Cistercian monastery. of it. I could not have thought of Ottried is lying motionless on his bed. A group of monks are kneeling on the old and sad. floor near the bed ; their heads are bowed in prayer : they are praying for the eternal rest of a departed soul ; me. The old house amid its woods, with the ruined abbey and its centuries they are begging the Almighty to have mercy on the soul of the generous

Otfried. THE END.

IN AN OLD CASTLE.

A MYSTERIOUS GHOST, A PICTURE AND A HAPPY DENOUEMENT. possible each day, but while I visited my men and rode from picket to picket -for it was a time of war-the old

Every evening since I had come, old Shawmus asked : "And did Your Honor sleep well last night?" And every evening I had invariably answered him: "Excellently, Shawmus, as becomes a man who has ridden far and procured an excellent appetite and

midnight.

the back staircase.

come home at nightfall with the snow heavy on my plaid I was as any hushad it honestly satisfied." But this night I answered him no band coming to the kiss of a fond wife albeit there waited for me none but such thing. the old servant, and the lonely meal

Looking round I caught the glint of in the gaunt library, so ancient and his watering eye, which I had thought faded, and full of precious things beauat my first coming to be sinister, but tiful and (arnished. I knew nothing later traced its source as the eager of the family but what the house told

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of death I should cease to be haunted by the face of the living woman.

Up she came, swish, swish, with he silks all rustling softly and a light came with her. A second more and he face showed above the upper step. Sh carried a silver branch of three way candles; and their light was full on he face. It was pale, paler than the face or the portrait, yet the minute I sav it, I knew it was the face of no ghost

but of a warm, living woman. Hardly had my blood begun to rus tumultuously through my veins at th knowledge than it was frozen again Had I made an unconscious movement "Hush!" said the lady, in the soites of whispers, and then drew back little.

Then I saw she was not alone. A extremely handsome youth was wit her, following close behind. "Did you hear anything, Harry?

she asked in a whisper. "Nothing, sweet," he replied " The old house was always a place fo

strange noises at night." His face came into the light of th candle. He wore his hair unpowdered and it fell over the collar of a soldier cloak. Under the cloak I saw the gli

ter of uniform. He had fine blue eye and features of a classical delicacy an d gnity, finely set off by his night black hair. He looked pale and har assed, and I thought he held a hand i his side. So much I recalled afterward, an

wondered how I had carried so clea an impression from the black passio of rage and jealousy which swept ove

me at the sight of her lover. As they stood there, she hesitating he slipped an arm about her neck. M hand went to my sword. I would hav silled him without a scruple. The her words saved him.

"Your wound-" she began So he was wounded and unharmed I turned away, setting my teeth, in the darkness. When I looked again, the had passed up the stairs.

Now, even then, in the extremity my jealousy, I did the lady no wron So it was a lie old Shawmus had to me, and the family yet hid in the w derness of the great house, which had never thought to explore. I much consideration had I shown the though I believed it empty. Doub they had thought the coming the soldiery menaced them with t speakable things, as it had done els where, and so they burrowed awa from one poor Highland gentlema who would not have hurt a hair their heads. And the lady's loverrebel, doubtless-came to see her

rebel, doubtless-came to see her i nightfall. I tossed on my bed sleepless ti morning. I, who had not known sleepless night till I came to Kilman Abbey, found my bed that night place of torture. Indeed, my loo and the sorry breakfast I made rouse the commiseration of old Shawmi who appeared at my horse's head, as mounted, with a flagon of spiced win

"A stirup-cup, Your Honor," said. "Your Honor looks this mornin as though you had seen a ghost." took the wine, and it warmed mo. I rode over the frosty ground, I r solved within myself to leave the pla which had morted as culls more which had worked so evilly upon m There was another house of some co sideration in the glen which would r ceive me, and I should be among loy-ists. I had chosen Kilmanus Abb because the house should be safe-

When I returned at night and to old Shawmus that he was about to quit of me, I saw first a light of rel in the rascal's face. Then it was f lowed quickly by a deeper shado "'Twould be better Your Hon stayed," he said, "for we may get worse in your place."

I had no thought to sleep that nigl The fire went low in the library; I plenished it. The candles burnt to t ocket. I had the full moon and t irelight. So I sat in the deep chi Brelight. within the screen of Spanish leath by the fire, and with my chin on breat, thought my bitter and leale thoughts. It was about two of the clock a bitter cold when I heard the lap, . of the lady's silks gliding down stairs, and the hurrying tapping of I little heels. She came hurriedly, admit her lover, I did not doubt, business which admitted of no delay. Suddenly there was a little shrip solt and quiet that I hardly kn it I had really heard it. But I went the door and looked out. There w the lady sitting on the lower step. p to the lips. The branch of cand beside her fluttered in the wind. she saw me, her lips opened as thou to speak, and closed. Her eyes look at me as though they prayed me mercy. It was the girl of the pictu "Madam," said i, going near "what is the matter?" 'I have twisted my foot," said si " My beel turned beneath. I can: What am I to do?" stir. Kneeling down by her, I felt abo the ankle. I am the seventh son a seventh son, and know something medicine. "'Tis a strain." said I. "You I better let me lift you to a couch. Y will not be able to stand upon it." Only then I noticed that she wor large, feathered hat, and a cloak velvet that hid her finery. "What am I to do?" she crie wringing her hands. "It is not mys sir, but some one needs help. Will 1 and old Shawmus and send him for doctor? There is a horse in the abl ready to be ridden." If the case is argent," I said, "y had better trust me. I know sou thing of medicine. It is seven miles the nearest town.' "Sir," she replied, "the old n Shawmas has learned to love you. have not dared to trust his repor you. But now I cannot help it. I will trust you in the name of G Upstairs a gentleman lis bleeding, all we know, to death. We can we know, to death. We can

man.

"Not to Your Honor any more than the people in the valley grudge the shelter of their rooftrees to Your Hon-

prophets is heard in thy cities. hymn and the psalm are drowned in the hearse cry of sedition. Instead of prayer, thou hast blasphemy. Heresy in thy midst ; the altar of Christ changed for the altar of Baal. Church is crucified with Christ. Pray ye to the Lord that the days of your

trial may be shortened." The picture drawn by the preacher was prophetic indeed. The heresy of John Huss sprang into life a few years after, and for one hundred years it filled the land with bloodshed, plunder, sacrilege and ruin. While Father John Nepomucene wa

speaking, the people were visibly affected. Often during his discourse did he say to them, "A little while, and you shall not see me." Coming from the pulpit, he found hi hearers kneeling in groups, begging his last blessing. Laying his hands on them as he passed through them, he palace into the country. marmared, in a voice broken with emo " May God protect the Church of Bohemia !

From that hour he gave himself up altogether to preparing himself for death. Early next morning he set out alone and on foot for Bruntzel, to pray Cross of the Penitents. before a shrine enriched with at image of our Blessed Lady. This image was a shred of his clothes as a relic. an object of great devotion amongst the Bohemians, for it had been placed there by the apostles of the Sclavon Sts. Cyril and Methodius.

He prayed fervently and long. When he arose from his knees, a young monk, with his hood thrown back, stood before him.

22

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and the second

4

' Otfried !" cried the priest.

"Brother Methodius, you mean." "It is God that sends you. It is sweet to press your hand before part-

ing. "Whither are you going, father ?"

"To the land of promise." "I am aware," said the young monk, sorrowfully, "that you are persecuted. I know that to defend the queen you have undergone the torture. God when everything was ready for its reception, it was borne with the utmost pomp to the eathedral by the clergy add people of Prague. On the tomb of the martyr may yet be read the follow-ing epitaph; "Under this stone lies ing epitaph; Under this stone lies the body of the most venerable and most glorious Thaumaturgus, John calls you to reward you. But the queen 1 who will protect her? What will become of Bohemia?"

+ the state is the

"Only God can tell, my son. To me it seems there is a sad, sad time before, No poncene, doctor, canon of this indeed often given to persons having horse; the foremost of the opposing party reeled, but the others, incited being no bly born, while the virtue and by a deadlier hate for Hatto, pressed them. You are clothed in a habit

one of Wickliffe's disciples, having fled from England, arrived in Prague. He The whole city flocked to the river. The canons of the cathedral went in brought with him the works of his procession, took up the body, and carried it to the church of the Holy master. They fell into the hands of John Huss. Blasphemous as they were, they pleased hin by the newness of their teachings. He felt a strong yearning to teach them openly. But Everyone hastened to kiss the hands and feet of the martyr, and if possible, to procure he could not becomingly begin at once; only a short time before he had sub The ng's wickedness was betrayed by the soldiers. The anger of the people, scribed the condemnation of those very doctrines. John Huss, however, was not a man to remain idle. He began to

pent up so long, burst forth. The martyr's death gave them a courage they had not known for a long time. make Wickliffe's doctrines subjects of They no longer feared the king's frown, or Hatto's baleful shadow. Their words, their gesture's were full of wrath. discussion with the students. cess in the university made him bold. He threw off the mask. Preaching one day in the church of Sts. Mathias and The king, hearing of the people's ex-citement, and fearing a sudden up-Matthew, in Prague, he openly professed and praised the teachings of Wickliffe, and said if he were dying all rising against his tottering throne, ent an order to the religious to have his yearnings would be satisfied by the assurance that the glory Wickliffe was the martyr's body secretly removed.

It was accordingly removed, but now enjoying in heaven would be also

Boldness brings success. John Huss was joined by priests who were tired of moral restraint, and by doctors who were discontented with the unfair distribution of the rich livings in the gift of the Church. Those livings were indeed often given to persons having

It is not every leader of whom it can be said his party outlived him. John Huss was dead, but the Hussites were many and strong. Their next leader, Jerome of Prague, perished in the same manner as their former leader. Maddened at the punishment of their leaders, the Hussites banded together in Bohemia, rained the churches, seized the property of the monasteries, and attempted the life of their king, King

Wenceslans. Frightful excesses and desperate outrages were committed in the street of Prague. Hatto pretended to de-spise the Hussites. Many of them had His sucbitter reason to remember him, and they sought to wreak deadly venge ance upon him. He was a bold, fear ance upon nim. The was a bold, fear-less man, and few of them cared too meet him singly. Returning home wards one night, and accompanied only by Mauper and a troop of soldiers, Hatto suddenly met a strong party of

the Hussites. The road was narrow walls strong and high rose on eithe side : there was no time for retreat there was no chance of quarter. Hatt saw his only hope of safety lay in breaking through the Hussites. plunged his spurs in his fiery Bohen He

later traced its source as the eager of the family but what the house told curiosity of a lonely and friendly old me or what I gathered from the garrulity of the servant; but I knew

This night I answered: " No, Shawthat it was very proud and very poor. This night i answered: "No, Shaw-mus, for I heard the ghost." "Lord save Your Honor," he said, trembling so that he nearly let fall the I also knew that it was suspected of disloyalty, and that the madam and her daughter were in France, and the son more than suspected of complicity lagon of cut glass on its silver coaster which held my port wine. have troables, for which knows I blame him not, nor would the been at Kilmanus Abbey, man and boy. or a matter of sixty years, and no King's majesty have blamed him if he had known what things were done in ghost have I seen or heard. What!' said I: "not heard a liquid his name in this unhappy land.

ghost.

Night alter night, as I sat in the lap, lap of a silk train as if it fell from one stair to the other, and the dainty library and read or wrote, my' sword on the table by me, my pistols at hand --for those were wild times--the face tapping of high heeled shoes?" "No such thing, Your Honor, "he said obstinately. " There is no g at Kilmanus Abbey. Your Honor There is no ghost of Madame Bridget would come be at Kilmanus Abbey. Your Honor but tween me and the page. I fought dreamed it, or it was the bats and owls against the possession of it, and time in the upper floor swooping by ou their wings; or maybe the seagulls, atter time I refused to be dragged, as my heart would have dragged me, to tor the furrows are white with them the picture gallery to gaze upon her and the hunger drives them indoors. face, since there was something un-sure Your Honor doesn't believe in holy, and to be feared, I thought, in

ghosts?" "I am a Highlander," said I, " and this sudden passion for the dead. But presently there came a proof that

none of your unbelieving Sassenachs. The Camerons have the second sight, and I have heard my mother, Elspeth the ghost lived. One night, after I had tossed for hours, I yielded to the desire that beset

hours, I yielded to the desire that beset me for a sight of the picture, feeling that once 1 had seen it, I might per-haps sieep. I therefore rose and dressed myself, and went downstairs. It was full moon, and I knew just the Cameron, say-" I broke off with a laugh. Was I going to exchange superstitions with the old map. Then I would talk till "I saw the lady, Shawmus, " I went hour when it would shine on the picon, "for I rose from my bed and threw my plaid around me, and followed her

ture, so that I needed no light. I gazed my fill, and was about to return to my chamber. Alas! looking on the pictured lace had not assuaged she disappeared somewhere down ' Twould have been no ghost of the my desire to behold the living woman, Aylmers, then," he said with a enrious conviction, " for no lady of the Ayl mers would demean herself by going to My neart cried out within me as I turned away because she was dead My heart cried out within And then I remembered old ballads my mother used to sing of unhappy knights who trysted with dead ladies in imthe kitchen, dead or alive." The pride of the old fellow amused penetrable forests, and lost their souls there by. Yet one thing I am sure of and pleased me. "It occurs to me now," I went on. ' that by the fashion of her garments that she was no lost soul, the gay and

she would have been a living woman about the time you first came to Kiltender lady of the picture. As I left the gallery I heard a sudmanus. Her dress belonged to fity or den swish, swish of siks in the great hall below me, and drew back into the sixty years ago. I have seen a picture of the Princess Clementina attired in shadow of the curtain that overhung of the Princess Clementina attrea in shadow of the cortain that overhaug just such a gown. It was yellow satin, looped and embroidered with pearls." "Your Honor got close to the ghost?" the old fellow asked with a seen her face in the quiet composure

staunch the wound." "Show me the way." I said, and th added: "I beg yoar pardon, but th is nothing else to be done." And with that I took her in my as

ended the staircase with

RY 25, 1908.

t carried some ap-

might have easily d I. "But 'tis no hough the fortune ne the unwelco o spy on a lady, liv

could hear Your us. "She wouldn't lter of her house, ge it now ?" nor any more than valley grudge the trees to Your Hon-

There were terrible ame. The women themselves in the bbey. " ' If others had come could have had too

nor know the ghost

to see it ?" asked sly look which cov-imid and meek old

" I returned. "I

of her face. Honor come with smile all deference, d toward one of the ed him. At the lead

stone steps he un e place struck chill, s but a glow-worm

darkness. own the long stately came from behind a lluminated it. Pic d along the walls. ts between the long a and silver. It was or had come here and The house had great th it was falling to

he gallery Shawmus the light in his shaky d a ploture. Bridget, "he said, Sir Hugh. "It was was newly wed and to Kilmanus." ." I cried, "or it is

mistaking the thick losely threaded with the well became that ach for all her youth anything so flowing. e bloom of the peach ad kissed it, but her and warmer than any r was brown with a t a hint of red. Her d on me as though she ed, as I stood there wn candle-light, the I stared an instant. e. I stared an installed

ng ?" I asked, as we

er than Your Honor picture." I was glad t have thought of her

er night I lay awake lap, lap of the lady's rease, and the night it was a lost night for ouse amid its woods, abbey and its centuries by, and the wild and to was and the mists of otless bred fancies, for ald Cameron, fast fall a dead woman or her

loors as long as it was y, but while I visited. e from picket to picket time of war-the old ing within it yet drew

hink of it; yet when I nightfall with the snow blaid I was as any hus-the kiss of a fond wife; aited for me none but t, and the lonely meal ibrary, so ancient and of precious things beau-shed. I knew nothing ut what the house told gathered from the garservant: but I knew y proud and very poor. at it was suspected of d that the madam and were in France, and the suspected of complicity es, for which heaven him not, nor would the have blamed him if he at things were done in

.

JANUARY 25, 1908

of death I should cease to be haunted She said nothing, but guided me by the face of the living woman. Up she came, swish, swish, with her silks all rustling rottly and a light came with her. A second more and her face showed above the upper step. She with a pointed finger this way and that through a mass of corridors. At last we entered a room-a library, well walled with books. No one had

thought the shelves to be anything but carried a silver branch of three wax what they seemed, but at one point a candles; and their light was full on her door opened in them, from which we face. It was pale, paler than the face passed into a warm corridor, with rugs below our feet. A light streamed through a distant or the portrait, yet the minute I saw it, I knew it was the face of no ghost,

but of a warm, living woman. Hardly had my blood begun to rush tumultaously through my veins at the door. in. "The lady has a hurt," I said, laying her down tenderly upon a sofa. "She has trusted me. Let me see the knowledge than it was frozen again. Had I made an unconscious movement? "Hush!" said the lady, in the softest wound. of whispers, and then drew back a powdered head, sat on a couch by the fireplace. Along the couch the body of a young man, partly undressed, was laid. His head was in her lap. Her face was the face of the Mater Dolorosa

We reached it and passed with-

An elderly lady, with a very stately

I the Italian painter. I dressed the

ound and then bandaged it. "The bleeding is stanched," I said,

FATHER OF FAMILIES.

Then I saw she was not alone. An extremely handsome youth was with her, following close behind. 'Did you hear anything, Harry ?''

she asked in a whisper. "Nothing, sweet," he replied. "The old house was always a place for strange noises at night." His face came into the light of the

and with my lotion the wound will leal. candle. He wore his hair unpowdered, and it fell over the collar of a soldier's "O sir!" she said, "a mother's prayers and thanks are yours." "And a sister's," said a low voice Under the closk I saw the glitcloak. ter of uniform. He had fine blue eyes and features of a classical delicacy and lear me. I turned then, and saw the lady of dignity, finely set off by his night-black hair. He looked pale and har-

assed, and I thought he held a hand to te then like lightning from a cloud. "I thought you at first to be a ghost," I said; "the ghost of the So much I recalled afterward, and wondered how I had carried so clear an impression from the black passion of rage and jealousy which swept over lady in the picture gallery. Afterwards I thought you to be-

"The picture is my grandmother, for whom I am called," she replied. "I am Bride Aylmer," me at the sight of her lover. As they stood there, she hesitating, he slipped an arm about her neck. My he slipped an arm about her neck. My hand went to my sword. I would have killed him without a scruple. Then her words saved him. "Yony wond "" she heran. "Yony wond a strupter of the structure of the structure

her words saved him. "Your wound-" she began. So he was wounded and unharmed. I turned away, setting my teeth, in the darkness. When I looked again, they

darkness. When I looked again, they had passed up the stairs. Now, even then, in the extremity of my jealousy, I did the lady no wrong. So it was a lie old Shawmus had told me, and the family yet hid in the wil-

derness of the great house, which I had never thought to explore. So much consideration had I shown them, though I believed it empty. Doubtless they had thought the coming of the soldiery menaced them with un-speakable things, as it had done else-where, and so they burrowed away from one poor Highland gentleman, who would not have hurt a hair of have hurt a hair of their heads. And the lady's lover-a rebel, doubtless-came to see her by

nightfall. I tossed on my bed sleepless till morning. I, who had not known a sleepless night till I came to Kilmanus Abbey, found my bed that night a place of torture. Indeed, my looks and the sorry breakfast I made roused the commiseration of old Shawmus, who appeared at my horse's head, as I mounted, with a flagon of spiced wine. "A stirrup cup, Your Honor," he id. "Your Honor looks this morning

as though you had seen a ghost." I took the wine, and it warmed me. As \overline{x} rode over the frosty ground, I resolved within myself to leave the place which had worked so evilly upon me, There was another house of some con sideration in the glen which would re-ceive me, and I should be among loyalists. I had chosen Kilmanus Abbey cause the house should be safe-fo

When I returned at night and told old Shawmus that he was about to be quit of me, I saw first a light of relief in the rascal's face. Then it was fol-lowed quickly by a deeper shadow. "'Twould be better Your Honor stayed," he said, "for we may get a worse in your place."

society.

I had no thought to sleep that night. The fire went low in the library; I replenished it. The candles barnt to the relight. So I sat in the deep chair firelight. within the screen of Spanish leather by the fire, and with my chin on my breat, thought my bitter and jealous thoughts. it was about two of the clock and bitter cold when I heard the lap, lap of the lady's silks gliding down the stairs, and the hurrying tapping of her little heels. She came hurriedly, to admit her lover, I did not doubt, a business which admitted of no delay. Suddenly there was a little shrick, so solt and quiet that I hardly knew it I had really heard it. But I want to the door and looked out. There was the lady sitting on the lower step, pale to the lips. The branch of candles beside her fluttered in the wind. As beside her huttered in the wind. As she saw me, her lips opened as though to speak, and closed. Her eyes looked at me as though they prayed me for mercy. It was the girl of the picture with a shadow of fear all over her joy. "Madam," said i, going nearer, "what is the matter?" I have twisted my foot," said she. " My heel turned beneath. I cannot What am I to do?" Kneeling down by her, I felt about the ankle. I am the seventh son of a seventh son, and know something of medicine "'Tis a strain," said I. "You had

Therefore, if society is to be improved of praise, yours is so in a very special way, since you have joined together to preserve in your own families, and in all those connected with them, those principles of morality and religion which will serve to bring up your chil exercise in the liberty which comes from Jesus Christ, because it was for which God has destined it. "THE NAME OF "FATHER." "The name of 'Father' be fully to God alone, and God has in a manner conferred it on mortals in order to show not only the reverence in which the father is to be held, but the supreme authority he is to exercise over the family. You know that before society was constituted into kirgdoms, the father exercised in the family the

THE CATHOLIC RECORD.

has wished to be known by the name of Father, the Father of all the faithful. clean away from all the theological THE GOOD FATHER & INFLUENCE.

"I, therefore, can not but praise your inlative, and your aim to represent truly God on earth ; but rem ber that to represent God properly neither power nor the work of creation is enough-there must be goodness, too, for God is good, good by extoo, for God is good, good by ex-cellence, and fathers must represent Him also by their goodness. When a good father, with all the aids that the Lord has given him and with that crown which He has placed on his brow, exercises his authority and his agonistic. goodness, it cannot be but that those who depend on him must resemble him in their works. Thus the good father

will make his son good, and his grand-children good, and he will see the second, the third and the fourth gen r ation praising his goodness and the providence which the Lord dispenses through him. "I, theref therefore, praise, approve and encourage in a special way your Aes clation, founded here in Rome and already diffused in so many other centers ready and I pray that the Lord may give you light to enable you to select the best means for exercising this holy apostolate of being the coadjutors of the priests, the bishops, and the Pope himthe picture smiling at me, though her priests, the bishops, and the Pope him-face was pale. The thing flashed on self in restoring the kingdom of Jesus Christ on earth, and that He may grant you to see your old age surrounded children and grandchildren to manifest their gratitude to you for the good you have done them by setting them on the pa h of virtue, so that you, raising your hand over them in blessing, may

parting for a little while to meet again in Paradise.' May the blessing of God be on you."-Sacred Heart Review.

WHO WROTE THE ENCYCLICAL? Such is the question which the enemy

be able to say at the end : ' We are

King's officer. I can stanch a sick man's wound, but presently I should be asking questions. Let me go; in happier times I will return." In happier times I will return." In happier times I won Mistress Bride Aylmer to be my own; and dear is just now assiduous in proposing. may be answered by another: Who wrote the one on the Labor Question entitled Rerum Novarum? Every one to me as my own mother and brother are the lady of Kilmanus and her son, pill say, Leo XIII In the same way, Pius X. wrote the Pascendi. To deny Sir Harry .- Katherine Tynan Hinkson it would be to assert that an architect POPE PIUS X. SPEAKS TO THE

did not build the house because he did not lay the bricks La Croix has some interesting details on the subject.

When Leo XIII. determined to give to the world his famous letter, he sum-Some months ago the Holy Father received in andience the members of the Central Committee of the new organization, "The N stional League of Fathers of Families," lately founded in Rome for the defense of public moral ity. The president read an address in biol which he contrasted the pernicious activity of the enemies of morality quainted with all this accumulated material, it was classified and arranged with the apathy of the good, who, while by his secretaries and when the quesdeploring the present situation, shut tion was sufficiently clarified be chose themselves up in themselves and expect a man whom he judged best qualified to ion was sufficiently clarified be Providence to intervene directly to re move the evils of society. The Nation-al League of Fathers of Families has draft of the document. That man was been formed to provide against the great dangers to which the innocence of children and the morality of the Cardinal Zigliara ; but no one attribu tes to Zigliara the authorship of the Re rum Novarna, nor to Mgr. Tarozi, the Secretary of Latin Letters, to whom the text, after being touched and re-touched by the Pontiff, was finally com-mitted young were being exposed every day in schools and theatres, and especially by a corrupt and corrupting press. To this address the Holy Father replied as follows mitted.

In the same way was the Pascendi ' No more well-founded or more uniwritten. It is an insult, which should versal complaint is heard in our days be indignantly resented, to say that the present great Pontiff is incapable of such a work. As a curate and parish from all classes of persons than that concerning the immorality and disso luteness not only of young men, but priest, he was known for his persisten study of scholastic theology : becomin Bishop of Mantua, he found his semin even of children of tender years among whom one uniortunately sees many, even at the dawn of the development ary in the condition in which some o of reason, already plunged in detest able vices and with truly fatal ten dencies which afford cause for alarm to he French ones were previous to th able vices and with truly fatal ten dencies which afford cause for alarm to those responsible for the well-being of Venice he organized the reunions of What is the origin of this young theologians for special studies depravity in the young? The Holy open for their assemblies. and the patriarchal palace was thrown The very Spirit has told us that children re- first subject that came up for conside semble their parents. With some rare exceptions of ill born branches, which ation in those reunions was Loisy' Church and the Gospel, which was re do not correspond with the nature of the tree on which they grow, the wickedness of the children is to be im-puted to the negligence, the careless-to show him its character, and it was wickedness of the children is to be the puted to the negligence, the careless-ness, and even, unfortunately, some quickly condemned as absolutely in quickly condemned as absolutely in condemnation immediately provoled the it must be improved by means of the family. While then, every association actuated by holy principles is worthy of the Modernists' complaint. That their writings were filled with error wa clear enough to any one, because o the disastrous consequences they in volved, and they might have been con demned outright for that reason. Bu to cut the ground from under their tians and excellent citizens; and to so as not merely to indicate their evi tendencies, but to show the principle given to us by Him, that supreme authority which the father possesses in the family to lead it towards the end principles, though some of the writer theuselves did not suspect it, ra through all their works. For that pur belongs pose, just as in the case of the Reram Nov rum, the most competent and emin ent men in the Church were made us of, and not withstanding the multiply ing disasters which those heretics teachings were causing everywher while the investigation was going on the scrutiny continued for three entir years. The work was a great one, s much so that the combined analyses of office not only of monarch but of priest. It was he who with his children offered all those Modernist works form a hug the sacrifices to the Eternal, and the divine Scripture's tell us how Noah, volume. All this work was inaugurate by the Pope; he suggested the method he followed its execution, and in pro portion as it was evolved he made him self thoroughly master of it throughout and it was due to him that the commo traits of the various Modernist book were brought to light, and their format principles clearly enunciated. When this preliminary analysis was finished co-operators in the work of creation, to be attributed to any of the distinguished men who participated in its elabora tion. Finally it may not be out of place to note that the age which boasts of its science, objects to this Papal document on the score of science, although in its production the most ten willingly to the words of him they scientific methods have been adopted. myself and n call 'Father.' And the highest auth-ority on earth, that of the Pope, God the fact that it has cut Catholic thought Missionary.

and philosophical errors which was overwhelming it, and has assured the existence of a healthy Modernism and a genuine progress .--- The Messenger. ABOUT JOE WIGGINS.

Rev. Richard W. Alexander.

In a little Pennsylvania town I was glving a mission, and, as is always the case in a small town, there was con-siderable stir. The whole population was on the move, some through devo-tion, some through curiosity, some an-I had introduced the Question Box I had introduced the Question Box and was looking over the questions pre-paratory to answering them. One im-pressed me-"Is the club or saloon a civilizer or a demoralizer ?"

While I searched my mind for the best answer, 1 went down town to the only barber shop. Now, Joe Wiggins, was the barber, a character like Mr. Dooley-witty, racy, jolly and wise-and his shop was the Mean of the

and his shop was the Mecca of the town for gossip. Wiggins was no church goer; made no pretensions to anctity, but was a good man; I heard ne "ought to be" a Catholic; and I determined to make a strong effort for his soul.

Wiggins was very pleasant, though eart. While I was in the chair an old residenter, who had come back after some years' absence, dropped in to inquire about the townspeople. After the customary salutations, the

ld resident asked for John Such-a.one. "Down and out; all from booze," said Wiggins laconically. "Don't say! 'that's bad.' And where is Tom Sach a one?"

" He's down and out ; same reason." A third was asked for. "Down and out; likewise booze." "Lud-a'mighty! What's the mat-

ter ?' Booze houses let a man down so easy he never knows it till he's out.' said Wiggins. And I thought, as I listened, here is my answer for that query, and so I left

he shop. In the evening, when the audience

ioon (an observant and intelligent man. way, is the barber), and I heard old resident, just returned to the on, ask first about one, then about other and then about another old tizen. The answer was always the

ame : 'Down and out-from booze.' "They were gone; they had passed nto another world, and all that renained to say of them was in the strik-ng words of my friend the barber : wn and out : all from booze.

"My friends, is not this question answered? Need I say more? You now the people of this place. Was my riend wrong? I leave you to come to nelusions. I saw I had made a deep impression.

return home that he was honorably mentioned, and the good man was pleased with what he called an adverment, and came the next night to

her husband would practice his faith she would join him. I started for the barber shop. No

one was there but Wiggins. He was glad to see me, and while he ministered

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PRIEST OPPOSES A LIQUOR LICENSE. On a recent Sunday in St. Ann's Church, Montreal, Ganada, Father Flynn spoke vigorously against the evil of drink. "We are told," said he, "that al-though this parish is digraced by seven y places where liquor is sold to all comers, rich and poor, young and old, and in many piaces in defance of the license law, proven lately by the dragging up of fourteen of those license holders before the court, and the dragging up of fourteen of those license holders before the court, and the majority of them a second time, all within a month-we are told, I say, that application is about to be made for another license. Bat in spite of that these man-traps do their work-and from time to time a new victim - with more zeal against the Jesuits than knowledge of their Latin is held up to the ridicule of the world .- True Voice.

THE CURE'S WORK IN THE FIELDS.

M. Lecomte, Care of Montgivray, when stationed at Sainte-Plantaire, near Berry,-a country where the vine is not used except as a trellis or decorating the trees in the garden-was convinced that grape culture could be carried on successfully. In spite of objections and resistance he held to his idea, studied the different varieties, and on the 27th of August, 1994, preand on the 27th of August, 1994, pre-sented to his friends and neighbors perfectly ripe grapes from his vines. "The wine that I made in September," said he, "acquired an unusual degree of perfection The test was made, and I received orders for the vines."

"After three years I left the parish of Sainte-Plantaire, leaving to my suc-cessor my experimental field. I found cessor my experimental nets. at Montgivray, my new post, excellent earth, and I produced some novelities. In the following year I produced a new pecies of potato, and later a vegetable known in America as salsify. Straw-berries are engaging my attention at this moment."

"It is a novelty for our parishioners," said he, "to see their Care sup-port himself by work in the open fields. Succuragement and marks of sympathy have not failed me despite the critics, and occasional harsh words. Critiand occasional narsh words. Criti-cisms, doubtful compliments, insuits, I accept all without saying anything, corvinced that I am in the right, and encouraged by my Bishop, who ap-proves our means of providing for our ersonal needs and above all the good example given to our parishioners of gaininga living through constant prac-sical work." — Priest - Workers in France, in Donahoe's for January.

" Too Busy to Pray."

Too busy to pray? You might as well say "Too busy to live." Prayer is never lost time. Prayer is living itself. It is that without which no time is saved, but all time lost. It conserves time, making itself valuable and effective. Jesus prayed to me, I told him that I was pleased to see him at the lectures. Yes, he had been there, and had I not seen his wife? Yes, she was there, too. And had I heard correctly that she would be a

that application is about to be made for another license. "Are you aware, my brethren, that the way matters stand, there is a liquor shop for every seventeen families in the parish ? "We are, and always will be, against such petitions, no matter by whom presented or by whom they may be

supported. "Knowing as we do the evils of in

Loowing as we do the evils of in-temperance, we are bound to plead for its restriction, at least, and we shall most assuredly do so, and take every measure that the law places at our disposal to prevent the granting of such

license. "I stand here on behalf of number-"I stand here on behalf of number-less fellow beings, groaning in pitiful agony in the toils of alcohol, whose souls are sickening to death from its foul poison : I stand on behalf of number-less fellow beings, groaning in pitiful agony in the toils of alcohol, whose souls are sickening to death from its foul polson; I stand on behalf of weak women and innocent children, victims of the brutal cruelties of intemporate

husbands and fathers ; on behalf of the parish, tainted and polluted, on behalf of religion, across whose pathway to the hearts of men, impassible barriers are placed by intemperance. Listen to all those pleading voices and sign, if you dare, such a petition. No breth-

ren, you can not, and should you be tempted to do so, pause and weigh well what you are asked to do. By signing for an additional license, yo countenance a trade which flourishes on the ruin of its supporters, a trade

which derives its revenue from plund ered homes, defrauded childhood and depraved manhood, a trade which min-

bepraved mannood, a trade which min-isters to every yile passion and vicious propensity, a trade which makes drank-ards and thieves, embezziers and ga ublers, wile beaters, murderers and suicides; a trade which brutalizes and The non-Catholic wife of the barber was present. She had been persuaded to come to the lecture by a friend. Of course, she tolt her husband ca her degrades all who feel its contact. Such a trade can not claim the respect, much less the encouragement of the

show his appreciation. He cane again and again, and so did ommunity.' his wife. I learned he had great influ-A DANGEROUS "MAN-TRAP." ence over his wife and might have brought her to the church if he had not been careless himself. I deter-It is a dull year when some writer mined to talk to Wiggins, so I went first to see his wife. She said she was does not find a new charge to bring against the account of the Jesuits. balance of the wear of which have a set of the set of t They have been accused time and again of teaching that the end justifies the means. The accusation has been dis-proved as many times as it was made, but that does not deter another writer from making the same accusation again.

The charge will probably be repeated periodically for the next hundred years. Almost equally famous is the charge

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Second and the second second

is unhappy land. night, as I sat in the ad or wrote, my'sword y me, my pistols at hand bre wild times-the face ridget would come be d the page. I fought ossession of it, and time efused to be dragged, as id have dragged m . to allery to gaze upon her here was something un-be feared, I thought, in

assion for the dead. ly there came a proof that

after I had tossed for ed to the desire that be ht of the picture, feeling lad seen it, I might per I therefore rose and oon, and I knew just the would shine on the pic I needed no light.

y fill, and was about to chamber. Alas! looking ed lace had not assuaged behold the living woman. ried out within me as I because she was dead. emembered old ballads my to sing of unhappy knighte with dead ladies in imprests, and lost their souls et one thing I am sure of s no lost soul, the gay and of the picture. the gallery I heard a sud-

wish of sliks in the great he, and drew back into the The ghost of the lady was I should look upon her and. Perhaps when I had ace in the quiet composure better let me lift you to a couch. You will not be able to stand upon it." Only then I noticed that she wore a

large, feathered hat, and a cloak of velvet that hid her finery. "What am I to do?" she cried, Abraham, and the other patriarchs, al-though they were not priests, exer-cised the office of priest by offering sacrifices. And this name of 'Father' which has been given especially to those whom God has called to be His wringing her hands. "It is not myself sir, but some one needs help. Will you find old Shawmus and send him for a doctor? There is a horse in the abbey ready to be ridden."

"" "If the case is argent," I said, "you had better trost me. I know some-thing of medicine. It is seven miles to the nearest town." "" Sir," she replied, "the old man perpetuate the human race, has also en given by Him, by antonomasia as t were, to those who exercise the same fires of charity in the spiritual life.

You may have gone sometimes to visit those places where crime is punished, and where some of the brutalized in-Shawmas has learned to love you. We have not dared to trust his report of mate have only loathing for the very you. But now I cannot help it. So I will trust you in the name of God. Upstairs a gentleman lis bleeding, for name of religion and morality ; as yet when the man with the white beard and the cord about his loins presents all we know, to death. We cannot staunch the wound." himself before these, dead though they

"Show me the way." I said, and then added: "I beg yoar pardon, but there is nothing else to be done." himself before these, deal though they are to all feelings of piety, their sav age faces grow softened and they lis-ten willingly to the words of him they call 'Father.' And the highest auth-call 'Father.' And with that I took her in my arms and ascended the staircase with her.

Catholic if he practised his faith ? "Who told you that ?" said Wig-

gins. "She did And she is a good woman." "She is indeed," said Wiggins. "Well, she'll never have that excuse

for not being a Catholic. I'll change my conduct and go back to church. I've been thinking about it, Father, ever since you came." He was as good as his word. He

went to confession, and his wife was re-ceived into the Church, and a neighbor who had gone through curiosity with her to the mission, received instruc-tions at the same time and became a convert. So these three souls were led to God through the gossip of a barbar

shop and a query from the Question Box, and no doubt by the good prayers of those whose hearts are in the glorious work of saving souls.

This mission took place more than a year ago. I visited the town lately, and the first one I met was my friend Wiggins, now a good Catholic, together with his wife, although she met a domestic storm when her friends heard of her conversion. Lovers of our holy faith, pray for the

conversion of souls! Prayer is the up-lited hands that bring God's blessing and help, to those who go forth to win souls to the truth .- The Missionary.

The True Spirit of the Missions.

A woman approached one of the principles clearly enunciated. When this preliminary analysis was finished, the whole was synthesized; and when the synthesis was completed, the Pon tifical Secretary of Royal Letters, Mgr. Sardi, put it into Latin. But it would be ridiculous to say that the document is Mgr. Sardi's work, or that it is to be stributed to sny of the distinguished and the missionary, "was not our in-tion to be attributed to sny of the distinguished and the missionary, "was not our in-the distinguished show that they are Catholic. We have and a lot. all the good that you have and a lot more that you have not. We have your more that you have not. We have your good things without your uncertainties and other weaknesses." "Though you praised us so much," said the woman, "I think I would rather be a Catholic; myself and my two daughters have con-cluded to become Catholics." — The Missionary

which declares that the rule or orders Him, we should pray before

tutions and thought they discovered an obligation to obey superiors even if they commanded what was sinful.

The latest to fall into the trap is an Englishman named Figgis-a lecturer at Oxford and author of a book dealing with the political activities of the Jesuits. He resurrected the old charge apparently unconscious of the fact that blunder had been pointed out by many non-Catholic writers at various

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of superiors do not oblige under pain of and so get counsel and strength from sin unless explicitly commanded in virtue of obedience. Years ago the late Lord Acton called this clause an upon what we have done. Otherwise we "idiomatic man-trap," because it was so frequently misunderstood by non-Catholic writers who read the consti rushing days. To pray is to live; not to pray is not to live. It is simply to exist.

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 18th, 1905.

Othews. J une 18th, 18vb. Mr. Thomas Coffey: My Dear Str.-Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelli-pence and ability, and, above all, that it is im-mady defends Catholic spirit. It strenn-mady defends Catholic spirit. It strenn-mady defends Catholic spirit. It strenn-mady the strong Vi the isachings and author-ity of the Church, at the same time promoting the best interests of the country. Following influence reaches more Catholic homeon. Not work sincerely in Chrise. Yours very sincerely in Chrise. DONATUS, Archilahop of Epheans. Apostolic Delegate. Mr. Thomas Coffey :

UNIVERSITY OF OTTAWA. wa, Canada, March 7th, 1900. Ottas

Mr. Thomas Coffey : Dear Sir; For some time past I have read your estimable paper, Thus Cartholac Records, which it is published. Its maiter and form which it is published. Its maiter and form strain the good; and a truly Catholic spirit servades the whole. Therefore, with pleas-ing, I can recommend it to the faithful. Blessing you and wishing you success believe your by remain.

t D FALCONIO, Arch. of Larissa, Acost. Deleg.

LONDON, SATURDAY, JAN. 25, 1908. THE GOVERNOR OF NEWFOUND

LAND AND ORANGEISM.

We learn from a correspondent who writes us from St. John's, Newfound. land, that the Orange Society of that city called upon the Governor on New Year's Day, and that his honor received them. In this he, to say the least of it, showed very bad taste. It was a cut at every Catholic subject in the colony, and it was giving importance to an association whose presence in any country is an eyesore and whose importation into America is an inexcusable perpetuation of feuds which no patriot, high or low, should encourage. The reception could not take place without courtesies from both sides. The barest platitudes were sufficient for the occasion, but not enough for His Honor the Governor. He could not, and did not, let it pass without making a second, obliged to keep faith. Let us take a more sericus, mistake. He made a mistake in receiving the Orange Society at desire yielded to this hatred. It was all, and he displayed his own ignorance the most important decision of the and prejudice in his historical allusion to the society. Sir William McGregor, Governor of Newfoundland, is quoted treaty of Limerick. The largest forfeitto us as saying upon this occasion : ure was that of the earl of Clancarty. 'The Loyal Orange Society was William himself was anxious to preserve founded to perpetuate equal rights to this family ; "but Sir Richard Cox, all, and if my reading of history is who had already obtained some confis right I come to the conclusion that cated lands, procured a declaration from William III., Prince of Orange, lived the County of Cork grand jury that the three hundred years before his time as restoration of the earl of Clancarty a protagonist of civil and religious liberty." We certainly recommend the terest: " This precious argument was Governor to revise his history. If this sufficient; the king yielded, and the exbe a specimen of His Honor's lore he tensive estates of this nobleman were has great need of being tatored. And fraudulently sold by the commissioners. if he will not take it amiss we propose It cannot be shown that William was a to give him a short lesson upon the hero such as the governor of Newfound point. Orangeism has about as much land tries to make him out. Most to do with William III., Prince likely it was self-preservation more should be absolutely ignored or posiof Orange, as the man in the moon. than a tyrannical disposition which The relationship has no historical foundation. It is nominal, and was invented for the purpose of giving respectability to a disreputable organization, and also antagonizing still more the Irish Catholics, against whom Orangeism was started. They had no connection with the conqueror of the Boyne. Nor was Orangeism their first name. They were first called Peep of day Boys. Here is their origin as given by W. C. Tayler, Esq., of Trinity College, Dublin : " In 1795 a Protestant banditti, calling themselves Peep of Day boys, served notice on Armagh to quit their farms before a certain day, threatening destruction of property, and even loss of life, in case of disobedience. To oppose this associstion, the Catholics formed that of the Defenders, which soon overspread the country. Towards the close of that Union was made the other night in year, the Peep of Day boys formed themselves into an Orange Association. Paterson Smyth, an Anglican minister The Peep of Day boys were not checked before they had driven from expressed: "The union of all these Armagh several hundred Catholic ious parts of the country, spread through appearance gave some sanction, that the extermination of the Catholics was the real object of the new Orange Association." We respectfully submit that this makes two points against the gov ernor as historian and jurist. It testifles that the Orange Society had no connection in origin with William the Third, and that instead of the society being established for equal rights to all it was formed in hatred and fostered in feud. The child is father of the man. Orangeism has been ever true to its early training. At home

and abroad, in Ireland, Canada and Newfoundland, whether by its childhood's name of Peep of day boys. or by its later and more euphonious and odoriferous title of Orange Society. whether as Sons of England or American Protective Association - call it what you will, it has always been animated by the same unjust, divisionspreading spirit-loud in speech, bullying in prosperity and cowardly in adversity. Its unpatriotic and selfish methods were evidenced at the time of Queen Victoria's accession to the than good. Not only did it produce throne. Its rude impudence received a well deserved rebuke at the time of tore the very Bible itself to pieces

when it was put into the hands of the the visit of His Majesty to Canada when Prince of Wales. The stand more learned, who, with their ruthless criticism and false philosophy, have no then taken against Orangeism is the stand which all public men should left a page upon a page. Private judgment is to blame. A man has not the since have followed. It was the right to frame his religion. Religion is proper precedent. His Royal Highness a law-the sovereignty of God over would not recognize the society, would man, over his thoughts, words and deeds, not receive its officers, accept its badges over man as an individual and as memin his processions or march under its arches. This is what the governor of ber of society. Man can no more frame any province should do. And because his own religion than he can be a law unto himself. There is another point Sir William McGregor has acted just which cannot be lost sight of. Who the other way he has added neither can with certainty hand a book to his glory to his own name nor peace to his neighbor saying : "This is God's rule. Book ?" The neighbor will naturally

Before parting with this subject we ask how the giver knows it. No one express dissent from the statement should preach unless he is sent. Auththat William was a protagonist of civil and religious liberty. Even if the Bible and to guide the reading. It is Orange Society had been directly esneeded to protect both against the tablished by him, and if its constitution were the sole workmanship, it would simply condemn King William union from a common Bible without a and his apologist down by the sea. So far as Ireland is concerned this King's reign is characterized by proscription. The only display of determination he made was in the case of Irish woollen manufactures. He said : " I will do all in my power to discourage the woollen

error. manufactures of Ireland and to encour-THE POPE ON GOVERNMENT. age linen manufacture there." He certainly kept his word in the first part. but not in the second. But through 8, appearing in The Sydney Post of the the campaign of the "Protestant ascenfollowing day, has been sent to us. dancy" he showed no such courage. The report credits the Holy Father The governor ought to read this chapwith the following statement in his ter of Irish bistory. A party formed address to the anti slavery Congress on lines very similar to the Orange lately held at Rome : " A government, Association called itself the Party of in order to govern well, must be de Protestant Ascendancy immediately spotic and tyrannical." Our reply is after the treaty of Limerick. Their simply that we do not believe the Pope object had been to crush the Catholics ever made use of such language. As and seize their property. They madly this is the only extract from the address demanded "the extirpation of idolatrous which the correspondent gives it is impapists, towards whom one of their Bispossible to form a judgment from the hops taught Protestants were not context. It has no appearance of truth. This sentence, it is claimed, was supcase in which King William's personal 'Court of Claims." a court assembled to restore property according to the would be ' prejudicial to Protestant in-

theory. Which is to be believed ? These press correspondents are so dreadfully addicted to magnifying and Father, that such rumors as the above tively denied. Pope Pius X. knows made him leave the poor Irish Catholics to their enemies both in Ireland and England. This very abandonment precludes his claim to being protector of civil and religious liberty.

THE CATHOLIC RECORD. took place on the 15th inst. a meetresult of common Bible reading. Diving of the Directory of the Irish isions innumerable, standards variable League at Dublin, at which two truths mutable-these are natural consequence. When will Protestantism see nationalist supporters of Mr. O'Brien presented themselves at its initial error? This is private judgment. The Bible is surely the meeting. They were rejected upon be read-God's own Book-the histhe ground taken by Mr. Redmond at the informal meeting. When men stick tory of His mercies and His revelation to the world. But it is to so close to precedent and principle they are not likely to unite. We do be read under guidance. Its truths not expect every one to see eye to eye and hidden meaning may be wrested to with us in any question, though we falsehood by the ignorant and unstable. agree to disagree. It is a pity that Common Bible has done more harm patriots like Redmond and O Brien cannot unite, or that they have some divisions amongst the less learned ; it more serious difference than they seem to have.

OUERY COLUMN. A correspondent has sent us a clipping from a Seattle newspaper with an account of an ill timed practical joke. The extract stated that a young lady traveled a long way to Seattle to marry a young banker in that city. They met the station and proceeded im. mediately to some minister. The young man was asked for the licence. He drew out of his pocket what he thought

was the proper document. His surprise and horror may be imagined when he found it was a dog licence, which some jocular friend had substituted for the regular license on such occasions. ority is needed both to present the The minister having been let into the secret, first upbraided him and then performed the ceremony. Immediately devastations of criticism and the pride afterwards he opened the door into of rationalistic learning. To expect another room where were concealed several of the friends of the groom who living teacher is building a house on had been leaders in the joke. We are quicksand. Experience shows it to be asked whether we see anything wrong a complete failure ; and the basis of in the thing. Our answer is that we private judgment upon which it rests is are too old to appreciate such a joke, false and productive of nothing but or it may be that we are too serious. Matrimonial ceremonics are too fre

quently the occasions of practical jokes which should be frowned down rather than laughed at or encouraged. There A London, Eng., despatch dated Jan. is in our western world a spirit of levity and irreligion which finds fun in what ought to be most serious, and ridicule in what should be most sacred. In our opinion the minister should not have been a party to the practical joke: he should have rebuked sternly those who forgot the sacred character of matri mony. But we must not be too hard upon him. He, like most ministers, may have looked upon the matrimonial ceremony as a mere civil contract and himself as a servant of the State.

TAKE AWAY THEIR OUSTOMERS.

Perhaps one of the greatest engines pressed from the official report. Bat of usefulness in the service of the its authenticity is vouched for by some individuals. The translation of the enemy of mankind is the groggery established in the midst of our hives of Pope's address evidently gives a wrong industry. Starting with the coal mines impression. Likely the press correin the East, and coming westward to spondent was not a bi linguist. He great manufacturi g cities like Mondoes not know both Italian and Engtreal and Toronto, and along to the lish. He thought he heard the Holy shores of the Pacific, wherever our Father announce some political prinworkers are engaged in the activities of ciple-he was not quite sure-but it industrial life, the groggeries are to be seemed to him that the Pope said somefound in plenty. Quite true it is that thing in favor of despotism and tyranny. a very large number of the working He translates it. cables it, and scatters it broadcast. In the meantime the people pay no tribute to these breeders official report comes out. There is not of discord and poverty and misery a single word of this irrational, absurd and crime. But, alas! it is only too true that many are following the road to perdition by frequenting, the barroom in the localities named. We have manufacturing stories about our Holy just read in one of the American papers that 25,000 employees of the North western Railway Co. had signed a pledge of total abstinence, a copy of

and coal miners in Canada.

JANUARY 25. 1908. make a determined crusade on those Catholic, however, should take some

inspiration from the life of Frederick who, while seeking prominent positions in public life, parade as Catholics for Ozanam. Every Catholic can be a the purpose of gaining Catholic votes, missionary in his own sphere. True, he may not consider that he is his while their conduct is a scandal and a brother's keeper, but it would be well reproach. We repeat that the Catholic who sincerely loves his faith, and who to remember that there are sins of omission as well as sins of commission is anxious to guard its honor, should thank heaven he has a vote to cast for which he may have to account in against the brawling demagogue to We are not intimately acquainted whom boodling and grafting seems to be with the license laws of the Dominion, a legitimate game in this our day. but we trust that all, like Ontario, And not alone in this manner is he a have laws forcing the closing of whiskey reproach to us. He will be found in the bar-room of high and low degree, a dens from 7 o'clock Saturday evening until 8 o'clock Monday morning. Inswaggering, empty-headed bully, flourishing a roll of bills and asking the deed, considering present conditions boys up to have a drink. He am. we think another step may be taken to promote temperance among the people. bitions to be labelled "good fellow" that the ballot box may deal kindly with Would it not be a good plan to put an end to the whiskey seller's business on him on election day. We strongly ex-Saturday at 12 o'clock and take step. hort our people to have care, when to keep the savings-banks open on casting their ballots, that they place not in positions of honor in the gift of Saturday afternoons. The Saturday half holiday gives the wine clerk a the people men whose conduct will bumper business, and makes him wear a bring to their cheeks the blush of smile of happiness with all the world ; shame. We would say to them, whenbut what of the wife and the children ever they find a Catholic who has been who are naked and hungry because the untrue to his trust and has given scanfoolish father has ceased being a manly dal, turn him out of office the first man and has sacrificed all his respect opportunity. We have reason to be and all his prospects for the future in grateful that Catholics of this charthat place where is to be found but acter are few in number, but they loom the atmosphere of degradation, where large by their noisomeness in public blasted hopes and lost souls cry to places.

BISHOP BYAN.

expressed. The correspondent of the Watchman is either a malicious bigot,

or a poor ignoramus who has been t icked by some garbled quotation in

ap A. P. A. publication. If the corre-

spondent of the Watchman and the

editor thereof will get a Catholic catechism they will find therein that

we Catholics are taught—as Christians should be taught—that we must love

our neighbors as ourselves and that our neighbors include all mankind,

even those who injure us or differ from

us in religion. A Catholic school-boy could tell the Watchman's

editor that no prelate or priest of the

Catholic Church could be so ignorant of Catholic teaching as to assert that

the Catholic Church hates heretics

with a deadly hatred. She does no

such thing. She hates heresy, yes, but this is very different from hating heretics. The vast majority of those

who are heretics to day are heretics not through any fault of theirs, but

because they are the heirs of the heresy of their ancestors. Catholics know this, and distinguish between the her-

esy itself and those who profess it. If a Catholic refuses to accompany his

Protestant friend to a Protestant

church service, it is not because he thinks any less of his friend, but be-

cause of the fact that the Catholic

Church is the one true Church

the Watchman's

heretics

A QUOTATION (?) FROM ARCH-

LAST WEEK we made the announce ment of the death of a great American In the Haptist Watchman of this priest, Rev. Dr. Stafford, of Washing city, Dec. 26, a correspondent, trying to make out a case against the Cathoton. This week we regret to chronicle lic Church, pretends to quote from Archbishop Ryan the following words the death of a most noted Catholic layman of that country. Mr. James R. " The Church tolerates Randall. He has been for some years where she is obliged to do so, but she a regular contributor to that excellent hates them with a deadly hatred, and uses all her powers to annihilate them. If ever the Oatholics should become a Catholic weekly, The Catholic Columbian, of Columbus, Ohio. At the time considerable majority then will relig-ious freedom in the United States come of the civil war Mr. Randall became famous as the author of the song, to an end. Our enemies know how she treated heretics in the Middle Ages 'Maryland, My Maryland." Oliver and how she treats them to day, where Wendel Holmes said that the wish of she has the power. We no more think of denying these historic facts than we his life was to do for his native State, Pennsylvania, what James R. Randall do of blaming the Holy God, and the princes of the Church for what they have thought fit to do." had done for Maryland. He was ever a staunch Catholic as well as a true We do not hesitate to say that neither American and his death will be univer-Archbishop Ryan, nor any other Arch. sally regretted throughout the Rebishop, Bishop or priest of the Catholie Church, ever wrote these words or public. any words conveying the idea above

THE SISTERS of the Holy Names, a branch school of which order is established in Windsor, Ont., have re. ceived distinction from the Education Department in the State of Washington. It has recognized the work of the Normal department connected with that Academy. Young ladies who graduate from the Normal department of the school carried on by the Sisters of the Holy Names will hereafter be granted certificates to teach in the State of Washington. 1

POLITICS AND CONSCIENCE.

The daily papers of Chicago are re porting the Rev. Peter J. O Callaghan, pastor of St. Mary's (Paulist) Church Politicians and their henchmen who

masquerade as 'good Catholics' while conducting low saloons, dance halls and other dens of vice, must be driven out of politics for the sake of religion and the public welfare." Speaking to General Shields Council,

Knights of Columbus, Father O'Calla-ghan told the members that they must inite to defeat disreputable officeholders who trade upon their religion to get graft out of the public service.

JANUARY 25, 1908.

THE CABDINAL APPEA BELP OF LAITY.

LESSON FOR TO DAY IN THE THE GROWTH OF THE TIVE CHURCH.

One of the largest con One of the largest con-that ever attended; a regular the Cathedral was present Mass on a recent Sunday of dinal Gibbons preached. A sons went away unable to gr

The Cardinal took for "Secondary Causes of the C the Primitive Church." He

the Primitive Church." He "On another occasion I sp rapid growth and developme Christian religion in the da apostles and in the centurie ately following. I asserted Church's expansion and endu ity must be regarded as m For whilst all human institu Governments are subject to birth, development, decay a the religion of Christ Dair vigor unimpaired. The prin of her miraculous continuit pansion must, of course, be a the promise made by Chri apostles when He said 'Go nations, and behold I am wi days, even to the consumma

But as Almighty God wonders through human in and secondary causes, it may esting and instructive to us some of the leading agence under the influence of Go operated so powerfully in the of the Christian religion in period of the Church. "The first and most effi-

fuence may be attributed blime and beautiful teaching tianity. The Christian rel claimed, then, as it does trines which satisfied the l pirations of the human int gratified the legitimate crav uman heart. It solves reli lems which had baffled the of the most profound phile pagan antiquity, and which investigations of the think day who are not guided by t GAVE RATIONAL IDEA O

"The Ohristian religion pagan world a rational idea proclaimed a God essential isting from eternity to eternity the state of the s perintending providence, we the affairs of nations as well without whom not even a b to the ground. It spoke of a itely just, infinitely mercifu holy, infinitely wise. This Supreme Being so consonan tallectual conceptions was contrast with the low, de sensual notions which the p ascribed to its divinities.

The religion of Chris gave man a sublime not Creator, but gave him also idea about himself. Hither a mystery and a riddle to h knew not whence he came n he was going. He was gro dark : the past and the futt him buried in impenetrabl The religion of Christ impa a knowlege of his origin, of and the means of attaining cued him from the frightfu of error in which pagani volved him. What light an tian revelation brought to re walking in the darkne ism may be inferred from th speech of the English thane ng of Northumbria. deliberated in 627 on Christian, whose wife Eth already embraced the Chri ion, he convoked an asse counsellors. One of them "'Oiten, O King, in t

winter when you are feasting thanes, and the fire is bla hearth in the midst of t have seen a sparrow pel storm enter at one door a the other. During its pa visible, but whence it cam it went you know not. Si me to be the life of man. earth for a few years, b cedes his birth or what alter death we cannot tel edly, if the new religion these important secrets, worthy of our attention, a be followed.' "The Christian religi only light to man's intelle peace to his heart. It that peace of God which s understanding, and which the conscious possession (It communicated to him a It taught him how to have God by the observance mands: peace with his fulfilling the law of justice and peace with himself by passions subject to reas guided by the light of fait CHRISTIANITY UNIV "Another distinguishin the religion of Christ. a tracted the admiration of the masses, was its mission and its appeal to human race without disti or condition. In this res from all other religious ceded it. They were al tional in their character of the State. They had the Government stam The religion of Christ, or was cosmopolitan, world sal, restricted by no Stat ional boundaries. Chris orld's physician. He al tional boundarie the pulse of humanity and each man the remedies i fever and restore him to a It was the first and only proclaimed the fatherho rotherhood of Christ. heaven, which ascends mountain and descends leepest valley, everywl the face of nature, th ated every rank and gri diffusing everywhere a atmosphere. It had a

heaven for vengeance.

the world to come.

A COMMON BIBLE.

As the prospect of divided Christianity becomes more gloomy the expressed made no reply to addresses. desires for union become more frequent. They are not, it seems to us, characterized by sufficient seriousness to give hope that this laudable purpose will be accomplished. We can see none of the leaving-all to follow Christ in any of most of the Catholics in the county of the proposals. There is less adherence to principle or saving of truth than a practical economy or an enumerating of Raphoe and Mr. Redmond had a of the Kingdom. Pride and worldliness count for more in the plans than real unity of faith and bond of peace. One of the latest suggestions on Church Cronyn Hall in this city by the Rev. from Montreal. His idea is thus briefly miserable, wretched divisions which families. These, seeking refuge in var- exist among Christian men of this country, will come when we all read the Catholic body a report, to which from a common Bible." That is the least serious of all plans. It sounds like a joke-and joke we should corsider it were the circumstances of its utterance different. A scholarly address on the Bible by an earnest speaker should raise our expectations higher. No plan has been so often weighed in the balance and found wanting. However deplorable the divisions of Christians in this or any other country may be the common open Bible has been their most productive source and their most unguarded avenue. If we look at the history of the Protestant sects we see the

too well both the theory and practice of good government to hold such error : and he is too astute a ruler to enunciate a principle which must have shocked the members of an anti-slavery Congress. Our press correspondents would he without work if the Vatican were closed to them and the Holy Father

IRISH REUNION.

For a time there seemed to be a pros saloon, but oftentimes sending his chilpect of union between John Redmond dren for the pail of beer or the bottle of and Wm. O'Brien; but it has not materwhiskey, the result being to make a hell ialized. The first meeting, an in of his little home, and give an example formal one, took place when the Bishop to his wife and family which will draw down upon him the curse of God and conference with Father Clancy and which will bring but shame to the cheeks of his children when the years Mr. O'Brien. After a couple of sessions an agreement was arrived at upon pass and the memory of his bad life the general basis that the right of the arises before them. He recks not now Irish people to the largest measure of that there will come a time when the self government could be circumscribed character of the father will be a handiby no man or party : that meanwhile cap to his boys in the race for life, and minor ameliorative measures should be be a barrier to his daughters entering supported, that the co-operation of all that social sphere which God and nature classes and creeds should be welcomed. intended they should occupy. People and, that the existing party pledge sometimes say to us : How can we get must bind members of the Irish Parliarid of the bar room? One of the mentary party to support in and most effectual methods is to take away out of Parliament any decision of the its customers. Our Bishops and priests majority. Here the agreement ended. are alive to the importance of a crusade When Mr. O'Brien asked that a to counteract this curse among their National Convention should be sumpeople, and they are doing all in their moned on a different basis of representpower to bring about different condiation from that laid down by the prestions, but, unfortunately, their work is ent constitution of the Irish League rendered of little avail because of the for the consideration of these proposiapathy of the laity, more especially that tions, it was objected to by the Bishop class who are well to do, who have of Raphoe and Mr. Redmond as beyond leisure on their hands and who are their power. There was also the prominent in civic affairs. It is reground that a National Convention would be summoned about Easter to tain the notion that works of reform beconsider the Government's bills. Then long entirely to the priesthood. The real in the United States and Canada should

He said . which was forwarded to the railroad

"Get after them, and keep after officials during the holiday week. What them. They have no rightful place in public life. There are too many so-called Catholics in official positions a splendid piece of work it would be were some one to initiate a like movewho are allied with all that is dement amongst the railroad employees graded in politics. They bear the name of Catholics, but they disgrace Catholicism. Your organization will never do its full duty until it gets into Perhaps one of the most pitiable sights imaginable is the home of the politics-not the politics of partisan-ship but the politics of true citizenman who becomes a regular frequenter of the gin shop. But the depth of deship. If your vote or mine helps to gradation is reached when we find him. multiply sin or makes wickedness

not only a regular customer of the common, then we are responsible to God. We are responsible, too, for our Church, for conscience and Catholicism are synonymous. You can never rise true plane of your duty Catholic until you show you have a conscience in politics."

This is the same doctrine that the Review has been preaching for many a year. As our people increase in num year. As our people increase in hum ber it becomes more and more reces-sary to see to it that our influence for good in public life keeps pace with our growth. To say that a certain city or certain part of a city is overwhelm ingly Catholic is a very empty boast if we can not show at the same time, a nobler and a higher conception of priv-ate and puplic duty than obtains among those who are not of our faith. In. stead of adding to our honor and prestige large numbers will only be corded to our shame, if we do not rise to the highest level of American citizenship, if we tolerate representative condone their who are dishonest, and wrong-doing by the flippant phrase that "they are no worse than the other fellows." Let us put aside such tool ish clannishness (which has been exploited too long by selfish politic ians) and be concerned henceforth not with the politics of partisanship, but, as Father O'Callaghan well puts it, with the politics of true citizenship.-Sacred Heart Review.

These words of the Sacred Heart Re view cannot be too highly commended. gretable that so many Catholics enter- A few weeks ago we dealt at length with the same subject. Catholics both

hrist, and there is no er child of that Church to seek religious truth or spiritual uplift, anywhere save within her fold. The fact is, as we have said, that neither in this assertion nor in any other made in the forgoing alleged quotation is there a single idea that a Catholic could or would express. Religious freedom in the United States has nothing to fear from Catholics. It has a great deal to fear from such malius or easily-gulled individuals as Watchman's correspondent.-Saccious red Heart Review.

Does not our contemporary recognize the above extract as a very old friend, Many years ago it was given in a differ ent shape. Archishop Ryan was made to say that if the liberties of the people of the United States were ever taken from them it would be by the Catholic Church. What the Archbishop really said was that " it would not be by the Catholic Church." The word " not "

was left out by the person who was catering to the ignorant bigots. We remember also that it was stated Archbishop Ryan was kept busy for many years afterwards answering the letters of those who wanted a true statement of the incident. This is the sort of rubbish the Orange paper of Toronto dearly loves to hand out in weekly doses to its constituency.

Pope Not For Despotism. Rome, Jan. 7 .- It has been alleged that the Pope, in addressing the anti-Slavery Congress the other day, said that a Government to govern well must be despotic and tyrannical. The sentence did not appear in the official re-port to the meeting and some persons alleged that it had been suppressed.

Many inquiries on the subject were sent to the Vatican, and as a result of these the Pope has ordered that a com-plete denial be made, declaring indignantly that it was impossible for him to utter such a sentiment as it was wholly opposed to his principles.

JANUARY 25, 1908.

THE CABDINAL APPEALS FOR BELP OF LAITY.

LESSON FOR TO DAY IN THE CAUSES OF THE GROWTH OF THE PRIMI TIVE CHURCH.

Tive Church. One of the largest congregations that ever attended a regular service at the Cathedral was present at High Mass on a recent Sunday when Car-dinal Gibbons preached. Many per-sons went away unable to gain admit-tended.

tance. The Cardinal took for his theme "Secondary Causes of the Growth of the Primitive Church." He said: "On another occasion I spoke of the

"On another occasion i spoke of the rapid growth and development of the Christian religion in the days of the apostles and in the centuries immedi-ately following. I asserted that the Church's expansion and enduring vitality must be regarded as miraculous. For whilst all human institutions and Governments are subject to the law of birth, development, decay and death, the religion of Christ maintains her igor unimpaired. The primary cause vigor unimpared. The primary cause of her miraculous continuity and ex-pansion must, of course, be ascribed to the promise made by Christ to His apostles when He said 'Go teach all nations, and behold I am with you all days, even to the consummation of the VOP

But as Almighty God works His wonders through human instruments and secondary causes, it may be interesting and instructive to us to consider some of the leading agencies which, under the influence of God's grace, operated so powerfully in the diffusion of the Christian religion in the early

period of the Church. "The first and most efficacious in-fluence may be attributed to the su hine and beautiful teachings of Chris bline and beautiful teachings of Chris tianity. The Christian religion pro claimed, then, as it does now, doc-trines which satisfied the highest as-pirations of the human intellect and gratified the legitimate cravings of the human heart. It solves religious pro blems which had baffled the researches of the most profound philosophers of pagan antiquity, and which be file the investigations of the thinkers of our day who are not guided by the light of revelation.

GAVE RATIONAL IDEA OF GOD. "The Ohristian religion gave the pagan world a rational idea of God. It proclaimed a God essentially one, existing from eternity to eternity. It proclaimed a God who created all things by His power, who governs all things by His wisdom, and Whose su-perintending providence, watches over the affairs of nations as well as of men. without whom not even a bird can fall to the ground. It spoke of a God infinitely just, infinitely merciful, infinitely holy, infinitely wise. This idea of a Supreme Being so consonant to our in-tallectual conceptions was in striking contrast with the low, debasing and sensual notions which the pagan world ascribed to its divirities. "The religion of Christ not only

gave man a sublime notion of his Creator, but gave him also a rational idea about himself. Hitherto man was a mystery and a riddle to himself. He knew not whence he came nor whither he was going. He was groping in the dark : the past and the inture were for him buried in impenetrable darkness. The religion of Christ imparted to him a knowlege of his origin, of his destiny, and the means of attaining it. It res cued him from the frightful labyrinth of error in which paganism had in-volved him. What light and joy Chris tian revelation brought to those who were walking in the darkness of paganism may be inferred from the sagacious speech of the English thane to Edwin, king of Northumbria. When Edwin deliberated in 627 on becoming a Christian, whose wife Ethelburga had already embraced the Christian religion, he convoked an assembly of his counsellors. One of them thus spoke :

counsellors. One of them thus spoke : ""Olten, O King, in the depth of winter when you are feasting with your thanes, and the fire is blazing on the hearth in the midst of the hall, you have seen a sparrow pelted by the storm enter at one door and escape at the other. During its passage it was visible, but whence it areas areas it areas i

master and man, for rich and poor. "To the Greek and to the barbarians, to the wise and the unwise, I am a debtor,' said the apostle. "Without rudely dissolving the rela-tion: barbaren matter and playa

tions between master and slave, it admonished the master to be kind and humane to his slave, reminding him that he had a Master in heaven Who that he had a Master in heaven Who bad no respect for persons. It taught the slave to be docile to his master. It cheered him by the comforting thought that he was not a mere ani-mated machine or a chattel, but that he was endowed with an immortal soul and was a child of God. It gradually relaxed the severity of his bondage, till the chains fell from his feet.

1TS PROMISES BROUGHT COMFORT. "It 'charged the rich not to be high-minded, nor to trust in the un-certainty of riches but in the unertainty of riches, but in the living God: to do good, to become rich in good works.' It comforted the poor man by the old, old, but never tirestory of a God Who became poor for our sakes, that by His poverty we might be rich. It held out to all the blessed promises of eternal life and of a happiness which eye hath not seen, nor ear heard, nor the heart of man was capable of conceiving. "But beside these intrinsic claims

which Christianity exhibited, there was another cause which contributed power inly to the development of the Chri tian religion. I refer to the irreproach-able lives of the primitive Christians, some of woom are thus portrayed by the apostle : "'Ye became followers of us and of

the Lord, having received the word in much tribulation with joy of the Holy Spirit, so that ye became a model to all who believe in Macedonia and Achaia.

"The pagan world saw with admiration the great moral change which the religion of Christ had wrought in the hearts of their converted brethren. They saw that amid licentiousness and sensuality the Christians remained pure and chaste. Like the children in the flery furnace, their robes of innocence were not scorched by the flame of wantonness which surrounded them. Amid drupkenness and debauchery they remained sober and ab temious. Amid injustice and rapine and overreaching they were not only strictly just, but they distributed with a ready

hand their goods to their suffering brethren. "While the pagans fled with horror

from the breadth of pestilence, the Christians nursed and buried their plague-stricken friends, and even their enemies. No wonder, as Tertullian re marks, that the enemies of Christianity were forced to exclaim. 'Behold how fnese Christians love and are ready to die for one another.' In a word, amid contempt and calumny, insults and persecutions, the Cifristians maintained an invincible patience and confronted death itself not only with sublime forti-

tade, but even with serene joy. The public were convinced that a tree which bore such celestial fruit must have been planted by the hands of God Himself. They saw and they believed.

ZEAL OE EARLY CHRISTIANS. " The primitive Christians aided the

apostles not only by their edifying ex-ample, but also by their zoaleus co operation. They were all missionaries on a limited scale. They were ever ready to give an account of the faith and the hope that were in them. The more enlightened lay converts, like Tertuilian, Justin Martyr and Lactanlike tins, vindicated the claims of Christian-ity by learned treatises. The merchant was a travelling missionary Together with his wares, he brought a knowledge of Christ to the houses which he entered. The solder Klauder, infolds to our view. preached Christ in the camp. The captive slave preached Him in the mines. The believing wife made of Redemptorist mission report for 1907 presents the labors of only one of the six bands the labors of only one of the six bands shown the Gospel to her unbelieving Baltimore Province busy with this

THE CATHOLIC RECORD.

sing and maintaining their religious solves the same privilege. You ask for nothing more. You will be content with nothing less. And surely if there is in this world anything of which you

ought to be justly proud, it is this: That you are members of the religion of Christ. In the days of pagan Rome's imperial splendor the Roman said with pride: 'I am a Roman citizen.' This was his noblest title. It was a title which even St. Paul claimed and vindi-cated when he was threatened with the ignominious punishment of scourging. The Roman was proud of the Republic because it was venerable in years, because of the vast extent of its domain, and because of the va'or of its soldiers and the wisdom of its statesmen.

"And if the Roman was proud of be ing a Roman citizen, if you are proud of claiming the title of American cititen, how much more should you glory in being citizens of the republic of the Church !

"Do you seek for antiquity of origin? Nearly two thousand summers have already rolled over her head, and she -day as fresh and vigorous as when she issued from the cenacle of Jerusa-Time writes no wrinkles on her heavenly brow. She has seen the birth of every dynasty of Europe, and it is not impossible that she may witness the death of them all and chant their

"Do you seek for wide expanse of territory? Her spiritual dominion extends over the surface of the globe.

SAINTS' WISDOM BORN OF GOD.

"Where will you find a wisdom com-parable to that of her saints ? Theirs is a wisdom born not of man, but of God. And where will you find a hero-ism so sublime as that of her martyrs? Theirs is a heroism not aroused by the sound of martial music or by the clash of arms on the battlefield, or by a lust for fame, or by the emulation of comrades, but a heroism inspired by a love for God and their fellow-beings

"You can co operate with us by your generous offerings in the cause religion and charity, and by helping us to build up the walls of Jerusalem and by contributing to the decency and splendor of divine worship. "Above all, you can co operate with us by the rectitude of your private

lives and the influence of your example. 'Having your conversation good among the Gentiles, that whereas they speak of you as evil-doers, considering you by your good works, they may glorify God in the day of visitation.' When God visits them by the light of His grace and removes from their eyes the scales of prejudice, your virtues will shine resplendent before them. Let your light, then, so shine before men that they may see your good works, and glorify your Father, Who is in heaven.""

For THE CATHOLIC RECORD. NOTABLE CATHOLIC ACTIVITY.

SPLENDID ACHIEVEMENTS OF THE RE-DEMPTORIST FATHERS, SARATOGO SPAINGS, N. Y.

As it is a praise-worthy custom to publish broadcast an annual report of the successful labors performed by the respective missionary bands operating in the United States and Canada, for the purpose of exciting still greater interest in furthering the glory of God and the salvation of souls, we accordingly submit the present summary re port, which a careful search into the chronicles of that particular band of Redemptorist Fathers, who are under the direction of Rev. Francis E. Klauder, unfolds to our view. This mission report for 1907 presents the labor of only one of the size back

husband, and the believing husband to the unbelieving wife; and thus as all sions and Mission Renewals, 93; Renature silently, though eloquently, treats to parishes and church societies, proclaims the existence and glory of God, so did the whole Christian family 22; Forty Hours' Devotion and Mis-Devotion and Mis-

about human nature and the great ssity of re

A striking feature of these renewals is the atonement service. This most so!emn ceremony is celebrated to make amends for all the insults, indignities, and outrages that are committed against Jesus Christ in the august sacrament of the altar, as also to instil into the hearts of the faithful a tender love for Him. For this purpose an evening in the latter part of the week is chosen. The people are called apon to furnish potted plants, cut flowers and wax candles, as tokens of sorrow and wax candles, as tokens of sorrow for past off nces, as pledges of love for future fidelity. With these generous gifts the main altar is elaborately decorated to serve as a fitting throne for the Great King, granting pardon to a sorrowing people and receiving the homage of their lasting fealty. At the

hour appointed children beautifully clad and sweetly singing, enter the shurch in solemn procession doing nonor to their royal friend. Th Blessed Sacrament is then exposed for adoration. A sermon is delivered elcquently describing the pain offered to the Sacred Heart by unfrequent visits, indevout genuflections, irreverences at divine service, absence from the Holy Sacrifice of the Mass, rare and indevout as well as unworthy Holy Communions. At the close of the sermon the children with fervent hearts and ringing voices ender devout reparation to the wounded feelings of the Heart of Jesus. ender Their atonements is followed by that of the adults. Benediction with the

the adults. Benediction with the Blessed Sacrament is then given, at the close of which the children march from church in devout procession, rais the ing their innocent voices in hymns of praise and honor to the King of kings. So profoundly impressed are the people by this beautiful ceremony that they eagerly beg permission to receive Holy Communion, two, three or even four times upon the one confession. In this way the atonement service deals an-other blow to Jansenistic severity, which St. Alphonsus fought so gallantly and at the same time meets the ardent desire of our Holy Father to have the faithful receive Holy Communion much more frequently.

Although the missionaries have received a warm welcome and have labored successfully as well in the land of everglades as in the land of snows, on the coasts of eastern gales as well as on the fields of the golden west ; nowhere have they received a heartier reception and nowhere have they labored more prospercusly than in the Valley of the Black Diamond. Two years ago the tor h of religious enthusiasm set fire to the hearts of these sturdy inhabitants of the mining districts of the Keystone State. And the Redemptorist mission aries were chosen by zealous pastors up and down the valley to fan the flames into a sweeping religious conflagration. Two years have they labored and the coming year will again find them at their post breaking the bread of life to these people, whose storling faith urg s them on to great sacrifices in order to reap a rich harvest of mission blessings. Many of them set aside reap

their works; scores of them walk miles in the most inclement weather; hundreds of them with discolored countenances and swinging dinner-pails, still clad in their working garments, may be seen after long and weary hours of exhausting toil, moving to-

mouths of His prophets. To have been honored with the privilege of having labored among such a people is a memory forever to be cherished.

The unvarying success attending the apostolic labors of the Redemptorist missionaries must next to the grace of God and the tender solicitude of His mother, be attributed to the wonderful system of St. Alphonsus, to which his acute legal mind, profound knowledge of human nature and undying love for souls gave birth. According to this system two observances are of paramount importance, the method of preaching and the method of hearing confessions. St. Alphonsus never ceased to deplore those lofty and florid styles of preach-ing, which, like fireworks, while they has, make a great noise, but leave after them only a little smoke. He accord-ingly earnestly directed his mission aries to deliver their carefully prepared sermons with apostolic simplicity, clearness and force, thereby complying with the injunction of St. Paul: Except you utter by the tongue plain speech, how shall it be known what is said? For you shall be speaking unto the air." (1 Cor. xiv, 9.) Nor did it matter whether the audience be composed of the learned or the ignorant. For the missionary's duty is to remedy the missionary survey is reactly the missics and iniquities of the world. "Such dangerous diseases," says a celebrated writer, "are not cured by the soft lenitives of polished and deli cate discorrese—they require strokes of dra "Dependic and Cod of fire." Preaching the word of God, however, is but the means to the end, which is the perfect reconciliation of the people with God through the sac-rament of Penance. Or as Blessed Clement Hofbauer expresses it in his own popular way: By means of our sermons we energetically shake the nuts from the tree and by means of the tribunal of

penance we patiently gather them in. Careful at the time of a mission to have only his missionaries in the pulpit, St. Alphonsus would have them only in the confessional. Anxious to have them flery apostles in preaching the word of God, in dispensing the sacrament of Penance he would have true redeemers, patient and prudent, shunning the rocks of severity as well as the quicksands of over-indulgence.

TOUCHING EVIDENCE OF DE-A VOTION FROM ROME.

Here is a Christmas story, which labors under two great disadvantages, for it is true and it happened only last week. It was Christmas Eve and the Redemptorist community of San Michele at Pagani had made everything ready for the midnight festival. It is no stretch of the imagination to suppose that as they decked the church and passed to and iro in front of the altar where lies the body of St. Alphonsus Maria di Liguori, they must have thought of the saint every now and then - the enthusiasm his preaching used to excite, especially at Christmas, among the simple folk in the whole countryside around Naples, and how he himself used to lead them in his own lovely hymn to the Divine Infant. But it was growing late, and the community at Pagani were waiting the return of the Fathers who had t the Fathers who had been giving mission in a parish some six miles away. Everything was very still in the dark-ness around, until at last a faint murmur was heard in the distance, which wards the church, to attend the mission services. So eager are they to drink in the word of God as it flows from the mystery w s revealed a quarter of an

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WOMAN RESCUED.

Ottawa, Ont .- Slavery is not dead, Daily, the traffic in human souls goes Only a short time ago, a number on. of Chinese were arrested as they attempted to smuggle young girls from Canada into the United States, In Eastern countries, the slave trader plies his vocation in the market place. Some go into another kind of slavery unknowingly-yet make a valiant effort to escape. Ottawa is all agog over the wonderful escape of one of her charming matrons from that physical slavery, Rheumatism. Mrs. R. C. Small says. "I was a constant sufferer from rheumatism for over seven I used many treatmentsyears. consulted doctors-tried hot bathsused almost every known mineral water-but nothing did me any real The pains were in my joints good. and back, and I had frequent headaches and bad indigestion. About a year ago, I saw 'Fruit-a-tives' adver-tised and decided to try them. After had taken two boxes, I was much better. Altogether I took seven boxes, I have had no rheumatism for over six months now and feel that I am quite cured. I have gained over ten pounds in weight " "Fruit-a-tives" cure because the

intensified fruit juices and tonical strengthen the kidneys-regulate the owels-and invigorate the skin. This means pure blood, free of uric acid.

Cure yourself. Take "Fruit-a-tives" ow and be free of Rheumatism all inter. 50c a box; 6 for \$2.50. At iruggists, or from Fruit-a-tives Lime ted, Ottawa, Ont.

hour later, when the square in front of the church became filled with a multitude of men, as many as three thou-sand, and there in the midst of them was a carriage without horses with the three Redemptorist missionaries seated in it. They had been drawn in triumph the whole six miles of the journey, and they had been accompanied by practi-cally the entire male population of the parish they had been evangelising. Then they filled the church, sang a hymn, listened to the thanks of the Rector of Pagani, received his blessing, and returned in a body to their distant parish to take part in the midnight Mass there.

Nothing more un-modernist could be Nothing more un-modernist could be imagined than the service that followed at Pagani. Matins were chanted, and then one of the Fathers entered the pulpit and preached *a fervorino*. While he was yet speaking the solemn pro-cession issued from the sacristy, with the calebrant last, hearing in his the celebrant last, bearing the celebrant last, bearing in his hands a statute of the Divine I fant which he presented to the preacher, who in turn presented it to the people, addressing it as if it were in tru h the very Child just tak n from the manger. And afterwards, before the Mass began the people went up to the altar rails to kiss the face and feet of the Infant. One can imagine the fervent devotion of the great congregation during the solemn Mass that followed -- perhaps one can even imagine that a voice from the tomb under the altar joined with theirs as they sang :

When Jesus first appeared on earth A babe in Bethlehem The wioter mildnight of His birth Did fair as noon-tide seem.

Get this without paving a cent.

ASK ME HOW



And I Will Find a Market

It Hatches More Chicks

THE 1908

PEERLESS

INCUBATOR

visible, but whence it came, or whither it went you know not. Such seems to me to be the life of man. He walks the earth for a few years, but what pre-cedes his birth or what is to follow after death we cannot tell. Undoubtedly, if the new religion can unfold edly, if the new religion can unit brought to the printing knowledge these important secrets, it must be worthy of our attention, and ought to of God and of yourselves and the same be followed.

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The Christian religion gave not only light to man's intellect, but also peace to his heart. It brought him that peace of God which surpasseth all understanding, and which surpassed an the conscious possession of the truth. It communicated to him a triple peace. It taught him how to have peace with God by the observance of His commands: peace with his neighbor by fulfilling the law of justice and charity, and peace with himself by keeping his passions subject to reason, and reason guided by the light of faitb.

CHRISTIANITY UNIVERSAL. "Another distinguishing feature of the religion of Christ, and which attracted the admiration and sympathy of the masses, was its all-embracing mission and its appeal to the universal human race without distinction of rank or condition. In this respect it differed from all other religions that had preceded it. They were all local and na-tional in their character, the creatures of the State. They had the official seal of the Government stamped on them. The religion of Christ, on the contrary, was cosmopolitan, world wide, univer-sal, restnicted by no State lines or national boundaries. Christ came as the world's physician. He alone could feel the pulse of humanity and prescribe to each man the remedies to assuage his fever and restore him to spiritual vigor. It was the first and only religion that proclaimed the fatherhood of God and brotherhood of Christ. Like the air of your earnest concurrence? brownerhood of Christ. Like the air of heaven, which ascends the highest mountain and descends down to the deepest valley, everywhere purifying the face of nature, the Gospel perme-ated every rank and grade of society, diffusing everywhere a healthy moral atmosphere. It had a message for

these historical facts I have set before you, and let us make a practical ap plication of them to ourselves. The Gospel which is preached to you brings you the same blessed message of light and peace and hope which it brought to the primitive Christians.

eternal heritage which it revealed to them. The seed of the word of God is the same. Would to God that I could say the same of the soil in which

"Our forefathers eagerly embraced Christianity at the risk, and often at the sacrifice of their lives. No such sacrifice is exacted of you. Bat it is just because our faith costs us so little that we do not esteem it at its due value. The father who smasses a fortune by his own individual exertion appreciates his wealth far more than the son who falls heir to it. We are the heirs of this blessed kingdom, and

how many alas! are there who let it slip from their hands and who, like Esau, sell their birthright for a mess of pottage. Let us preserve this treasure of faith as the apple of our eye.

AID OF LAITY NEEDED.

"Bat your faith should not only adorn your own person : it should also diffuse its heavenly performe among those with whom you are thrown in family or social relations. We need your help. We have seen what valu-able and efficient aid the primitive Christian laity rendered to the apostles in propagating the Gospel. And if the apostles, with all their piety, zeal and grace, could not have accomplished what they did without the help of the omplished laity, how can we ministers of the Gos-pel, who cannot lay claim to their piety or zeal or eloquence, hope to spread the light of the Gospel without

same.

remarkable conversions from a life of sin to a life of virtue, begun at the mission, continuing for a twelvemonth, perfected at the renewal.

Never in the history of the Redemp-tortist Mission House at Saratogo Springs, N. Y., have the Fathers been tortist called upon by zealous pastors, ever watchful for the best interests of their flocks, to give as great a number of renewals in the course of one year. This commendable step in the right direction offers a splendid opportunity to explain this special feature of missionary work as conducted by the Redemptorist Fathers. The sons of St. Alphonsus, who, by the way, were the first in this country to give popular missions, both Catholic as well as non Catholic, are the only missionaries, that follow up their missions with renewals. Their return to a parish for the poses of conducting a renewal takes place not earlier than six months, nor later than a year. Although the exercises of the renewal are the same as at the mission, the sermons and instruct ions delivered are entirely different. The aim and purpose of the mission is to induce the people to serve God through fear of divine chastisements. The aim and purpose of the renewal is to make them steadfast in this service through the nobler motives of reward, gratitude, love. The good are made better; the newly-converted, strengthened ; the relapsing sinner tenderly lifted up and encouraged to persevere in the good fight : incidentally the ob-In the good nght : incidentally the ob-stinate are given another opportunity to make their peace with God. For these reasons, St. Alphonsus, holy founder, saintly bishop, learned doc-tor, deemed renewals of such great importance, that he earnestly directed superiors to give them invariable preference. Slowly but surely have de-voted pastors also come to realize the

In our own day a noted prelate. who had looked upon renewals with an unfavorable eye, having assisted at some of the exercises and having learned some of the results, candidly confessed : "After all St. Alphonsus knew a thing or two more than we do

ror An Iou

OST Incubator-men talk loud about steady deat and little about Cl I can afford to talk both, and more besides. Because :-

The Peerless is the incubator that hatches with clean air,-the incubator that has real ventilation.

Now the quality of air an incubator-chicken gets before it's hatched is far more important than the quantity of food it gets after it hatches.

And many a poultry-for-profit venture has bad incubator air.

Carbon - dioxide' is a deadly gas every egg gives off as it hatches.

Open the ordinary incubator's door and sniff,-that sulfurous, musty, choking smell is carbon-dioxide ; and it is poison to animal life.

There is no smell in a Peerless-the poison is continually flushed out of the Peerless hatching chamber by the Peerless natural, unfailing ventilation

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It never can thrive as Peerless-hatched chicks, that breathe pure, clean air, do thrive.

Remember, too, that this is only one of fifteen plain reasons why the Peerless incubator not only hatches every chick that can be hatched, but gives those chicks the right start. Every one of the fifteen reasons means the

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you pay one cent for it.

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could do for you if you wanted it to.

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I will even find you a cash buyer for all the poultry you raise-and all the eggs.

6

FIVE-MINUTE SERMON. Third Sunday after Epiphany.

THE SACRAMENT OF MATEIMONY.

I think you are all persuaded, my brethren, of the wrong and the danger of Oxtholics going to a Protestant minof Oxnones going to a Processate and fater for marriage; and similar ones can be given why we should not go be-fore a magistrate for that purpose. It is plain that the authorities of the State are not the right persons to assist officially at the sacraments of the Church. It would be just as proper to ask the mayor to baptize your children as to go to him for marriage. To refer the matter of your marriage to him, however flop a man he may be personally, would be to acknowledge the right of the civil authority to take charge of religious affairs; and such a right Cath cannot admit. Besides, the magistrate labors under

the same difficulty as a Protestant min Ister in conducting a Catholic marriage, of not knowing the laws of the Church on the unject, and the impediments which may make the marriage invalid ; that is, which may make it, though aceming's good, in reality no marriage at all. You know, for instance-to at all. You know, for instance-to speak of this a little more fully-that the catechism says that you should not the catechism says that you should not marry within certain degrees of kin-dred; very well, it is not only for-bidden to marry within these degrees, but a marriege within these degrees is not recognized by the laws of the Church as a real and true marriage, and the parties have to be married over arries to be a privately. If this ever again, at least privately, if it is ever found out. And there are some of er impediments which have the same effect. try to explain them; many mistakes would be made, and matters would only become worse. No, to be safe in all affairs of this kind you must go to those who have made a special study of it ; just as you find out the law of the State from your lawyer, and not from a book. Go, then, to the priest : he is the one who has made a special study of the law of the Church, and the only one.

law of the Church, and the only one. In order to make sure that Catholic marriage shall be contracted before the priest, a law has been made, and binds in some countries, and in some parts even of this country, making it invalid, or null and void, if contracted without the presence of the parties. is does not, however, fold just here. But there is a very special and urgent law in this diocese, and in many others, forbidding the going to a Protestant minister for marriage, and reserving the absolution for this to the Bishop, or some one authorized by him. Catholics, therefore, who are guilty of such a rash act get themselves into a very un pleasant position ; still, they must, of sourse, try to get out of it sooner or and if any one finds himself in later. this predicament the only sensible thing to do is to come at once to the priest who will help him as far as possible All sins can be forgiven, and all mis-takes rectified, if one has the right dispositions.

One word more on this most important subject. Some people seem to im-sgine that the difficulty which may come, especially in a mixed marriage, of avoiding the Protestant minister, may be got over by going both to him and to the priest, and going through the form of marriage twice. Now. let it be understood that this course can-not be thought of for a moment; for by it not only is the law broken which I have just mentioned, but a profanation of the sacrament also is committed by endeavoring to make the con-tract to which it is attached twice in the same case. It is as if one tried to be confirmed twice. No, in this matter there can be no compromise ; a marriage in which a Catho lic is a party must be put in charge of the Catholic clergy, and of no one else, except as far as mere settlements of money and the like concerned.

money and the like concerned. Go, then, to the priest for marriage; do not thiak of doing anything else. But do not go to him, as I have said some people do, for the first time just at the moment you want the ceremony rformed, and expect him to marry you off hand; for there are some very important preliminaries to be settled st, and it may take some time to settle them.

THE CATHOLIC RECORD.

The first law of matrimony was pro-nonnced by God Himself, when there was no State in existence-only two place himself in relation to those attributes. When, however, we come to look into the attributes of God and of our duties under them and in con-"Sarely no State will say God Al formity with them, we find such a variety of notions-often, indeed, in conflict-held by man that a choice

mighty submitted this union to State legislation ! Where was a State ? There was none ! The law of matri-

MASS MISSERS.

cease harping on the necessity of all their members and all Catholics at-

new choir, or special sermon, or specia

getting to announce special doings for

doings of any kind. Indeed, we

must be made. Some of the tenets of men are anything but honorable to God, as, for instance, that He has made mony is primeval. It precedes all legislation of any kind. It is promul-gated by God Himself." men to damn them for the manifesta-tion of His glory. Calvin and the Westminster divines held the dreadful SOMETHING WRONG. doctrine of absolute and antecedent reprobation. Others, as Adamites, re-jected any worship of God except by CALL FOR A CRUSADE AGAINST THE unclad offerers. If it be asserted, then that God is indifferent to the kind of There's something wrong about our teaching the obligation of attending Mass on Sundays and holy days. Not worship that is paid Him, the state ment is equivalent to saying that He is indifferent to His own honor and justhat the attendance, generally speak-ing is not good, but it is not what it ought to be, considering the grave ob-

ly absurd. Indifferentism is a doctrine false in itself, blasphemous, injurious to man and destructive to religion and to

tice. Surely such a conclusion is high

It is a false doctrine, for, in the first place, it supposes that man had the right to determine as he chooses the kind of worship that he will give to God. Man has not the right, either of the duty of going to Mass every Sur by nature or by divine concession. Reason teaches that God alone has a right to our worship and the right to in dicate the manner in which we are to give it. Man has no such right by divine concession, for God could not give man the right to honor Him by errors, vices and by impious rites.

It is false, in the second place, be-cause it assumes that all religions are true and good. This conclusion offends good sense, for some religions are foolish, others obscene, and others sanguinary and as all are contradictory, it follows some are necessarily faise, or only one true.

2. Indifferentism is blasphematory, for it is blasphemy to deny God's at-tributes. Indifferentism denies God's truth, holiness, wisdom and justice since it holds all religions to b equally good and true and all alike pleasing to Him. 3. Indifferentism is injurious to

man, for it would have man believe contradictory doctrines. It leaves man free to believe that Christ is really in the Eucharist or that He is not present ; that sins are forgiven by the sacrament of penance, and that they are not forgiven, etc. If a man holds that there is but one true faith, and yet that he may hold other faiths, he is a hypocrite. Hypocrisy is im Mass missers. pious in God's eyes and injurious to social good, wherein sincerity is a prime requisite for healthy existence. 4. Indifferentism is destructive of religion, and consequently of society ; for a religion without some notion of God is inconceivable. But what denies God's attributes practically does not condemn it, God does. Some people who do not go to Mass regularly denies God. Likewise a religion with out some rights is inconceivable. But arbitrary rights have no force of ob only get a pious streak occasionally, when something extraordinary is going on in the mission, a strange priest, Thus indifferentism saps the ligation undation of religion.

All society is based upon religion, for there has never been society with-cut religion of some sort. The French Terror shows us what society is with-out religion. Indifferentism is therefore injurious to society's existence aud prosperity .-- Philadelphia Catholic Standard and Times.

TAKE MARRIAGE OFF THE BARGAIN COUNTER.

THAT IS THE ONLY CURE FOR THE DIVORGE EVIL," SAYS FATHER PARDOW.

"We are trying to take matrimony from the bargain counter and place it in the sanctity of the Church. That is the only cure for the divorce evil. The speaker was Rev. William O'Brien Pardow, S. J. He was ad-dressing a meeting at St. Patrick's Cathedral, New York, on Dec. 22, under the auspices of the Daughters of the Faith.

the Faith. "When the Pope speaks about en-gagements bitween man and woman," and insists upon their being drawn up in writing, he does not at all east that man and keep holy the Sabbath but only a new name for an old one does not at all say that man and woman could not become engaged with out having the matter down in writing. He refers to engagements that are broken through fickleness, not when they are broken for good reasons. "As everything connected with the great sacrament of matrimony is in a ertain sense complica ed, it is desirable that the teaching of the Church become absolutely familiar in our minds. The Church is doing everything that can be done to make people more ser-ions and more careful about engage ment. The sanctity of marriage means the preservation of society, of the home, of the country. "We are working shou'der to shoulder with other denominations to stamp out the awful evil of divorce. In the last twenty years there have been 1 300,000 divorces-in other words, 2,600,000 men and women have broken the vows they took before God. Every-body who has the interest of this great country at heart is interested in keep

A WISE CATHOLIC BOY A graduate of one of our Catholic schools was last week brought into a controversy; the subject related to the Holy Eucharist. A non-Catholic friend told him candidly that he could not be

told him candidly that he could not be lieve in it. "Do you believe the words of Christ?" asked the other. "Most decidedly," was the reply. "Then here are His words which are recorded in every Bible, and language cannot be plainer: "This is My Body; this is My Blood. Unless you eat the Flesh of the Son of Man and drink His Blood you have no life in you." 'He Flesh of the Son of Man and you,' 'He Blood you have no life in you,' 'He that eateth My Fle h and drinketh My Blood hath everlasting life, and I will blood hath everlasting life, and I will

Flesh is meat indeed, and My Blood is drink indeed.' As the living Father hath sent Me, and I live by the Father, -that is consubstantially-'so he that eateth Me, even he shall live by Me.'" ligation. Our sense of that obligation has been shocked frequently by the flimsy, and olten no cause at all, which I can't understand it all the said the Protestant friend. "But I same," s

both men and women, young and old, offer for missing Mass on Sonday. Now, why is that? They are not im 'But what can we understand ?'' asked the other; "It does not follow because we don't understand a fact, that the with the supreme importance fact does not exist. Go into a wheat field in the spring of the year and roo day possible. Yet there is nothing in up with your knife what seems a blade the Church's regulations of so much importance. It is fundamental. With the sense of this obligation developed of grass. At the root you will find a rot-ten grain of wheat. That grain was the seed. But from it in the harvest to the full, people will get everything time spring up two dozen grains! It had to rot before it reproduced those else. If they don't go to Mass they get nothing. They do not know when get nothing. They do not know when Easter duty time comes : they do not near the word of God explained ; they other grains! Can you understand that? No! But it is a fact. God's power is there, the same as it is mani fested in the Holy Eucharist." That know nothing of the Church. Church societies and fraternal organ izations of Catholics should never

Protestant boy is now studying up Catholics tenets, and God, 10 doubt, will bring him out all right. tending Mass every Sunday and holy day that it is at all possible; and the Mass misser should he tabooed, and by

THE BISHOP ASKS TWO FAVORS.

warning, ridicule, penaity and ever other way made to feel his delin There are two favors which we are shameless in begging-one is prayer for ourselves and the other is that in quency. In certain parts of Germany, I am told, a man who misses Mass on Sunday frequently is pointed out as one to be shunned, and one for the children to be afraid of as a bogey man. The every Catholic home there is found and read a Catholic newspaper. * * * We not not speak our own words when we say that those who assist in the circulation of Catholic same is done in parts of Ireland, where no one dare miss Mass on Sunday un-less for the most serious reason. Such literature do a work provocative of the glory of God and the salvation of son's; means must be resorted to here in but we do speak our own words when order to bring some so-called Catho-lics to a full sense of their duty. A cru we say that in a sparsely peopled re-gion, where the hostility to our Church, its institutions and doctrines ade must be instituted against the rests not on ill will, but pitiable ignor-Some people easily get into the non-Catholis habit of thinking that there can not be a grave obligation to attend

ance and where religious indifference and unbelief are contagious, a Catholic newspaper should be in the home of "Sunday services;" that if they are tired or ailing a little, or the weather is too hot or too cold, or the distance every Catholic. Not solely because : Catholic newspaper is a good thing for the individual and the family, but far, or the preacher not very good, or and we emphasize this-for the reason if things are not just so, they are not obliged to go to Mass. That is modern ism, modern ease, modern senshness, modern fast diousness; and if the Pope that a Catholic paper makes for the preservation of Christian truth and

the morality of the community. Pope Leo X. at the Council of Lateran, proclaimed printing to be invented "for the glory of God, for the propagation, of our holy faith and for advancement of knowledge.' No tronger or more authoritative language in favor of a clean press is on ecord.

We say then to our clersy and some people, as special preacher, a special musical programme. The Mass people, support your Catholic paper, which makes for the unalterable truths is not considere at all. It is common. of God, the education of the mind and the purity of the family which under ociety itself .-- Bishop Scanlan, of Salt Lake City.

Now, this is all wrong, all worldly, and all destructive. The Mass is everything to a true Catholic. It has always been the center and source of all Catholic devotions. It is the high est service that can be given to God; it was the grandest act that was even THE SOCRATIC METHOD. performed on this earth. It has been reduced to a short half hour or so, but Father Bernard Vaughan, the famous and eloquent London Jesuit preacher, has enlightened an inquiring medical udent by the following appropriate munication : Dear Friend. - You ask me what is

it is the very quintessence of prayer and praise. The Mass, then, is what must be insisted on, and not the frills, feathers and "fuffy roffies." A true Catholic will always make the Mass his central thought and supreme object for Modernism" and what I think of it will an wer your question in the Sunday services. If there's a fine choir and an eloquent preacher, so beratic method, by asking you an her. What is Appendicitis, and ber. what do you think of it? You will will tell me that Appendicitis is a disease in the human body of a rudi much the better; but these are away down the list, of which the Mass stands supremely first. The Church has made



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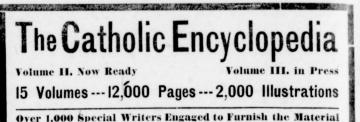
Many a man has resolved to insure his life some time in the future, but, alas for his good resolution, and still worse for his family, death has taken place before it has been carried into effect.

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invites good lives to join its ever expanding household, to become partners in its growing business, and to share equitably in all its benefits.

the wrong things, if we h life that is worth while wealth which will survive which will outlast all-mis can come to us-we sha can come to us we sha balanced and symmetrical which could ever happen us off our centers; so ti what misfortunes might there would still be a cou

magnificent man left stripped of everything el

Educated Europeaus

JANUARY 25, 1908.

Qualities That Outlast Disa

CHATS WITH YOUNG

When wealth is lest, nothing is lost; When health is lost, some hing is los When character is lost, all is lost. —Wall motto in a Germ

The San Francisco, disaster zed the fact that the only rea

that which the earthquak

shake, or fire, or any other

destroy. Men who were congratulati

Men who were congratulati selves because they had sol problem of living, and had sec uries and leisure for the rest lives, men who thought they ' ever beyond the reach of want ly found themselves homeles less, accepting the rations of right beside those who had be in the summ.

How often do we hear people ave "lost everything" the world! No doubt theu-au

the world in No control industant San Francisco sufferers felt w poor, because they thought had lost everything. Brough country where the value of w been greatly overemphasize

the man who does not accumula

is thought to lack something,

how much he may achieve scientific or art specialty, or able a citizen he may be-the

that they had lost everythin world because their property destroyed by a great disaster Naked and destitute, indee feel when their dollar making

are broken or burned, then gods destroyed, when they, ti are unfitted for anything pouring all their ability, energy, into dollar making. But if the making of a ma

our principal business, and t of the dollar incidental, we

feel that we have lost even had in the world, when our

destroyed by an earthquake, up, or lost in a business p real self ought not to be at of a mere accident. It is a p kind of wealth that can bu cannot stand earthquake or d earthquake or m

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his efforts shall go for ha the aim which dominates the all this. A noble purpose the results of your efforts. is sordid, if there is nothing

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JANUARY 25, 1988.

THE "GOOD" MAN OF NO CREED.

Rev. John Price in the Pittsburg Observer "How would you answer the very

common statement, 'It does not matter what a man's creed may be if he only leads a good life?'-Layman."

Such a statement is the enunciation of the principle of indifferentism, a pernicious, modern error, and one that condemned in the syllabus of Plus

Either the man who makes such a statement admits the existence of re-velation or he does not. Bat whether he does or he does not admit revelation, it can be shown that all sorts of

1

creeds are not pleasing in God's eyes. 1. If it be admitted that God has revealed a certain mode of worship, it wood do be equival nt to saying that all other modes were repugnant to Him, and that man must retain only the one revealed m de. Natural religion, or good moral sense, teaches and com mands us to accept religion when it is presented to us as revealed, when the presentation is put beyond all doubt by certain and pertinent arguments and

proofs. In this case any one who re-fuses to hearken to God's revealing of doctrine covering the field of in-guiry and the field of action, it is only

same if it be posed that revelation does not exist; for in this case indifferention is either concerning internal worship or concerning external wor-ship for neither can be indifferent to

and a sugar in the set of a second

ing down the terrible evil of divorce. "Selfishness is the cause of divorce. It will always be found on one side of the other. Sometimes there is the great selfishness of being unfaithful.

"If you loosen the ties of the Bible, you loosen the ties of matrimony. Modernism is the cause of this loosening of the ties of the Bible, and there-fore a cause of divorce. "An awful mistake made by our

funes to hearken to God's revealing words, and who is unwilling to let his Conduct and senses be ruled by God's precepts, would certainly out a sorry figure in God's sight. Hence, on the supposition that God has spoken to man and laid down a body of doctrine covering the field of in-mirs and tha field of action, it is only field of action.

"Oar brothers of the Episcopal 2 And the conclusion is just the ing divorce for the statutory offenseunfaithfulness. "When the State says: 'This is

only a contract, so many pounds of flesh for so many pounds of flesh,' is it not degrading ? The State says : " I worship or concerning external wor-ship for neither can be indifferent to God. Internal worship requires one the right to all legislation about have a true notion of God's attributes and of the manner in which one should

day. Now, Catholics know no other way to keep holy the Sabbath day than by going to Mass on Sunday. We've ism'' is a disease in the Christian gone to some length on this subject, but we are not done with it. We are going to keep harping on this subject till this duty of supreme importance is supremely felt.

Ireland's Pure Women.

In the introduction of his recently published volume of sermons, entitled "Sin, Society and the Saviour," the famous London Jesuit, Father Bernard Vaughan, says that: "Those who have made the calculation inform us that with the avaention of some Lours in with the exception of some towns in Catholic Ireland, the large cities of the United Kingdom are morally on the down grade. Ireland—God bless her!" he adds, "still gives the empire pure women, brave men, and Ireland, let it be noted, is the most Catholic country with the most Catholic capital in Chris-tendom " tendom."

Of the other capital, across the chan nel. Father Vaughan remarks that " if there were to be an international prize for vice," he much fears " it would be carried off by the world's metropolis-London." Yet many of these London-London." Yet many of these London-ers have the impudence to argue that the Irish people are not fit for selfgovernment.

LIQUOB AND TOBACCO HABITS

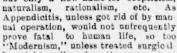
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Rev Father Teefy, President of St. Michael

College, Toronto. Right Rev. A Sweatman, Bishop of Toronto Rev. Wm McLaren, D. D. Principal Knox College, Toronto. Hon Thomas Coffey, Senator, CATHOLIC RECORD, London

organism of members whose only ex-cuse for being in the body is that they may be expelled from it; and let me add, "Modernism" is not a new malady but only a new name for scepticism,



is, supposing him to have been afflicted therewith,-N. Y. Freeman's Journal.

dia 1

machine

The New Century Washing Machine sends the water whiling through the clothes - washes the dirt out of the thread-yet sever rubs or wears the fabrics. I've sary work, and you can wash a tubbul of clothes every five minutes.

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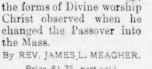
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this country are surpl everybody talking about how to get it. To them the chief subject of co the chief subject of co the trains, at the hotels, everywhere money makin comparatively little a sciences, and literature about the art of living very little about things

worth while. Everywhere we find Everywhere we find not seem to get any en anything really worth w their property. Thingy for them which they handle. The great wor and heart have little me

Ought not every youth to think that there is n in the world as a well-hood, that nobility of c grandest thing in the w

But when he sees ev mad, when he sees m crowding, pushing, elbo regardless of others' ri down the weak in the dollar, everybody sche ning for more money, ' pected but that he a the same spirit of greed

Were he reared to p upon the man instead the aristocracy of me there would not be u him should disaster late material wealth.

There are men in S there are med in S day who may not have world, and yet they credit, can buy more other merchants who c property, because they which cannot burn up, is beyond the reach They have never go word. They stand for reputations have neve JANUARY 25, 1908.

CHATS WITH YOUNG MEN.

Qualities That Outlast Disaster. When wealth is lost, nothing is lost; When health is lost, some hing is lost; When character is lost, all is lost. —Wall motio in a German schoo

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E

The San Francisco, disaster emphaed the fact that the only real wealth is that which the earthquake cannot shake, or fire, or any other disaster,

destroy. Men who were congratulating them selves because they had solved the problem of living, and had secured lux-uries and leisure for the rest of their lives, men who thought they were for-ever beyond the reach of want, sudden-ly found themselves homeless, penniless, accepting the rations of charity right beside those who had been living the slums.

in the slups. How often do we hear people say they have "lost everything" they had in the world! No doubt thou-ands of the San Francisco sufferers felt wretchedly poor, because they thought that they had lost everything. Brought up in a country where the value of wealth has been greatly overemphasized-where the man who does not accumulate money is thought to lack something, no matte now much he may achieve in some scientific or art specialty, or how valu-able a citizen he may be-they thought that they had lost everything in the

world because their property had been destroyed by a great disaster. Naked and destitute, indeed, do men feel when their dollar making machines are broken or burned, their material gods destroyed, when they, themselves, are unfitted for anything else than pouring all their ability, all their

porting an their asking. But if the making of a man has been cur principal business, and the making of the dollar incidental, we shall not feel that we have lost everything we had in the world, when our property is destroyed by an earthquake, or burned up, or lost in a bosiness panic. Our real self ought not to be at the mercy of a mere accident. It is a pretty poor kind of wealth that can burn up, that cannot stand earthquake or fire. There s certainly something in immortal man that is fireproof and earthquake proof, something beyond the reach of any dis-aster on land or sea. Man is principle,

and principle cannot be destroyed. What a pitiable view of man and the great meaning of life, that the best product of his life's endeavor should hinge upon any chance, that it may be entirely wiped out by accident, so his efforts shall go for naught ! that But the aim which dominates the life decides all this. A noble purpose will protect the results of your efforts. If your aim is sordid, if there is nothing but money, mere property, in your purpose, course, fire may burn it and carthquake destroy it. But if your aim has been to yourself a larger, completer man, to make the world a little more decent place to live in, to help your fellow men, if you have regarded your vocation as a great life school for man building, nothing can touch the results of your efforts.

Could anybody imagine a disaster that would make an Abraham Lincoln poor in the estimation of the American people? The assassin's bullet only stopped his heart's beating; it never touched the great principle and aim of his life. These were indestructible bullet proof, fire proof, earthquake-proof.

There was no power in heaven or earth that could make Lincoln a poor man in the estimation of his countrymen, because he worked for an ind structible principle. He accumulated a wealth which needs no insurance, for it has the protection of divine principle A man who has developed the best thing in him, who has attained a large, well rounded manhood, will never full. ose his mind balance with his bank balance. If we have not put the emphasis on

the wrong things, if we have lived the life that is worth while, we have a wealth which will survive all disasters, which will outlast all-misfortunes that can come to us-we shall be so well anced and symmetrical that nothing

chief subject of conversation, on

their names have never been dishonored. They have a clean record. It does not seem to matter what som It does not seem to matter what state per ple pass through-troubles or trials, sflictions or losses-they never loss the best thing about them; they still radi-best does not seem of loss and good ate an atmosphere of love and good cheer, of helpinlness, encouragement, and a gracious sweetness wherever they go.-Success.

Self. A perfect understanding of self is a perfect understanding of all things, for man is the condensed whole. From such a man no power is withheld. All things are obediect to him. The old Greef motto, "Know thysiel," covers the whole range of wisdom. A man who really knows himself, all the inner recesses of his using. all the worders recesses of his being, all the wonders of his body, soul and spirit, has found the royal road to God.

OUR BOYS AND GIRLS. HOW THEY MADE A MAN OF JOHNNY.

By Rev. George Bampfield CHAPTER I.

MR. POPWICH IN EARNEST.

"Really, Mary, something must be done with that boy - 9:30 at night and he still running about the streets of Bermondsey !'

"Running about the streets, Mr. Popwich ! Well, you needn't go scan-dalizing your own flesh and blood ; he's dalizing your own fiesh and blood; he's only been to night school, and perhaps he's stopping to choir practice, or has just stepped in to Bob Crumpet's house on his way back " "He must be very fond of choir prac-

tice," growled Mr. Popwich : " I never heard him sirg anything more sacred than 'Put me in my little bed,' or 'Come back to Eria': and as for night school, I called in as I came round from Benediction and the master said he hadn't been near the place for many months."

" Oh, the great falsehood ! He call himself a schoolmaster 1 Why, Johnny has told me regular every night about his going, and what he did, and how often that brute of a master has given the case; ninety six cuts they counted one day in five minutes. And one night he came home with a bloody nose which the master had given him because he couldn't do the master had be couldn't do two sums in a rule he had never learned."

"Bloody nose ! Fighting with Archie Scrapwell and got licked, though Archie is head and shoulders shorter. I shouldn't have minded so much if he had thrashed the cheeky young imp," muttered Popwich. "I tell you what it is, mother : you are a good wie, and all that, and not a bad sort for a North of Ireland woman—but you are bringing up that boy to be a muff ; and a boy who's a muff grows up into a man who's a devil. You spoil him outrageous, you do.

"Spoil him, Mr. Popwich ! You never had a mother's feelings, and don't know what it is. You never suckled him" ['I worked for him and you too, while you did it though; put in Pop-wich, abashed.] "You never nursed him through measles; you never had him down with scarlet fever for three weeks without pulling your clothes of. You smoked your pipe outside the door while your own flesh and blood lay hovering between life and death, you-"Shut up, woman," said Popwich. "You mothers do a great deal, but you needn't biag about it. Bothered if the hens don't crow louder than the cocks hens don't crow ionder than the cocks in these d.ys! I'll tell you what it is," said Popwich, "the young beggar's not in yet. I'm going down to the schoolmaster, and I'll see into it; and, mark my words, if he's been carrying on his games he must leave home and go to school or somewhere. I've enough to do to answer for my own soul, with out losing my boy's soul tco."

And as he put on his hat and went out of the door, something like a tear was in the corner of Popwich's eye.

A good man was Michael Popwichkind, loving, warm hearted, but far too

THE CATHOLIG RECORD

lor ! Popwich, If you value that woman's word at a pin's weight, you must have lost your wits with smoking row for that. Childhood's sorrows cut and drinking.

But Popwich had advantage over the man.

took him home silently and bade the mother pack up his clothes, for to mor-mor he would take him to school. In vain Johnny poured ont a flood of his accustomed (alsehoods ; in vain h-declared that the master hed heart his

an hour behind time for not doing sums; " m that he had been " chevied" by the good that he had been "ebevied" by the police for "never coing nothing !"— that he had only played one go at hide-and seek just for a minute before father found him; Michael puffed at his pipe, ad again bade the mother pack up his things, for to morrow he would take him into the country to school.

things were in the wash tub, how his fast shoes were at the cobbler's, how his breeches all wanted patching; Michael comi smoked and spat and was silent.

> CHAPTER II. ALONE IN A CROWD.

"To morrow, by the 12 20 train -Great Northern Line - King's Cross. Good - night, Johnny; good - night, mother;" this was all that could be got from Popwich.

And when he had gone off to bed, the And when he had gone off to bed, the mother comforted her weeping darling as best she might. If he was a good boy, father wouldn't leave him long at the nasty school. She had heard all about the school — they starved the children and beat them cruelly, and Johnny was to be sure and let her know if he badn't enough to eat. "And look, Johnny, here is the cake I'd got made for Sunday. I've put it in the box: see that that you keep it for yourself-don't give it away to those rough boys, but take a bit every day at 11 o'clock : and if you don't get enough to eat, be sure to let us know, and we'll soon come and take you away. There! don't cry; it's all ong of those nasty Muttleburys : but

I'll be even with them yet." And this was the second step in mak-ing a man of Johnny. His school was put before him as a prison where they starved and beat, and his going there as a punishment; and while young lads, many years younger than be, in every part of England, were rejoicing to leave wealthy homes, full of comfort and love, to rough it at Harrow or Rugby, or other less famous schools, Johnny weeping his eyes out on his pillow, be cause he was to be banished from his cause he was oved home and his more loved streets. An end had come to his wild freedom, and he was to be no more an Arab.

To be sure-and there was comfort in hat-he would tell lies of his school as be had told lies of everything clsc, and then they would take him away. And, oh! what jolly lies he would tell. And with this virtuous resolve he fell asleep. The morning came, and the 12 20 train; and all too soon poor Johnny found himself the observed of many youthful observers, in a large gravel playground, some miles away from home. Johnny did not like it. Wild and wilful he had been ; ready to run out in

and drinking. And this was the first step to making a man of Johnny. He scon fonnd out that with his mother all his lies were Gospel. "Never, mother; it wasn't I at all, but Joe Muttlebury," with the most innocent look in his pretty blue eyes, and the most innocent smile on his rosy lips; and Mrs. Popwich be-lieved those eyes and lips, and defended her boy against an urjust world. And most innocent look in his pretty blue kind man will mock at childhood's sor-eyes, and the most innocent smile on his rosy lips; and Mrs. Popwich be-lieved those eyes and lips, and defended her boy against an unjust world. And so Johnny learned that he could do wrong and say wrong without punish-ment. and bugbears, and so learn to become a

but ropwich had advantage over the man. mother; he had been a boy himself, and knew what was in boy's; he saw the boy's untruth and the mother's foolish lowe, and he saw that there was nothing for it but to part them. Had not quite taken this way of making ghosts and scare-crows for him. "Be sure and let us know, Johnny," were a man of Johnny. Rather they im. "Be ghosts and scare-crows for him. "Be And so this night, when he found Master Johnny at last playing hide-and-seek at 10 o'clock with whoop and halloa in the streets of Bermondsey, he whether they beat you. If the master dare to iay a finger on you. If the master sure as my name is Martha Popwich, he shall get as good as he gives."

"I'ope the boys is not very rough, Mum," said Mrs. Popwich to the declared that the master had kept him matron, Johnny listering the while, an hour behind time for not doing sums; "my little boy 'as always been used to society : he 'as scarcely been with

things, for to morrow he would take him into the country to school. When Popwich was in earnest his wife feared him, and Popwich was in earnest now. In vain his wife kept up a flood of talk, showing how Johnny's gave him a taste of his bacon for breakbefore he went to work. And oh ! continued the apxious mother. coming back from the door as she was going out, "you'll not forget about his little flannel vest; he always wears two in the winter, and doesn't change 'em more than once is two mothers's the state of more than once in two months for fear he might catch a chill. And now, Johnny, love, here are your cakes and

oranges, and mind you write home often, and," as she bent down to kiss him, "I'll soon come and take you away from this nasty place. And all this taught Johnny to run away from his sorrows, not to bear them bravely; and running away from sorrow is not the part of a man, nor the way

to become a man. His school fellows, it must be took a line which might have been kinder. The young rascals had, no doubt, been as bad as Johnny when they first came ; but they had forgotor pretended to forget. ten (oh ! Martha Popwich ! if had heard your blue-eyed, rosy-ed darling addressed in the moment you is agony as " Pimples," in scorn ful allusion to that slight eruption on usually spotless skin ! les, what are you blubbering for

Do shat up that howling !" It was very rough, and somewhat cruel. There was not very much of it, however, for older and more thoughtful boys soon came to the rescue, and there was another Ber mondsey lad, who found out that he used to drink tea with Johnny's grandmother "out Greenwich way"; and so here was a sort of spark from Johnny's own fireside, a little bit of omething that had some connection ith hom

Father McReady gave him into the are of this boy and one or two others, and asked him several questions about himself, and told him to be a man, and be would soon be very happy. But for all that the Superiors could do, there vas a little thoughtless teasing and consense from his fellows : schoolboys mostly put each other through a slight novitiate : it was their way of making man of Johnny. TO BE CONTINUED.

FIVE OUT OF SIX. ANTI ENCYCLICAL WRITERS HAVE EX.



FATHER HERMAN COHEN.

In a series of articles on the London churches, written for the Catbolic Weekly of that city, Wilfrid Wilberrce thus describes the conversion of the remarkable man who founded the Carmelite Church, Kensington :

"In 1820 there was born in Ham burg a man who combined in a happy degree the robust and determined natures of the Teuton, with the rich, varied and artistic gifts which so often distinguish a Jew. Herman Cohen, in the early years of his vigorous man-hood, had been rescued by a signal act of our Lord's mercy from the errors of Juda'sm and brought in a moment into the clear light of faith. Like so many of his race. Cohen was a brilliant musi cian, and his services were frequently called into requisition in churches. During the month of our Lady, in the year 1847, he was conducting Benedic-tion in the Church of St. Valerie, in All at once, as was St. Paul on Paris. road to Damascus, he was struck by the arrow of divine Love.

At the outbreak of the Franco Prussian war, Father Herman went to Germany and devoted himself to the French prisoners of war in that coun y. They were his country's enemies, r he was of German birth, but Father ry. Herman was as free from radical anti pathy as was the great saint to whos conversion his own bore such a like ness. Ministering to the sick and wounded Frenchmen he contracted small pox and died on Jan. 20, 1871 A panel in an altar of the church i Kensington represents him engaged in this last of his apostolic labors.

A CONVERSION WITH A LESSON.

Religious controversy has been given bad name because it is rarely, if ever, oductive of immediate good results. so often the soil into which the seed has been dropped is prematurely aban-doned as barren, when under the sur face the roots are spreading and must shoot forth in due season.

Such is the lesson contained in the announcment in the Central Catho Winnipeg. Manitoba, of the conversion of L. M. Fortier, an official of the De-partment of the Interior, at Ottawa. Twenty years ago Mr. Fortier, who signed himself An Anglo-Catholic Layman," engaged in a lengthy con troversy with the editor and proprietor of the Northwest Review, a Catholio paper. Apparently the discussion was fruitless. Mr. Fortier holding tenaci-ously to his original views.

Now, after the passage of two de cades, Judge Beck of Edmonton, the erstwhile Catholic editor, writes to the Central Catholic as follows: "When I called on him (Mr. Fortier) some years ago in Ottawa, he said he was





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stripped of everything else. this country are surprised to hear everybody talking about the dollar-ONT. how to get it. To them it seems to be the trains, at the hotels, at the clubs LLS everywhere money making. They hear comparatively little about art, the sciences, and literature; very little about the art of living, of enjoying; ST. BEST UINE METAL S FREE very little about things that are really worth while.

Everywhere we find people who do not seem to get any enjoyment, or see anything really worth while outside of their property. Things do not exist for them which they cannot see and handle. The great world of the mind and heart have little meaning for them.

Ought not every youth be brought up to think that there is nothing so great in the world as a well-developed manhood, that nobility of character is the grandest thirg in the world ?

But when he sees everybody moneymad, when he sees men everywhere crowding, pushing, elbowing their way, regardless of others' rights, trampling down the weak in their rush for the dollar, everybody scheming and plan ning for more money, what can be ex-pected but that he also will develop the same spirit of greed and selfshness.

Were he reared to put the emphasis upon the man instead of the dollar, on the aristocracy of merit, not money, there would not be utter despair fo him should disaster later on destroy his material wealth.

There are men in San Francisco to there are men in San Francisco to-day who may not have a dollar in the world, and yet they have a better credit, can buy more goods than many other merchants who did not lose their property, because they have something which cannot burn up, something which is beyond the reach of the elements. They have never gone back on their word. They stand for something. Their reputations have never been smirched,

easy-going ; and, if truth was to told, it was not the fairest thing in the which could ever happen could thro world for him to lay the blame of spoil-ing Johnny wholly on the "missus." us off our centers ; so that, no matter what misfortunes might overtake us, there would still be a complete, whole, magnificent man left after being I have known Johnny get a draw of Michael's pipe and a pull out of Mich ael's pot many a summer evening before he was ten years old, and Michael would laugh to see him try to make Educated Europeans who travel in

the smoke come out of his nose and thought he ; he hasn't quite got over the measles yet ; which, as the father went on saving this for some three years, shows that Johnny must have had them severely. But it happened — as it occasionally

does happen—that a sermon preached by the priest on the duties of parents to children came home to Michael's heart. and he began to consider whether Johnny had been given to him simply for a sweetmeat or a toy. It came across him, as it had never come across him before, that Johnny had a soul ; and he began to enquire where he was day and night, and who were his companions; and what his tastes and amuse-ments; and what he heard when he enquired made him uncomfortable. Un

to this time Johnny had been a little saint for truthfulness. " My Johnny saint for truthfulness. "My Johnny never told a lie," said Mrs. Popwich-"never in his life. He is not like some people's children ;" for between the Popwiches and the Muttleburys

ness after witness did the merciless Popwich bring to show that Johnny, if with his mother's milk (as Michael put it cleverly) he had drawn in the

ing stream. But like other advocates in more for the matter of that, his father's hard But like other advocates in more famous trials, Mrs. Popwich preferred to believe the whole world false and her darling true. The schoolmaster was a brute, the pupil teachers young villains, the Sorapwells always had a spite against Johnny because of his curly hair; and as for Mrs. Muttlebury,

is of Bermondsey, and make friends of any one whom he could find : apt to go after street amusements, till, the sweet society of organ grinder and his monkey, or in the wild excite-ment of my Lord Mayor's Show, he forgot even his dinner sometimes, and found he had been a whole day from home. But then home was always there, he found Johnny had taken a longer pull out of the pot than he had alto-gether meant. Oh 1 the lad wants it, thought he; he hasn't onice wants it, and he could seek it when he chose he knew, spite of the angry word and the stern look, that he was somebody in his own home, and that he was more precious to his parents than all other children in the wide world put together. But who was he now? The darling

of home was nobody at school, and he felt that which the human heart cannot bear, because it is against human nature and man was never made for it, the sense of being alone - alone in the midst of a crowd; and there is no loneliness so lone as that. Who in that big school cared for him? Upon wast one heart had he any special right? The masters were half afraid to speak to him, seeing him ready to cry. And the boys, though they were not ruder than other boys, gazed at him mith hearish enclosity, much as be had big school cared for him ? Upon what with boyish curiosity, much as he had been wont to gaze himself at the organgrinder's monkey. The parents had not helped him much.

The parents had hot norpess bravely. Michael kept to his purpose bravely. But as he parted from his boy, he was but as he parted from his boy, he was the Popwiches and the Muttleburys there was always a feud, and "some people" meant Muttlebury. And, to tell the truth, Mrs. Pop-wich still stuck to this opinion. Wit-ness after witness did the merciless atter witness did the truth of the merciless atter witness did the truth of the merciless atter witness did the merciless And so his thought was to get away. Home seemed to him such a paradise as it had never seemed before. Oh I to sit, put it cleverly) he had drawn in the virtue of truthfulness, had lost it soon after ceasing to drink of that truthgiv-lap I and oh I to help his mether in her work ! and oh ! for his father's kiss, or,

PRESSED THEIR CONTRITION. It is stated on good authority in very happily situated as to being provided with the kind of Auglican service that suited him. A couple of week tome that five of the six authors of vided with the kind of Auglican service the anti-encyclical have expressed to that suited him. A couple of weeks ago I had a letter from him, saying that the authorities their contrition for the art they took in that publication. The Studii Religiosi of France, edited after a long struggle with the question, he had at last determined to become by Don Salvaore Minocchi, which was perhaps the first review in Italy to un-Catholic, and he reminded me of our controversy. In reply to my answer,

furl the banner of Modernism, has announced that its present number is the he tells me he is to be received on Dec. 7, and to make his First Commun-ion on the feast of the Immaculate Con-In France the Modernist magazines Demain and Quinzaine have dis. ception.' ppeared.

"This case," says the Central Cath It is certain that another condemna- olic, "shows that religious controversy It is certain that another condemna-tion of the Modernist Rinnovamento of Milan is imminent, and more than likely that the censure will not be limited to the last number, which con-sisted almost entirely of criticism or defiance of the Encyclical "Pascendi."

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TRUE FAITH IS THE GIFT OF HEAVEN. San Antonio Daily Express. Rev. Father J. B. Frigon, Superior of the Oblate Fathers in Daluto, Minz., preached in St. Mary's church recently a sermon rep'ete with philosophical interpretations of the Catholic religion, dealing with the meaning of faith as dealing with the meaning of faith as viewed from the s andpoint of Catho-licism. The church was filled to its

capacity. Rev. Father Frigon said, in part : "There is perhaps not a word which has been subjected to graver miscon ceptions and to more false interpreta tions for the last three centuries than this word faith. It is, therefore, a this word faith. It is, therefore, a matter of the highest importance to understand precisely what faith is, in what it consists and what the disposi-tions of mind which it would seem to be idle, fruitless and merely specula-tive. No we must practice what we believe. Faith must manifest itself in require.

our daily actions, and particularly so when the glory of God or our neighbor's good require it. 'Faith without works is dead in itself,' says St. James. And St. John was expressing the same idea, the same truth when he said. 'What Some have made it to mean an "Some have made it to mean an insurance of salvation. 'Believe and you are saved, which so far from being a supernatural virtue looks very much like a wicked and dangerous presumpthe same truth, when he said : The a wicked and dangerous presumption. Others have gratificulty iden-tified it with a sort of religious senti-ment or emotion, which it would be difficult to define no matter the share it assumes, cannot be the faith of the gospel and of the Apostolic teach shall it profit if a man say he hath faith

"Be true to the faith of your bap-tism and of your first Holy Communion. Show your grateful appreciation of the great virtue by using it according to God's will, that is, by practicing what you believe. Be true to your holy faith in all circumstances of life. And should there ever be a conflict between your spiritual and temporal interacts. According to the doctrine of the Catholic Church the true faith is a gift from heaven, a supernatural virtue which enables man to believe withou your spiritual and temporal interests, between your conscience and worldly goods or pleasures, hesitate not to act according to the dictates of faith and conscience according to the promises the least doubt or hesitation all tha has been revealed by God, and that upon the strength of his own word and testimony. It is a glft in so much as it is granted by God, without any right on our part, and it is a virtue in so much according to the dictates of faith and conscience, according to the promises of your baptism. Faith then shall call down God's blessings upon you during life, and it shall be some day your passve put it into practice. No man can have faith by himself

port to eternal happiness.' to accept mysteries, doctrines that we cannot understand, a mere act of the will is not sufficient, but it necessarily THE LATE REV. DR. STAFFORD.

requires a special grace from above. "How is it that this great super It is well known that Dr. Stafford's natural power was given unto some while it was refused unto others? This is another mystery of Divine Provid ence, and it does not rest with us to success on the platform was phenome-nal, but perhaps the most remarkable feature of it was that in a city where try and penetrate it. "After all, God is the Master of His

gifts and no one, neither on earth nor in beaven, has a right to bring Him to an account for such, or such distribu tion as He judges proper to make of them.

them. "Now, is this blessing, which we have received with baptism, duly ap-preciated by all who have had the happiness of receiving it? Alas, no. And the reason is very simple; it is because in present days, we but too easily allow ourselves to be led by the maxims of the world instead of by religious and Christian principles. "Thank God, there is still faith in

our people, but it is weak, sleepy. The hearts are still Christian, but there are Stafford : so many whose life resembles that o pagans; so many who pretend that they believe but do not mind acting as

if they did not. tan information, the courageous indi-The chilling atmosphere of worldli viduality of his sentiments, his brilliant, scintillating rhetoric have created deness and mundane ambition seem to have wilted the beautifal flowers of faith and mands that again and again have pious conduct; flowers that can only blo m into fruits of duty and virtue in brought him to the lyceum platform, the rostrum and the forum, before andithe bracing atmosphere of staunch Cath-olicity. Moreover, we have our share of fair-weather Christians, easy-going ences distinctly Protestant, Jewish and infidel, as well as Roman Catholicalways with the same result, the result, Catholics, who profess a great venera tion for religion, but at the condition which one sees whenever he preaches at St. Patrick s. His Shakespearean, that it will remain within the wall of the church, never coming out to interfere with the r way of living or doing business, and still less with their views in politics and public welfare, even when Other fields are simply accessory. He is ideally a pastor and a preacher. He stands, par excellence, a pulpit orator. there is a question of justice, a matter of conscience at stake; just as if religion had not for a divine mission here below indorsing every day the assertion of Cardinal Gibbons: There is no reason or excuse that pulpit oratory should decline. It has as wide a scope and as sublime a mission now as it ever had. to guide and enlighten our conscience "He who heareth you heareth me also and he who despiseth you despiseth me

Some go further still and wonder "Father Stafford's pulpit eloquence and pulpit oratory has directness of how they can be expected to believe in doctrines where human reason is appar-ently not taken into consideration, such purpose dominating the decoration of as, for instance, future life, eternity retribution in the next world, and par every thought. With an unfailing com-mand of the most graceful English, he



Steel Side-Walls

THE PEDLAR PEOPLE the annihilation of human intellect. Such is the reason why we Catholics accept with the greatest firmness of mind all and every one of the dogmas presented to our belief by the Caurch. I say by the Church because we con sider as an undeniable fact that the Church has been established by the Savior and endowed with infallibility in teaching to enjugate meand to lead for Modern Homes in teaching, to enlighten us and to lead PEDLAR ART STEEL us safely to heaven. Faith, however, as understood by Catholics, must not

What

but hath not works ? "Be true to the faith of your bap-

The PEDLAR People comedy-but even when burning elo-quence from the lips is setting hearts on fire it remains always absolutely impassive. His gestures are very few and always deliberate. He speaks with out notes, and often, even in moments of almost tragic intensity, his eyes close while the sentence grows upon close while the sentence grows upon his lips. His words are short, his rhetoric is never complex. His voice alone, deep and strong, beautifully musical, perfectly modulated, follows the theme of his thoughts and the sentiment of his words. It carries

sentiment of his words. It carries every syllable, clean-cut and finished, to the farthest corner, in perfect sym-pathy with each emotion. The contrast between the voice and the impassive speaker is sometimes startling, always forceful. But if you sit near enough you will see drops of perspiration con stantly trickling down the speaker's temples, and you will realize that the impressive calm is but a shield for

ndous energy."

CANDLEMAS

On Sunday, Feb. 2, we again cele-brate the feast of the Purification of he had been preaching constantly for ten years, and where he had been lecthe Blessed Virgin Mary. In common speech we call it Candlemas, because turing for nearly twenty years, he still commanded the largest and most repre-sentative audiences possible to gather peech we call it Candiemas, because on this day the candles prescribed for divine service are blessed. The candles must be made of beeswax. This is so imperative, that the Church has prein his city. If Dr. Stafford had wished it, he could have been a wealthy man. One of the greatest theatrical firms in the country offered him \$65,000 for a single imperative, that the Church has pre-ferred to have even her most sacred rites performed without lights rather than have those used that are not made of this material. The very word series of lectures, but he declined. In recent years he withdrew more and more from the platform to meet his candle (Lstin candela) in the language of the Caurch, always signifies a candle made of beeswax. Tallow, sperm, par-

constantly increasing parish work. An article on "The Palpit Orators of America." written for "The Lycen inte and Talent" by Willard French, contains the following tribute to Dr. affine, patent wax or any other than beeswax candles cannot be blessed, and are forbidden to be used for divine orvice It is an ancient and praiseworthy "Tae force of his superb declamation, custom for Catholics to procure at least one wax candle for this day, and, after the exquisite grace of his diction, the infecting inspiration of his eloquence, the breath and depth of his cosmopoliit has been blessed, to take it home to

use it at the bed of the dying, or during a storn, or for any other proper end as the Church wishes. Good Catholics. we know, are not satisfied with this slone; they offer one or more candles for the service of the sltar, thus follow ing the example of Mary, who, though not subject to the law, offered a sacrifice in the temple.

CARDINAL TO DEAF MUTES.

philosophic, historic and secular themes have given him a wide reputation as a scholar and public orator second to none in America. * * * However, he belongs distinctly to the pulpi. EAD GOOD LIVES ON EARTH AND YOUR VOICES WILL RING LOUDLY AND SWEETLY IN HEAVEN.

Baltimore, January 6 - With an address by Cardinal Gibbons, forty-five Catholic deal matter, who are under the instruction of the Institute of Mission Helpers, McCallon street, near B ddle, formed a Sodality of the Blessed Virgi Mary yesterday afternon. The Sodal ity was formed of men, women and children. Before being received they followed a three days' retreat, con-ducted by Rev. Thomas A. Galvin, of the Redemptorist order of New York eity. city. Prayers were recited and hymns sung The Cardinal

The Rev. Albert Knspp, O. P., one of the most distinguished members of the Dominican Order, who has been nominated to the Archbishopric of Trinidad, in succession to the late Archbishop Flood, O. P., is an Euglish-man and was formerly a member of the Church of England, for the ministry of which he at first thought to study. Later he decided to enter the medical profession and went to France to prose oute his atudies. While assisting in profession and went to France to prose cute his studies. While assisting in the hospitals he was impressed by the devotion and charity of the Sisters, and this led him to investigate the claims of the Catholic Church. The result was his conversion, and he then, decid-ing to become a priest, joined the Dominican Order.

Postponed.

Postponed. The Sisters of Charity, St. Vincent de Paul Hospital. Brockville wish to announce that the Hospisal Benefit, which was to be held in January, is postponed to a later date, and may not take place until the beginning of Juna. The Sisters will be very grateful for any assistance rendered to make the buzzar a success, and request that those holding (ickets will please make returns. 1527-2.

Inspector Sullivan. On Saturday evening some friends of Mr. J. F. Sullivan. B A., recently appointed inspector of Separate Schools and who leaves in a day or two for London, Ot. to assume his duties there, assembled at his house, 612 Cooper street, ottawa, and presented him with an address and a handsome morocoo bound travelling compavior as a oken of their friendship and in remembrance of the very pleasant associ-tion of the past few years Mr. Sullivan was taken completely by surprise. In a few words are thanked the donors for their glift, their ex-pressions of friendship and eateem and their best wishes for his fu ure success. Mr. Sulli-van has lived in Ottawa for about ten years, having formerly resided in Peterbrough. Inspector Sullivan.

NEW BOOKS.

EGAN KENNEDY-At Corkery, Oat, on Tues day Jan. 7, 1908, by the R-v Father Cavan-gh Mr. Wm. J. Egan to Miss Margaret E. Ken nedy, both of Corkery. "Distinguished converts to Rome in Amer-ica." By D. J. Scannell O.Neill. Published by B. Herder, St. Louis, Mo. and Freiburg (Baden). Price \$1. TRACHERS WANTED.

The Directorate of the Home Bank of Canada has appointed James Cooper Mason to the position of Assistant General Manager. The General Manager of the Home Bank of Canada Liout-Col. James Mason, has gone on a busi-ness trip to England and will return late in February.

Altar and Home Decorations

QUALIFIED TEACHER WAN'ED FOR School Section No. 4 West each (La Passe village) Duties to begin January, 1963, Apply, stating salary and qualifications to Guibert Garvals jr., Sec Treas, La Passe, Intario. Altar and Home Decorations Easter Lilies 50 cents a dozen. Fleur de Lis, 50 cents a dozen, Violet bunches, 50 cents a dozen. Apple Biossons, 50 cents a dozen, Car-nations any color, 4 dozen for \$1,00. Chry-santhemums 50 cents a dozen. Roese, plain or frosted 50 cents a dozen. Rig discontris to atorea for selling purphees. Write Brantford Artificial Flower Co., Box 45, Brantford Out, 1574 Ontario. WANTED A CATHOLIC MALE TEACHER for the Wikwemikong Boys' Industral school. S dary \$15 a month. Apply to Rev. Father Th. Couture, S. J., Wikwemikerg Ont. 1325 tf



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JANUARY 25, 1908.

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"First, there is no question but that and aspirations of humanity, to stretch unbeitef, in this case, comes from two wants: want of power of mind or want of purity of heart. You never hear a them like strings upon a harp, and play thereon the very music of the soul. The chords he strikes vibrate in your heart, good Christian, a practical Catholic, a man of honor and duty, express such doubts. Then, it is rather strange even in spite of you, with thrills of in-fectious inspiration. He renders a sub ject fascinating with his rare diction, that, with all the big common sense they claim to have, those self styled but there is never a superfluous side-step from the logical development of the vital argument to insert a burst of philosophers do not perceive the incon sistency of their reasoning. How many things there are in this world that they eloquence always there-but always a vital part of the direct issue. The art of the great orator embellishes every thought but the thought is predominant. "They say that Dr. Stafford is an actor—a consumate actor. So he is. Facile princeps. Without half trying, accept, although their intelligence can not reach them. Take for instance the scientific discoveries of the age ; what do they know about them? Still they without the least hesitatio And why? B cause they are told that he might have been the greatest trage dian on the stage to-day, for precisely

it is so by men of superior intelligence by geniuses. These great scientists might be mistaken, but their doctrines are ac cepted just the same, without discuswhen it comes to religious matter? We cannot question the authority on It is supremely nature-instinctive in-clinations. All that he is and says and

which the supernatural truchs are grounded, because it is God, Truth it refined and cultivated product of spon taneous impulse. This is so very true that to fully appreciate Dr. Stafford before the footlights one must know him behind the scenes. What he is alf. Who has told us what we are to believe and what we are to practice. And as St. John says: 'If you believe the word of man, with much more reason before his vast congregation is simply id you believe the Word of God.' It is absolutely incorrect to say what he is to you alone, intensified and shot " It. magnified. " He is tall and strong-built for an

that faith demands from our under-standing a blind assent, thus putting reason altogether out of the way. The athlete-but graceful, courteous and gentle as a woman. He is a man of service of religion, in the Catholic Church, is essentially reasonable, to use the very words of Holy Scripture, and any other notion of it is an erron cous one. " Faith clearly understood and oper-

other.

gente as a woman. He is a man of imperturbable dignity, deliberate, not moderate, in speech and action. With natural and professional reserve, he is frankly cordial-democratic for a priest. You know that you face a man of self reliance, ready to assimilate whatever comes to hand, because he has the cour ating in its proper sphere, cannot be inconsistent with reason, since there age of his own convictions and is not age of his own convictors and is not atraid. He is strikingly handsome, but it is not a quality of beauty to which 'skin deep is applicable. He is only forty serven, and even that is not ap-preciable. The shock of ourling brown cannot be any contradiction, no more than one truth can be opposed to an-Far from extinguishing the other. Far from extinguishing the light of right reason, it doesn't even oppose it On the contrary it enlarges our intellect wonderfully and adds to the stock of natural kuowledge. "We consider faith as the radiant sun of Christian life. To us it appears as a spark of divine wisdom, a help, a

The eloquence is there-

ble same reason that he is the great pulpit orator—the inherent naturainess of the man. His acting is not artifice.

pes is neither more nor less than the

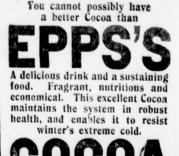
in the sign language. The Cardinal seemed much impressed, and declared seems to gather all the noblest instincts it was one of the great events of his life

"After celebrating Mass and preach After cellorating Mass and preach-ing in the Cathedral and giving a re-ception, I would naturally feel rired." said His Emisence, 'but the thought of this visit and seeing my deal mute friends refreshed my spirit.

"You are band ng yourselves to gether as a body of Catholic deaf mutes o encourage one another in the prac tice of your holy religion. I wish you to thank the zealous Redemptorist to thank the zealous Redemptore-missionary, Father Galvin, for he apostolic efforts among you. It i It is these last few years that this grand scene and the granization of this

scene and the rganizettes, sodality is a happy fact to-day. "You, dear children, are afflicted with the loss of speech and hearing, with but God will compensate you in heaven for your privations on earth. Lead good lives on earth and your now mute voices will ring as loudly and sweetly as the best in heaven."

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We are not e teur reformer. whose efforts a pathos. We n we are not few andowed with be an insuperal tical progress are Catholics c WITH

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