







The Catholic Record

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THOMAS COFFEY, A.L.S., Editor and Publisher.

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Letters of recommendation. Address: The Catholic Record, Toronto, Canada, March 27th, 1910.

Mr. Thomas Coffey

Dear Sir:—Since coming to Canada I have been a reader of your paper. I have been struck by the high quality of the articles and the clear and logical presentation of the Catholic position.

Yours very truly, J. J. [Name]

Mr. Thomas Coffey

Dear Sir:—For some time past I have read your excellent paper, the Catholic Record, and congratulate you upon the manner in which it is conducted.

Yours faithfully, J. J. [Name]

LONDON, SATURDAY, JANUARY 8, 1910

THE ALBIGENSES

Our friend "The Gospel in Latin Lands," to whose general tone we have already referred, undertakes to make a lame apology for the sect known as the Albigenses. With affected ignorance it acknowledges that it does not know to-day just what was the belief of these people and gives as a reason that "no accounts of their creed have been preserved except those written by their enemies in the Roman Church."

Catholic Church they might profess the most outrageous theory imaginable. It should also be noted that the Albigenses have their counterpart in the higher circles of modern times. A few more of the Albigensian doctrines will suffice. The good God comes from the evil one's body. All the patriarchs and prophets are damned. The Baptist was one of the greater demons. "The Christ Who was born in the visible Bethlehem and crucified at Jerusalem was a wicked man. The Roman Church is a den of thieves. They believed in the transmigration of souls, and held that our souls are the apollotary spirits of heaven."

Some political causes operated to the encouragement of this demoralizing semi-Jewish semi-Mahomedan heresy. Any one who can find comfort in the opposition which the Albigensian fanaticism made to the Church must be lost to a sense of justice and entirely misled by antipathy to the unfolding witness of Christ's truth and the unfolding guardian of Holy Scripture.

OUR HISTORICAL ENQUIRER

We take up the last question which our young correspondent puts about the critical period of the Church during the fourteenth and fifteenth centuries. He asks: "Was Caesar Borgia the son of Pope Alexander VI?" Yes, he was. With this admission we might dismiss the subject. It would, however, be no better than the quotation from the school history by which the question was prompted. Alexander VI belonged to the great Spanish family of the Borgias which had already seen one of its members raised to the Pontifical throne under the title of Calixtus III, uncle of Roderigo Borgia. There are two characters in the life of Roderigo Borgia—each following the other and in decided contrast with each other. Before entering the ecclesiastical state our future Pontiff was a general in the Spanish army. No better than most of that class in those times, Roderigo Borgia was a prodigal. There was his subsequent career as ecclesiastical and Pope. So ready are his enemies to insist upon his depravity that they speak of it as transcending all ordinary bounds of human debauchery. They are positive when matters are at least doubtful, and silent when anything creditable is due this terribly maligned Pontiff. They would have us believe that the early evil conduct, so far from stopping when he ascended the Pontifical throne, rose to a higher pitch of atrocity than before. It is a huge calumny. If some of the most illustrious saints were profligate in early life it is not to be held against them. Nor in the present case, whilst we do not pretend to canonize Alexander VI, we find that he was a man of great character whose reign was tranquil. One author, however, says: "Even by his severest adversaries he is allowed to have been a man of an elevated genius and wonderful memory. In his diet he was peculiarly temperate, and he accustomed himself to but little sleep."

As king he was more than ordinarily successful in nearly all his enterprises. He was beloved by his people. Concerning his career as Cardinal one of his contemporaries writes that his fellow Cardinals were "much pleased to have in their midst one who surpassed all in an abundance of gifts." Duboual, a bitter enemy of Alexander VI, admits that during his long cardinalate of thirty-five years Roderigo Borgia gave no public scandal. He had rare powers of penetration, great tact and diplomatic talent. At the time of his election the orators of the Italian States all vied in their congratulations and the hopes founded upon the Pontiff's many virtues and profound learning. This language could never be applied to a man whose character is as black as that painted by Alexander VI's enemies. One great fault he had which was perhaps the source of all the others. It was the passionate attachment which he had for his four sons and his one daughter—who had been born to him before entering sacred orders. Through one of his sons, Caesar Borgia, Alexander VI, received much of the obloquy attached to his name. When this son after leaving his studies at the University of Pisa presented himself at court the Pontiff rebuked him, saying: "We certainly yearned most ardently for the tiara; but we intended if we obtained it to use every possible means to promote the service of God and the exaltation of the Apostolic See, in order to a Protestant historian in such dualism. Some of these historians, however, are so prejudiced that as long as these heretics would deny the doctrine of the

cannot enter into a discussion upon the character of the end of an article of this kind. Besides the distinction between the two careers of Alexander we must distinguish between the man and the office. An imperfect setting does not affect the intrinsic value of the jewel. "The treasures of the Church, her divine character, her holiness, divine revelation, the grace of God, spiritual authority are not dependent on the moral character of the agents and officers of the Church. The foremost of her priests cannot diminish the intrinsic value of the spiritual treasures confided to him." Amidst the conflicting accusations it is impossible to thread one's way. We may conclude that Alexander VI, whatever faults he had, was not nearly so bad as he was represented. The greatest of these accusations are unsupported by any evidence. One point should not be omitted: that Alexander VI was selected by the kings of Spain and Portugal as the arbiter of their disputes concerning the boundary of their newly discovered territories in America. This selection was founded principally on the respect both professed for the sacred character of the Pope, so that it is clear that in Alexander's person the Apostolical authority had suffered no injury.

THE HOMES OF WORKMEN

We are pleased to see that our remarks upon this subject are attracting attention in both L'Action Sociale of Quebec and Le Temps of Ottawa. Few problems are more important both for the physical and moral future. Few receive less attention. The poor may dwell outside the city in a stable if they can find a vacant one—the open highway if they cannot. There is no room for them in the city to-day. Small houses are an eyesore along the shaded avenue and by the cut-stone mansion. Where will they go? Wherever they like or wherever they care, provided their narrow beds are out of sight. As long as they will do their work they will receive their wage. Our relations begin at a fixed hour in the morning and terminate at another hour agreed upon in the evening. Beware! time will loosen its purse strings at Christmas time, so that at least for one day out of three hundred and sixty-five we may acknowledge the common brotherhood of man. The rest of the year strict business, dull, uninterupted grind. Many evils arise from this separation of the lives of the rich and the poor. They know not one another. They grow afraid of one another: one fears that his wealth will be stolen, the other dreads the tyranny of his master. Charly throws away its treasures of brotherly sympathy and paternal care. It spends enough to produce much more satisfactory results; for it is wanting neither in means nor good will. It is awkward. And its ungenial treatment is a result of the wage system. As the employer gives money to the workman for his labor and thinks he has no further business with him, so he throws a few coins to relieve his want with a countenance radiant with self-complacency. One great need of the day is that the rich should visit the poor—not in a patronizing way, but in kindness and true Christian charity. They would learn lessons which they might practise in their own bright homes. They would see with St. Lawrence the Martyr that their richest treasures are these same poor. They would admit that one half the world does not know how the other half lives. This condition of separation will not last always. If the rich will not go out to meet the poor with their hearts in their hands—the poor will come with hardened soul to weak kneecaps and wrath upon those whose greed drove them out under the banners of excessive rent and exorbitant taxes. There are the moral disturbances caused by the manner of habitation of the poor. Congested houses are not homes. Where men and women and children of both sexes are living in one or at most two rooms virtue walks out the door. It is Christmas time—the very hour when the angels of peace should hover above the world. And if the white wings rest upon the courts of the rich the other wings should flap over the humbler dwellings of the poor. So they would only if rich and poor would not stand apart, but would draw together that they might bear one another's burdens.

SOCIALISM

We have received a long letter with a dozen questions appended upon Socialism. Our correspondent has been misinformed when he was told that all he had to do was to ask questions and we would answer them. It would be useless to try to satisfy a person who starts up by telling you that your knowledge of Socialism is meagre and winds up by asking why does the Catholic Church misrepresent Socialism. Whilst we cheerfully admit that our knowledge upon this and many other subjects is limited, we stoutly repudiate the idea that the Catholic Church is given to misrepresent anything. The difficulty we find in our brief studies of nearly all

A REPORTER'S ACCOUNT OF A FUNERAL MASS

If ignorance is bliss it is folly to be wise. Notwithstanding the general truth of the old saw it occasionally works the other way, so that the want of knowledge is foolish and stupid. We have an example in a report given by the Toronto World of the funeral of Brother Michael: "The funeral of Brother Michael, who was killed by a street car on Friday evening last, took place recently from St. Francis' Church to Mount Hope Cemetery. At the church the service was in charge of Father William McCann, with Father Thos. O'Donnell acting as deacon and Father Pirogan as sub-deacon. The consecration of bread and wine was conducted by Father Canning, while Archbishop McEvey blessed the remains."

modern economic theories is that their own schools are not agreed. What one asserts another denies. Outsiders might well be excused. In arguing upon Socialism the first thing is to find a point of agreement, otherwise the combatants will chase one another all over the field. We propose no controversy. It is only last week that we touched upon this question. Sixty years ago Brownson wrote that Socialism was the heresy of the times—manifesting itself in indifference on the one hand, and in the elevation of the earthly above the heavenly on the other. "There is," says this great American thinker, "no power on earth but Catholicity that can arrest it. It is only from the high standpoint of Catholicity that any man has or can have a word to say against that terrible socialism which sweeps away the Church, the state, the family, property, and reduces all men to a dead level, and a level with the beasts that perish."

FREE-MASONRY

We have upon our desk for some days a letter asking several questions about the square and triangle. Before going into a subject of this kind it is well to read authorities who have treated it and who are recognized as worthy of credence. Our difficulty, and which has caused delay, is that we have no such literature at hand. We have taken steps to get some, so that our friend may not think that we are negligent. In the meantime we commend the following note of a correspondent of the New York Evening Post writing from San Remo, Italy: "We can never adequately understand the religious and politico-social conditions in Europe unless we take into account Freemasonry in all its ramifications, and they are legion. All the social and political upheavals of Europe since one hundred and fifty years have been its work, and the programme is always the same. It was proclaimed by the Grande Vente of Italy a hundred years ago and it is to-day that of Anarchism and Socialism everywhere—the destruction of organized Christianity (the Catholic Church) and the society actual which is founded thereon, to give place to naturalism and state socialism, the worst form of tyranny." This correspondent very justly condemns from the execution of the Socialist Ferrer: "Wherever the forces of law and order are in collision with anarchy and riot the true antagonists are the Catholic Church and secret societies."

TO A CORRESPONDENT

We can never undertake to answer capacious questions. Nothing is more suited to our work as a Catholic journal than the pleasant task of giving information or of rendering a reason for the hope that is in us. It is quite another thing when the following question is put to us: "If the Catholic Church is the one true Church do you not err when you call these other religious bodies Churches? Did Jesus Christ found one true and a multitude of false Churches? If not why call these other or outside bodies Churches at all? If you call them true and untrue Churches wherein does the difference lie, both being Churches? What is a Church?" Our correspondent should remember that reading space in a newspaper is limited and the matter therefore should be of general interest. The ideas suggested are more worthy of a third form by than a man seeking information. We write to you; but we see no good in this line of interrogation. When we speak of the Anglican Church or the Presbyterian Church we have no better term at hand to employ—one, too, which is quite reasonable and courteous. This by no means involves the admission that either of them is the Church founded by Our Lord, whatever their own pretensions may be. One word upon our correspondent's remaining questions: he had better take them to his pastor. They have no meaning for us nor any interest for our readers.

AN ANGLICAN LAW CASE

The Erastian character and helpless condition of the Anglican Church have been made manifest lately by a case which was brought to court. A court of the land, and thus a civil court, has decided that by the law of the country a clergyman of the Church of England is obliged to give Communion to a man who has married his deceased wife's sister. The clergyman is convinced that the supposed marriage is in defiance of the law of God and of His Church, that in fact it is no marriage at all, that the parties are living in sinful union. He may be horrified at the idea of admitting either of these people to the most sacred rite of his Church. It matters not. The King's Court tells him he cannot refuse it when they apply. One of the judges told him "this idea that persons who are civilly married may not be really married is monstrous and preposterous." Another says that to give Communion to such parties is a legal obligation which the State requires to be fulfilled. It is not long ago that the State changed its mind about these marriages. Up to that time these marriages were regarded as contrary to the law of God. Truly Canterbury is a bond-woman doing

not looking for caricatures of Catholic services. As a newspaper enterprise the occasion deserved something much better. Entirely unintelligible to non-Catholics, the account is mere guess work to Catholics. It is as clear as mud. What part Father W. McCann took or what part Father Canning had is quite inexplicable. Judging by the last sentence one would think that while the consecration was going on Archbishop McEvey was blessing the remains. It is the first time also that we learn of the abolition being mistaken for a benediction. Reporters owe it to all concerned not to turn into ridicule what is most solemn and sacred. They owe it to themselves to be correct and intelligent in the news they serve to the general public.

RIGHT HON. JOS. CHAMBERLAIN

This noted English public man has for long been confined to his house, and cannot engage in the rough and tumble of public life. His tongue, however, is active as of old, and he is busily engaged in denouncing the opinions held by Mr. Joseph Chamberlain twenty-five years ago. Mr. Chamberlain, jr., being the son of his father, has inherited his peculiarities. Mr. Chamberlain, sr., and Mr. Chamberlain, jr., are the most remarkable political weather vane in the United Kingdom. Let us quote what the great Gladstone said of Mr. Chamberlain, sr., in 1886, when the Home Rule Bill was under discussion: "Mr. Chamberlain has said that a dissolution has had no terrors for him. I do not wonder at it. I do not see how a dissolution can have any terrors for him. He has trimmed his vessel, and he has touched his rudder in such a masterly way, that in which ever direction the winds of heaven may blow, they must fill his sails. Supposing that at an election public opinion should be very strong in favor of the bill, my right honorable friend would then be perfectly prepared to meet that public opinion, and tell it, 'I declared strongly that I adopted the principle of the bill.' On the other hand, if public opinion were very adverse to the bill, he is again in complete armor because he says, 'Yes, I voted against the bill.' Supposing again, public opinion is in favor of a very large plan for Ireland, and my right honorable friend is perfectly prepared for that case also. The government plan was not large enough for him and he proposed, in his speech, that I adopted the principle of the bill, that we should have a measure on the basis of federation, which goes beyond this bill. Lastly—and now I have very nearly bored the compass—supposing that public opinion should take quite a different turn, and instead of wanting very large measures for Ireland, should demand very small measures for Ireland. Still the resources of my right hon. friend are not exhausted because he is able to point out that the last of his plans was for four provincial circuits controlled from London. All these alternatives and provisions were visible creations of the vivid imagination born of the hour and perishing with the hour, totally unavailable for the solution of a great and difficult problem.—Morley's Life of Gladstone, vol. 2, p. 579.

DEATH OF REV. FATHER KELTY

Rev. Father W. J. Kilty, pastor of the Douro, diocese of Peterboro, has gone to his reward. He was one of the most widely known and estimable priests in the province of Ontario. Forty-one years he was ordained in the diocese of Kingston. He was a clear and forceful preacher and was ever remarkable for his intense solicitude for the welfare of his flock. Besides this many a one was surprised at the wonderful range of subjects with which he was acquainted. First of all, however, came his remarkable knowledge of Church affairs, and his great capacity for imparting instruction on everything pertaining to his holy office. For ourselves we may say that we are under a lasting obligation to this good dead priest because of his earnest efforts to place the CATHOLIC RECORD in every home in his parish. As he was a native of the town of Perth and wished his remains to be buried there the funeral took place to St. John the Baptist cemetery in that town. What Father Kilty has done the faith in his extensive parish and indeed in many places outside of it, will be remembered with gratitude by the Catholic people of the diocese of Peterborough. May his soul rest in peace!

THE FAD OF CHRISTIAN SCIENCE

The Fad of Christian Science is still very much to the fore amongst our non-Catholic population especially in the United States. The cult enjoys unbounded jubilation because they have received a message from the mother. Many people thought she was dead, while others were convinced that she was merely playing a game of hide-and-go-seek. The latter class interpreted the situation correctly. Here is the message which the venerable lady sent to her followers as a Christmas greeting: Brookline, Mass., Dec. 25, 1909. Beloved: A word to the wise is sufficient. Mother wishes you all a happy Christmas, a feast of soul and a famine of sense. Lovingly thine, (Signed) Mary Baker Eddy. Upon reading this we were somewhat surprised that the signature was not "Mark Twain" instead of "Mary Baker Eddy." It is certainly something of which the great American humorist

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"We, the undersigned Non-conformists, desire to place upon record an expression of our continued conviction that any interference with the legislative union of Great Britain and Ireland will be disastrous to the welfare of the United Kingdom, and a menace to the rights of Protestant minorities in Ireland, and to assure you of our active support in your resistance to any proposals which would tend towards, or result in the establishment of an independent Irish Legislature."

This is a strong plea for Protestant ascendancy in Ireland. The argument is advanced that were Home Rule granted the Catholics of that country would oppress their Protestant citizens. We will answer the Non-conformists in the words of the great Gladstone. On the debate on the Home Rule Bill in 1886 that eminent statesman said: "I cannot but think that in bringing the subject of Irish intolerance before the Almighty Father we ought to have some regard to the fact that down to the present day, as between the two religions, the offence has been in the proportion of perhaps a hundred to one on the Protestant side, and the suffering by it on the Roman side. At the present hour I am pained to express my belief that there is far more of intolerance in action from so-called Protestants against Roman Catholics than from Roman Catholics against Protestants." (Morley's Life of Gladstone, vol. 2, page 589.)

We would especially draw the attention of our contemporary the Orange Sentinel to the above extract from Mr. Gladstone's speech. It might be well to remember also that Mr. Gladstone was a staunch Protestant and had no liking whatever for what our Toronto friend would call "Romanism."

HAD MARK TWAIN been a resident of Canada he would have included in his book, "The Innocents Abroad," a few of the Presbyterian clergy. The editor of the Presbyterian Witness of Halifax has become the chapman of Mr. Joseph McCabe, at one time a Franciscan monk, says the editor. He has been misinformed. The gentleman was never a Franciscan monk. Mr. Joseph McCabe declares that within the last seventy years the Catholic Church has lost eighty millions of its adherents. This is a reason quite sufficient for the reverend editor of the Presbyterian Witness to put his arms lovingly about the neck of Mr. Joseph McCabe and call him brother. We would advise our separated brethren to be extremely careful about so-called monks who have resigned the habit of their order, but who still cling to certain habits of another kind. And the wonder is that our friends do not benefit by experience. The history of these castaways proves that they do not wear well in their newfound pastures. One would think that with Chiniquy, Margaret Shepherd, Maria Monk and Widdows in mind they would be more careful in handling brands snatched from the burning. Invariably the brands keep hot and scorch those who give them countenance and support and applause.

MR. ARTHUR BALFOUR has left his sick bed to go on the stump for the Lords. He is the petted orator of the "upper ten thousand," and his premature illness brought dismay to the ranks of the privileged class. Mr. Arthur Balfour is somewhat of a tricky politician. The great question before the English electors to-day is the rejection of the budget by the men who hold seats in the Upper House because they are the sons of their fathers. Mr. Arthur Balfour feels that it would not be good policy to champion the course of the House of Lords entirely on the budget question. He thinks there is a latent unfriendliness on the part of a certain class in England against Irishmen, and hence his desire to unfair the anti-Home Rule flag. Seventy years ago there were other Arthur Balfours who proclaimed that the end of the British Empire would come if responsible government transformed a disloyal into a loyal people. The same thing would result were Ireland once again given her parliament in College Green. The method by which the union was brought about will be an everlasting blot upon the characters of the English statesmen of that period.

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would be very proud. As becometh the season the CATHOLIC RECORD sends the mother blizzard of good wishes and hopes that, if she ever dies, she will be happy.

ONE OF OUR subscribers, a much respected gentleman in Nova Scotia, sends us the following thoughts upon the whiskey business. To whom it may concern we would advise the reading of it every day during the month of January. It might lead victims of the whiskey habit to a new and better life during next year. It would be a good thing too, if the man who is in the habit of dropping in to have a drink would commit it to memory and recall it whenever the temptation to indulge comes to him:

A little tipping is a dangerous thing. When a man is drunk the devil does not worry about him. Rum sellers fill their victims, and their victims fill the prisons. If whiskey was detected as much as drunkards there would be fewer drunkards. A rum seller's best customers are those that buy the least from him. Drunkenness blinds the eyes to sin, but it does not open them to grace. When a drunk man quarrels with another man he has two enemies opposed to him. Perhaps the only good quality about whiskey is that it will not harm a person if he leaves it alone. Trying to drown a sorrow with whiskey is like trying to drown a fish with water.

THE FINDINGS of the United States Immigration Commission give us a startling revelation of the results of Infidel and Masonic rule in unfortunate France. The commission places France first among the nations as an exporter of white slaves. The Matin declares that this is a constitutional disgrace and appeals to the French government to commence immediately negotiations with Washington for the effective suppression of the traffic. The paper mentioned, which appears to be one of the Masonic kind, declares, however, that France in reality is the most decent country on the globe and one where virtue is most beautifully exemplified. There is a section of France of which this may be held as a true picture, but the country owes it to the priests and nuns. The priests and nuns, however, have been "suppressed," the name of God has been erased from the school books and the result is obvious. Official France is the reproach of the civilized world.

AT LONG last our American friends are about to take action in the matter of stock gambling. President Taft, we are told, promises that stock gambling in cotton and other products of the farm will be prohibited hereafter if a recommendation soon to be made to Congress is enacted into law. Mr. Taft is convinced that legitimate business suffers from gambling in futures and he believes a gullible public should be protected from this form of speculation. For long it has been a matter of wonderment to the public why the big gamblers should be permitted to prey on the innocents in commercial transactions while the little gamblers are relentlessly pursued by the criminal officers. One class in the community have full liberty to gamble to their hearts' content where millions are the stakes, but a Chinaman who plays a game of fan-tan, where ten cent pieces are the stakes, is fined five dollars and costs or thirty days in jail.

ONE OF THE brightest speakers in the English electoral campaign is Mr. Winston Churchill. He has a habit of saying things that cut very deeply and the Unionists in consequence entertain towards him a very bitter hatred. Speaking recently at Liverpool in reference to the peers, he delivered this piece of sarcasm which was highly enjoyed by his hearers, as it touched off the selfishness of the millionaire class to a nicety:

"It was not the land taxes in the budget which hurt the feelings of the Lords. They could not bear to see the tobacco of the working-man taxed by a Liberal Government. And then they could not bear to see the whiskey, which cheers the humble homes of the people—until there is often very little home left—this liquid food, so greatly reduced in consumption, with its marked and sensible difference in the habits of the people. That is what breaks Lord Lansdowne's honest heart."

MY LORD ROTHSCHILD, the Rockefeller of the United Kingdom, rises to remark that he will personally guarantee the old age pensions in Buckinghamshire if the Unionists are elected. On this side of the ocean a candidate for Parliament would be unseated and disqualified were he to make such a promise to the electors, but my Lord Rothschild has no cause to fear anything of that kind. His gold bags forced him into the position of an irresponsible legislator and he is entirely independent of the votes of what is called the "common people." One would think that those so-called high-minded gentlemen of the House of Lords would be far above bringing into the electoral contest the methods of the ward heeler.

It is most gratifying to notice the chorus of approval on the part of the Catholic press of Rome's choice in the selection of a Bishop for London, Ontario. The Syracuse Catholic Sun gives the following true-to-life sketch of London's Bishop-elect.

Rome's wisdom is once more demonstrated in the appointment of Very Rev. M. F. Fallon, O. M. L. of Buffalo, to be Bishop of London, Ont. Father Fallon is eminently fitted for the high place to which he has been called. He is young, forceful, eloquent, and bubbling with enthusiasm. But those who know him are wondering how he will retain the necessary episcopal dignity when he acts among the children of his see. However, perhaps a Bishop is to be expected for himself becoming like a little child.

A MEXICAN newspaper, one of the Masada kind, some time since outraged the feelings of the Catholic people by caricaturing the Immaculate Conception. Seven thousand people, including merchants and professional men, entered a solemn protest and declared they would not countenance any journal guilty of such conduct. The circulation and advertising patronage of the paper suffered immensely in consequence and now the editor is in the penitential mood. Nothing will bring the Mexican masonic infidels so quickly to their knees as a depleted pocket-book. It is the same everywhere.

A CATHOLIC MAGAZINE says that the only safe ground for a Catholic student is a Catholic college. There may be a few wrongly minded Catholics who will not agree with this statement, but it is a well founded truism nevertheless. The Catholic father who sends his boys to a non-Catholic college—unless with the recommendation and under the guardianship of the Church—where certain higher studies are to be undertaken, is a very poor kind of Catholic. Only too often have they come out of these institutions prattling about noted infidels of the past and present. They have lost the faith and the father is to blame.

WE EXTEND sincere thanks to our contemporary the Catholic Union and Times, of Buffalo, for the following complimentary editorial reference to the Catholic Record:

When Bishop Fallon is settled in London he will find in the CATHOLIC RECORD of that city a sturdy defender of the faith—a Catholic paper up-to-date and actuated with zeal for the holy cause it so ably represents. The RECORD has just added a column to each of its eight pages, making it one of the best papers that reaches our desk.

THE READER'S CORNER CONDUCTED BY "COLUMBA"

"Nothing is so firmly believed as what we least know."

It was Addison who wrote "were all books reduced to their quintessence many a bulky author would make his appearance in a penny pamphlet." Acting on this principle an English publishing house is bringing out an abridgment of the world's great books in fortnightly parts. The publishers claim to have a short history of the age. Life is too short to read even a small fraction of the world's masterpieces, therefore it is better to read them in miniature than not at all. However, people may be allowed to challenge this conclusion. There are those of us to whom every word of a great author is sacred, to whom this gospel of abridgment is little short of sacrilegious. No doubt there are books that would be all the better for a little condensation, but you can no more retain the beauty and force of a masterpiece in a miserable abridgment than you can by dissecting the human body to discover the all-pervading soul. Imagine a gem of Grecian sculpture broken into pieces. How would it compare with the original?

TO those who are interested in the Irish question—and to be so one need not necessarily hail from the Green Isle—I cordially recommend "Home Life in Ireland" just published. It is a masterpiece of the new Ireland of the Gaelic League, Industrial Revival, and more or less successful Land Bills; an Ireland of a little present prosperity but much future hope. The author, Mr. Robert Lynd, is an Ulster Presbyterian and Unionist, but like all thinking men of the day he realizes that Ireland, not England, is his country, and that it is from within the country she is to be saved. To more happily placed Canadians this will seem a fundamental principle of national well-being, nevertheless it is only just now Protestant Ulster is waking up to the fact. It is hard to bridge the Boyne.

"Political necessities—to give a flattering name to a bad thing—have led to every fault of Ireland's being seen as through a microscope, and to every virtue's being seen upside down or inside out till it seemed equal to two faults." Thus a brother Unionist on Asthen, Londonderry, and the "Carion crows."

A SUFFICIENT SAFEGUARD No section of His Majesty's subjects are moreloyally attached to the king and constitution than our own Catholic body. And it is but just to say that since the Reformation (so-called) have we had a sovereign that so deserves our fealty. The king is above party, he is a broad-minded, tolerant gentleman, and time and again he has put graceful complicity in the hands of our rulers. And yet in his accession this kindly ruler was forced to publicly insult the faith of millions of his subjects. To repeal this iniquitous oath Mr. Redmond introduced a bill in the last session of Parlia-

ment. The bill has yet to make its way to the statute book. No doubt the Protestant Alliance having humiliated England before the world on the occasion of the Eucharistic Congress, will be up in arms against this new act of aggression on the part of Rome and the Jesuits. According to these enlightened gentlemen this periodical branding of Catholics as idolaters is necessary to safeguard the Protestant accession. Repeat it and the wily Jesuits will think nothing of deposing Edward VII. A crown would look well on the tattered head of Father Bernard Vaughan! In the Dublin Review, Father Thurston, S. J., discusses the question. If the object of the insulting declaration is to secure that the king is not a Papist in disguise, he says, let him at his coronation receive the sacrament according to the Protestant rite, and when he meets his first Parliament let him give a solemn undertaking to receive Communion as prescribed. This text will be amply sufficient to exclude Papists from the throne.

THE LAW OF THE MEMBERS "A natural whale is a good whale, as good as a whale can be. A whale has to go out of his way to be bad, but a man has to go out of his way to be good. That much of Catholic theology has fortunately got itself christened common sense." Thus Gilbert K. Chesterton, a name that looms large in contemporary English letters.

FOUR members of the Irish Episcopate recently celebrated the silver jubilee of their consecration—the Archbishop of Tuam, the Bishops of Cork, Fermis, and Ossory. Dr. Allan of Cork is one of the two Irish Bishops from the ranks of the regular clergy. Dr. Callaghan is a Dominican. The other is Dr. Boylan, C. S. S. R. of Kilmacduagh. The latter is the Catholic Irish Society of Ireland, of which His Grace is President, brought out the first collected edition of His Grace's essays. Dr. Healy has to his credit besides many other volumes, two scholarly works—"Ireland's Ancient Schools and Scholars," and "The Life and Times of St. Patrick." The latter is easily the standard life of the national apostle of Ireland. Dr. Healy is also a distinguished public speaker. His addresses at the London Eucharistic Congress were a feature of that historic gathering.

THOSE who criticised "Lisheen" will find fault with "The Blessings of Dr. Gray," and for the same reason. For Canon Sheehan's latest novel is a picture of the seamy side of Irish life—too highly colored, some will say, and I'm inclined to agree with them. Of course there are a few sinners even in the Island of Saints, but "Dr. Gray" gives one the idea that the sinners are by far the major part of the island's population. The reviewer says "it is the most comprehensive picture of modern Irish life that has been written in the generation." One wonders if this reviewer was ever in Ireland. There is no doubt that "Dr. Gray" is a good, interesting, strong book, but the brush has been applied a little too deeply in parts. Again, exception might be taken to the way in which sheehan handles some words such as "bloxy," "shapick." To most of us that style of orthography is symbolic of yellow rags from across the Atlantic. However, that is a minor point. 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The recent death of Johnson, a wonderful grig can do for a poverty, hemmed seemingly insurmountable without friends or relation or advancement a drunken father had left to him an avian mother the family of seven, added one more roll of boys with conquered adversity.

When young Johnson got a position in the weather was being often far from water. A thin summer aloft refused to buy an every cent he earned. His employer was on credit, but he refused to run in debt; great emphasis, were "awfully well."

How can you such grig after alphabet? Why Minnesota were had "no chance of a start in the wage while struggling with his drudgery on the shoulders self. Where of opportunity for a boy with such He felt he was should get in all he wanted, this to come spite of local Johnson climbed he was finally his great state- and here his hip to a terrace tried to kill his placards in his throughout the foreign antecede to vote again cause "his father and his mother were carried of the State. of his father's was also circled effort to liberate spite of all the fuzes of his was elected gring majority, twice re-elected vote, tons of opposite political In his days, St. Peter, you himself, "This little boy ever to a great soul of his are." He res right where "My ambi son, after his shipwreck where I was and the folks SEEKING by is no such periences is ing struggle nothing to work "finish like an epitaph We are all in this itz always perfection, posses. What that are us to become struggling take. To be spiritual co in line con nothing to we will dis ingly faced the path. Now that courage at our Christ less, and I should be fight for other virt day we fin within us attacking To resist a not a mark it is digni To a noble what is reward. for any ad The tar struggle discipline vigorous easily not must shall I think heel test. Many come over, falls, who become I

FIVE-MINUTE SERMON

THE FIRST SUNDAY AFTER THE EPIPHANY.

THE BUSINESS LIFE

What is the real business of this life? The answer to this question should be the words of our text: "Did you not know that I must be about the things of my Father?" What is meant by the things of my Father? It means to carry out the commands of God, Who is the Father. It means to do the will of God Who is the Father.

To fulfil the commands of God, or do the things of the Father, is not always pleasant to human nature. It was no doubt painful to Our Saviour to leave St. Joseph and His Blessed Mother in their search for Him everywhere for three long days without finding Him. But it was the will of His Father, Who wished to teach us all, and for all ages, a lesson of patience and conformity, and Our Lord did not hesitate; and He was willing to suffer Himself, and that His Mother and St. Joseph should suffer, in order that the great good wished for us, His Father should be accomplished.

He knew that His Blessed Mother and St. Joseph would derive great profit and merit out of this painful abandonment because they would willingly accept the pain of it, and present it over and over again as an offering to their heavenly Father, Who does everything right and for the best.

The example of the Blessed Virgin Mary and St. Joseph should always be before us and make us accept the things painful they may be, with resignation, and constant prayers for if we do not feel it, and for help not to give way to murmuring and dissatisfaction because God does not need the things which we do in His divine wisdom and love actually sees fit to treat us.

If we would only say constantly, and on all occasions, "What is the business of my Father? I must make it my business to do it," it would save us many an evil and many a sorrow, and fill our lives with a true joy and a constantly accumulating merit. O my brethren! what fools we are, and how short-sighted, not seeing what is perfectly plain, and what no reasonable being can think of denying.

Everything we do should be one of the things of Our Father in heaven. We should consider His will about rising from sleep in the morning, not indulging too much in a sensual and idle slothfulness, and should do the same about going to rest at night, giving ourselves sufficient repose and not spending the hours of rest in dissipation and luxury. All the business we do in this world should be done, first and above all, as a thing of the heavenly Father, acting with honesty, with fraternal charity, and with sobriety, serving Our Lord Jesus Christ, and not men or our own selfishness.

Our conversation should be something which is of God, not being in a hurry to speak of our neighbors, or to attribute a bad motive to him or to revile him, but in all things seeing in Him the image and likeness of God. Let us remember that He as well as ourselves is an heir of immortal glory, and that Christ has loved him so much as to die for him. Bright and innocent conversation, from which all spite and malice and all business is excluded, is a thing of the Father and a joy to men and to angels.

All that happens—bad weather, sickness, failure to carry out our desires, want, death of friends; all come from the permission of the Father, and are handed out to us. In all these things lie concealed the most glorious opportunities of pleasing God and securing our salvation.

Let us often say to ourselves what Jesus said to His Blessed Mother: "Do you not know that I must be about the things that are My Father's?" Do you not know that everything else is of no account. Do you not know that here lies the whole business of your life? Do you not know that your whole happiness lies here? Rise up then, O my soul! and go on courageously; let no obstacle stop you; look on all things with the eye of faith, and act according to the ways of the world. Then shortly you can say with St. Paul: "I have run my course. I have kept the faith. I have fought the good fight. And now there is laid up for me the crown of glory which God will give not only to me but to all who love His coming."

CATHOLICISM IN ENGLAND

When Newman preached his indyng sermon on "The Second Spring" at Oscut in July, 1852 and spoke of the rising tide of Catholicism in England, and the promise of brighter days after the long years of captivity, he stirred the hearts of his hearers in a way that moves us when we read of it after half a century. These are the words of one who was present: "All were weeping, most of us silently, but some of us audibly; as to the high-hearted Cardinal he fairly gave up the effort at dignity and self control, and sobbed like a child."

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In up the creeks and flooding the bays. From time to time we mark a quicker advance more general movement. A great sandbank collapses in a sudden swirl, or a familiar landmark disappears at last beneath the incoming tide is on us now if we will but mark it. But we must let our eyes range widely, and not be misled by the sight of obstinate barriers that appear to defy the approaching waves.

Here is a Prime Minister who plays the part of King Canute to the benefit of his non-Conformist courtiers, and bids the sea come no further. Unlike Canute he expects to be obeyed, and others share the illusion. There is a ragged pier of mouldering no-Popery legislation which elicits tenderness to its foundations. There are again the impetuous mudbank of rationalism, stubborn and malodorous. These slights may discourage us if we look no further. But the tide is coming in. It is coming in among the cultured classes the men of letters and the professions. Take up "The Catholic Who's Who" and you will find that Catholics are shaping the thought of the country to a degree far beyond their numerical proportion.

Barry and Gasquet, Lilly and Ward, Hedley, Chapman, Benson, Gerard, Thurston—these are names that stand for intellectual forces in the country. Very striking, for instance, is the improvement which may be noted in the output of Catholic literature during the last few years. Not only are Catholic publishers now in the forefront for solid and attractive work, but non-Catholic firms find that the Catholic writer has a message and will find ready readers.

The tide is coming in, too, among the great body of Catholic men. Threatened by the secularization of their schools, they have initiated a Federation movement which is full of promise. Salford took the lead under the impulse of a prelate whose wise insight into the needs of the day will surely guide him to the place among the great Catholic leaders of history. Westminster and Leeds and various other districts have followed, and the Catholic Federation bids fair to emulate the splendid organizations which prevail among the Catholics of Germany. Difficulties attend the movement—there may be a seeming clash of interests, an apparent threatening of privilege—but wise counsels will, we believe, prevail and it will be seen that the Catholic harbor is wide enough to accommodate all Catholic ships, no matter what political flag they may be flying.

It was Newman's message to the Catholics of England that they should make themselves and their faith known to those about them. That done, the rest would follow. If we get to look at the Catholic Church, to study and question her, they could not fail to recognize her claims. The danger was that they would deny the traditional caricature of her instead.

Now men and women in England are being forced to look at the Catholic Church. The old bodies and structures which were made to stand as representation of her are daily becoming discredited. People are turning to history and ransacking the Record office, they are turning to symbols and fables to the Westminster Cathedral. They are turning to social science and discovering Pope Leo XIII. And they are turning to the deepest needs of the souls, and satisfy them. A large number of Catholic agencies are at work spreading the light and holding up the Catholic ideal before the faces of an awaking multitude. The Catholic Press Society is casting its literature abroad and widening its sphere of operations. Year by year it holds its great Conference in one meeting with civic welcome, arousing interest and sympathy, consolidating intellectual forces. The Catholic Women's League, too, and scores of other youth, has already done much to enlist an array of women workers, keen on their faith, and bent upon applying its principles in every department of social and civic life.

The rising of the tide in England must not be measured by the actual number of converts received into the Church. Of great significance is the general removal of prejudices, the sifting of Catholic ideas into the various demonstrations, the widespread respect now yielded to Catholic principles and traditions by those who are as yet without faith. We may note as one symptom of this, the sympathetic accounts often given by the non-Catholic press of such events as the Eucharistic Congress.

Indeed we have hopes for the future of Catholicism in England not so much on the actual progress which has been made as on the opportunities of progress which are now offered to us.

THE CATHOLIC RECORD

Society is undergoing a profound change. There is a general shifting of economic conditions and with it a widespread stirring of men's minds. The need of a solid basis for the new democracy is felt by many who know little enough of Catholicism. There is, it is true, an increasing tendency to look to Socialism to supply such a basis; but it is probable that the inability of Socialism to do anything of the kind will before long be generally recognized. If Catholics, by a concerted effort, will set forth the claims of their religion in a language which the modern man can understand and appreciate, the response is likely to be widespread. True, there are many agencies at work which blind the eyes and stop the ears of the masses who are groping for the light and listening for the good tidings. But as Abraham Lincoln said, all the people cannot be fooled all the time. If we Catholics can but utter our message with distinctness, serenity and reason to its truth.—C. P., From America.

HUMAN LIFE ON PLANET MARS

NEW YORK FRIEND ASTRONOMER CONVINCED THAT OUR NEIGHBORING STAR IS INHABITED. The Rev. Father Guicheteau, of the French Catholic Church of St. Vincent de Paul, New York, famed as "the priest astronomer," has had his telescope directed at Mars during the past month, when, for the first time in fifteen years, that planet has been very close to the earth. His telescope is a very fine instrument, operated by clockwork to keep pace with the apparent motion of the stars.

"I am firmly convinced," he says, "that there is life in Mars and I am eagerly awaiting the report of the scientists all over the world, who are now making the same observations and photographs. I look for the most interesting results from the observatory at Arequipa, Peru, where the exceedingly clear atmosphere will be of the greatest aid in operating the great Bruce telescope there located.

"Mars is now only thirty-five million miles distant from the earth; never is it closer to us. From this time on the two planets, the earth and Mars, get further away from each other from day to day. The rate of speed at which they separate is terrific. In a period of a little over seven years from now Mars will be two hundred and thirty-four million miles away from us. That is why astronomers are 'gathering by now while Mars shines!'"

"There are many eminent astronomers who have no faith in the theory of Mars' inhabitation, but it has been conclusively proved that life can be supported on Mars and I personally have been convinced of the opinion as my eminent friend, the Camille Flammarion, the great French astronomer—my countryman as well as my friend—that Mars is in many respects like our earth. It was Newman's message to the beings of most intelligent order. There is every evidence of it to my mind.

"The canals of Mars, first pointed out by the Italian, Schiaparelli, and long ago in formation to be anything other than the work of intelligent minds and hands. They resemble a nettingal over the face of the planet. They are far from extending from the poles to the equator. At certain points where a number of the canals converge there is what Lowell and other astronomers now term 'oases.' These points of convergence are, I believe, big cities.

"The theory of Professor Pickering, of the Harvard Observatory, that what we term canals are really great canals of water or ice on the surface of the planet caused by volcanic forces, is to my mind insupportable. The 'cracks' are exact and no chance agent could produce them. "There are many other reasons which have been advanced in opposition to the canal theory. Every one of these seems to me to be untenable.

"It is, of course, extremely improbable that any telescope will ever be constructed so large and of such power that it will be able actually to detect the flora or fauna of Mars or any other of the inhabited planets, if other such there be.

"Personally, I am loath to believe that Mars is the only planet besides our own earth that is inhabitable. I think that time to come we will study other planets that from apparent conditions may possibly support life.

"But, of course, much that we know, or think we know, nowadays regarding Mars, is conjecture. From time to time some of our conjectures receive positive confirmation. A number of very important things without doubt, which have already been definitely known and permanently established as authentic astronomical facts.

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the Channing Unitarian church, commented on it, and gave his hearers some facts which they must have found interesting whether they viewed them with favor or not. Mr. Sturtevant said that a year ago two of the Protestant churches of Dorchester took a religious census of one thousand families living in the neighborhood of Upham's Corner. Less than two hundred of those families were found to be Protestant, or a ratio of one in five. With the building of the new St. William's Church, he said, there will be soon eight Catholic churches in eight and one-half square miles of Dorchester, four Catholic churches to be built in Dorchester in the last ten years.

"Viewing this steady growth, the question comes up," said the speaker, "What attitude should we as Protestants take toward the Catholic Church in our midst? It should be," he declared, "a spirit of good will, a spirit of true religious tolerance. The first Catholic church built here in Dorchester, in 1833, was blown up on Independence Day. But in our day we have learned the folly of feuds, and a new spirit prevails, that of good will."—Sacred Heart Review.

THE ANGELUS IN A SPANISH WAR CAMP. The special correspondent of the London Standard at Suk-Eh Arba mentions an incident which shows how the Catholic traditions of the Spanish army are maintained. He says: "Five shrill notes by a field battery's bugler, and all talk was hushed. The cat continued, and the soldiers understood. This was work for the guns; the rest could wait for awhile. With crackling of whips and rattle of wheels the guns left the camp to form into line on our front. The pieces were loaded and pointed.

"Then the sharp word of command was heard, followed by four detonations and the shrill shriek of shell in the air. The red stone work was covered with a cloud of dust and smoke. Four faint explosions were heard, like distant echoes of the first. As the smoke lifted grey figures were seen running to the rear like frightened rabbits. The soldiers mingled cheers and laughter, while the general smiled. Another round from the guns and flames flared from the roof of the house. They shoot

A PROTESTANT MINISTER IMPRESSED. The rapid growth and development of the Catholic Church here in New England is nowhere more marked than in Dorchester. So notable has been this phenomenon of Catholic advance in that section of Boston that, recently, the Rev. F. Raymond Sturtevant, rector of

THE CHRIST

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CHATS WITH YOUNG MEN

THE POOR BOY WHO MADE GOOD

The recent death of Governor John A. Johnson, of Minnesota, recalls to the people a wonderful story of what clear grit can do for a poor boy. Born in poverty, he became a millionaire by ascending the ladder of success, without friend, or opportunity for education or advancement of any sort, with a drunken father in the almshouse, who had left to him a heavy debt, and a mother who had to support the family of seven, John A. Johnson has added one more name to the glorious roll of boys who have risen to the conquered adversity and risen to distinction.

When young Johnson was fourteen, he got a position in a store at \$2.50 a week. The weather was biting, the mercury being often far below zero in that Northern winter. Although the boy had only a thin summer alpaca coat, he absolutely refused to buy or accept of a new one. Every cent he earned over to his mother. His employer offered to sell him a coat on credit, but he could not be persuaded to run in debt; besides, he thought with great emphasis, that his underclothes were "awfully warm."

He got a chance later, to make a little extra money by working evenings, taking the roller for a handcarting street, and carrying mail to houses outside the postal delivery route. In this way he earned enough to buy a cheap coat.

The boy's great ambition was to make something of himself, to stand for something, and he left no stone unturned to effect his object. He tried for months to get a place in the village drug-store, because he thought he could learn so much from the politicians who gathered there in the evening. Many times the proprietor told him he had no place for him, but when he found that the boy would not be turned down he gave him a position at a very small salary.

How can you keep down a boy with such grit after he has learned the alphabet? While thousands of boys in Minnesota were complaining that they had "no chance" to get an education or a start in the world, this poor boy managed to find a way to get both, even while struggling to carry the burden which his drunken father had dropped on the shoulders of his mother and himself. Where other boys saw only meagerness and humdrum lives, he saw the opportunity for great things. What did a boy with such grit care for obstacles? He felt he was ready for anything that should get in his way. A chance was all he wanted, and he did not wait for this to come to him—he made it. In spite of heavy handicaps, which would have crushed a less resolute soul, young Johnson climbed steadily upward until he was finally nominated for governor of his great state—Minnesota.

And here his energy and manhood were put to a terrible test. His enemies tried to kill him politically by posting placards in every conceivable place throughout the State, abusing his foreign antecedents, and urging people to vote against John A. Johnson, because "his father was a drunken loafer and his mother took in a cheat." Transparencies of the same character were carried in parades in many parts of the State. A copy of the certificate of his father's death in the poorhouse was also circulated far and wide in an effort to discredit his candidacy, but in spite of all these contemptible subterfuges of his enemies to defeat him, he was elected governor by an overwhelming majority. More than that, he was twice re-elected to the office by popular vote, tens of thousands of men of the opposite political party voting for him.

In his days of poverty and stress in St. Peter, young Johnson never said to himself, "There are no opportunities in this little backwoods village. If I am ever to amount to anything, I must go to a great city where the opportunities are right." He resolved to make good at home as well as abroad.

"My ambition," says Governor Johnson, after his first election to the governorship, "was to make good in the town where I was born, make good for myself and the folks—and I did!"—Success.

SEEKING PERFECTION BY A FAULST FATHER In seeking perfection in this life there is no such thing as arrival. Our experiences are ours of vigilance and weary struggle. In the development of the soul as of the faculties of the mind the word "finished" has a mortuary sound like an epitaph.

We are always nearing the goal, but in this life we never reach it; always striving to attain perfection, but its fulness we do not possess. That we are as good as it is possible for us to become, to watch somebody else struggling along. But all this is a mistake. To become complacent about our spiritual condition is fatal. If we rest in fine contentment thinking we have nothing to do but wait for God's rewards we will discover that we have unknowingly faced about, and are hurrying down the hill again over the same old path.

Now this is not intended to discourage anyone; we should not regard our Christian life as a miserable, cheerless, and uninteresting warfare; rather should it be our glory and happiness to fight for truth and purity and every other virtue, even though in our dying day we find the same fires still burning within us, and the same temptation attacking us with unabated strength. To resist and make a continued effort is not a mark of weakness but of strength; it is dignity itself and no degradation. To a noble soul the life long effort to do what is right is in itself pleasure and reward. There seems to be little need for any additional reward.

The turbulent and distressing moral struggle is not first of all a penitential discipline; it is the natural course of a vigorous and enlightened soul. We must not fancy that we can take things easily in the religious life; if we do, we shall find our evil inclinations playing us false. "Wherefore he that thinketh himself to stand, let him take heed lest he fall."

Many people, sincerely religious, come completely bitterly that they have fallen into sin, now after many years, when, as they thought, they had become immune from sin. They should

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remember that the work they take up at the beginning of their mortal life they do not lay down until its close.

HOW THEY LOST THEIR HEALTH

Try to save time at meals, taking only ten or fifteen minutes for luncheon, with their minds intent on business problems.

By not taking a little outdoor recreation every day. They did not know that the hours always on the stretch soon loses its spring, its elasticity.

They went into physical bankruptcy by using up more force each day than nature generated.

They did not think it necessary to take exercise.

By turning night into day; by too complex living.

They thought they could improve on God's plan and draw more out of their physical bank than they deposited; result, physical bankruptcy.

By hurrying, worrying, fretting, stewing, driving, straining to keep up appearances.

They spoiled their digestion by over-eating, eating too many things, bolting their food.

By always reading medical advertisements and medical books which described their symptoms.

They took life too seriously, did not have enough fun, enough play in their lives.

Through the "doctor habit" and the patent medicine habit.

They were always thinking about themselves, analyzing themselves, looking for trouble, for unfavorable symptoms, imagining all sorts of things about their physical condition.

Did not adopt diet to their vocation. The brain-worker, the sedentary man, ate heavy muscle-food, such as meats, and vice versa.

By hot temper, jealousy, by a selfish, critical, nagging, scolding disposition, which poisoned their blood and brain.—Success.

OUR BOYS AND GIRLS

JIMMY'S GOLD DOLLAR

Here's your evenin' paper, all 'bout the money pane!

It was a dark winter night; the keen frost of winter was blowing through the naked limbs of trees, and the snow-flakes, driven about by the capricious breeze, piled up in the Boston streets.

Under a lamp post, clad in not the cheapest or most fashionable clothing, stamping his feet to make them warm, and crying between his alternate attempts to warm his fingers with his breath:

"Here's your evenin' paper, all 'bout the money pane; 'as 'one I got!"

The door of a large, brilliantly lighted dry-goods house, just opposite Jimmy stood, opened, and a voice called out:

"Here, boy!"

Jimmy hastened over with all alacrity, and, handing him the paper, took the penny in his red, cold hand, and hurried off to join his more fortunate companions, who had disposed of their papers and stood congregated under an arch way close by.

"All out Jimmy!" said one of the largest boys, as Jimmy came up, brushing the snow from his cap and clothes.

"Yes, I'm out—every one gone!" answered Jimmy, cheerfully.

Jimmy took out his well worn purse to count his money. He drew his last deposit from his pocket, and was about to put it into his purse when an exclamation of surprise escaped his lips.

"What is it, Jimmy?" the boys said, simultaneously, gathering about him, and looking at the gold dollar instead of a cent!" answered Jimmy.

"Hurrah!" exclaimed one of the boys. "That's good luck, Jimmy. Let's have a look at that!"

"No," interposed another boy, patting Jimmy affectionately on the shoulder, "we'll all go to the theatre."

The archway, while furnishing protection from the storm, also served as a short cut for pedestrians who lived in that section. On this particular night, travel was unusually lively, but the boys, as they stood under the dim gas light looking at the gold piece, paid no heed to passersby.

Jimmy was silent for a moment. He turned the glittering coin over and over in his hand, the boys still persuading him. The temptation was great.

"Now, come, Jimmy, we can have a grand time to-night. Nobody will ever question you about where you got the extra money," persisted one of the boys.

"See here, boys," presently spoke up Jimmy. "I'm not going to the theatre. I'm going to take this money back."

"Listen to the little idiot!" ridiculed one of the boys. "Why, Jimmy, you don't know where you got it."

"Oh, but I do," was Jimmy's positive answer. "I got it from the man in the store where I sold the last paper."

"An' you ain't goin' to treat on your luck?" asked Anderson.

"Not much; mammy told me never to keep a cent when I knowed who it belonged to, an' I ain't goin' to do it. It's not honest!"

And before any of his companions could reply, Jimmy disappeared in the dark, biting storm, and was soon at home, where he told his mother all about his adventure.

His mother commended him for the noble action, and instructed him how to conduct himself when he entered the store to return the money.

The next morning found him up early, and he impatiently waited for the time when he could enter the store, at which he supposed the proprietor would be in.

As he entered the store, he addressed one of the clerks in a pleasant manner.

"Why, my little man," said the clerk, pleasantly, "you cannot see Mr.—; he's busy in his office."

"But I have something for him, an' I ought to see him," persisted Jimmy, respectfully.

"Well, I'll report to him," said the clerk, entering the private apartment.

Presently he came to the door and beckoned to Jimmy, saying that he was permitted to enter.

Jimmy was somewhat confused as he stood in the presence of the old gentleman, who eyed him curiously over his spectacles.

"Well, what's your business?" came the gruff demand.

"Well, sir," said Jimmy, with diffidence, "last night I sold you a paper, and you gave me this dollar for a cent."

And he put the gold piece on the desk.

"Did I? Let me see," said the old gentleman, fumbling in his pockets. Then he drew forth a penny.

"Well, well, so I did. But who told you to bring it back?"

"Mammy, sir. She always told me never to keep a penny, nor any money I got, if I knowed who it belonged to."

"Good advice, an' a patriot, an' his love, is continually safeguarding us from danger and sin? Are we ungrateful of his holy presence or do we so far ignore his company as not to thank him for a word of petition or of thanksgiving to him morning, noon or night. Devotion to our guardian angel is beneficial at all times of the year.—St. John's Bulletin, Omaha.

CATHOLICS SHOULD KNOW

EXPLANATION OF VESTMENTS WORN BY PRIEST AT MASS

The Church has proscribed vestments for the priest to remind us that he ministers at the altar, not in his own person, but as the representative of Jesus Christ, and that he celebrates a most sacred and divine mystery.

The vestments worn by the priest at the Mass are the amice, alb, cinerice, maniple, stole, and surplice, or shoulder cloth of linen, which is first laid upon the head of the priest, signifies "the helmet of salvation."

The alb, a long white garment, is a symbol of the Apostles' innocence and perfect purity of soul and body, which the priest should approach the altar.

The cinerice, worn on the left arm, is a symbol of penance and of the cares and burdens of the priestly calling.

The stole was formerly an entire garment, indeed a splendid garb of honor, and dignity; now, however, it is but a narrow strip placed over the shoulders and crossed upon the breast. It is worn against the assaults of the evil spirit.

The cope is the vestment worn over the shoulders in processions, at Solemn Vespers, at blessings, and at Benediction.

SENSATIONAL EVANGELISM

The Presbyterian Board of Home Missions has begun to hold religious services in shops and factories. It proposes to make each Church responsible for one factory, thus to bring the Church to whom each Church is to be responsible for its factory, nor whether the workmen welcome the kind of Gospel brought to them. The well-known text: "I have not sent them, yet they run; I have not spoken, yet they prophesy" is applicable to the innovation. A meeting held some days ago at the Raney Brothers' factory may serve as a specimen of these services. It began with a cornet solo. "The Star-Spangled Banner" blending into "The Wearing of the Green." Hymns were sung from printed leaflets, and the minister spoke, taking for his text "The Passing of the Third-Floor Back." As Presbyterians would, for their own part, rather hear "Croppies Lie Down" than "The Wearing of the Green," one may assume that the playing of this tune shows that there are many Catholics among Messrs.

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Without doubt, many of the blessings that were ours in this life and which we attributed to chance or good luck, were really due to our guardian's prudent guidance and vigilant care.

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There is a higher love than love of country—the love of truth, the love of justice, the love of righteousness, and he alone who is willing to suffer obloquy and the loss of money and friends rather than betray the cause of truth, justice and righteousness; for only by being faithful to his can he rightly serve his country.—Bishop J. L. Spalding.

A wise man changes his mind, but a fool never. As well expect to have science without first principles as morality without principles to sustain it.—Archbishop Ryan.

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MEN IN SPIRITUAL RETREAT

THE BLESSED ENTERPRISE INAUGURATED BY THE FATHERS OF THE SOCIETY OF JESUS

Many questions are being asked about the retreat for laymen which Father O'Rourke, S. J., of New York, will conduct in St. Paul's Cathedral, Pittsburgh, Pa., from January 5 to 9. One of the most frequent is this: Do they expect us to keep silent for three days? The committee desires to answer: The retreat is to be in any way arranged as not to interfere in any way with one's daily duties. The lawyer may plead his cases, the physician may attend his patients, the workman may do his work as usual. The chief exercise of the retreat will be in the evening at 8 o'clock, when the day's toil is over and men are glad to turn to something else.

It will be seen from this explanation that the retreat as it will be given at the Cathedral in Pittsburgh is a modification of the retreat which Jesuits are giving in New York and which is causing such stir in that city. Some words about the retreat at the Jesuit Villa, Keyser Island, New York, may not be out of the things of the world, that one may be free for the things of the spirit. It is a time for taking one's moral bearings, for making up the soul's accounts, and for the study of the great principles on which character is built and value given to life. It is, in fine, a series of exercises which teach what it means to be a true Christian man.

The Mercantile and Financial Times of New York says of the retreat: "It is scientific in its work as well as in its methods, for it is really the true science and philosophy of human life. Concisely and probably poorly stated, the retreat provides a place where the world-weary may rest his tired heart and brain, can come in closer touch with the spiritual and divine, can 'pull himself together,' as it were, and again face life with renewed spirit, courage and religious support."

The series of sermons and evening religious exercises at the Cathedral, beginning January 6, will be an attempt to bring the retreat to the attention of the wider circle of men than could be lodged in a house of retreat. It is an extension of the Retreat Movement, which began some years ago. On the second floor, which is reached by two stairways, one at each end of the long wide hallway, there is the grand entrance reached by a splendid sweep of double stairways from the garden below, a staircase which arches over the entrance to the recreation room. The hallway from this entrance is flanked by a bright reception room to the right, and a large music room and French study to the left. Further on to the right is another bright glass room. Across the hallway are situated the large chapel, 28 by 28 feet and sacristy, the community room and the office of the Lady Superior.

The floor above is devoted to two large dormitories in the front or southern half, while across the hallway are several rooms and a smaller dormitory for the nuns. Here, too, in a recessed corner, cut off from the rest of the floor by a passageway, is the infirmary where any inmate of the house who is ill may be removed for medical care and rest.

The girls who board at this convent will have regular cooking classes as soon as the routine of the institution is entered upon. This is an exceedingly useful part of a girl's education, and as the message or domestic economy has always been an important branch of the curriculum of eastern convents, special provision will also be made for it here, cooking, sewing and the care of the house are the main branches of this phase of education as taught by the Sisters.

A pleasant room on the first floor across the hall from the refectory has been set aside for this purpose, and the cooking stove, tables and cupboards will shortly be placed there. The building is finished with a good quality of British Columbia fir throughout and the walls of the rooms are being painted in various suitable and pleasing tints. In addition to the system of ventilation provided in the building the numerous windows of the house and the doors are fitted with transoms, so that neither air nor sunlight will be lacking. The building has been planned so that an addition may be added to the east end, when in time the convent's work expands so as to necessitate more accommodation.

The older convent on Tenth street, of which this is a branch has been greatly added to, and continues its classes.

FATHER BRISSON'S FIRST MASS

Rev. D. Brisson sang his first Mass last Tuesday, the 21st, in St. Peter's Church, French Settlement. Father Brisson is the first boy from the parish that was ordained priest, so the day was a feast day for the whole parish. The church was filled with relatives and friends of the new priest. His aged mother also attended Mass. He was assisted by Fathers Stroeder and Landreux as deacon and subdeacon. Mr. Stanislas Brisson, student from Assumption College, acted as master of ceremonies. The "Royal Mass" was sung. Miss Kate McCort was the organist. The solos at Mass were by M. M., Maxime Brisson, John Laporte, Regis Deunome and Jerry O'Brien. After Mass the young men of the parish, friends of Father Brisson, presented him with a handsome cheque and an

oil stock. Mr. Gellinas spoke in the words of the prophet: "After a few words of thanks, Father Brisson gave his blessing to every one in the church. Breakfast was served at the priest's house, to which the mother and sisters and other relatives of the priest were invited. Dinner was given at Mrs. Brisson's. An address and presentation of a cheque by the near relatives of the priest was made by Mr. Maxime Brisson, student from Assumption College.

DR. A. W. CHASE'S CATARRH POWDER 25c. Is sent direct to the diseased parts by the... It is a scientific in its work as well as in its methods, for it is really the true science and philosophy of human life.

with those who know how Irish Catholics have borne themselves towards their Protestant countrymen. When analyzed it amounts to this: Ireland shall continue to be deprived of the right to manage her own affairs lest Irish Catholics who live on the best of terms with their Protestant countrymen be changed all of a sudden into religious bigots! A man capable of expressing such an opinion as that is not worth listening to when he deals with the Irish question.

RELIGION IN THE HOME

HARKING BACK TO OLD DAYS WHEN THERE WERE CHAPELS IN EVERY HOUSE. The following striking editorial from the Philadelphia North American is a healthy indication of the sentiment which is rapidly gaining ground, that religion is a necessary concomitant of every nation's growth.

EDUCATION IN THE NORTH WEST

A fresh milestone of Edmonton's progress will be marked on the New Year by the opening of another educational institution in the East End of the city. This handsome new convent on Picard street, near Namayo, is a branch of the Order of the Faithful Companions of Jesus. They came West on the first through train from Quebec to Calgary, when the big C. P. R. was still a frontier line with a few stations on the way, and when the obliging conductors sometimes stopped the trains for people to pick berries or wild roses on the prairies and stretch their tired limbs.

The new building, which was designed by Messrs. Barnes & Gibbs, along the lines desired by the Sisters, is a model of compactness and convenience, well ventilated, and with big cheery rooms. It is built of red brick and is 65 feet long by 62 feet deep. The fire-escape system is particularly good, the iron stairs being reached from two doors on each floor of the building.

A WELL EQUIPPED GYMNASIUM. On the ground floor of the new convent of which Mr. Thorpe is contractor there is situated a fine large gymnasium running across the front of the building, while the rear half is devoted to various offices in connection with the working of the house. Above this gymnasium is a large hall with doors opening on to the front garden is a large cheery room to be in turn a recreation room or a study-hall for the boarders. Spacious and airy cloak rooms lie at one side of the hall, and the refectory, dining hall, the kitchen with pantries, lies in the rear, opens on to a pleasant balcony.

On the second floor, which is reached by two stairways, one at each end of the long wide hallway, there is the grand entrance reached by a splendid sweep of double stairways from the garden below, a staircase which arches over the entrance to the recreation room. The hallway from this entrance is flanked by a bright reception room to the right, and a large music room and French study to the left. Further on to the right is another bright glass room. Across the hallway are situated the large chapel, 28 by 28 feet and sacristy, the community room and the office of the Lady Superior.

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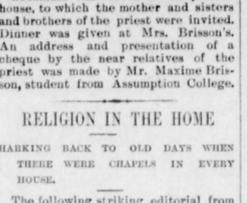
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Common sense, as well as the teaching of our Lord, will tell every man that we are not at liberty to serve God as we choose, but we are bound to serve Him as He chooses.

WANTED—TWO TEACHERS FOR FORT WILLIAM Separate school, holding first or second class provincial certificate. Must furnish references. Duties to commence Jan. 10, 1910. Apply stating qualifications to John Shanahan, Sec. 7, Tully North, Ont. 162-3

TEACHER WANTED FOR SEPARATE SCHOOL No. 2, Hallett. Must be fully qualified, one having normal training preferred. Salary \$300 per annum. Duties to commence Jan. 10, 1910. Apply, stating qualifications to John Shanahan, Clinton, Ont. 162-3

WANTED LADY TEACHER FOR STEELTON Ont. No. 5, with at least a 3rd class provincial certificate. Salary \$200 per annum. To start Jan. 10, 1910. Address, Rev. J. Toussaint, Sec. 1, Steelton, Sault Ste. Marie, Ont. 162-3

TEACHER WANTED FOR UNION SCHOOL No. 1, Logan and Ellice for the year 1910. Applicants to state qualifications and salary expectations to commence January 10, 1910. Apply to Daniel O'Curry, Sec. Trustee, Hornell, Ont. 162-3

TEACHER WANTED FOR SCHOOL SECTION 4, Westmeath LaPave for the year 1910. Holding either Normal School certificate or limited third class provincial certificate. Well experienced. Apply stating qualifications and salary to J. Gervais, J. LaPave, Ont. 162-3

A TEACHER WANTED, HOLDING A first or second class provincial certificate, for separate school at Port Arthur, Ont. Salary \$300 per annum. Duties to begin the first of the year. Apply, stating salary and qualifications to School Board, Port Arthur, Ont. 162-3

WANTED A FEMALE TEACHER FOR P. C. Separate school, No. 11, Hwy of St. Joseph, Ont. Huron County. Duties to commence Jan. 10, 1910. Apply, stating salary and qualifications to N. C. Masse, St. Joseph, Ont., Huron County, 162-3

TEACHERS WANTED TEACHER WANTED BY THE SEPARATE SCHOOL BOARD of Windsor, Ont. Salary \$400. Communicate with J. G. Gagnier, Sec. of Board, Windsor, Ont. 162-3

CATHOLIC TEACHER WANTED FOR S. S. No. 1, Richardson for the year 1910. Second or third class provincial certificate. Well experienced. Salary \$300 for second of \$400 per annum for third class teacher. Duties to begin the first of the year. Apply at once to P. R. de Lamoignon, Kilmory School Board, Port Arthur, Ont. 162-3

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