

The Catholic Record.

"Christianus mhi nomen est Catholicus vero Cognomen"—(Christian is my Name but Catholic my Surname)—St. Pacian, 4th Century.

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A REMINDER.

"When he was little he trod on my apron, and when he grew up he trod on my heart." How many mothers say that! And they want so little! They give and give to us and keep us for aye in the mysterious place called a mother's heart. There is not a wastrel in whom a mother cannot discern some good. He may be unsightly to others, but to her he is the baby she crooned to sleep in her arms—the boy she was proud of—the man for whom she still dares to hope. Yet is it not true that some mothers are neglected by their children? Sometimes they are thrust into the parlor house; at others they lead lives bereft of love and sympathy—lonely, save for the memory of the little ones in the cemetery who would have been different if they had lived. There is nothing on earth worthier of a mother. But give her love—show her, you grown ups, that you are still the baby who trod on her apron, and she wants nothing better this side of Heaven.

THERE ARE OTHERS.

A contemporary, taking its cue from a certain Protestant divine who likes notoriety, waxed sarcastic over the gambling and drinking among what are called "Society" men and women. The preacher may be founded on fact, and then again it may be due to a vision which sees things through a \$10 per week salary. As to gambling, we have to take our contemporary's word. It may be that society women gamble much, and under the spell of the desire to win, resort to the devices of the professional gambler.

When, however, our friend has time he should look, and critically, at our encre parties and tell us what he thinks of them. The men and women who hover around the card tables in our halls do not play for money. They may not, of course, have any to risk, but they do play feverishly for a bit of china and display as much of the gambling spirit as do "Society" people. These parties are perpetrated, we know, in the name of Charity, but it seems to us that charity could be better served by leaving wives and mothers to look after their domestic duties, and spend time otherwise than in caeking banalities and fingering paste-boards. We do not wish to blame these diversions for the finished gambler—the man who is dominated by lust for unearned wealth, but the young man who attends the euchres may later be graduated into the poker class.

SHORT TALKS TO YOUNG TOILERS.

BY REV. FRED C. O'NEIL.

It is safe to say, writes Bishop Spalding, that nine-tenths of the story books written for boys are worthless or harmful, and the Catholic periodical boy literature is also, as a rule, foolish and false. Better let them play or sleep, or perform any idle task than to read some of the stories that are floating around the country. As well expect them to attain bodily health and vigor on a diet of gin and doughnuts. The words cannot be applied with propriety to the book before us. The author knows his boys, and talks to them in language intelligible and interesting to the young. And this in itself is no mean accomplishment. For many a clergyman habituated to the use of theological terms, may not, when he undertakes to talk to boys, score a brilliant success. And, failing to reach the heart, he cannot hold the boy for long.

The world of the boy is filled with things wonderful and beautiful. Under the chaff and slang and the buoyancy of spirit that drive the prim and precise to distraction, is a questioning and wondering soul—the germs of a character that can be developed along the lines of Christian manliness. By means of examples they can be made to understand that vice is degrading, ignorance is dishonorable, and that clean living and good works are a good investment for this world and the next. They do not like being preached at. But they enjoy a good story even if told for a purpose.

And so Father O'Neil gives excellent advice to his boys, but he sends it into their minds via a series of charming tales. By itself it might seem dry; coated with humour and pathos and the things the young understand, it is bound to tempt the appetite of any healthy boy.

"Have all the fun you can, but be

good," is the keynote of the "Talks." In "Life's Contest" the author gives a picture of a football game. The bleachers are crowded, the air aflame with color and quivering with song and cheer. "Jerry," Yale's star-half-back, is on the side lines. Yale ends the first half with a score against her. When play begins anew "Jerry" is behind the line, and he makes a glorious run, which results in a victory for the sons of Eli. So life is a contest. Boys will be thrown many a time by the "tackles of temptation and trial. But be in the game always—grit your teeth—don't be a quitter.

"If you youthful workers will only dig your heels in the sod, and push on to the goal of your existence, Angels will applaud your run and the Great Captain, Who witnesses your efforts will crown you with an eternal diadem of glory.

"Father, mama wants to know if you won't come down and bless Mike before he goes. Mike's me brudder. He's de boy not run away an joined de navy. He ain't took care of hisself and now he's going from me an' mama; yes, Fadder, he's going to die."

And the priest goes to the tenement with the cracked stairs that twist and ankles. He notes the sorrow of the mother, listens to her talk of Mike when he was a member of St. Aloysius' society, and tells this and other things that make a last impression on the young, forcefully and gracefully. After trying to lead the wayward son to the arms of Jesus, he asks his hearers to think that the young life just come to a close was hastened to its ruin by dissipation—by drink.

We commend these "Short Talks" to clerics and parents. They are fresh, interesting, woven and spun so deftly that readers will say, with Freckles, one of the author's heroes: "Fadder, please say some more."

The book is from the Christian Press Association Publishing Co., New York. Price 75 cents net, postage 8 cents extra.

PATENT MEDICINES SHOULD BE REGULATED BY LAW.

We have at the request of many of our subscribers showed to what lengths the manufacturers of some patent medicines go to sell their wares. Advertising so framed as to attract and gull the ailing; letters of approval from individuals who betimes have, according to the directories of the cities given, no abode fixed or otherwise; letters from the "great doctor" who is in the business for money—these and other devices are employed to convince us that health can be found in liquids and pills which may, as an investigation has shown, do, contain morphine, strychnine, cocaine, sulphuric acid, alcohol, etc. But that is an old story. And yet despite this, and the villainy revealed by the investigator—the manner in which letters from girls and women are treated by the "great specialist," or rather by his underlings, the patent medicines find purchasers. Instead of seeking relief at the hands of a physician whom we know, we swallow bottles of stuff at the behest of an individual of whom we know nothing, who may be an M. D. or an unprincipled charlatan. In quest of health we may be tempted to try anything; but common sense should make us think twice before committing our physical fortunes to patent medicines. The style of these advertisements should put us on our guard. It is exaggerated to begin with and the touching allusion, he, the "specialist," who wants no pay—who seeks nothing but our well being, should be more than enough for any gullibility however great.

It has been pointed out by reputable physicians that mothers do their children harm—irreparable sometimes—by dosing them with patent medicines. Another fact is that some women get their first lessons in inebriety through the patent medicine, and through them also men become addicted to cocaine, etc. It is well known that many testimonials printed by these "concerns" are born of forgery and lying.

Now Mr. Edward Box comes forward with a scheme to protect the American public against the patent medicine fakir. He has drafted a bill to the effect that "patent" or "proprietary" medicines shall have printed in plain English on each box or bottle a complete schedule showing all the ingredients contained in such "patent" or "proprietary" medicine and the exact proportions of each ingredient thereof. It is not aimed to injure, but to protect. The honest manufacturer and all who are interested in public health

and morality will give their attention and support to this Bill. Let the people know what is in the nostrums for sale. They have a right to know: they should insist upon knowing; and if at all willing to use their power, they can have legislation that will be an effective deterrent to the wiles of patent medicine humbugs. If, after the label on every "patent medicine" shall honestly and by law tell exactly what is in the bottle, the people shall insist in taking it, that is their business. But they must do this with their eyes open. That much is their absolute right, and no argument or sophistry can gainsay to any man or woman that right. It seems to us that members of medical societies should do something towards protecting the public in this matter. They know what danger lurks in these "medicines," and that knowledge pertaining, as it is obvious, to the common weal should be given to Canadians. One word from them must have greater weight with us than the maunderings of manufacturers who trade on the credulity and hopes of suffering humanity, and who in their quest of the dollar respect neither the religious garb nor honours names, nor any standard of action that is in honor among self-respecting citizens.

According to the Mail Order Journal the Commissioner of Internal Revenue of the United States has decreed that manufacturers of patent medicines containing a high percentage of alcohol must pay a special license as rectifiers and wholesale liquor dealers. The remedies coming under this tax are as follows: Atwood's La Grippe Specific, Caban Ginger, De Wette's Stomach Bitters, Dr. Bourrier's Bachu Gin, Dr. Fowler's Meat and Malt, Duffy's Malt Whiskey, Gilbert's Rejuvenating Iron and Herb Juice, Hostetter's Stomach Bitters, Kudros, Peruna, Rikandy Cough Cure.

CHURCH OF THE TOILERS.

REV. DR. BARRY ON CATHOLIC ADVOCACY OF THE RIGHTS OF LABOR.

The Rev. William Barry, D. D., the eminent author, in a recent issue of the Catholic Times of London, defines the Catholic position towards politics and towards the great Catholic ferment which makes for better and brighter lives for the people. Writing of the down-trodden masses of Great Britain, he says:

"No one will deny that in this country the Catholic church ought to be a workingman's church first of all, whatever else it is afterwards. Among its members we count a few old families of high degree; but our middle class remains, large Ruben, without increase; and in Lancashire, as in London, it is the toiler who has no capital, but his two hands, that bears out same. He it is, also, that from scanty earnings has done most to build up church, convent and parish, though we never can forget the large-hearted gifts of others who had more from which to give. Church and school belong to the working class.

Catholics are agreed in religion but in nothing else. There is no power on earth to which they will harken that can counsel them to be of one mind in politics. I read letters often in our newspapers which seem to argue as if any man who gave his vote for Liberal candidate was there by suspected of heresy. But reasoning of this kind is neither sound doctrine nor very deep logic. Between the program of an English party and the church's creed such distance intervenes that no conclusions binding on the general conscience can be drawn. We must each decide for ourselves.

To put the matter plainly: If I were voting at all in the forthcoming election, I should myself, on principle prefer the Labor candidate, and in default of him the Liberal, in my district, but on no account would I lend a hand to keep in the present mislabeled. Yet I trust that I should never be so wanting in sense or religion as to set down my Conservative neighbor who voted the opposite way to a black list of heterodox persons. 'In dubis libertas.' Men will take different views of their party, and they have a right to take them, in these matters.

"I am, therefore, a friend to the Labor party, though I can not assent to all they say and do. Like many of our Catholic artisans, I hope the numbers and influence of that party will be increased in the house of commons, which has shown repeatedly during these last years that it does not understand what are the just claims of the people as a whole, and makes no effort to understand them.

"We are supposed to be living in a democracy. But we are living in a plutocracy. And this is what the Labor party realizes; and this is what gives them a task and a future. I am all for the rights of property, but for none of its wrongs. I see public rights every day invaded, hampered, given away, sold for a mere song. But I do not see either of the 'historic' parties troubled about that, or rather I see how they both unite in creating or upholding monopolies which go clean against the country's welfare.

"How the years pass, and how quickly are great names forgotten. It seems only yesterday since Cardinal Manning stood with John Burns and

ended the Dock strike. There was a Labor candidate for you. Then came a greater still—Leo XIII—with his Letters Apostolic, in which the church's tradition of justice for the toiler was renewed and summed up. In Germany, Belgium, Switzerland, Holland, the words Leo were translated into action. In America Bishop Spalding was invited to adjudicate between labor and capital, with effect as beneficent as Manning's in London. I will mention another most encouraging. Not long ago my friend, Mr. Louis Dease read to a mixed assembly at Lambeth a defense of Catholic social action, according to the mind of Pope Leo, and his conclusions were adopted by the entire meeting, only a few hands being held up against them. What does that show? I believe it shows that the principles of our faith are not at variance with sound economics, but favorable to them; and that we need not fear the fullest discussion where the rights and claims of labor are concerned. We do not ask for the exploiting of any class by any other. All we ask is to get our own.

"Catholics are now, at home and abroad, passing into the ranks of democracy. It is their bounden duty so to speak and so to act as that the terrible blunder of the French Revolution shall not be repeated. Political justice demands that the religion of citizens shall not be sacrificed to the irreligion or anti-religion of a sordid department of state. The Labor party is not opposed to our liberty; but it may well demand that the religion of citizens shall not be sacrificed to the irreligion or anti-religion of a sordid department of state. The Labor party is not opposed to our liberty; but it may well demand that the religion of citizens shall not be sacrificed to the irreligion or anti-religion of a sordid department of state. The Labor party is not opposed to our liberty; but it may well demand that the religion of citizens shall not be sacrificed to the irreligion or anti-religion of a sordid department of state.

NEEDS OF THE DAY.

The shepherds and the Magi passed through a world dull of hearing, and dim of sight, to the things which they had heard and seen, knowing but not doing, seeing but not going. The wise men in their doubts went to the learned teachers of Israel for knowledge in their search for the sign of the Great King, and they were confirmed in the object of their journey by the story of the prophets as told them by the priests who pointed the way to the manger, but did not themselves follow it.

It has been so with man since; it is so with the world to-day. Many have knowledge of the truth of Christ and lack the moral courage to follow His laws. Many are within sight of Bethlehem and yet seem not to see it, for their eyes are dimmed by the clouds of sin and worldliness which have fallen around and about them.

Men question who and what and where is Christ, but seem not to wait for the fullness of an answer, but are carried away to the consideration of other things by the bustle and strife of life. The world makes little of religious things and has little use for Christ. Neither religion nor its great Saviour seem to have any commercial value, and the absence of such values seem to prevent man from considering them at all.

The world is running mad after wealth, position and passion. The commands of God weigh for little in the estimates of many of our world to day. The thought of Christ, of salvation, of eternity, has little place in their consideration, yet the angels still sing in praise of the new born Saviour, and the star of Bethlehem is in the heavens. The results of the coming of the Child to Bethlehem are enjoyed by the world to day in the sweet influence which His religion has exercised through the civilization which has been established by those who believed in Him. The thought of Christ, of salvation, of eternity, has little place in their consideration, yet the angels still sing in praise of the new born Saviour, and the star of Bethlehem is in the heavens.

The world needs faith to-day, as it has always needed it. It needs men and women who believe in Christ, who have the courage of their convictions, who are not afraid of difficulties, who have courage in the presence of temptation, who measure up the strength that is necessary to live the life of men and women of faith, whose rule of action is the precepts of His church, who love Bethlehem and Calvary, who believe in Christ as the Saviour and in His law as the condition of salvation.

Let us learn to do the will of God, to follow in all the circumstances of life God's holy law, to be earnest and sincere disciples of Christ, and at the same time, to consider that upon each one of us is placed the mantle of the apostolate of the world. Let us lead others to the same truth and thus guide them to the crib of Bethlehem where, with us, they may adore their Lord and Saviour.—Bishop Conaty.

A Touching Tribute.

On the anniversary (14 January) of Cardinal Manning's death, his grave in Kensal Green cemetery was, as usual, decorated with flowers by the Sisters of Nazareth. Twelve stamps were sent by a poor lady to Rev. Mother, Nazareth House, Hammersmith, with the following touching note: "As some of your Sisters always go to Kensal Green on the anniversary of our beloved Cardinal Manning's death, I take the liberty to enclose twelve penny stamps to add a few flowers to those they always take. I shall feel very thankful to you.—Anna Gentes."—London Catholic Herald.

Says the prayerful man, "Forgive us our trespasses as we forgive those who trespass against us." But often he refuses to forgive others. Think what an awful request he makes of the Almighty God. Be not such a man,

UNHAPPY MARRIAGES.

THEIR CAUSE AND THE REMEDY.

In the course of a lecture on "Marriage," delivered at St. Ignatius', Stamford Hill, London, the Rev. Terence Donnelly, S. J., said they had only to look about them to find that marriage as destined by God was often not fulfilled; too many entered into the marriage state and the result was disastrous. Instead of being a blessing it had proved woe to many. There were far too many rash marriages. There were those who never ought to have married the person they did, and who might have been happier with some one else. Where persons married those who were much above them misery was sure to follow. Nowadays, unfortunately, many did not seem to realize the sanctity and unbreakableness of the marriage tie, for there was no tie on earth that could be compared to the marriage tie. It was, therefore, most important that those who entered into the matrimonial state should think well beforehand. If there was more forethought before marriage there would be less need for after-thought after marriage.

IN CHINA THE HUSBAND DID NOT SEE HIS WIFE'S FACE

till just before marriage. In this country husband and wife saw each other many times before marriage, but did they know each other any better? He made bold to say, very little better. They met one another in the evening, when each looked at their best. How would the lady look at breakfast next morning? That would be a better test. What did the lady know about the man? Very little, for she only saw him at his best. After marriage she would perhaps say, "I did not know you drank." No; he did not—till he had let her in the evening about each other. Many unhappy marriages would be avoided if only husbands and wives would practise loving patience towards each other. They should respect difference of character and temperament. They would meet it at most unexpected moments, but EACH SHOULD LEARN TO GIVE WAY TO THE OTHER.

not in essentials, but in accidentals, in those things which tend to make life sweeter and happier. Courtesy was also wanted to make married life happy, but courtesy often ceased the day after the marriage had taken place. The wife who did her best for her husband craved for the word of sympathy, yet it often happened that a man would not treat the meanest tramp in the street as he treated his wife. Husband and wife at the present time were often separated all day; the husband had his interests and the wife had hers. If there was more unity between husband and wife with regard to their interests greater happiness would exist. The husband should listen to what his wife had to say on matters that were of interest to her, but he too often did not notice them. In conclusion, the rev. preacher urged Catholic mothers and fathers to assemble the children together each evening and recite their prayers—a practice which would bring down upon them many blessings.—London Catholic Herald.

THE PROPOSED CONFERENCE OF MISSIONARIES TO NON-CATHOLICS.

The proposition that was sent out on the feast of the Epiphany to hold the third Conference of Missionaries to non-Catholics has met with most hearty approval by the missionaries in the field. So that it may be considered definitely settled that the Conference will be held.

The time, too, seems to be agreeable to all but very few, and we hope that these few will be able to arrange their dates so as to be present. The suggestions as to plan and scope that have been made are exceedingly interesting, and they widen out the field of discussion. To enumerate some few of these suggestions, the principles held and acted upon by the Catholic Missionary Union should be emphasized in the light of what the Union has accomplished; mission movement as a reform movement socially and religiously; influence of missions to non-Catholics on Catholic Education; A paper appealing to Eucharistic League religious community for their assistance in propagating the Apostolate of prayer for conversions; A paper on conditions in Philippines; Dr. Guinan—Let fewer papers be read and specialists be invited to discuss papers; Father McHale, Larist—Contemplated gathering should call public attention to the work going on, and not allow the clergy to forget their obligations to the other sheep; Father Hendrickx—Practical means of simplifying work of single Missionaries; Uniform style of dodger printed by thousands; questions of cheap literature for distribution; other suggestions—missionary side of the parish priest; Questions of influence of uniformity of methods and means of enforcing such; Question of representation—All Catholic fraternal societies should be invited to send delegates; Knights of Columbus, Ancient Order of Hibernians, Catholic Total Abstinence Union and others. Father Walsh of Boston suggests: Field of native born Americans who never had the faith—they who have lost the faith—Negro Field, Indian Field, Immigrants; Foreign Mission Field. The crying needs—money and prayer. The newly founded Church Extension Society.

You will see from this wealth of suggestions that there will be no lack of interesting topics. The difficulty will be judicious elimination and concentration. What is of seeming urgency at this stage of evolution is to perfect organization. Father Kress thinks that the foundation of a closer union is reason enough for coming together. The Catholic Missionary Union, a legal corporation hierarchically in its organization, is a convenient nucleus. Can some means be devised whereby the existing Apostolate bands may have a voice in its councils? Either by a term in the election of directors or by presentation of petition at its meetings. The time of the Conference is Monday, June 11—to last three days. The executive committee again writes suggestions. The stimulation of this bulletin will undoubtedly develop a little more thought on the subject matter of the Conference. As the advancement of the church is the one thing that is close to our hearts, any co-operation that will promote this end is not only invited but solicited.

THE ORANGE RITUAL.

PENALTIES FOR MARRYING A "PAPIST" WIFE.

London Catholic Herald.

The following has appeared in the Darby Journal, over the signature of "Honesty":

I was very much interested in the correspondent which appeared in last week's issue of the Journal regarding the Rules and Ritual of the Orange Institution. But there is one fact, big in its bearing on the North Tyrone election, which your correspondent "Historicus" failed to bring out. Perhaps he did not know it. In the Ritual of Introduction to the Orange D-gree, which, as "Historicus" correctly states, was committed to the care of print, though I see a foolish attempt to deny this fact, it is expressly worded: "I am not nor never was, and never will be a Roman Catholic, and that I am not married to one, nor will I marry one, or willingly permit any child of mine to marry one." The rubric of this particular declaration is as follows: "The candidate shall then be brought to the right hand and the master, when he shall kneel down and take the following obligation." This rubric makes it clear that the obligation is one not only of great solemnity, but of a very binding character as well, and we have several instances of Orange testimony in open court as to the strict enforcement of this obligation. At the Royal Commission of Inquiry into the Belfast riots of 1857 a Mr. G. Gwynne, for instance, testified—"When ever a change is brought against a member for marrying a Roman Catholic he is uniformly expelled. The offence is so rank that they do not trouble about proof of the charge." In Hansard's report of the debate on the Party Processions Act, 30th of March, 1870, Mr. McCarthy Dowling, on a question printed proceedings of the Irish Grand Lodge for 1869, states that in Armagh county alone during that year twenty-three Orangemen were expelled for the offence of marrying Papists. This Orange obligation has found expression in many an Orange ditty—

"Let no loyal Protestant e'er have it said
That he to a papist wife e'er should give wed;
She's hateful, deceitful, she'll prove false to thee;
She's worse than the devil, if worse there can be."

And what is true of the Catholic wife must hold of the Catholic husband. Now, the identity of interest and identity of views between a constituent and its representative make the union between both be spoken as a marriage. Outside the marriage bond there is hardly a closer union of feeling, and surely we are entitled to an answer to the question people are everywhere putting, as to the removal of the deterrent impediment between Mr. Denis Henry and his Orange betrothed."

FOUR VENERABLE JESUITS

CELEBRATE THEIR GOLDEN JUBILEES AFTER MANY YEARS IN THE SO-CALLED DEADLY TROPICS.

In the December number of The Catholic Standard, of British Guiana, appear pictures and biographies of four venerable Jesuits who have just celebrated their golden jubilee, and who are living proofs that even in environments generally considered to be distinctly unfavorable, virtuous, sober and laborious lives make for longevity. The jubilarians are Rev. Virgil Gambetta, S. J., Rev. Antonius Maria Camilo Baroni, S. J., Rev. Aloysius Vincent Innocent Casati, S. J., and Brother Daniel Edward Reynolds, S. J. The three priests are natives, respectively, of Rimini, Piacenza and Milan, in Italy. Brother Reynolds was born in England.

"In congratulating our four jubilarians," says our British Guiana contemporary, "on the attainment of the fiftieth year of bearing the yoke of the Lord, which they have found, in spite of trials, so sweet and light, we must note that their services to their God and fellow-men are all the more striking when we enumerate them collectively. Of two hundred and seventy seven years their combined lives, two hundred and twenty years in the sacred priesthood and over 37,500 offerings of the Holy Sacrifice; that one hundred and thirty-four years have been spent in these so-called deadly tropics, and only one hundred and thirty-four years, one hundred and thirty have been spent on the swampy coast lands of British Guiana."

he passed them smiling, the clear river, the meadows breaking into strata of blue blossoms or whitening with lilies of the valley. He could smile at the recollection of the boy Hans, so simple, so deadly in earnest, so tragic-fall of childish and unchildish sorrows. There was the window in the gray, gabled street—no more geraniums or basil at the sill, but still the window of that most foolish, perhaps lovable boy. There shrouken surely and weather-stained, the house where Conrad the painter had lived and held his school. And then the old man Giovanni d'Alomagna—poked out of his memory the old way to the minister. Miles away he had seen it; an arrow of gold first, a steeple above the haze, next a toy carving, gem-like upon the city. Then at the walls he lost it. And here he was at the door! His breast tightened in the grip of that old, old pain, smoothed almost into silence. The moonlight seemed to have come back over buttresses and scaffolding. Strange how this caught his breath! Strange how beneath the noble arch his limbs seemed to weaken!

A canon hastening to Office paused in the portal. "You are weary, sir. Come within and be seated." "Not weary. This spot, not seen since childhood moves me." "Ah, no wonder. Was it completed—the carvings, the stained glass?" "Almost completed. I mind me, when I left the city, the scholars of Conrad were making a design."

"For a window? You are keen of memory, sir. It is sixty years, it is not." "They pass quickly. Ludwig of Bremen—is his window set?" "Long since—though, indeed, not Ludwig's. His was badly injured in the firing of the tower. The tower soon after, Conrad pressed forward another design. There was some trouble about it at the time. I do not quite recall the circumstances. The Conrad school were a turbulent element, but Conrad put it to them by vote. It is a very beautiful window, whoever may have been the author."

A bell hastened the speaker toward the inner shadow. He had a dread and a fear to enter. To-morrow, perhaps, but not to-night—not with the old regret so acute and so bitter on him. So not even Ludwig had got it! Poor Ludwig, dead at twenty! Katrina must have married someone else. How lately he, Hans, could wonder about it! How dispassionately! Much of the sharpness of life must have lost its edge. And Conrad had proposed a new cartoon! Whose? The old man's artistic honesty was above false dealing or favoritism. The scholar he commended would be his best. There was Otto, whose coloring was so luminous; and Adolf, who drew so very well. Were they dead, too? How old he must be himself, if of the canon's predecessors, it was the grandiose knew the Conrad school!

The painter slept that night at the hostelry where the old names evoked no memories; but French merchants with gold-wares made the house noisy. The Angelus chimed, winging like startled birds from the cathedral tower, wakened the pilgrim at first blush of morning. He rose more feeble than of wont, aged perhaps with half a century of changes weighing his mind. How would go now, in the dawn of the new day, fresh from the slumber, enter bravely. Was he so sensitive still? It caught his breath, this silence, so vast and solemn, where in the cool hollows had echoed hammering and the voices of masons. Yet how his soul soared and expanded, to embrace at a glance the whole wide genius of the spot! Long he paused before he could advance one step. The color was toned already to a beginning of sober richness. A new decoration, of which he had never thought, was added in the Bishop who confirmed him. There, the great lady whose charities had been a byword. Yonder, the Count Palatine, the most warlike man of his day. Were they all dead? The whole life in the splendid, populous city lying in the aisles now, or low before the altar, with its effulgent features worn by strangers' feet!

Tremulous and stunned, the old man staggered forward. Why was he left? His course must be long finished, if they had all completed theirs. Suddenly the organ pealed forth in thunder and gigantic flutings, swelled to an anthem, glad, triumphant. The music lifted him, bore him forward; his heart beat faster. Lie must still be worth living, for he still answered to the song of hope.

Then Giovanni d'Alomagna paused. Incredulous. Nothing had prepared him for this. The stained glass in the aisles was rich, subdued, tempering the outer brilliance; but in the eastern apse shone out a window that was a flame. The opal shafts of sunrise velled through it—a great golden window stemming the flood of dawn behind it; and in the midst of it Mary Virgin, ascending heavenward. She was so beautiful, Hans, who had made her, could recognize his dream—Gabriel Francis Powers in the Ave Maria.

CHRISTIAN MOTHERS.

THE INFLUENCE OF HOME TRAINING. There are, perhaps, no two words that deserve more to be associated than Christianity and motherhood. History bears strong witness that they belong to each other. Among pagan peoples, indeed, the mother was held in honor, but with them she partook more of the nature of a being necessary to the existence of the state than as one worthy of esteem in her own right. The father stood prominently forward; the mother was kept in the background. Among the Jews, too, the mother was revered more than among pagans, but even there she held a subordinate place. In the splendid sketch of the valiant woman given in the last chapter of Proverbs, we have the Old Testament ideal of the mother. It is instructive to

note what qualities stand out in that description. Thrift and industry are the leading features. Her husband "shall have no need of spoils. She hath sought wool and flax. Her lamp shall not be put out in the night. She hath not eaten her bread idle." Such are the prominent traits. Other more glorious features are there, but these are emphasized. Perhaps the context called for it, as the writer was more concerned with describing a good wife and so laid stress on the qualities that appeal to a prospective husband.

Such, then, was the mother before she became Christian. Antiquity was prone to consider her merely as a slave; Christianity made her man's equal. From a companion she became a loving friend. She was still to be in the home, but she was to be queen of it. How did Christ bring her to her kingdom? The foundation of the Christian home was laid by Christ on the solid, immovable foundations of an enduring marriage. Christ had that foundation laid in heaven and forbade the hand of man to disturb it. If you would not detract the queen of the household, if you would not degrade her to the state of a slave or a commodity, then beware lest you unsettle that foundation.

In the second place Christ erected the Christian mother's throne on the true love of man and wife. His mind is revealed to us in the second chapter of St. Paul's letter to the Ephesians. Christ willed that the household should be united in a love like His own love for His Church, and we all know how Christ loved His own who were in the world, even until He laid down His life.

"Husbands love your wives as Christ also loved the Church, and delivered Himself up for it." Sategrinded by a husband who until death would be hers alone, and until death, the Christian mother was established in her kingdom. What should she be according to Christ's mind? Nowhere do we find Christ giving a special description of a mother as He would have her. Yet from many sources we can gather what He thought on the subject. There was a particular oneness in the heart of Christ for a mother. It was not an accidental coincidence, we may be sure, that caused Him to perform at Cana His first miracle at the request of His own mother to relieve the embarrassment of a newly married couple. Christ's uniform way of acting towards mothers assures us that He took advantage of that opportunity to begin the series of a marriage which he was to bless the earth. It was the same tenderness of heart that made him cure the daughter of the Cananean woman after a test of faith such as a mother's love alone could endure. The evangelist would seem to wish us to take note of the same sympathy of Christ's heart for a mother's love when, in describing the raising of life from the dead, he tells us how Christ, with deliberate consideration, "gave him to His care."

After a more striking fashion still do we find the heart of Christ going forth to mothers in the scene that artists have painted in so many touching ways, the scene of Christ's blessing of the little children. In the tenth chapter of St. Mark's gospel, just after Christ had set forth His teaching that Christian marriage was not to be dissolved, we read, "And they brought to Him young children that He might touch them. And the disciples rebuked those that brought them. Whom Jesus saw, He was much displeased and said to them; Suffer the little children to come unto me and forbid them not; for of such is the kingdom of God. And embracing them and laying His hands upon them, He blessed them." Finally when Christ was suffering on the Cross, even in the agony of His Pain, He could not forget His sympathetic interest in motherhood. He was counting, we might say, the precious words He was uttering in that supreme hour. Yet He had time and speech to spare to look to the future guardianship of His mother when He put her under the care of His beloved disciple.

All these various instances give us an insight into the mind of Christ. Motherhood was something He loved and considered as sacred and worthy of every attention and blessing. To be a mother was, in Christ's eyes and in the love of His heart, to be a privileged being. The history of the church has shown that those who deserve the name of Christian mothers congratulate themselves on the fact and are proud to be able to answer Christ's loving invitation and to bring their little ones that He may press them to His heart.

Yet all these incidents in Christ's life are insignificant when compared with the greatest of all. Christ blessed maternity; He threw around it the solicitude of His love. But He did much more. He sanctified maternity. When He became man, He did in created the body and soul as He did in the case of Adam, or in many other ways known to His omnipotence. He might have been made flesh; but He chose to be conceived, to be the blessed fruit of His mother's womb to be born just as other children. Christ willed to make human generation the divinely appointed instrument by which His human body would be formed; His wisdom had devised that process; His Incarnation now sanctified it, and by the virtue which went out from Christ to everything He touched, He has almost made a sacrament of the great privilege of motherhood.

We have said that Christ nowhere gives us a complete picture of the true Christian mother such as He would have her. What need had He to picture that ideal in words, when He gave us the living reality? The first Christian mother was the Mother of Christ. Christ chose her and endowed her with all the perfections a Christian mother should have. The stream of her life from its well-spring to its last outflow ran ever in the sunlight of God's sight. No shadow of sin flecked its brightness or dimmed its brilliancy before Him. After the help of Christ and His teaching, there has been nothing in the history of Christianity that has

done so much for Christian motherhood as the example and influence of Mary. The Madonna and Child have dominated the Christian art, have blessed Christian homes and have been a solace and an inspiration to Christian mothers in all their pains and privileges. "Who shall find a valiant woman?" asked the writer of Proverbs when about to put before us the Old Testament ideal of motherhood. Happily we can now answer that question. God has found the valiant woman who is the New Testament ideal of motherhood; and the discovery of His wisdom, the creation of His grace is Mary.

Is it any wonder that the race of Christian mothers, which looks to Christ as its Teacher and Mary as its model and the first of its line, has been one in which the Church has gloried through all ages? The Christian mother reared her children for martyrdom when Christ daily called for that. She taught her children in the law of God and sent them to rule and be ruled in all the governments of the world when Christianity wanted citizens or rulers. She sent her daughters forth to toil for Christ in cloister or school or to be, like herself, the Christian mother of another Christian family. She brought up her sons for God's star or aim on the dangerous holds of missionary work when Christianity needed priests and apostles. She had a mother's heart and felt the separation of death that God called for, but she was worthy of her high lineage and of the first Christian mother who stood by the Cross.

The Christian mother could not accomplish all these grand results of history without care and watchfulness in the kingdom in which she was queen. If great men in church and state have gone forth from the school of home, it is because the teacher there has not shirked her duty of true education. Sometimes the mother may think that she can throw the whole burden of training her children on the church or school, and the temptation is especially strong in that direction to day, when thanks to the generosity and largeness of our Catholic people, one of the most striking facts in the history of education has been accomplished here in our country. We refer to the splendid system of Catholic education that Catholics have built up. Yet with all that the Christian mother cannot omit her important share in the great work. She must ally herself with school and church. School and church are almost helpless against him if it refuses to cooperate. The work of school must be supplemented by the watchfulness of the mother. She must see that her children apply themselves to the task set them. She must not tolerate tardiness or truancy or a want of neatness. She must strengthen the hands of the teacher by firmly upholding authority and by not allowing maternal love to blind her to the faults of her children or to the wrongs of the teacher's side of the case. The lessons of church, too, must be worked out and enforced at home. The living, acting mother is the church for the child. Practical Christianity is taught to childhood more by the example of the mother and her training than by learned sermons or dry Catechism classes. The regular home life, the morning prayer, the hours of study, the zealous and cheerful, holy amusement, the evening at home and not on the street, the good book and the good paper, the banishment from the house of that Sunday abomination, which by every device of picture and humor is destroying reverence for parents and elders and attacking the sacredness of the family, finally after happy talk and true mirth the old Catholic prayer, the common prayer and the contented withing of "good night," such in its main outlines is the mother's kingdom at work, such is the Christian home under the charge of the Christian mother. The church has all along been anxious to help the mother in this great work. Contraternities, sodalities and various associations have been formed to instruct the mother in her duties and help her in their performance. These church has blessed these organizations and encouraged these mothers to be members of them for the practical good they accomplish and for the blessings which God conveys through them.

History, the church, Christianity, Mary, Christ, all demand that the race of Christian mothers should not die out or degenerate from the high thoughts that are their home. Martyrdom has not yet gone out of fashion, good citizenship is still in vogue, and all the great fields of Christ have not yet been reaped for Him, and the Christian mother must remain with us to give us men and martyrs and priests and nuns and apostles and other Christian mothers, until the end of time.

The throne that Christ built for her she must continue to occupy. Her marriage must last till death. She must have the Christ-like love for her husband. The royalty that Christ gave her she must not disdain or relinquish. She must be proud of the privilege of motherhood that Christ loved and sanctified. She must be glad to bring her children to Him for His blessing. She must be the ally of the church and the school. The work of both must be supplemented by her work. Neither will be just what it ought to be unless a true Christian mother—messenger of the Sacred Heart.

THE METHODIST MAYOR AND SISTER MARY ANN.

JACKSONVILLE'S EXECUTIVE PRESENTS HORSE AND BUGGY TO A BELOVED RELIGIOUS. In the Jacksonville (Fla.) Metropolitan we find a report of a charming ceremony that will give pleasure to Catholics everywhere. The ceremony was the presentation of a horse and buggy to Sister Mary Ann, of St. Mary's Home for Orphan Children, by Hon. George M. Nolan, Mayor of Jacksonville, who is a Methodist.

"A few days prior to Christmas," says the Metropolitan, Mayor Nolan made an appeal for funds to purchase

this outfit for this noble woman, whose life has been devoted to charitable work. Every cent raised for this purpose was either sent to the Mayor or the Metropolitan, and a sufficient amount was reached to make the purchase.

The first large subscription came from C. O. Livingston, who donated \$25, and the day following Miss Helen Johnson, the daughter of W. W. Johnson, called at the Metropolitan and left the same amount for the purpose. This was encouraging to the Mayor, who took hold of the movement with a determination to make it a success.

The Mayor presented the Sister with the horse and phaeton in front of the Exposition Building. Sister Mary Ann was deeply touched, and Mayor Nolan also was overcome, and could make no presentation speech. The Mayor, after endeavoring to talk, handed Sister Mary Ann the following letter:

"Sister Mary Ann—Your name is a household word in Jacksonville. Every one who knows you loves you, and those who know you best love you best. I present you herewith a horse and phaeton, with harness. I know that the accumulated weight of years presses heavily upon you, and I wish to lessen for you the care and weariness of walking. I do humbly trust that this gift from the citizens of Jacksonville may prove a blessing, and for the humble part that I have taken in the matter let me ask that sometimes you may whisper my name in your prayers, for I am sure that prayer invocations never gathered around the bright throne of grace.

"Yours very truly, "GEORGE M. NOLAN, Mayor." The horse was named "Judge Nolan" and will be called "Judge." The phaeton was donated by Mrs. V. Covington, the harness by McMurphy & Baker, and Cohen Brothers donated a beautiful and expensive lap robe.

SOME TRUTHS ABOUT KNOX.

Speaking recently to a large crowd in London Road Edinburgh, Scotland, Rev. Father Power said that it was with feelings akin to dismay that many citizens of Edinburgh had seen the press that Lord Ardwil, one of the most members of the court of the session of Scotland, had consented to take the chair at a public demonstration in honor of John Knox. Without holding any communication with any legal authority from the lord chancellor downwards, he respectfully submitted that he was only voicing the opinion of many hundreds of the Scottish and English judges when he said that for one of his majesty's judges to occupy such a position on such an occasion, and to rub shoulders with persons of the stamp of Mr. Primer and the Hon. Trustees, was an unprofessional and an unseemly thing, a regrettable forgetfulness of the judicial status, and a deplorable misuse of an office that had hitherto been esteemed, both in the political and religious sphere, as unimpaired and inviolable. The cult of Knox was not based on history.

It was the outcome of religious antipathy, and its re-nature was depicted in the scurrilous anti-Catholic addresses delivered last July at Holyrood before thousands of innocent children, who were to be represented by the cinematograph, under the presidency of Lord Ardwil, as listening to those effusions and travesties of the truth. According to the best and noblest traditions of the British bar, a learned judge ought to soar miles above the arena of religious and political strife. The Scottish judge in question, unless this heading course were stayed by considerations of duty, was going to stoop down from his lofty height, mingle with the maddening crowd, and run the risk of the sulling his stainless ermine with the varied tints of human bias and religious animosity. If there was any question of a religious service, his lordship was free as the nearest of his fellow-citizens to worship where he pleased, but the glorification of Knox was only a transparent disguise for the mutilation of historical truth and the fulmination of anathemas against the religion professed by a large section of his lordship's fellow-subjects. It was the function of a judge not to whitewash, but to sentence a convicted criminal, and Knox, in the words of Mr. Andrew Lang, "approved of murder" in the words of the Academy he was "an Anarchist unashamed" in the words of the Saturday Review, "wherever he man approached, Charity veiled her face and fled;" and the historical demon ratic which he (Father Power) had widely disseminated in pamphlet form, Knox has proved to be on the strength of his own definition of "murder at heart" a murderer before God. Not one word of reputation of this story of his (the speaker's) had yet been spoken or written.

And this was the man, whose reputation has been finally besmirched by the unparrying hand of history, whom a learned judge at the bidding of bigots proposed to honor in the Synod hall. His first duty, it seemed to the speaker, was to cleanse the idol of its stain and then he would be at liberty to do it. He considered and undignified action on the part of Lord Ardwil might be brought home by the supposition that he (the reverend speaker) having become involved in a lawsuit, was to stand his trial before this upright judge.

Before and After.

Professor Pollard, of University College, London, in his "Life of Henry VIII," gives this singular answer to the question as to whether the church in England was the same after as before the so-called Reformation: "It is, of course, the same church. A man may be described as the same man before and after death, and the business of the coroner's jury is to establish the identity, but it does not ignore the vital difference." Catholics, of course, realize that a church which has lost the Apostolic Succession is dead; but we should hardly expect an Anglican writ r to admit the fact or the cause. Mr. Pollard describes the dissolution of the monasteries by Henry as a gigantic bribe to the laity; adding that the monastic ideal "is abhorrent to a busy, industrial age, and every principle is hated most at the time when it is most needed."

Catholic literature in great quantity and of like merit for Catholic children is one of our recent blessings. And as it may be had at very modest figures, there is no reason why it should not be found in every Catholic home.

A soul's continual seeking after God pleareth Him much; and the finding pleareth the soul and filleth it with joy.

AGONIZING NEURALGIA

DEE TO POOR WEAK BLOOD—DR. WILLIAMS' PINK PILLS WILL INSURE A CURE. Neuralgia is the surest sign that your whole system is weak and unstrung. Those sharp, stabbing pains are caused by your jangled nerves. But your nerves would not be jangled if your blood was pure and strong. You can't cure neuralgia by liniments or hot applications. They may relieve for a moment—but they can't possibly cure. You can never cure neuralgia until you enrich your blood and brace your starved nerves with Dr. Williams' Pink Pills. They actually make new blood. They soothe the nerves and strengthen the whole system. They strike right at the cause of agonizing neuralgia. Mr. John M. Dermott, Bond Head, Ont., says:—"As the result of a wetting, I was seized with pains in all parts of my body. I consulted a doctor, who told me the trouble was neuralgia. He treated me for some time but did not help me. I had often read of Dr. Williams' Pink Pills, and decided to try them. By the time I had taken three boxes, there was a good improvement in my case, and after I had taken ten boxes every ache and pain had disappeared. I had gained in weight and felt better in every way. I shall always have a good word to say for Dr. Williams' Pink Pills."

When the blood is poor, the nerves are starved; then comes neuralgia, insomnia, St. Vitus dance, paralysis or locomotor ataxia. All these troubles are cured by Dr. Williams' Pink Pills, because they actually make the rich red blood that leads and soothes the strength to every part of the body. That is why these pills also cure such troubles as rheumatism, anæmia, chronic erysipels, indigestion, and the special ailments of growing girls and women. But you must get the genuine with the full name "Dr. Williams' Pink Pills for Pale People," on the wrapper around each box. If in doubt, write the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be sent by mail at 50 cents per box, or six boxes for \$2.50. If you are ailing try them to day.

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The Catholic Record.

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REV. GEORGE R. NORTHGRAVE, Author of "Sketches of Modern Fideism," THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey.

Advertisements—Ten cents per line each insertion, unless otherwise specified. Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.

LETTERS OF RECOMMENDATION. Apostolic Delegation, Ottawa, June 13th, 1905. To the Editor of the CATHOLIC RECORD, London, Ont.

My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all that it is imbued with a strong Catholic spirit.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1906. To the Editor of THE CATHOLIC RECORD, London, Ont.

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

REV. GEO. R. MACFAUL, BAPTIST MINISTER OF OTTAWA.

We have received from the Rev. George R. MacFaul, of Ottawa, a letter of some length, accompanied with a personal note demanding that it should appear in our columns.

REV. G. R. MACFAUL'S LETTER. Editor of the Catholic Record, London, Ont. In your issue of Jan. 27th you have published a rather sarcastic article commenting upon my refusal of certain statements.

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visiting from home to home in Hull, you could find that the New Testament to have been placed in the home at the request of the priest.

My letter in the Canadian Baptist also contained the statement: "Recently in the Archbishop's Palace, a priest told a French Canadian to get out the scriptures (the Bible) and read the four Gospels."

After a few more words between us I arose and said: "Well if you refuse to discuss religious questions with me, I am quite willing to withdraw my name from the invitation of Mr. Carrière."

Let us turn the tables on the reverend gentleman. How many Protestant Bibles will he find in Protestant homes in the Province of Ontario, placed there at the request of the minister and with his exhortation to read them?

Christ commanded that the Gospel should be preached, but said not a word to the effect that it should be written.

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that it was intended either by Christ or His Apostles to be the only or even the principal or sufficient guide to a knowledge of Christian faith.

The Catholic church recognizes the very great value of the Bible, but does not assert it to be the only authority on religion.

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The Mother church and joins the Baptist fold. We know nothing of the religious condition of Mr. Carrière or his motives, but we do know that no Catholic in sound mind ever leaves the Catholic church with the intention of leading a better life.

Neither do we know anything of the reception given Rev. Mr. MacFaul at the Archbishop's residence, further than what he has stated himself.

WHY CATHOLICS SHOULD READ THE BIBLE. INDULGENCES GRANTED TO THOSE WHO READ THE HOLY GOSPEL FOR A QUARTER OF AN HOUR EACH DAY.

Our most Holy Father, the Supreme Pontiff, Leo XIII., in an audience granted on the 13th day of December, 1895, to the undersigned Cardinal Protonotary and Sacred Rites, has kindly granted to all the faithful of both sexes who devoutly and devoutly read for a quarter of an hour each day, the Holy Gospel, the edition whereof is recognized and approved by legitimate authority, an indulgence of three hundred days for each reading thereof; and to those who shall have continued the above reading, each day for a month, he will grant a Plenary Indulgence on any day within the month when they shall have approached the sacraments of penance and the Holy Communion; offering their prayers to God in accordance with the intention of His Holiness.

Which Indulgences are hereby declared applicable to the Holy souls in purgatory, the present concession to be rendered perpetual without further Brief; all obstacles to the contrary notwithstanding.

A RAMPANT UNIVERSITY PROFESSOR. From the Montreal Gazette of Feb. 2 we learn that Professor O. G. Gourlaic of Cornell University spoke on Jan. 31st at Karn Hall, Montreal, on the education of women in France.

EXEMPTIONS FROM TAXATION. From time to time the Mayors, and at other times the Councils of some of our large towns and cities take up the notion that the churches and educational institutions of the Province ought to be taxed in order to lighten the burdens of the public generally; but to the present moment these gentlemen have not succeeded in convincing the Provincial Legislature that their views ought to be acceded to.

God has thus been recognized, the city has been beautified and made attractive to visitors from all quarters, and its moral tone improved without the cost of a cent to the civic government.

When we look at what has been done by other countries for religion since the time of Constantine the Great, we wonder that the Chief Magistrate of Toronto can grumble at what has been done in that city by individuals for the general welfare for which churches are erected.

Under Paganism, whether at Sparta or Athens or Rome, woman was but a slave abandoned to the caprice and brutality of her master, man, and she is in the same condition still in Pagan and Mahometan countries. But the

condition of Mr. Carrière or his motives, but we do know that no Catholic in sound mind ever leaves the Catholic church with the intention of leading a better life.

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Catholic church changed all this by teaching mankind the doctrine of our divine Saviour: "Therefore shall a man leave father and mother, and shall cleave to his wife, and they shall be two in one flesh. What, therefore, God hath joined together let not man put asunder."

The great Bishop Bossue, commenting on the creation of woman from man's side, near his heart, declares that "Moses is the most sublime of philosophers." The Greeks could not find in woman anything more noble than beauty of form, but the Catholic church acknowledges that both man and woman have souls like unto God, being capable of knowing and loving God here on earth, and of seeing and enjoying Him forever in Heaven.

St. Thomas, the great philosopher of the Catholic church, says: "Woman and man have both an exceptional creation. God consecrates thus the dignity of the two ancestors of the human race. Man is the principle from which the race springs, as God is the principle of the universe. But woman is derived from the substance of man, and from his substance nearest to his heart, because he must love this half of himself, this suitable companion to himself, with liveliest affection of his heart."

There is certainly nothing in this actual teaching of the Catholic church to justify Professor Gourlaic's sneers. As it was the Professor's aim in his lecture to decry the education of girls by the Catholic church in France, we may here state that the Catholic church has provided for the education of girls and boys amply and equally, as may be seen by the numerous academies established by her everywhere, including both Canada and the United States, and we may add that the excellence of the education given in the Conventual academies is attested by the single fact with which every one is conversant, that Protestants are as anxious as are Catholics to have their children educated in them.

THE RELIGIOUS ORDERS AS TEACHERS. The judgment of the Court of Appeal regarding certain teaching religious communities of the Catholic church in Ontario was recently given at Osgoode Hall, as affecting the right of these communities to teach in the Catholic Separate schools of Ontario without having obtained the usual certificate of qualification required of lay teachers, and it was adverse to the claim of these communities.

Such is the wording of the section as it now appears in the Separate School Act, but the words italicized did not appear in the act as originally passed in 1863, as is evident on the face of the case, as a later date than 1863 is referred to in the section itself.

This section has always hitherto been interpreted as exempting religious communities from the necessity of undergoing the examinations which would have been necessary if this provision had not been made. But now, unless the matter be appealed to a still higher court, this exemption, if it really existed, must be deemed to have ceased.

The religious communities are not to be blamed if they have used a privilege which every one else as well as themselves believed belonged to them under the law. And, indeed, we feel certain that when the act of 1863 was passed, it was held, by both the friends and opponents of the Bill, that the privilege in question was intended to be conferred.

It is not to be inferred that the religious teachers were not really qualified for their office, though they had not in every case fulfilled the law applying to lay teachers.

In the first place, very many of them have complied with the law, though they did not deem themselves obliged to do so. We know that it has been the practice for many years for the religious communities in the diocese of London to insist that their postulants entering the religious orders to become teachers should generally attend the Normal schools, and obtain professional second class certificates before being admitted. We understand that in other dioceses a similar rule has been followed.

Secondly: All who are employed as teachers are obliged to undergo a regular course of study in their houses, to fit them for their occupation, and this

would be simply to pay a premium to the profession of atheism, and to the building of churches of the cheapest class.

Mr. Coatsworth also declares that the educational institutions should be taxed, which are now maintained by a direct tax upon the people. This would be only multiplying the heads under which taxes are levied, and would result in greater expense for the collection of the taxes, without any corresponding good result. We must say we regard Mr. Coatsworth's scheme as one whose only tendency will be to complicate the municipal machinery.

But what is the case in regard to private academies and schools? These have their utility in the general plan for the education of the people. These institutions were built without imposing any burden upon the public, and they are conducted also without cost to the public. They thus remove a great burden from the general public and the very least return the general public can give them is to let them enjoy the same exemption from taxation which the general public enjoy for their Public schools.

There may be good reason to collect taxes on business enterprises which are at present exempt; but voted cases have been for the most part voted on by the people, so that some equivalent benefit must have been expected from exempting them. Whether or not these expectations have been realized is a matter for the people and the City Council to decide, but we do not think that the fact that these exemptions exist is a reason for the taxation of churches and schools. It is made a reason when we are told that all exemptions should be swept away because the total amount of exempted property is a large sum.

The Baptists have indeed several times passed resolutions against all exemptions, but this is not a fair reason for forcing their convictions upon the whole public.

There is certainly nothing in this actual teaching of the Catholic church to justify Professor Gourlaic's sneers. As it was the Professor's aim in his lecture to decry the education of girls by the Catholic church in France, we may here state that the Catholic church has provided for the education of girls and boys amply and equally, as may be seen by the numerous academies established by her everywhere, including both Canada and the United States, and we may add that the excellence of the education given in the Conventual academies is attested by the single fact with which every one is conversant, that Protestants are as anxious as are Catholics to have their children educated in them.

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course is pursued for years, instead of the short term during which teachers attend the Departmental Model and Normal schools, so that they pass through a very complete course of preparation, besides their long experience in the art of teaching acquired by years of practice; for it must be remembered that the members of these communities devote their lives to the profession, whereas the great majority of lay teachers of the Province do not devote more than three or four years to teaching. Also, the Superiors of the Religious Orders and the Bishops take care that those members of the religious communities who are appointed to teach shall be fully qualified for their office.

The decision of the Judges is that the word persons used in the law applies properly to those individuals who were members of the orders indicated when the Act was passed, and not to future members, so that only those persons who were exempt from examination in 1867 may teach now without a legal certificate obtained in the same way as Public school certificates are obtained.

There must be very few, if any, who would come within this privileged class, if the law is to be thus interpreted; but we cannot say whether or not this interpretation will be accepted without further appeal.

Some months ago Mr. Justice Mc Mahon gave a decision in a school case which came before him in regard to the Christian Brothers teaching in Ottawa; and it was his decision which the Judges of the Court of Appeal have sustained.

A temporary arrangement was then arrived at with the Education Department so that the schools in which the Religious orders taught should not be closed through a lack of teachers possessing the necessary qualifications; but now it will be necessary to arrive at some definite conclusion on the subject.

We are not prepared to say what course will be pursued by the religious orders, but if they decide to accept the present situation, we have no doubt the Education Department will afford them every facility to pass the necessary examinations with the least possible inconvenience, and sufficient time will be given them for the purpose.

There are probably over 300 members of religious orders actually engaged in teaching in Ontario. We cannot say accurately what percentage of these hold Normal School certificates, but it is undoubtedly high. Many who do not hold these certificates could certainly obtain them at once, and many others would obtain them after a short delay. There would still probably be a large enough number to justify the Government in establishing one or more special Normal schools for their convenience, if necessary, and during the interim temporary certificates could be granted till the transition period is passed.

It has always been our conviction that the 36th section of the law as passed by the Parliament of Canada in 1863 granted exemption to the Religious Orders indicated, and we are inclined to believe that if the case were appealed to the Privy Council, this view of the case would be upheld. But as the judges of the Court of Appeal are of the contrary opinion, it remains to be considered whether or not it is worth while to push the appeal any further than it has already gone.

We may here point out that the Hon. R. W. Scott, Secretary of State of the Dominion, who was the father of the School Act of 1863, expressed his conviction in August 1904, that the meaning we have attributed to the Act is correct. As he states the case: "Christian Brothers undoubtedly belong to a class of persons who at the time of the union (that is of the Confederation of the Provinces of Canada) had the privilege of teaching in Catholic Separate (denominational) schools without previous examination. The trustees of Catholic Separate schools at the time of the union had certainly the privilege of engaging Christian Brothers as teachers."

The British North America Act limited even the power of the Provincial Legislatures so that "nothing in any such (Provincial) law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law in the Province at the union."

The inference seems to us unavoidable that the Christian Brothers and other religious orders still possess unimpaired the privileges they possessed in 1867.

The opinion of the opponents of the School Act on this provision may be judged from what the Hon. J. H. Cameron said in Parliament in regard to it, viz: "Gentlemen in Holy Orders, and ladies under vows are qualified teachers in Lower Canada, but not in Upper Canada, without examination. Under this proviso they could teach without examination."

The Toronto Globe of 14th March, 1863, also said while opposing the Act: "The aim of the hierarchy is brought out very clearly by this amendment. They evidently mean to use our money for the purpose of planting their secular teachers, trained in Lower Canada, throughout every section of the Upper Province."

Sir John Macdonald said he saw "no reason to deprive the Catholics of Upper Canada of teachers such as they desired."

To us it appears that the judges have given an interpretation to the Act which is much more stringent than was evidently intended by the Legislature, which threw out by a vote of 66 against 44 an amendment of J. H. Cameron, the object of which was to subject the Religious Orders to the usual examinations.

THE COLLAPSE OF A GIGANTIC FRAUD.

The great imposture of John Alexander Dowie appears to have received its death-blow through the financial failure of the enterprises which had been undertaken in connection with his religious fraud. The announcement of his failure was made publicly in the Tabernacle of Zion City by the presiding Elder of the Zionist church, who is also Dowie's deputy in the management of his business.

As a rule, it could scarcely be expected that a religion which ought to consist in the worship of God in spirit and truth should be so bound up with worldly enterprises and business projects as to depend upon the success of these projects. This union of God and Mammon seems inconceivable, and it is especially so when Mammon operates by his usual methods of deceit and chicanery, as was the case with John Alexander's worldly deity. His business, carried on openly in the Zion City of his own creation, was based upon frauds of most gigantic character, as has been already proved in the law courts. But in spite of all this it has suddenly collapsed, and it has been announced that he has retired from participation in the great business operations in which he has been engaged, as well as from the headship of his church.

The fact is that Dowie was a man of considerable business tact. Personally also, he had a magnetism in his manner which readily overcame persons of less strong will than his own, hypnotizing them as it were, and subduing them to his will. Thus he managed to secure the fortune of his own brother-in-law, as well as large sums of money from other persons, with which to carry on his huge business schemes which were represented as essential to his success as a prophet of God. In fact so tied up were his business schemes with his religion that it appears almost certain that the latter will collapse with the former, and it will be no great loss as it is a huge fraud, though in a different sphere.

In the fall of 1903 Dowie attempted a missionary enterprise of no small magnitude, which was wonderfully well advertised, and was nothing less than the conversion of New York City to his faith. He then invaded that city with over three thousand of his followers, who went from house to house inviting the public to attend his lectures, and great crowds actually gathered on the occasion, hundreds of whom were converted, if their own declarations that this Elijah the Third had "saved them" by his eloquent appeals, from the iniquity of the rest of the world, were to be believed.

But though thousands of dollars were spent on this mad scheme, the New York mission was a failure, and even very few of those who proclaimed themselves to be Dowie's converts went with him to his Zion City to become his actual dupes.

The campaign in New York was well organized. The assistant missionaries had learned well what they had to do, and did it, and his spectacular processions of mimic soldiers under command of gorgeously dressed officers attracted crowds to his lectures, though few became real converts. The mission was both a failure and a farce. Dowie himself was a disappointment. His hearers expected eloquence from him, at least, but they heard only shrill, vulgar, and ill-natured vituperation against the clergy, the medical profession, and the press, and the hearers were disgusted at instead of being converted by this pretended prophet Elijah.

Overweening egotism and vanity were visible in all his words and acts, and he did not conceal even his disappointments.

Dr. Charles Parkhurst attended one of these lectures, which were delivered in Madison Square Garden, and, after hearing it, wrote an open letter to Dowie in which he thus described his impression of the prophet and his prophesies: "I never heard from a public speaker such a discharge of effervescent wrath and coarse invective. I went to hear you preach the Gospel, and you

preached Dowie, Zion City, 'stink pot.' I was ashamed of you, and almost ashamed to be in your audience. It was a long way below the standard even of the circus that I have attended in the same Garden. The only consolation I could derive was that it was so abominable and so far beyond the bounds of the respectable that even those in your congregation who did not know what Christianity is would have no idea that it had anything to do with what you were saying. Of course, the ridiculousness of the performance was only enhanced by the immensity of your pretensions. If you claimed to be only an ordinary man, there might be some hope for you, even with what you call 'the rabble,' but the rabble is discerning, and can discriminate as keenly as the keenest between a prophet and a juggler, between an Elijah and a mountebank."

It is said that the Zion City business will be continued by a purchaser of Dowie's rights, but the prophetic status of the retiring owner can hardly be purchased with it, so we may look upon the Dowieite religion as practically dead.

Christian Science or Eddyism is not dead yet, but even that is mortal. It is based upon the same principle as Dowieism, faith healing and the rejection of all medicine which God has made for man's benefit. Both systems are built on the preposterous pretensions of an individual, and both should perish by one fate. There are a few absurd and exploded doctrines added to each system to give it the appearance of a mode of worship or a religion. Will Eddyism be the next to disappear? Perhaps not immediately, for there are more persons financially interested in it than in Dowieism, and these will keep the faith alive as long as they can, but to our mind it has the elements of dissolution within it which must operate upon it at last till it meet with the fate of its twin sister of Zion City.

A JEWISH MOVEMENT TOWARD UNION.

A movement has been begun by the Jewish congregation of Temple Emmanuel of Montreal, in conjunction with its pastor, Rabbi Carnfeld, having for its object the reunion of all the Jewish congregations of Canada. These are at present divided into Reformed and Orthodox sections which differ from each other very radically, as not only do they differ in polity, but while the Orthodox section clings tenaciously to the Mosai Laws the Reformed Jews base their proposed reformation on the non-observance of many of those laws, which the Orthodox look upon as most essential to the very existence of Judaism.

The Reformers generally are disposed to assimilate themselves to Christians, at least in many outward observances, such as the keeping of the Sabbath holy instead of the Sabbath day which has been kept with very great pertinacity by the Orthodox Jews, notwithstanding their dispersion in different countries.

The committee which has undertaken to re-unite the nation in religious observances has for its chairman Mr. Mark Workman. It has addressed a circular letter to Jewish congregations throughout Canada in the hope of succeeding in its attempt to re-unite all the Jews in one religious organization.

1. That all Jews may have concerted action on matters affecting the general welfare.
2. To establish congregations of Jews and religious institutions wherever they are deemed to be necessary.
3. To encourage instruction in the Scriptures and the tenets and history of the Jewish people.
4. To preserve the rising generation in the faith of their forefathers.
5. To promote the intellectual progress of the Jews, and to relieve them from all attempts at their oppression.

Considering the nature of the divergence between the two sections of Judaism, it would seem that the Montreal synagogue has set for itself a task of no small difficulty.

PRIVATE INTERPRETATION.

The Living Church (Episcopal) speaks as follows: "There would be no necessity for a church, a Christianity, an ordination, if every priest were left to his own intellectual whims. There might, indeed, be teachers of individualistic philosophies, but there could be no Christianity. There could be no social unity in the person of Christ. There could be no certainty of anything; no remission of sins; no resurrection of the body; no life beyond the grave. Without the teaching authority of the Church, nothing beyond agnosticism would be logical. Tear down the cross and raise an interrogation point in its place. Banish the font and put a volume of John Stuart Mill upon its broken pedestal. In place of the laying on of apostolic hands, dissect a sea urchin. Thrust aside the body and blood of Christ, and administer some patent desiccated brain food. Thus do you dethrone Christ and crown the Mind, when your priest is no longer bound to teach what the church guarantees to be true."

The extract, perhaps, is orthodox enough. But what in the sequel becomes of private interpretation?—Providence Visitor.

THE WAY OF THE RIGHTEOUS.

The noted Dr. Parkhurst objects to banana peels when strewn on his church steps. An Italian vendor of fruit was recently arrested and prosecuted by a policeman for flinging the envelopes of his luscious wares thereon, and the magistrate who heard the charge remarked, that "the way of the righteous is slippery enough under ordinary conditions." The little bit of sarcasm had a wider and a deeper application than the legal strictist intended it to convey. We select a pregnant illustration. It is from a paper published in a recent issue of the Christian Standard, over the signature of George B. Evans. The writer says:

Dr. William Hagu, who is my father's uncle, was, in his day, one of the most celebrated clergymen in the Baptist Church, and Dr. Hagu's cousin, James Bayley, became Archbishop of Baltimore in the Roman Catholic Church. The two meeting in Newark one day the following conversation ensued: The Archbishop asked Dr. Hagu: "Pray, tell me how it happened that you ever became a Baptist; as all your relatives around Pelham and New York are Episcopalians, that change has been to me a puzzle."

To this Dr. Hagu replied: "Bishop, for a like reason it has been to me a puzzle how you became a Roman Catholic; for, knowing of you at the beginning of your career, as rector of the Episcopal Church in Harlem, it was a real surprise to learn that you had become a Roman Catholic Bishop."

"Well," he quickly answered, "tell me your story, and I will tell mine." Dr. Hagu began his story by narrating the different views of Christian responsibility he had been led to take by listening to the arguments, first, of a Presbyterian preacher and afterwards of Sunday school teachers. The Presbyterian had convinced him for the time that he was in the right path, a member of the spiritual Church:

Thus assured, as I was, both of my being a member of the spiritual church which is, in reality, "the only Catholic church (the word 'church,' you know, meaning originally 'the Lord's own')," that ruling idea engaged my thought, irrespective of any outward or visible organism to represent it.

Afterward he made a special study of the Greek Testament, and found he had to enlarge this conception. Christ he became convinced, had instituted a visible organism as the exponent of His spiritual church. As the argument goes on:

This re-reading, with a definite aim, showed clearly to me such a representative organism had been constituted by Christ, not at Rome, but at Jerusalem, and had been extended thence by the Apostles throughout the Roman world, made up, not of nations like your Roman Catholic Church, nor of States, nor of municipalities, nor of families, as such, but of individuals—responsible souls, professing their own faith, and asking for their own baptism as the appointed symbolic testimony, the sacrament or oath of loyalty. As soon as this unification of the New Testament's teaching disclosed itself, I discerned at once the distinguishing primitive idea as to the outward organism pertaining to Christ's Church (or ecclesia), which the Baptists really actualize. Thence, at the opening of my last junior vacation, on my return to New York, I presented myself for baptism. This is the whole story of the change.

Then comes the crack in the reservoir. When the Archbishop had followed the "Apostle's apology" through he quickly drove in his wedge, according to the narrator. He said:

Well, well, that is sufficiently simple and also logical. If I had ever accepted your premise as a basis or starting point of reasoning, namely, "the Bible alone the rule of faith and practice, a gift of God to the individual soul, thus made responsible for its own interpretation of it," I would have reached the same conclusion and would have become a Baptist myself.

But the Archbishop easily perceived the fallacy in his relative's position. There is really no clash between the Scriptures and church authority. The Scriptures are instinct with the principle that authority must rule, and the authority they point to is Divine in its origin. This principle cannot be rejected and the Bible retained, any more than you can possess a river after cutting away its some spiritual banana peels from the victims of human pride and self-sufficiency. It is so easy to live according to your own interpretation of the Bible and independent of Church authority, despite Christ's admonition to "hear the Church," under penalty of being classed as heathens.—Philadelphia Catholic Standard and Times.

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night best pronounces the wonders of God's creative hand and reveals the Creator in His works more than the day, when a babel of voices are riotous in human endeavor, so the wordless Sarracout bust tells of God enduring love.

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Oh glorious silence that "was in the beginning with God!" Oh wise silence more expressive in Christ than even the mighty words of His Gospel! Oh, silence, most powerful in shaping the destinies of men, for he indeed is a master of his fellows, who has gained mastery of self, who has learned when to be silent as well as when to speak!

THE CHURCH'S REVERENCE FOR THE BIBLE.

The Catholic church is careful that all her children should entertain the highest veneration for the Bible. She inculcates this lesson at home as well as abroad, and in many most practical ways. Thus, to take a few instances, her chief liturgical offices are largely made up of extracts from the Bible. The solemn Vespers and Compline services are composed almost entirely of the Psalms of David. Even the Mass, the chief and grandest of her services, is most closely associated with the Bible. The Missal, containing the Gospels and Epistles, occupies a place of honor on the altar; the officiating priest is ordered not only to read the Gospel out aloud so that all can hear it, every time he offers up the Adorable Sacrifice, but he is also instructed to bow his head and to kiss it after it is read, as a public sign of his respect. In solemn Masses even still greater care is taken to impress the faithful with the dignity and exceptional excellence of the written word of God. It is first solemnly carried by the Master of Ceremonies and given to the Deacon. The Deacon then proceeds with it to the center of the predella, where, after genuflecting, he places the Holy Book on the middle of the altar. Even then he does not proceed to the singing of the Gospel, but, first of all, kneels on the edge of the predella, and, being "profoundly affected" as the rubric directs, begs God to make him worthy to pronounce the hallowed words. "Munda cor meum," he prays, "Cleanse my heart and my lips," etc. After this prayer he takes the Missal, and, kneeling in front of the Celebrant, beseeches him for his blessing, saying: "Jube, Domine benedicere." He then presents the Book to the Sub-Deacon to hold; opens it, and makes the Sign of the Cross on the extended page, which he is about to read, and also on his own forehead, mouth and breast, as though before daring to utter the dread words of inspiration. Still he pauses. There is yet something more prescribed before he is allowed to begin. He must take the thurible and incense the Book with three double swings. Then, at last, with the sacred ministers and the entire congregation standing, as a profession of their faith in the Gospel and of their reverence for the word of God, the Deacon solemnly sings the particular passage of Holy Scripture appointed for the day. After this the Missal is taken up to the Celebrant, and he publicly, and as the representative of the assembled multitude, kisses it devoutly. In these and in similar ways, which may be witnessed in any public Catholic church where High Mass is being sung, the church inculcates a reverence for the inspired word of God in the minds and hearts of her children.—Right Rev. Mgr. Canon John S. Vaughan.

THE POWER OF SILENCE.

IT IS DIVINE AND WONDERFUL. By Rev. James H. Oster.

No words equal the profound sense of silence. Nature herself has mysteries because she is tongueless; she works wonders and remains dumb; she fears the silent man; the silent woman is a puzzle to the world. This said, how oppressive is the silent majesty of God!

God has given a trinity of silences divine—silence of the Creator before creation, silence of Christ before Pilate, silence of the Sacrament in presence of the people. The first bequeats unqualified glory, the second indignity and majesty, the third condescension. The profound silence of the Sacrament is overwhelming; it subdues our tongues to quietness, our hearts to peace, our minds to reflection. And why is "The Presence" silent? Because He, God, the Author of language as He is the Creator of man, could not with all His supreme knowledge of the sovereign power of words, express Himself better than with silence.

So is it, when we are silent, dumb in adoration which finds no words intense enough for expression, that we best feel and know the wealth of remaining in silence. Silence alone understands the sacramental silence. As the silent

HOME RULE FEARS.

Speaking at Belfast recently, the leader of the Irish party referred to the fears which Ulster Protestants profess to entertain that under a Home-Rule administration they will be persecuted or at least treated unfairly.

Mr. Redmond reminded them of a resolution passed unanimously at the great Home Rule Conference of 1873, which ran as follows: "While we believe that in an Irish Parliament the rights and liberties of all classes of our countrymen would find their best and surest protection, we are willing that there should be incorporated in the Federal Constitution articles supplying the amplest guarantees that no legislation shall be adopted to establish any religious ascendancy in Ireland, or to subject any person to disabilities on account of his religious persuasion."

"That this resolution is ratified by the Irish Party to-day Mr. Redmond emphatically declared: "I desire to use the opportunity given to me tonight to respectfully appeal to this platform to our Protestant fellow-countrymen to dismiss from their minds that unworthy suspicion, and I say to them in the name of Ireland that there is no safeguard which they may demand on this point, even though we know in our hearts that such safeguards are unnecessary, and even though we feel with some bitterness that such safeguards are unjust and humiliating to us."

In this connection the following letter, sent by Mr. Henry A. Hinkson to the Pall Mall Gazette is interesting reading. "I am an Irish Protestant, I have associated for many years with Roman Catholics, Irish and other, and I have found them much more tolerant, as a rule, than my co-religionists, both in religious and in other controversial matters. When unpleasantness does arise, it is usually due to the peculiar methods of conversation adopted by Protestants, wherein the susceptibilities of Roman Catholics regarding things which they hold sacred, are too little regarded."—Casket.

THE LATIN RACE.

Bishop McCabe says it is the duty of the Anglo-Saxon race to evangelize the Latin race. This Bishop is a Methodist, and the fact that he bears an Irish patronymic does not weaken, but rather strengthens, his claim to be an Anglo-Saxon and a type of the highest Christianity, according to the Anglo-Saxon ideal. It is the habit of the Anglo-Saxons to appropriate the possessions of other peoples, even their names occasionally. A Chichester took the name and possessions of the great O'Neil, and his descendants keep them to this day. The Latin race ought to be grateful to Bishop McCabe for his kind and disinterested attention to their interests. But they might very properly remind him that in Philadelphia and New York, as disclosed by the newspaper census takers, there are people of his own race—that is, if he be really Anglo-Saxon, as he claims—who are much more in need of his pious ministrations, and will bear a great deal of evangelization before they become of any service either to God or country.—Philadelphia Catholic Standard and Times.

A CHILD'S BEAUTIFUL DEATH.

The following little account will be read with interest by those who have daily dealings with children, and who appreciate the effects of Catholic training both at home and in the Catholic school: Archie Rowley, aged six years, attending St. John's Infants' School, Perth (Scotland), was removed to the infirmary on Friday, Dec. 23th, to be operated upon for blood poisoning. While still under the influence of his chloroform, he joined his hands on his breast and sang very distinctly two verses of the hymn "Sweet Heart of Jesus." Then he continued repeating the "Hail Mary" until he died at 2 p.m. on Saturday, 30th. His mother (a widow) was allowed to remain with the little sufferer, and so had the consolation of witnessing this beautiful death. The funeral took place Jan. 2nd. The Sisters, teachers and a great number assembled in the cemetery to meet the hearse at the gate, following the body to the grave, where they sang all the verses of "Sweet Heart of Jesus."

The Ubiquitous Race.

Two American priests recently visited Shanghai, China, when returning from the Philippines.

Passing from the European into the Chinese quarter, their attention was suddenly drawn to a cross glittering on the top of a building. They entered the courtyard which led to the office, and found a Chinese Brother in operation with a Chinese Brother as teacher. The priests, upon whom many pairs of almond eyes were focused, blessed themselves, and the little fellows responded immediately by a similar sign of Christian unity. As the priests turned to go, another teacher approached them, dressed in Chinese apparel, from the quaint shoes

CHATS WITH YOUNG MEN!

The Way For Most of Us. "Got married." That is the advice that the Rev. Father Muley of St. John's church, Pittston, Pa., recently gave to the young men of his congregation, says the Catholic Columbian. At least fifty young men of the parish, he said, ought to propose right away, and the young women asked to wed, he added, ought not to be backward about saying "Yes."

The same state of affairs exists in almost every congregation—there are young men who ought to get married, but who stay single, to their own harm and the injury of many others.

God made marriage for the continuation of the human race. He fixed its limits. Within those limits passion should be confined. That is God's law.

Marriage entered into for the purpose of saving one's soul by keeping from sin, of having a companion, of establishing a home, of rearing a family of children, is in accordance with the divine ordinance.

Christian marriage is one of the seven sacraments. As such it should be thought of. As such it should be entered upon.

When a young man has reached maturity, when he has no one dependent on him for support, when he has found a fairly permanent and remunerative employment, when he is fit and free to wed, then the sooner he gets married the better—provided, of course, that he marries in the fear of God, with a suitable wife, having the true faith.

Some young men postpone their nuptials until they have made and saved a lot of money—until they have a business of their own, until they have an income from investments so that they may keep their wives in the style that these have been used to in the homes of their fathers. Foolish delay! If the girls are fine characters they would sooner be wooed now and have the happiness of helping in the work of saving and making the home.

Time brings many changes. And who can count on having time! The man that will live if married, may die if he remains single; for marriage, properly regulated, is conducive to longevity. Get married!

Some men wait and wait, because they do not find any woman with whom they "fall in love." They expect a spasm of emotion. They look for an electric thrill. They expect their young women very well, respect them highly, and take delight in being in their society. But they think that this feeling of esteem and affection is not sufficient. They must love; and according to the novels they have read, to be in love they must experience an ecstasy of soul, an exaltation of sentiment, a day-dream of bliss. Nonsense, nonsense! Take the good daughter of a good mother, of about your own station in life, of about the same education, who is pious, amiable and healthy, whom you like and who likes you, and promise to make as good a husband as you possibly can; and get married in the morning with a Nuptial Mass, both of you going to holy Communion; do this, be mutually true to your vows, and the sacrament of matrimony will do the rest. Get married!

Marriage is God's way for most of us. It is our vocation. That way is for us salvation. In that way it is divine. Happy is the man who has early found his love, who keeps himself pure for her dear sake, who courts her with reverence, and who marries her worthily before the altar of God!

The Secret of His Strength of Character. McClure's Magazine sketch of a mayor (Mark Fagan) who is honest and fearless because he is a fervent Catholic has since given rise to much admiring newspaper comment everywhere. But, of course, non-Catholic editors cannot be expected to emphasize the most important lesson of Mark Fagan's life, the very kernel of the secret which Mr. Steffens wrung from him with such kindly mercifulness.

We mean his practice of frequent confession. It will be remembered that when the interviewer pressed him hard to reveal the secret of his strength of will he said: "I'm a Catholic, and I go to confession ever so often. I try to have less to confess each time, and I find that I have. Gradually, I am getting to be a better man." What a splendid, practical answer this is to the misinformed people who think and say that the confessional weakens character. We Catholics know that its effect is the diametrically opposite one, that it strengthens character, because it imparts that self-knowledge, which is the bed-rock of all moral strength.

But the ignorant maligners of the confessional are deceived by bad Catholics who have never approached the holy tribunal in the proper disposition of humble contrition and by apostate priests who have abused this great sacrament for the ruin of souls. What a revelation Mark Fagan's experience must be to those well-meaning dupes especially when it is published by a non-Catholic in a secular magazine. What adds to the value of this revelation is the evident reluctance that accompanied it. As none of Mark Fagan's friends could account for his wonderful hold over the citizens of Jersey City, Mr. Steffens went to Mark himself. "I want to his home with him," he writes, "and I asked him questions. He squirmed, and it wasn't pleasant for me, but I had a theory I wanted to probe into the soul of a man, and maybe it is not fine to show what you see. It hurt Mark Fagan, that interview, and the report of it will hurt him more. But I am thinking of those of us who need to see what I saw when I looked in upon the soul of Mark Fagan."—North-West Review.

Don't brood. What's past is past. Live in the present. To day has its own blessings. Bask in the light of them.

The first way to advance the Catholic cause is for Catholics to live Catholic lives, and the second way is for them to make the Catholic religion known in its reasonableness and beauty to their non-Catholic neighbors.

OUR BOYS AND GIRLS.

An Impressive Ceremony.

Midnight Mass in Rome at Christmas is still the rule and the unveiling of the miraculous statue of the Holy Infant in the church of the Ara Coeli is the joy of the young and old, who crowd the side chapel of this famous Franciscan church where it reposes.

Here on the platform near "the Bambino's" altar, cooed the little children in the days succeeding Christmas to speak beautiful little verses and sermons, sentiments of love for the Christ Child. A very impressive ceremony it is for their parents and friends at least, and even the most indifferent is reminded of the words of Holy Writ: "Ours of the mouths of babes," etc.—Freeman's Journal.

St. Agnes.

REV. HENRY A. BRANN, D. D.

This little girl was the rosetbud of Catholic society in the ages of Roman persecution. Except the Blessed Virgin there is no one, considering her age and her trials, more famous in the annals of the church, for heroic virtue. The greatest of the fathers of the Roman church, have written her eulogium. Saint Jerome in one of his letters says that her praise in his time resounded in all tongues, churches and nations. Saint Ambrose, Saint Augustine, and the Popes St. Damasus and Saint Gregory the Great, famous writers like Saint Martin of Tours, Venantius Fortunatus, and Maximus of Turin have written her panegyric; and the poet, Prudentius has sung the praises of her virtues.

Although the acts of her glorious martyrdom are not authentic; and although ascribed to Saint Ambrose, the "History of her Sufferings" is of an other writer, yet the facts of her life and the manner of her death were all so notorious and her sanctity so universally recognized that the church conferred on her the special honor of being one of the few saints named in the Canon of the Mass and in the "Litanies of the Saints."

All records and traditions agree in stating that she was a child of remarkable beauty, the daughter of a wealthy Roman, and that she was always a Christian.

At the age of thirteen she refused an offer of marriage from a distinguished young Roman; because, as she told him, she had already pledged her heart and body to the holy love of Jesus Christ. Stung by her refusal, the young pagan, dominated by the hate and the last which paganism inspired, denounced her as a Christian to the prefect of the city, who used in vain every means to induce her to break her vow of purity and to consent to marry her pagan admirer. But vain were the inducements of wealth, honor, and human love, supplemented by terrible threats, among others that of sending her to a house of ill-fame. Nothing shows better the utter depravity of the pagans of the time than this threat, which was frequently carried out against Christian women during the ten early persecutions of the church. It was enforced in the case of Agnes.

There is no more sublime spectacle offered in history than that of this little virgin condemned by a Roman Judge, with the sanction of the by-standers and of Roman society, to an infamous life; and the answer of the fearless heroine with her beautiful eyes, in which the light of Christ's incomparable beauty shone, lifted to heaven; with her rosy little hands clasped in prayer, while from immaculate lips and mouth were uttered to her judge:

"If thou knowest the Lord Whom I serve thou wouldst not dare threaten me thus. I tell thee that my Lord will not allow me to worship thy idols, nor permit thee nor them to rob me of my virgin crown." Her prayer was rewarded; for an angel of God protected her, so that the vile man who tried to assault her was stricken blind and dead. She was then accused of high treason against the gods of the state and condemned to death by the sword.

She went cheerfully to the place of execution and by her youth, beauty, innocence and fortitude moved to tears some of the pagans who witnessed her virginity blushed into greater beauty when she dipped in the red blood of her martyrdom. She was put to death A. D. 304. Her body was buried by her parents on a place which they owned on the Nomentan Road, a short distance outside the walls of the city of Rome. Her grave became the center of the celebrated cemetery of Saint Agnes.

The church celebrates two feasts in her honor the 21st and the 28th of January, the former the day of her death, and the latter the day of her apparition after death to her parents.

The Greek church celebrates three feasts of Saint Agnes: one on the 14th, one on 21st of January, and the third on 5th of July. Her name as one of the greatest saints of the Roman church is found in the calendar of Rome and of Carthage. The Emperor Constantine, at the entreaty of his daughter, Constantia, built a beautiful basilica over her tomb. It is one of the most remarkable of the Roman churches; and in it on every 21st day of January her feast is celebrated with great solemnity. On this day and at this church are also blessed the lambs from whose wool palliums are made and then sent by the Pope to Archbishops.

As she appeared to her parents, according to the tradition on eight days after her death accompanied by a white lamb, medieval and modern art have frequently painted her with this symbol of innocence and purity. Every great city has a church in her honor. St. Agnes' church in New York has two very large authenticated relics of the saint.

Her cult is a favorite among little children, especially school girls, and in our parochial schools many of them strive to emulate her virtues. One such little girl is now dying on the Christmas eve within view of the place where I am writing. With flushed cheeks she lies in the throes of death, her rosary beside her in bed, and her constant prayer is: "Sweet St. Agnes, I love you and I want you to take me to heaven."

IF HE CANNOT CURE—HE KILLS.

Dr. Walter Kemper, of Milwaukee, said recently: "On one occasion in my practice as a physician I took upon myself the responsibility of putting a patient out of his misery, and I believe that God will justify the act."

That is to say, this doctor took the responsibility and killed his patient. The patient, evidently insane, had a will to die, and by setting fire to the mattress of her bed. She was in great suffering and this doctor was called in, and he thus tells what he did.

"What are you going to do?" I asked of the attending physician. "I think we had better inject morphine," he replied.

"How much?" I asked. "About ten drops," he replied. "My—man, fill the syringe," I said. "I don't like to take the responsibility," he answered.

"He gave me the syringe and the drug, and I relieved her of her intense suffering,"—That is, he killed her by injecting a dose of morphine that he knew would kill her.

This act was not only contrary to the law of God, but against the Criminal law and the Medical Code of ethics for this last requires the physician to do all in his power to save life, to do nothing to kill. He committed a crime against the medical profession, which that profession should not delay to repudiate and condemn; and the civil law should deprive him of the right to practice medicine. The sick should avoid him as the convicted criminal would avoid the executioner.

He appeals to God for justification, but God says: "Thou shalt not kill." He does not say: "Thou shalt not kill except to relieve pain but, Thou shalt not kill." Again he says: "Whoso shall shed man's blood, his blood shall be shed; for man is made to the image of God."

This homicide further says: "The woman was a Roman Catholic, and the priest who had been called to see her, when I told him what I had done, said: 'Doctor, you did right.'"

We believe this misrepresents the priest. He might have appeared rendering the patient insensible to pain by the use of a drug to suspend consciousness for a time, but that is a very different thing from relieving pain by taking life. No priest would take to a homicide, a poisoner: "You did right." A doctor who is ready to take the responsibility of poisoning his patient should not be permitted near the sickbed. Pain is bad, but a homicide is worse. The theory that a physician has the right to determine when would greatly reduce the business of the divorce courts.—New York Free man's Journal.

THE END OF MAN.

In other days that our own it would have been folly to moot the question whether there is a final as well as an efficient cause for the existence of man. At present, however, causes have been related to the superstitions of the middle ages and things are explained by chance.

For the advocates of the chance doctrine we have no brief. Neither has any serious man. We believe, as the rest of men, that we exist for a purpose, that we exist for a special end, and that end is the honor and glory of God which we attain by saving our own souls.

Can we know, apart from divine revelation, that we were created for our own beatitude? Is there anything in ourselves or in the order of nature by which we may conclude that we live for a higher and happier world than our own?

It might seem that we are begging the question by assuming that everything exists for its own perfection. But this fact is made clear by a simple study of things about us. Do not even the plants and animals seek what is for their good? And why unless there is within them some impulse, given to them by a superior being, forcing them to tend to their own perfection?

There is in man, however, a stronger and nobler faculty which proves more clearly that we live for our own perfection. That faculty is the will. For in every movement of our lives we act only because we wish to obtain some good. It may be, and frequently it is the case, that the good we strive to obtain is only an apparent good; that is a good which perfects not the whole man but some particular appetite of faculty. Nevertheless we reach out for the object of our desire precisely because it is good. And this fact is sufficient to prove that our will, blindly as it were, is impelled to grasp for the good.

Not in the argument weakened because the will may sometimes embrace the lower in preference to the higher good. For we are not arguing about good objects, or good in the concrete sense. The point we are making is that the formal object of the will is the good, that the will must embrace good and only in as much as it is good, although in instances it may not embrace this or that particular good object.

There can be no doubt, therefore, that the end of man is his own perfection, his own beatitude, he conceives it, when every desire of the human heart, when every desire, and when no longer engaged in struggling for the good the will may rest in the inalienable possession of it.

That good in which the heart will rest completely satisfied can be only the infinite good. For only the infinite good can fill every want of the human heart. That is why we can never rest satisfied with riches or pleasures in the present life. What we long for is a good that knows no limits, that is inexhaustible, that can meet our every desire. And only the all-good God Himself is infinite, inexhaustible and capable of making us happy forever.—Providence Visitor.

"NO FEAR OF HELL"

President J. J. Gould Schurman, of Cornell University, delivered a remarkable address on the universal craze for wealth before the union meeting of the Associated Academic Principals of the State of New York. He said:

"If a visitor from Mars alighted on our continent he would hear the pulpits proclaim 'Glorify God'; but he would find it the general practice to 'Glorify Gold.'"

"Are we then in the twentieth century to revert to the barbarous worship of Mammon? Are Americans to renounce their Christian heritage? Are they to repudiate the law of righteousness? Are they to disclaim the Hellenic call to reason and beauty? Are they to spurn the dignity and glory of mankind in order to concentrate all their energies on the gratification of the passions which which we possess in common with the brutes, and which, when excessively followed and satisfied, only leave us more complacently and more hopelessly brutish?"

It is a generation which has no fear of God before its eyes; it fears no hell; it fears nothing but the criminal court, the penitentiary and the scaffold. To escape the ugly avengers of civil society is its only categorical imperative, the only law with which its Sinai tapers.

"To get there and not get caught is its only Golden Rule. To 'get rich quick' the financiers of this age will rob the widow and the orphan, grind the faces of the poor, speculate in trust funds and purchase immunity by using other people's money to bribe legislators, judges and magistrates."

"And then we hear the praises of the poor boys who have become millionaires. O God, send us men of honor and integrity!"

BRILLIANT CATHOLIC JAP

WHO IS EDUCATING HIMSELF AT NOTRE DAME UNIVERSITY.

Yosabro F. Sugita, a young Japanese student who has been a pupil at St. Mary's Institute, Drayton, has gone to Notre Dame, Ind., to enter the university there.

Mr. Sugita is the son of a wealthy coal merchant in Japan. Disregarding his ample opportunities for a life of ease and luxury and the emoluments that accrue to a family prominent in the political and commercial life of his country, the son came to the United States to apply himself to the details of the Western civilization.

He entered St. Mary's institute where he remained until about two months ago. Diligence, perseverance and strict adherence to duty enabled him to overcome obstacles that to the average young man in his circumstances would have appeared insurmountable. He advanced with remarkable rapidity in his studies and was thus enabled to enter the Freshman class of Notre Dame University at the beginning of the second semester. In three years he will complete a course in political science with the ultimate object of fitting himself for diplomatic service.

Upon his graduation he will become attached to the office of the Japanese legation at Washington, and will remain in this country for several years, after which he will be eligible for foreign diplomatic service in the interests of his government.

Sugita is twenty years old, but precocious. He speaks English fluently and is also a brilliant French conversationalist. In bearing he is studious and thoughtful.

An interesting paragraph appeared lately in the Madras Mail in which mention is made of the first Englishman in India. Catholics should indeed be proud to learn that he was a Jesuit missionary—Thomas Stephens—who landed near Goa in 1579, and spent forty years of his life in spreading Catholic truth. He wrote a long and remarkable poem on Christianity in the Marathi dialect, forty verses in length.

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Mrs. Geo. Turner, Barry's Bay, Ont., says: "I have used Baby's Own Tablets for the troubles that come to little ones with perfect satisfaction. I think there is no medicine can equal the Tablets." Every mother ought to keep a box of these Tablets in the house as a safeguard for her little ones. Sold by all druggists or sent by mail at 25 cents a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

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No man is responsible for the salvation of his neighbor's soul. But if he be responsible for the loss of that soul he will be held accountable.

A PRIEST ON THE EVILS OF CIGARETTE SMOKING.

FATHER RIORDAN COMMENTS PROPOSED LEGISLATION IN MARYLAND.

Baltimore, Md., January 29.—The evil effects of cigarette smoking by boys were graphically pictured in the course of a sermon preached yesterday by Rev. M. J. Riordan, of St. Charles church, Pikesville, the priest's remarks being based on bills that will come before the State Senate.

"Thoughtful persons will approve the proposed legislation of Annapolis for the suppression of cigarette smoking among boys," said Father Riordan. "To prohibit a thing because it is abused by the few is an unwarrantable interference with personal rights, but to suppress what is a curse to the many much is to be said in favor of the moderate use of tobacco by grown persons, medical science is unanimous in forbidding it for boys. Many of the foremost educators and physicians have declared the cigarette an insidious poison, sapping the mental and physical strength of our youth."

"With ill will of mind and body the moralist is not directly concerned, but the mental and physical deterioration caused by cigarettes produces a corresponding moral degeneration by weakening the will and the capacity to resist evil. A man's moral fibre is only as strong as his will power, which is the backbone of morality. Weaken or destroy that, and you make man a prey to every allurements—a puppet in the hands of Satan. Strengthen it and man becomes a king, greater than he who matches a city."

The great master of the spiritual life St. Ignatius Loyola—makes the resolve to do right contingent upon strong conviction or clearness of mental vision; and if he lived in our era of nerve-destroying agencies he would with modern psychologists, point out one other condition—a sound and well-poised nervous system. Moral degenerates are always nervous wrecks, and a nervous breakdown means enfeebled will to resist its deadly influence upon the nerves and will, dulls the clear-cut vision of right and wrong, blunts the fine edge of moral accountability and weakens the manly resolve to do right at any cost. It is therefore, the foe of good morals and antagonistic to the development of the spiritual sense.

"With mind, body and will stunted the cigarette victim finds his power to resist temptation weakened, and must needs grow less honest, less truthful and less pure. A craving so abnormal naturally creates appetite for other and graver vices."

"Is it any wonder that good judges of character have no confidence in youths who smoke cigarettes?"

Doubtless one reason why so many good intentions fail to be realized is found in the fact that individuals rely too generously upon their own strength in place of invoking daily the blessing of God upon their efforts.

Good citizenship and rejection of the Ten Commandments are contradictions, for the laws of the country have their beginning in the laws of God.

No man is responsible for the salvation of his neighbor's soul. But if he be responsible for the loss of that soul he will be held accountable.

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