

# 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, waxing 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 enclaves 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 Gingeric, 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 as it is, 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 misshapen party. 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 irreligious or anti-religious 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 Catholic workingman, a loyal follower of Leo XIII."

### 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 newborn 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 humanity has been effected, our civilization has been effected, our civilization has been effected, our civilization has been effected.

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 (14th 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 left 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-ree, 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 ash-heap, and as the poor youth died 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, and the traveler turned away. 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, awakened 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, and 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 sobriety. 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 mother's throne 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." Sategruded 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 Chananian 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, "not to be bound to Him young children that He might touch them. And the disciples rebuked those that brought them. Whom Jesus saw, He was much displeas'd 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 He blessed them, "Finally when Christ He 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 outline 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 homag. Martyrdom has not yet gone out of fashion, good citizenship is still in vogue, all the "good" 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 Hope 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 unparing 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 jagged nerves. But your nerves would not be jagged 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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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."

I have just had an interview with Mr. J. Carrière, the French Canadian referred to in my letter. He is a French Canadian and lives in Ottawa.

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?

Let it be here understood that the Catholic church by no means maintains that the reading of the bible is the one means by which her children are to know their religion.

It was by the preaching and teaching of the gospel truths that the early Christians were instructed in the faith, and not by the reading of the bible.

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

That which I tell you in the dark, speak ye in the light; and that which you hear in the ear, preach ye upon the housetops. (x. 27)

The New Testament was written by divers disciples, chiefly, but not in every instance, by the Apostles of Christ, for special occasions and particular Christian communities; but there is not a particle of evidence to show

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. Christ instituted a church, a living authority, which He commanded all to hear and obey.

The Catholic church, however, encourages the reading of the Bible by those who read it in due obedience to the teaching of Christ that they should hear the church, but it should be read in this spirit, and not in the spirit of rebellion which is condemned by St. Peter.

This letter, which is found at the beginning of our English Catholic Bibles, shows how the Bible is esteemed by the highest authority in the Catholic church, and it refutes all those false missionaries of Ottawa, London, and elsewhere, who have the hardihood to assert that Catholics are not allowed to read the Bible.

The fact is that, of late years, the hundreds, we might say truly the thousands, of Protestant preachers who have attacked the truth of the bible, make it clear that the Catholic church stands alone in upholding the infallible authority of the bible as God's true Word.

Mr. MacFaul asserts that French Catholic bibles are not to be had in Ottawa in the best Catholic bookstores. We are not well acquainted with the bookstores of Ottawa, but if an order be sent to Messrs. D. & J. Sadler of Montreal, or to the CATHOLIC RECORD Office, London, for 50,000 bibles, it will be filled without delay, and the prices will be reasonable.

The Rev. Mr. MacFaul repeats his absurd offer to accompany us around Ottawa and Hull to the French Catholic homes to discover where a Bible or a complete New Testament is to be found, with the promise to pay us \$5 for every copy thus discovered.

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?

The reverend gentleman states that we asserted that "we have not time to investigate." This is misleading. We said we had not time to investigate, under the conditions he proposes, which is something very different.

Again: He asks us to appoint Rev. F. X. Brunet, of Ottawa, as our substitute. We have no authority over this reverend gentleman, nor have we any desire to offer him an appointment to so absurd an office as that which Rev. Mr. MacFaul suggests.

With regard to the interview between the Rev. F. X. Brunet and Mr. Carrière, who was invited to call upon the former gentleman, we believe that Rev. Father Brunet was quite justified in snubbing the obtrusive meddler who wished to interfere between the priest and his parishioner, and the advice to follow the teaching of the Catholic Church and the Pope was good advice.

The Pope succeeds Peter as the rock upon which the church is built, and as the "confraternal of his brethren in the faith of Christ." (St. Luke xxii. 32)

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

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. We have no doubt, however, that if a gentleman should call really desiring to be enlightened in regard to the Catholic faith, he will be politely received and instructed.

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 thereof 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.

In the course of his discourse he made the strange assertion that "one of the church Councils had even discussed the question as to whether women had souls or not and had arrived at a negative conclusion."

We would not be greatly surprised to read such an assertion in the pages of Josh Billings' or Artemus Ward's sketches, but we confess it does astonish us, emanating from the lips of a grave Professor of Cornell.

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.

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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.

Though the Professor speaks so highly of the girls' State schools recently established in France, we can safely say that the Conventual academies of France, which were suppressed by the present infidel Government, were in no way inferior to those of America, which are so highly esteemed.

To this we may add that in the Blessed Virgin Mary the Catholic church has found the ideal woman whom she sets forth as a pattern to the whole sex, which in her is thus elevated to the highest dignity under God Himself.

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.

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.

Now it is Mayor Coatsworth of Toronto who revives this notion, advocating it before the Board of Control. He declares that there is from \$25,000,000 to \$30,000,000 worth of exempted property in that city, making a very heavy burden upon the taxpayers, and he proposes to lighten the amount by taxing all property. The exempt property, he declares, has increased to the extent of \$180,000 one year.

The value of the churches exempted is, however, less than \$8,000,000, which is surely not an excessive sum for such a city as Toronto, especially as these structures were not raised at the expense of the municipality as such.

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 such votes 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.

THE QUESTION WAS SUBMITTED BY THE Lieutenant-Governor in Council to the Judges on the 36th section of the Separate School Act which prescribes in the first place that Separate school teachers shall (generally) be subject to the same examinations as Public school teachers, but declares in the second place that persons qualified by law at the time of the passing of the British North America Act of 1867, in the Province of Quebec, shall be considered qualified teachers for the purpose of this Act.

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.

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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 MacMahon 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 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 deeper application than the legal satirist 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 ecclesiae), 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 "Athenian'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 for 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.

**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

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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 Saramont bust tells of God enduring love.

How wonderful then is silence! Silence is kind while words are often scandalous. Silence makes no blunders, while speech errs. Silence is mystic, while speech never. Silence is prudent, while words betimes are rash. Silence is ever a steady force when words trip their own poor purposes. Silence is another name for wisdom. In art it is the disposition of silence that makes oratory forceful; it is the pause that gives music its enchantment.

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 moved" 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 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."

to the shaven head with its long hanging queue. He spoke a few words in English and one of the American priests making further inquiries, was quite overcome when this good Chinese Catholic answered, "My name is Kenely and I come from Cork." He was an Irish Jesuit.

**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 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

6 Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH. BY A PROTESTANT THEOLOGIAN. CCCCXII.

The correspondent of the Springfield Republican, as we have seen, charges "a few persons at Rome," in pursuance of their own selfish interests, which he represents as of the most vulgar and degrading kind—think of such things said of Paul IV., and Pius V.—with having repeatedly "promoted war."

I have already considered, somewhat at length, the justice amount of justice and of justice in this accusation, as applying to the medieval Popes. I will not repeat here what I have said of the large honor due to various Popes for having encouraged the Romans, the Italians, or the Europeans generally to necessary measures of self-defense against invasion. Of these Popes, from Benedict VIII. to Pius II. this writer chooses to know nothing.

I think, however, that we can hardly repeat too often what is said by that great Protestant preacher and historian, Bishop Stubbs of Oxford, namely, that the Roman arbitrations of those times, in the interests of peace, were commonly wise and just. And certainly we ought not to forget what is said by another great Protestant prelate and scholar, Bishop Westcott of Durham, namely, that the international and intra-national papal arbitrations of that time, whether rendered by the more or less worthy, are in large measure so extraordinary wise and right as to lead us to wonder why Roman Catholics have not emphasized them more strongly in arguing for the divine institution of the Papacy.

Of these two attestations, both explicit, and one so emphatic, of two authors whose personal and whose official weight of authority is so great, our writer does not consent to know anything. Read his letter, on which I have been so long commenting, and see if it would not be perfectly just to put this language into his mouth. "I rejoice in inquiry, whatever objection an Apostle may make to this, so long as it is the inquiry of Catholics. On the other hand, like a far more illustrious man than myself, Charles Dickens, I count it almost a sin to rejoice in the truth, if that truth redounds to the advantage of the Catholic religion."

Pius V. is hardly a medieval Pope, yet, as we have seen, he completed the work of the Middle Ages, by destroying the naval power of the Turks. His extraordinary moral and spiritual prominence added such weight to his high office, that for once he overcame international jealousies, and brought the Catholic navies together. He then proceeded to the chief command of the Holy See, and, by pointing out with decisive finger, as the man sent from God, that young hero, Don John of Austria, unauthentic yet genuine son of the great Emperor, at Lepanto, under the youthful prince's high generalship, the Moslem fleet was nearly annihilated.

It is usually said that the selfishness of the lay sovereigns rendered almost futile this triumph of Don John and Pius V. Stanley Lane Poole, however, takes a juster view of the fact. Of course he acknowledges that the Turkish fleet was soon restored, and that the Turks remained a formidable and dangerous power for another century. In 1684 they had almost seized Vienna. Yet, as Lane Poole rightly puts it, the conquest of Islam in Europe really began with Lepanto, in 1571. After that the Turks sometimes won and sometimes lost battles, but the spell of coward terror which for centuries they had cast over Christian Europe was broken for ever. They had been conquered, and they might be conquered again. Navarino, in the nineteenth century, is but the sequel of Lepanto, in the sixteenth. The liberation of Greece, which I am always pleased to remember as taking place in 1827, the year of my birth, and which, in later times, has been followed by that of Roumania, of Servia, of Bosnia, of Bulgaria, of Samos, of Crete, and is doubtless about to be followed by that of Macedonia, all this is but the continuation of the work begun by the canonized Pope and the worthy glorified young Haussburg hero, to which it is pleasing to add the memory of immortal Cervantes, who lost the use of a hand in the fight.

To come back now to the relations of the Popes to the religious wars of the sixteenth and seventeenth century. I am not yet prepared to state the fact as to President Wallis's declaration, that Pius V. violated the sanctity of treaties, in order to rekindle civil war in France. Yet Dr. White can hardly expect us to take his statements at first hand after having extolled as veracious a writer whom Ranko barely abstains from calling a liar, whose credit he shows to be largely owing to his use of authorities when no one was permitted to see but himself, and which, after he had consulted them, disappeared (I do not know whether by chance or of set purpose), whom he shows up as a blunderer, and whom he distinctly charges with settled hostility of purpose towards the Popes. Yet Ranko is not only a thorough first hand historian, but a pronounced Protestant.

However, the fact is doubtless as the eminent ambassador has stated it, that Pius V. protested against a treaty concluded between the Huguenots and the French Catholics, and succeeded in breaking it. Yet this does not warrant the charge that he violated the sanctity of treaties. No man can be charged with perjury in breaking a treaty, who, on his own avowed and settled principles, has never admitted the force of it. Pius the Fifth assuredly could not any more admit the Divine right of Protestantism to exist than Pius the Tenth can acknowledge it now, or than a Tridentine church, or any persuasion, can admit the Divine right of a Unitarian church to exist. Nor could Pius V., in 1570, acknowledge, as Pius X., in 1906 may, that Protestantism, having now maintained itself for nearly four centuries, and having become a settled element of

Christendom, has gained a human right to exist, and may lawfully be made a party to conventions concluded with Catholic powers, or with the Pope himself, (Gregory XVI., for instance, protected the worship and the property rights of the foreign Protestants at Rome. All this would have been impossible to Pius V., for in his time Protestantism was as yet inchoate and undetermined, uncertain of its own power to maintain itself against the advance of the Catholic nations.

An illustration may serve. I understand that until past the middle of the seventeenth century insurgents were not acknowledged as having the right to send a flag of truce. Now had General Grant, in our war, shot the bearer of a white flag from General Lee, he would of course have been guilty of an execrable breach of public faith. Whereas, assuming this statement as to the seventeenth century to be true, had Charles I. shot the bearer of a flag of truce from Cromwell, he would have acted most imprudently, and therefore, very censurable, but he would have been guilty of no sacrilege or perjury. Even so Urban VIII., in the next century after St. Pius V., expressed his belief that this great Pope did not sufficiently apprehend that a new order was setting in, and therefore used methods which were becoming anachronistic, and which therefore leave an unhappy impression on the mind of posterity. Yet it never occurred to Urban to accuse his canonized predecessor of having procured the breach of a treaty the force of which he himself had previously acknowledged. Of this I do not suppose that Dr. White himself accuses Pius. Yet only this would warrant a charge of having violated the sanctity of treaties.

I am glad to see that the eminent Catholic writer, Mr. W. S. Lilly, has finally receded from his assertion, that Pius V. planned the assassination of Elizabeth. He was rather obstinate in maintaining it. Said he: Do not the Bollandist Fathers say: See the Pius V. wished to remove Elizabeth from the midst? What can this mean, he urges, but her assassination? At last the Bishop of Limerick confronted him with the Bollandist statement that Elizabeth herself, on her cousin Mary's return to Scotland, *voluit eam emedio tollere*: "wished to remove her from the midst." Yet no one dreams that Elizabeth, at that early date, had a thought of murdering her niece. She simply wished to remove her from administration, if not from the throne, and Pius V., in turn, wished to remove Elizabeth from administration by removing her from the throne. Elizabeth was not plotting the murder of Mary, and Pius was not plotting the murder of Elizabeth. The Bollandists use the same phrase of both, in the same sense.

It may be said that had Pius V. succeeded in deposing Elizabeth, he would have favored trying and executing her as a usurper and heretic. Very possibly, though by no means certainly, as the execution of an heretical sovereign had never been customary. It was thought best to spare the royal dignity the formal infliction. Even the burning of Patrick Hamilton, who was of the blood royal, astounded men. However, a trial and execution, according to settled principles of ancient law, is of course not an assassination.

While we are about it may as well, in our next, deal with the charge which some Catholics have brought against Pius IV., and his nephew St. Charles Borromeo, that they favored the striking down of Protestants at sight. CHARLES C. STARBUCK. Andover, Mass.

LIKE A STORY.

A news item comes from New York that is as sweet as a story.

It is told that Mary Noonan was employed for many years as a seamstress by Mrs. William Astor. She witnessed many brilliant functions in the millionaire's mansion on Fifth avenue, but she had no share in them except as a worker. As time passed and years of faithful service endeared her to the family, in her heart there grew up a craving to enjoy the luxuries and to take part in the festivities that she saw, even if for only a very brief period. She mentioned her long-lingering to a few persons, casually, not expecting of course that they would mention it again or that it would ever be realized. It was her dream.

She retired a few years ago, when she was past sixty five, to the home of her sister in Red Bank, N. J., having enough money saved to meet her few wants and to provide for her funeral expenses.

Recently Mrs. Astor learned of Miss Noonan's passionate desire to participate in the festivities of high society, and determined to gratify it. Accordingly she sent her a pressing invitation to spend a week with her as her guest. Imagine the surprise and delight of the gentle needle woman! With a marvelous return of strength and spirits she accepted the invitation. The Astor carriage met her at the ferry, a cordial welcome awaited her at the house, and a beautiful room was set apart for her use. A week of rapture followed. There were luncheons at which the ex-seamstress was the guest of honor; there were visits to the theater; there were automobile drives in the park. Every attention possible was shown her, with real affection and respect, as well as with a desire to please her.

At the end of the week, with many expressions of gratitude for the lovely hospitality that had been shown her, the dear old soul returns to New Jersey. Ever since she has never tired telling her acquaintances about her wonderful experience. She was ready to die now, she said.

And death came for her, too, as a friend. A few mornings ago she was found in her bed, with a smile on her aged face, but her soul, we may hope, with the angels.—Catholic Columbian.

How are your good resolutions? If you would keep them unbroken renew them daily.

FIVE-MINUTE SERMONS.

Sexagesima Sunday: GOOD SEED BUT NO HARVEST.

The Gospel of today, my brethren, is the parable of the sower who went out to sow his seed. Our Lord Himself explains the parable, and tells us that the seed is the word of God; and the soil is the heart of man, and from Whom it has all its life and power.

The ground in which this seed is sown is the mind and heart of man; or, to put the matter in a practical shape, it is your heart and mine. There are many people in this world to whom very little of it has come, at least compared with what we have had; but we cannot complain that we have not had our share. The Word of God spoken by the mouth of man, in sermons, instructions, counsels, and warnings, from the altar and in the confessional, and not only from the priests but also from others who have been the ministers of God and the channels of His grace to us—it is certainly no strange or new sound in our ears. And not only in this way have we continually heard God's voice, but often, perhaps even more frequently, have we heard it coming, immediately from Him, and speaking in our own souls.

Penty of this seed has, then, been sown in us; but where is the fruit, the harvest that should have come from it? Seed is not put in the ground merely to be kept there. No, it cannot be kept there; if it is not destroyed or carried away it must grow and multiply.

The seed of God's word should, therefore, have grown in us. It should have been the beginning and the increase in us of the spiritual life, which should have grown stronger in us day by day from the time when we first came to the use of reason until the present moment.

Now, how is it in fact? As we look back on our lives, do we find that this has actually been fulfilled in them? Are we better, more perfect, nearer to God now than we were last year, or even ten years ago? Is it not rather to be feared that we have fallen back than that we are more careful, perhaps, even about mortal sin, than we were in the past; or, to say the least, that habits of venial sin have gained on us, instead of being overcome; that our prayers are less fervent, our reception of the sacraments less frequent, our love of God weaker than in the years which have gone by?

The Holy Scripture tells us that the "Word of the just, as a shining light, goeth forward and increaseth even to perfect day." "The just"—that is, those who are habitually in God's grace, who have and keep the life of God in their souls. The Christian virtues, the needs of which were put in our souls at baptism, should have been growing during all our lives; they should have become stronger and deeper rooted and spreading far and wide. Even if they were killed at any time by the frost of mortal sin, they should have been speedily brought to life and renewed their growth before they had decayed and rotted away.

Brethren, I need not ask you if this has been so with you. With some, no doubt, it has. They may not feel that they have drawn nearer to God, but they feel that the material in them to work on that it did; to avoid evil and to do good is every day easier and easier; they have still cause to fear, it is true, but still more and more ground to hope.

But, alas! how many there are in whom there is no sign of this growth which should have come from the seed which has been sown in them! Their light has not increased; no, it is almost light has been snuffed out when it does seem to shine; it is but flicker for a moment, and to disappear. The seed is no sower sown in them than it is trampled under foot or carried away by the birds of the air.

Brethren, if the life of grace is not growing in our souls; if we are not falling less frequently, and rising more easily from our falls, than before, our path is not that of the just, and the seed of the word of God has not yet taken that root which will make it bring forth a hundredfold.

TO HELP THE DEAD.

At Montligeon, in the Department of Orne, France, arises a splendid basilica dedicated to the relief of the suffering souls, especially those most forsaken. It is the headquarters of the Archeonfraternity, an extension over almost every part of the civilized world, and devoted to that single aim of assisting the members of the church suffering in their dire need. There perpetual supplication arises, perpetual prayers, labors and mortifications are offered up for this sublime intention; there above all, the Holy Sacrifice is celebrated in suffrage for the dead. The Archeonfraternity may be said to be an association of Masses. During the year 1903 alone, 257,402 were offered for the intentions of the members living and dead. Anyone became a member by causing his name to be placed on the register, with the payment of one cent yearly, or \$1.00 in perpetuity. Deceased persons may be made members in the same manner and have their share in these tremendous spiritual advantages. The fee and the names for registration may be sent to Mgr. Paul Bagnat, La Chapelle, Montligeon, Orne, France. Several persons may write and for greater convenience send their offerings collectively by postal order or cheque.

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TALKS ON RELIGION.

THE VIRTUE OF CHARITY.

Charity has various significations. Some people restrict the word to almsgiving; others apply it to kindness in word and in action. We use the word here in its first signification and as such it deals with love—the love of God above all things, and the love of our neighbor as ourselves. In this sense Charity embodies the precepts: "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with all thy strength and with all thy mind. And thy neighbor as thyself."

We cannot truly love God and fall to love our neighbors, because both loves are necessarily connected, and branches, as it were, of the same virtue. "If any man say, I love God, and hate his brother, he is a liar." (1 St. John 1v. 20.)

The love of our neighbor which is not based on the love of God may be philanthropy, but it is not a Christian virtue at all, and cannot, properly speaking, be called charity.

We know very well from St. Paul, in (1 Cor. xii. 7,) that there may be philanthropy and a distribution of goods to feed the poor by those who have not charity in its proper signification. We think it well to quote the remarkable passage referred to from the great Apostle of the Gentiles:

"I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal; and if I should have prophecy and know all mysteries and all knowledge, and if I should have all faith so that I could remove mountains, and have not charity, I am nothing; and if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing."

We may be unprofitable servants even after we have done much. If the true motive—charity—be lacking in our service, we labor in vain as far as supernatural reward goes. We may help to build churches and to support asylums and give much service in the cause of religion, and yet not lay up much treasure in heaven, if we do not give to God the love He requires from His children. St. John said to the Jews: "Think not to say within yourselves, we have Abraham for our father. For I tell you that God is able of these stones to raise up children to Abraham." (St. Matt. iii. 9.) "Son, give Me thy heart" is not only a plea, but a command. Unless this be done, nothing else will avail. This is the stamp or seal that gives to our labor, our money and our service true value.

"If any man love not the Lord Jesus Christ, let him be anathema." We talk of saints, and we talk of holiness, but there would be no saints and there would be no holiness if the true love of God found not a place in the heart. The man or woman who loves God the most is the greatest saint, no matter what his or her station be. God is no respecter of persons.

"Lovest thou Me?" is the test for the keys of the kingdom of heaven. This is the most and simple way to perfection, and to holiness. Charity enhances values; by it little things become great. The cup of cold water given to the little ones in charity will receive a supernatural reward. That virtue gave more value to the widow's mite than the combined offering of all in the temple. "Why coverech a multitude of persons, but fire separates the dross from the pure gold. If we were to fill our hearts full of a great love of God, bad habits would soon disappear, for the crooked would be made straight and the rough ways plain."

Charity places the love of God before all things. We must give to Him the love of preference. "He that loveth his father or mother more than Me is not worthy of Me; and he that loveth his wife or daughter more than Me is not worthy of Me." (St. Matt. x. 27.) We should also seek to give to God the love of benevolence, to long and thirst for His glory; and the love of tenderness and warmth which belongs to earthly affection.

The true test of love is obedience and service. "For this is the charity of God, if we keep His commandments." (1 John 5. 3.) Love does not consist so much in feeling as it does inidelity. The keeping of the commandments is the infallible test of real love, or true charity. Real love of God cannot be hidden. It will manifest itself in personal holiness and in the performance of good works. Since "where thy treasure is, there also thy heart is," we cannot love God, if we do not think frequently of Him. Here is a test of the reality of our charity.

We cannot love God and be indifferent about His interests. If people are indifferent about the interests and the progress of the church at home and abroad, true charity has not found a home in their hearts. Since the right against infidelity and irreligion is on, no true Christian can be an indifferent onlooker at the battle.

Since "out of the fulness of the heart shall the mouth speaketh," we are sure to have something to say about the things of God, if we really love God. Those whose hearts are full of the things of this world, of business, etc., talk almost continually of their affairs. Why should not we or religion?

Then sacrifice is the true test of love. What are we willing to do for God? And for His greater honor and glory? Then a real love of God must necessarily include a real hatred of sin. "No man can serve two masters."

We should ever pray for an increase of the virtue of charity. "The charity of God is poured forth in our hearts by the Holy Ghost, Who is given to us." (Rom. v. 5.) Nothing should separate us from the love of God.—Catholic Universe.

Parents who strive to teach their children by precept alone will fail to attain their purpose. If they would have them sturdy followers of the faith they must also teach them by example. This is the only sure and safe method.

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