The Catholic Record

LONDON, SATURDAY, FEBRUARY 3, 1912

THE PULPITEERS

Some time ago a writer stated that men do not attend church because they dislike preaching. We do not believe this for a moment. The average man likes preaching because he is interested in the problems of origin and destiny and e he wants to know how to bear sorrow with resignation and to have some solution to life's riddle. The questions that concern his soul are of more import to him than anything else. This has been always true, and, whether garbed in poverty's drab or in wealth's broadcloth, man has been and is tormented with an unappeasable thirst for God. This, we fancy, is one reason why the multitudes in great cities are the easy prey of Oriental teachers of this or that ism. Not that they care much for the peculiar beliefs expounded, but they seek, a message that may comfort and enlighten them. The average non-Catholic is, we are inclined to believe, weary of the pulpiteer whose only aim is to make noise and have his remarks in the daily prints And what remarks! Orude disquisitions on economics, on civic administration, etc., week after week, to the disgust of the man on the street and the amazement of the experts on these subjects. For our part we wonder at the marvellous workings of the mental machinery of these noisy preachers. Blessed with the self assurance that is handmaid of ignorance, they grind out advice on care of the baby, the best medicine to give, the proper method of administering quinine, and the beneficial effects of the mustard plaster. Now and then they fulminate against people who are dead, for the purpose, we imagine, of testing their vocal apparatus. One of the things that bewilder us is the ease with which charlstans of [every hue beguile the public. Gifted with an abnormal amount of self-confidence and a vocabulary of highly coloured adjectives they wax prosperous to the delight of the people beloved of the late, Mr. Some time ago we listened to an individual expounding his theory of religion. We expected to hear an exposition that had a bowing acquaintance with reason, but we were afflicted with and devoid of meaning. A miscellaneous collection of females seemed to enjoy it : the men looked wise and bored and they all paid money to witness this exhibition of wind. And this is the day of the Carnegie library. Perhaps that is one cause of the charlatan's success, because the reading of books means for

THE UNCLEAN PLAY

many flabbiness of mind.

A correspondent writes us about drama that is "the sensation of the season," and wishes us to denounce it. He wonders why " respectable men and can, out of the garnered wisdom of the women" support an unclean stage. We ages, find remedies for social ills, we even said a few words about it in these columns; but these immoral shows are as delicate odours to the nostrils of knowledge. And, moreover, as citizens some people. The critics write glibly in praise of these " problem plays," but se scribes seem to be the hired men of the managers, and have no standards of worthiness or dignity. But what attraction can a drama that is suggestive have for anyone who respects his mind or imagination. To see an actress cavorting around a stage and showing how out of place the Ten Commandments are in certain sections of society, is not conducive to freshness of soul. Problem plays indeed! There is no problem at all, but a story old as the world that exhales fragrance. They are but dirty messes concocted for the curious and prurient minded. No histrionic talent, however great, can conceal their phosphorescent gleam of corruption. But the manager who is looking for dividends will dish out this stuff so long as it may be delectable to the palate of his public. Touch, however, his conscience, which is in the region of his pocket, by the withdrawal of patronage, and he will see a bright light that shall guide him to the haven of decency. The citizen who has any regard for his community should protest and 'not allow himself to be overawed by the critics and managers who would see beauty any. where if it could pay dividends.

THE BAD BOOK

It is said that the stress and strain of modern living is one reason that prevents many of us from reading books. But this is but dream-stuff. We read too much. Far better to be out walking or skating than to sample the novels and the world of words, misnamed literature, which are poured out unceasingly from the printing presses. Far better to do nothing than to give time to many

novels and magazine drivel. The aimless reading in which many of us indulge robs the mind of its power and makes the memory but a sewer through which flows platitudes of the writers who have manuscript with dignity. Time we have and to spare, but we waste it to our own detriment. taste becomes vitiated, and betimes our moral standards are lowered. The mind becomes either diseased or vulgar; and the voracious devourer of this trash lives in a world unreal in which chesp heroes and heroines are the principal actors. To-day more than ever the parent should guard the house hold. We have newspapers that are clean and reputable, but we have also newspapers that pander to a depraved longer a prominent factor. The Catho-public taste and whose description of lic, erstwhile despised, is in his place what is termed news is proof of the and the Church waxes stronger in most audacious sensualism. To allow the young to acquire a taste for the sensational book and newspaper is to endanger purity and faith and modesty and respect and reverence. Works of a doubtful moral tone cannot but defile the bear and dull the conscience. Parents should ecognize the fact that upon their cease less vigilance depends the future happiness of their children. Keep the family bookshelf clean and the children will ecome enlightened Catholics, regulating their conduct by high standards and persuaded always that they are in the world to save their immortal souls.

INDIFFERENCE OR WORSE In reading the reports of various meet-

tings we are prone to wonder why Catholics are so conspicuously absent from them. Doubtless there are reasons which prevent us from attending some of these meetings, but to subjects affecting the common weal we should contribute our quota of discussion and enlightenment. We have our principles for the solution of social problems, and we have men who can express them forcibly and occurately. We should endeavor to be factors in the formation of public opinion. In our opinion our presence would be welcomed, and we might, by interchange of thought and aspiration, by strengthening the bonds of unity between ourselves and our separated brethren, dissipate many a prejudice. We should not forget that many without the fold see us through the medium of bigoted history, of environment, and of upbringing and associates. To them the Church is a grotesque monstrosity guided by astute and unscrupulous clerics. The old calumnies refuted a thousand times are ringing in their ears. We are out of joint with progress and but barnacles upon the wornout hulk of ecclesiasticism. To us this is but childish babbling, echoing what hundreds, whose graves line the centuries, have declaimed in every key. If we try, however, to make them understand our position, to persuade them that the Church light that may guide them, if not into the fold, at least into the region of we should not do our thinking by proxy.

THE GOSSIP The male who gossips is far more deadly than the female who is in the same business. The woman who is the scavenger is a detestable nuisance, but the man who slips around like an Urish Heep and uses the poisoned knife of insinuation and calumny against reputa tions is a moral leper. He spits the venom of an embittered and darkened heart on all things and persons, thinking the while that he is fit company for the choir celestial. Such a man, coward at heart, is but encumbering the planet-He pollutes the air; he is blind to the beauty of life, deaf to the tones of love that ring out from normal hearts. He is a horrible example of all that a man should not be. It is not a pretty picture -- that of a man, destined to die, prowling around to find and to scatter broad cast slander and calumny—a little man mocking the eternal verities and exulting in his shame. And for such a man there seems to be no cure. But his life, parren as a parched desert, joyless and discordant and diabolical in its repulsiveness, should be a warning.

THE NEW CARDINALS

The many pleasant words of the secular papers in praise of Cardinals Farley and C'Connell are indicative of the fairplay and enlightenment that give no uarter to bigotry. The New York Times remarks that the high honour conferred on the Archbishop of New York is unmistakably an honor in which all his neighbors and fellow-citizens should take pride. The Church Cardinal Farley so ably represents here has grown with the country. It has been an important factor in development of

good citizenship. It goes on to say Farley reflect credit upon all Americans, and that he has, as an eminent citizen, carried the fame of his country abroad. Boston will welcome royally the great churchman Cardinal O'Conn Protestants respect him for magnificent abilities, without stint to any that can help humanity. who but a few years ago would have predicted that Boston would ever acclaim the home-coming of a Prince of the Church. The Puritan was there, and by virtue of the prestige of th dominant race, of his social standing and wealth, seems destined to live and flourish indefinitely. But he is no longer a prominent factor. The Cathe power and influence with each recurr-

THE GRAND ORIENT

At the dedication of a monument to Servetus, who was condemned for heresy by John Calvin, himself a heretic, the representative of the Grand Orient Lodge of Freemasons was frankly atheistic and polemical against all religions. The Congregationalist refer to this address as the one discordant note of the celebration. Not so long ago, however, a Canadian religious weekly was frankly eulogistic of the gentry who were warring against the Church in France. We called its attention to the fact that these blatant revilers of all things Catholic were antagonistic to Christianity. We quoted their utterances, but the editor went on in his purblind way, thinking that any hand upraised against the Church should be upheld.

AREIHIS EYES OPEN?

A correspondent in Ontario writes A correspondent in Ontario writes us a letter worded with an impudence of which he it probably unconscious, and sends us a copy of a socialist paper containing an article on "Catholicity and Socialism" which he apparently thinks is an important and valuable production.

tion.

The article does not truly state the grounds on which the Church and the clergy attack the wild and vicious teachings and statements of the men who give the course and the tone to the acqualistic programme.

thing, the salvation of souls. She was established by Jesus Christ; and she thing, the salvation of souls. She was stated by assute and unscrupulous cierces. The old calumnies refuted a thousand times are ringing in their ears. We are out of joint with progress and but barnacles upon the wornout hulk of seclesiasticism. To us this is but child-selesiasticism. To us this is setablished by Jesus Christ is and steachings. Now, proming the in the paper sent us by our friend is long life-time of happiness here at the prin sult the God-Man, Jesus Christ, in whose Name alone we can hope for salvation, he certainly has learned a lot, and the devil has been his teacher.

He thinks a good deal of this article

which he has sent us, we suppose; but it does not meet the complaint made by the Catholic Church in any one point. It says they are bad priests; and that is true; and if the bad priests were held up by the Church as models for all neid up by the Church as models for all Catholies to follow, then the Church would be doing the very same wrong that she now complains of in the so-cialist societies. Perhaps our friend may remember enough of what he knew when he left Nova Scotia, to tell us what would become of a Catholic priest who called our Lord and Saviour "the who called our Lord and Saviour" the tramp of Galilee." Does he think that such a priest would be allowed to hold a high place; that his writings would be spread across the first page of Catholic newspapers; that his name would be honored wherever Catholics meet together? Well, then, there is one of the reasons why the Church is against socialism is that the word is understood and applied by our friend and his Debs and the rest.

and the rest.

See to "the men higher up," friend, who cooks the socialistic food that is gulped down by our friend, and by thousands of others who, like the dog in the fable, drop the bone they have to grasp at a shadow in the water? Who makes the doctrings the party sains the the doctrines, the party cries, the guide-books and charts of socialism? Don't talk to us about the Catholic Church and the McNamaras, unless you think that the McNamaras make the loctrines of the Catholic Church. Time enough to talk about a bad priest here or a bad priest there, when you can show that the Church and the Catholic people have turned their backs on the teachings of the Apostles, the Saints, and the martyrs, to follow the bad

But what about socialism, friend? Do you want to put it to the test? Will your big men stand the test? Where does the stuff come from which is taught does the stun come from which is caught to you? Who are your men behind the guns? What kind of men are they? Do you want to know? Do you want us to tell you? Do you want to know the black history of socialism?

Nove Scotia, that you think you can get along without Jesus Christ? If you have, we need not say another word, for you know why the Church is against socialism; you are yourself in that case a living proof of its malice and its danger. But, we have no doubt you still believe in God, and in Jesus Christ. Very well. Heron, who was Scoretary of the international socialistic party, said:

"Christianity to day stands for what is lowest and basest in life. To take on Christianity would be for socialism to take Judas to its bosom."

Not much doubt about what that

Not much doubt about what that means, is there? The article you sent us says that socialism is a political movement and has nothing to do with religion. Somebody is lying; or else somebody is being badly fooled; but it is "the men higher up" who play the tune for the socialists to dance to. Don't forget that. It is important.

Thel Volkzeiting, the socialist, organ of New York, said:

"Socialism and belief in God as it is taught by Christianity and its adher-

taught by Christianity and its adher-ents are incompatible. Socialism has no meaning unless it is atheistic."

and yet, your article says that social-ism is a mere political movement. Who is lying? Who is being humbugged? David Goldstein, the former socialist

"The socialism of America and the socialism of Germany, France, Italy, England and other European countries are one and the same. Socialists seek the establishment of the principles embodied in the teachings of Marx, Engles, Ferri, Box, Herron, and a host of others of international standing. To these teachings the modern socialist movement is irrevocably committed."

The article you sent us says that it is merely a political movement. Once more, who is lying, or who is getting deceived?

Now, friend, do you begin to get a

Now, friend, do you begin to get a Now, friend, do you begin to get a gilmpse of the Church's position in this matter? The Church is up in arms for God and Jesus Christ. You may mean no harm; but look to "the men higher up." The Church has been fighting all kinds of attacks on God and Jesus kinds of attacks on God and Jesus Christ for centuries; and the most dangerous of them have been those which attracted thoughtless people with fair promises of results which can never be arrived at by the means they use. The Church is on the side of the workingman and she has always been there. The man who says that the Church is against him is a liar or a fool. The men who tell you that will never show you one of Pope Leo's XIII.'s Encyclical letters on questions of capital and labor. The Church knows that human happiness is not to be had by throwing overboard religion, revelation, God and Jesus Christ; by exchanging the religion of the holy saints and martyrs for the atheism of your socialist teachers and leaders. And she knows that if it could be had by such means, it is not worth the price.

The message delivered to her by Jesus Christ is that this world is not all; and the man who would buy a long life-time of happiness here at the price of never-ending misery after death—would he not be a fool?

Lastly, friend, you have a good Scotch name. Your forefathers bere persecu-

keep ?-Antigonish Casket.

ARCHBISHOP KEANE

BANQUETED BY THE KNIGHTS
OF COLUMBUS

At Sioux City, recently, His Grac At Sloux Otty, recently, in Strate Arcabishop Keane, was tendered a banquet by the Knights of Columbus. In reply to the toast of the evening he said the knight is the highest type of man, a man of high ideals, a man who gives to

ins ideals his heart interest.

"We become what we love," said the speaker. "Love is a greater power than knowledge, although we must know to be good. To become good we must love be good. To become good we must love the good. The man who loves the high, the true, the beautiful, becomes high and true and beautiful, a true knight. "The most powerful embodiment of

"The most powerful embodiment of forces, one that is ever active, is truth. The Knight gives his heart to the truth enthusiastically. He guides his actions by the truth. In that he is following the path trodden by the author of truth."

The speaker, to emphasize the striking power of truth than gave a word

The speaker, to emphasize the striking power of truth, then gave a word picture of the entry of Christ into the world. He pointed out that a child born in a manger, reared in the most unattractive of environments, had stricken the shackles from the slaves of the world by preaching the truth and avoiding expedients. The speaker pointed out that the use of the sword to settle a question was one of these expedients that Christ had avoided. Legislation could not accomplish what the truth as pro-

Christ had avoided. Legislation could not accomplish what the truth as promulgated by Christ did, stated the speaker.

Boasted liberty that came with civilization was prodded by the Metropolitan.

We are still quite enslaved," he declared. "The Indian on our western plains, as he folds his blanket over his shoulder, is more at liberty than we are shoulder, is more at liberty than we are in our dress suits.

GETTING AWAY FROM THE TRUTH "Our country," said the Archbishop,
"is drifting away from first principles
of government. We are getting away
from the truth. I have sat en many
platforms and have heard the platitudes

throughout his address.

"There seems to be a sad condition of instability in our national life and to that condition as Knights and therefore lovers of the truth I would direct your

"He is not a good citizen whose heart is not attuned to the best interests of his country as a whole. He is not a good citizen who is not ready to sacrifice his interests for the good of his country.

"In this ere of too much prosperity I fear, and I am not a pessimist, that we have lost sight of some of the principles I have enumerated. I have no sympathy with the man who will vote for Jack Fogarty if Ole Olson is the better citizen. Citizenship demands integrity, and integrity means that you vote for the best man.

the best man.
"The Cardinal principles of Knight-

better Catholics and better citizens.

The true Knight loves his country for what she is, for the free field she offers him. We have more power than we fancy. We should use this power. We should do it without prejudice and for the betterment of the country. The other nations are looking to this country on war questions they have been unother nations are looking to this country to answer questions they have been un-able to answer. We cannot give this answer so long as we forget the first principles of government so long as we are demagogues or depart from the original idea of conservatism in govern-ment."

THE "WILL OF THE PEOPLE

The spoliation of the Holy See, plotted and planned in 1811, the jubilee of which was celebrated in this last year of social unrest, was justified to the world by fraudulent plebiscites of the Roman States, embodying the political these that was resulting and the second states. the Roman States, embodying the political theory that every community may lawfully choose the form of government it desires. The truth of that theory is undoubted, with that provise that no settled form of government may be lawfully changed unless it really conflicts with the general welfare. God, while sanctioning all workable forms of government, has approved of no form as ideal. sanctioning all workship forms of government, has approved of no form as ideal. But there is a notion affoat nowadays that the most perfect form of government is that in which all citizens have a share, a notion which carries the corolly that obedience to law, in the making of which the subject has not had a hand, is some-thing servile and degrading; there should be no rulers except elected rulers, government. No one will quarrel with this last statement as the description of one lawful form of organized society, but the sovereignty of the people, just as the sovereignty of any other ruler, is held from God and does not result from the union of their several wills. Thus it must always be exercised in accord-ance with God's law whether revealed or ance with God's law whether revealed or natural. The statement in the Eye-Witness (November 9, 1911, p. 651,) that "nations should be governed according to the general will" needs qualification, and might be better put "nations should be governed according to the general good," for that is the main object of government. But Mr. G. Lansbury, M. P., a Labour Member and a Christian Socialist, in a latter issue of the same paper (Nov. 23rd, p. 721), goes utterly off the track in his notion of human liberty when he says: "I am coming to the conclusion that the sacred right of going to the devil, if we so will, coming to the conclusion that the sacred right of going to the devil, if we so will, is a right which should be maintained. It is not Democracy to be saved in spite of ourselves." This surely is an echo and more than an echo of non serviam, an expression of that false human pride which ignores the manifold indigence of man, even in the natural order, and his that dependence on the bounty of endence on the bounty of ther final dependence on the bounty of God. Here is the danger of Democracy, the "government according to the gen-eral will"—the general will may be bad as it was in the Terror; what is to check it and direct it aright? In our fallen world no civil policy can be made to work without religion, and in Christendom no State can really prosper apart from the influence, direct or indirect, of the one religion which is true.—London Tablet.

THE MORALITY OF STRIKES

Much has been written in the past Much has been when the morality of strikes, and certainly during that period there was plenty of material to draw conclusions from. But owing to the loss of sound ethical standards in this country individual. sound ethical standards in this country (for which we have to thank individual-ism in religion), much of the writing has been misleading. It has been maintain-ed, for instance, that unless the worker can strike when and as he pleases, he is little better than a slave: on the other hand, he has been denied the right to hand, he has been terries the laght of strike at all, except perhaps in such a way as would make his striking ineffec-tive. Truth, as usual, will be found somewhere between these extremes. A strike being an act of war, its morality strike being an act of war, its morality must be determined just as that of war is determined. Both are evils, to be invoked only to avoid worse. The whole question has been treated with his accustomed luminous precision by Devas in his Political Economy (Book iii., c ix), a book which should be the vade-mecum of exprey Catholic publicist. A strike a book which should be the vate-mecum of every Catholic publicist. A strike he tells us (p. 548), "is a great natural wealth, a cruel hardship to many innocent third parties, a grave occasion of disorder and a source of bitter enmittee. disorder and a source of bitter elimitates that may become highly dangerous."
Great indeed and certain must be the good to be gained or the evil to be shunned to justify the causing of calamities such as these. Strikes, like war ities such as these. Strikes, like war
may be lawfully resorted to only to gain
some proportionate good which has been
nnjustly withheld and which caunot be
gained in any other less disastrous way.
Just occasions for strikes, so long as the
iniquities of our industrial system are
colerated, will unfortunately be too
common. Until all forms of sweating
are abolished, and the community insists

that the hard and lowly labour on which its prosperity is ultimately based is adequately remunerated, all the manhood in the toiler will prompt him to assert his right to be treated as a man, and unless the community provides other means by which he can make good his claim, he has nothing left but to lay down his tools, even though family and State have to suffer thereby. The Commonwealth that tolerates sweated labour has itself to blame. "I cannot help thinking." said a writer in the Times during the August strike, "that, if any man neglected his a writer in the Times during the August strike, "that, if any man neglected his family as Society does its workers, he would go to prison amid the howls of an angry mob." The most pressing item, therefore, of social reform is the improvement of the conditions of labour, especially for those whose work is longest and whose wage is lowest. A Conciliation Board which should harmonize the lot of the tollar with the dictates of the lot of the toiler with the dictates of Christian justice would be the surest remedy against strikes.—London Tablet.

EPISCOPALIANS UNITING WITH CATHOLICS IN PRAYER

It is an interesting state of affairs and very significant of the trend that ecclesiastical thought is taking these days, to find Episcopalians and Catholics uniting in daily prayers for Christian Unity. Such is the case during the Church unity octave, which began on the 18th of this month and continues till the feast of the conversion of St. Paul, the 25th. It was last year that this union of prayer began to get such great vogue, but this year, it is being taken up very universally by Catholics as well as by non Catholics. The American Catholic of Los Angeles, the organ of the advanced wing of Anglicanism, has urged all the members of the Guild of Intercession to hear Mass every day, if possible, and to unite in prayer throughout the entire month of January. Many others among Episcopalians are continously joining in this devotional movement.

On the Catholic side the Church Unity octave is being taken up with more than ordinary zeal, by Father Paul James Francis, of Graymoor, by many of the missionaries to non-Catholics, and by the convert leagues throughout the country. Mr. Carlton Strong, who as an Anglican was President of the Anglo-Roman union, but within two years has made his submission to the authority of Rome, writes of the spontaneous gathering last St.

sion to the authority of Rome, writes of the spontaneous gathering last St. Paul's day in the Pittsburg cathedral: "A number of persons were moved to make a joint act of communion quite spontaneously. The whole affair came about on short notice without plan or direction, as though a more than ordinary human impulse inspired it."

It would not be at all remarkable to

lt would not be at all remarkable to learn that so good a movement is taken up this year in all the convents and in many parochial churches. A well estab-lished movement in prayer for Christian unity cannot but be fruitful in hundreds of converts. There is no organic unity without the recognition of a supreme head. Anyhow a well developed desire head. Anynow a wen developed desire for unity among the prayerful will bring about a renewed consideration of the grounds of belief in the teachings of the Church. The Apostolic Mission House Church. The Apostolic Mission House is encouraging this movement through the many avenues of influence it pos-

ORIGIN OF THE NAME

"On March 15, 1529, a Diet was opened at Spires (Germany) for the consideration of various matters affectconsideration of various matters affecting the Empire, but especially the religious dissensions. The Diet was a general assembly of Estates of the Empire, a Parliament in fact: On April 19, in full assembly of the Diet, the Imperial Commissioners, announced that in their own and in the Emperor's name, tables on the religious question and were willing to have it adopted in the form of an Imperial Recess. They looked to the minority no longer to oppose the Recess which had been carried by a majority in accordance with all ancient usuages and in the name of the

This resolution of the Diet granted to the Lutheran states the right of main-taining the new religion and church services within their domains, and the only stipulation made in favor of the Catholics who remained true to the old faith and form of church worship was that they should be treated with toler-

ance.
"But it was by intolerance alone,"
says Janssen, "that the Lutheran towns
and princes had been able to establish
their new state religion and by intolerance they were determined to maintain

They protested against the terms o the Recess, which enjoined tolerance on them as a duty and from this protest they received the name of Protestants."

The Function of the Yellow Press "The word news signifying information of an elevating or agreeable character means to day in the daily press the exploitation, analyzation, fermenta-tion and propagation of the offensive contents of humanity's garbage box," says the Catholic Advance. "Instead of being a leader with lofty motives and with an intelligent grasp of the trend of with an intelligent grasp of the trend of human endeavor and realizing the sacredness of its position at the head of the human procession, it rather prefers to take a position behind, to let the procession do the thinking, and confine itself to gathering up for the purposes of information all the disgusting, disgraceful, and disbolical things said or done by anyone in any place." CATHOLIC NOTES.

The last Cardinal in Scotland was Cardinal Beaton. They murdered him in 1546.

The temperance movement is growing in Ireland. The membership of the Pioneer Total Abstinance League is 182,625.

The Catholic Times of Liverpool says that in memory of his daughter, the late Mrs. Mand Ashley, Sir Ernest Cassel is giving to hospitals and other kindred institutions the sum of \$200,000.

The Holy See has granted the petitions, separately made, by the Bishops of Ireland and the Bishops of Scotland that the national feasts of St. Patrick and St. Andrew, Apostles, be continued in those two countries a

Some one with a penchant for statistics directs attention to the fact that Plus IX., whose reign was the longest in the history of the papacy, appointed over three thousand Bishops. Four of Plus IX.'s nominees survive in the United States, Cardinal Gibbons, Archbishop Ireland, Archbishop Spalding and Bishop Hogan of Kansas City, Mo.

and Bishop Hogan of Kansas City, Mo.

The late Martin I. J. Griffin, in the last number of his "Historical Researches" says: "Stephen A. Douglas died a Catholic. He was received into the Church during his last sickness, at the Tremont House, Chicago. Bishop Duggan preached the sermon at the grave. There were no church services. Senator Douglas' wife was a Catholic, the well-known Washington belle. Miss

Cutts."

The next international Eucharistic Congress will be heid in Malta. This island has been for many years a British possession. It was visited recently by Cardinal Bourne who was received with great honor by the Archbishop of Malta and the Governor of the island. Cardinal Bourne went to Malta specially with a view to making arrangements for the nal Bourne went to Malta specially with a view to making arrangements for the holding of the next Eucharistic Con-gress when it is expected that he will be Papal Legate.

Papal Legate.

Two days before last Christmas, in presence of the whole Spanish Court, the diplomatic body, the members of the Government (except the Prime Minister, who is indisposed), the high dignitaries of the palace, and a full representation of the Spanish aristocracy, the youngest daughter of the King and Queen of Spain, the Infants Maria Cristina, was christened in the chapel attached to the royal palace, Madrid.

The largest diocesses of the Church

The largest diocesses of the Church The largest diocesses of the Church in the United States are: New York with 1,219,920 Catholics and 962 priests; Chicago, with 1,150,000 Catholics and 733 priests; Boston with 900,000 Catholics and 680 priests; Brooklyn with 700,000 Catholics and 448 priests; Philadelphia, with 525,000 Catholics and 582 priests; Pittsburg, with 475,000 Catholics and 495 priests, and St. Louis, with 375,000 Catholics and 528 priests.

The Sisters employed in the various

with 375,000 Catholics and 528 priests. The Sisters employed in the various Catholic institutions of New York City will receive salaries hereafter, this step being taken to remove the impression that these institutions of charity are being conducted at a profit, and which is partly responsible for the controversy between Comptroller Prendergast and the managers. Edward M. Grout, counsel for the institutions, so announced, and also stated that acannounced, and also stated counts of all city moneys would be kept separate from those of private funds.

PROTESTANT

Of course the first Protestants had to protest against something, and this is how it happened, as interestingly told in an article in the Catholic Herald (England), on "The Church Catholic and the Sents."

separate from those of private funds.

The Bishops of Scotland petitioned the Holy See to continue the feast of St. Andrew the Apostle as a holiday of obligation, and the petition has been granted. It is becoming a practice among London Scots Catholics to attend Mass on St. Andrew's day. No. 30 to mark their reverence for their holy apostle, while the custom of wearing a sprig of heather from the old hills of their native land promises to become almost as popular as the wearing of the green on St. Patrick's day.

English exchanges chronicle the death of Right Rev. Charles Gordon, S. J., D. D., formerly Vicar Apostolic of Jamaica. Born at Edinburg in 1831, the son of Sir Charles Gordon, he fought in the army of Pius IX. in 1867-8. He was consequented in Glassow Cathodra. was consecrated in Glasgow Cathedra was consecrated in Glasgow Cathedrai as titular Bishop of Thyatria and Vicar Apostolic of Jamsica in 1889. Retiring in 1906, owing to ill-health, the Bishop went to Rochampton, London; where death took place.

The Notre Dame Cathedral, Paris, was the scene of a solemn ceremony of wel-come to Cardinal Amette, Archbishop of Rome recently. The Cathedral was decorated outside with the national colors and inside with the French and colors and inside with the French and Papal colors. Cardinal Amette celebrated pontifical vespers, after which he made an address in which he eulogized the Pope. He thanked the immense audience for his reception and pledged himself to be "Roman and French." He concluded by saying that the Pope prophesied the speedy return of France to her early traditions.

Cardinal Gibbons was the Santa Claus

Cardinal Gibbons was the Santa Claus Cardinal Gibbons was the Santa Claus for the Catholic Christ Child's Society of Baltimore. A crowd was on Charles street in front of the Cardinal's residence long beforethe hour for distributing baskets, by the society to the poor of the Cathedral parish, while in the library young women of the society busied themselves putting together allotments of chicken and trimmings for a Christmas dinner. Policemen stood by to keep the line moving and the walk to keep the line moving and the walk

clear.

The Vatican has declined to grant Count Boni de Castellane an annulment of his marriage with Anna Gould, now the Duchess of Talleyrand and Sagan. Countess de Castellane was granted a divorce from her husband and given the custody of their three children by the civil court on Nov. 14, 1906. About a year ago Count Boni applied to the Vatican for an annulment of the

MILES WALLINGFORD

By JAMES FENIMORE COOPER

CHAPTER VIII

There have been awest singing volces. In your walks that now are still; there are seats left void, in your earthly

Which none again may fill."

Which none again may fill."

Mrs. Hemans

I never saw the body of my sister, after I hauded it, resembling a sleeping infant, to the arms of Lucy. There is a sort of manta in some, a morbid curiosity to gase on the features of the dead; but with me, it has ever been the reverse. I had been taken to the family room to contemplate and weep over the faces of both my parents, but this was at an age when it became me to be passive. I was now at a time of life when I might be permitted to judge for myself; and as soon as I began to think at all on the subject, which was not for some hours, however, I resolved that the last look of love, the sweet countenance, sinking in death it is true, but still animate and beaming with the sentiments of her pure heart, should be the abiding impression of my sister's form. I have cherished it ever since, and often have I rejoiced that I did not permit any subsequent imagines of a corpse to supplant it. As respects both my parents, the images left on my mind, for years and years, were painful rather than pleasing.

Grace's body was uo sooner out of my arms, I had scarcely imprinted the last long kiss on the ivory-like but still warm forehead, than I left the house. Clawbonny had no impertinent eyes to drive a mourner to his closet, and I felt as if it were impossible to breathe unless I could obtain the freedom of the open sir. As I crossed the little lawn, the wails from the kitoben reached me. Now that the invalid could no longer be disturbed by their lamentations, the unsophisticated negroes gave vent to their feelings without reserve. I heard their outcries long after every other sound from the house was lost on my ear.

I held my awa elong the road with no

out reserve. I heard their outcries long after every other sound from the house

was lost on my ear.

I held my way along the road, with no other view but to escape from the scene I had just quitted, and entered the very little wood which might be said to have been the last object of the external world that had attracted my sister's world that had attracted my sixer's attention. Here everything reminded me of the past; of the days of childhood and youth; of the manner in which the four Clawbonny children had lived together, and roamed these very thickets in confidence and love. I sat in that in confidence and love. I sat in that wood an hour; a strange uncarthly hour it seemed to me! I saw Grace's angel countenance imprinted on the leaves, heard her low, but gay laugh, as she was wont to let it be heard in the hours of happiness, and the tones of her gentle voice sounded in my ears almost as familiarly as in life. Rupert and Lucy were there, too. I saw them, heard them, and tried to enter into their innocent merriment, as I had done of old; but fearful glimpees of the sad truth would interpose in time to break the charm.

would interpose in time to break the charm.

When I left that little wood, it was to seek a larger cover, and fields farther removed from the house. It was dark before I thought of returning; all that time was passed in a species of mystical hallucination, in which the mind was lost in scenes foreign to those actually present. I saw Grace's aweet image everywhere; I heard her voice at every turn. Now she was the infant I was permitted to drag in her little wagon, the earliest of all my impressions of that beloved sister; then she was following me as I trundled my hoop; next came her little lessons in morals, and warnings against doing wrong, or some grave, but gentle reproof for errors actually committed; after which I saw her in the pride of young womanhood, lovely and mitted; after which I saw her in the pride of iyoung womanhood, lovely and fitted to be loved, the snarer of my confidence, and one capable of entering into all my plans of life. How often that day did the murmuring of a brook, or the humming of a bee, become blended in my imagination with the song, the laugh, the call, or the prayers of that beloved sister whose spirit had ascended to heaven, and who was no more to mingle.

heaven, and who was no more to mingle in my concerns or those of life! At one time I had determined to pass the night abroad, and commune with the stars, each of which I fancied, in turn,

At one time I had determined to pass the night abroad, and commune with the stars, each of which I fancied, in turn, as they began slowly to show themselves in the vault above, might be the hiding-place of the departed spirit. If I thought so much and so intensely of Grace, I thought also of Lucy. Nor was good Mr. Hardinge entirely forgotten. I felt for their uneasiness, and saw it was my duty to return. Neb and two or three others of the blacks had been looking for me in all directions but that in which I was; and I felt a melancholy pleasure as I occasionally saw these simple-minded creatures meet and converse. Their gestures, their earnestness, their tears, for I could see that they were often weeping, indicated alike that they were speaking of their "young mistress"; how they spoke, I wanted no other communications to understand.

Ours had ever been a family of love. My father, manly, affectionate and strongly attached to my mother, was admirably suited to sustain that dominion of the heart which the last had established from her earliest days at Clawbonny. This power of the feelings had insensibly extended itself to the slaves, who seldom failed to manifest how keenly alive they all were to the interests and happiness of their owners. Among the negroes, there was but one who was considered as fallen below his proper level, or who was regarded as an outcast. This was an old fellow who bore the name of Vulcan, and who worked as a blacksmith on the skirts of the farm, having been named by my grandfather with the express intention of placing him at the anvil. This fellow's trade caused him to pass most of his youth in an adjacent village, or hamlet, where unfortunately he had acquired habits that unsuited him to live as those around him were accustomed to live. He became in a measure alienated from us, drinking, and otherwise living a life that brought great scandal on his sable connections who were gathered more closely around the homestead. Nevertheless, a death or a return home. connections who were gathered more closely around the homestead. Nevertheless, a death, or a return home, or any important event in the family, was sure to bring even Vulcan back to his allegiance; and for a month afterwards, he would be a reformed man. On this occasion he was one of those who were

out in the fields and woods in quest of me, and he happened to be the very individual by whom I was discovered.

The awe-struck, solemn manner in which the reckless Vulcan approached, were all other proofs wanting, would have proclaimed the weight of the blow that had fallen on Clawbonny. The eyes of this fellow were always red, but it was easy to see that even he had been shedding tears. He knew he was no favorite; seldom came near me, unless it were to excuse some of his neglects or faults, and lived under a sort of ban for his constantly recurring misdeeds. Nevertheless, a common cause of grief now gave him confidence, and Neb himself could hardly have approached me with a manner of more easy, but respectful familiarity.

"Ah! Masser Mile! Masser Mile!" Vulcan exclaimed, certain that we felt alike on this topic, if on no other; "poor young missus! when we ebber get 'noder like she?"

"My sister is in heaven, Vulcan, where I hope all at Clawbonny, blacks as well as whites, will endeavor to meet her, by living in a manner that will improve the mercy of God."

"You t'link dat posserbul, Masser Mile?" demanded the old man, fixing his dull eyes on me, with an earnest intentness that proved he had not entirely lost all sensibility to his moral condition.

"All things are possible with God,

tion.

"All things are possible with God,
Vulcan. Keeping Him and His commandments constantly in mind, you may

Vulcan. Keeping film and His commandments constantly in mind, you may still hope to see your young mistress, and to share in her happiness."

Wonnerful!" exclaimed the old man; "dat would be a great conserlation.

Ah! Masser Mile, how often she come when a little lady to my shop door, and ask to see 'e spark fly! Miss Grace hab a great taste for blacksmit'in' and a great knowledge too. I do t'ink, dat next to some oder t'ing, she lub to see iron red-hot, and 'e horse shod!"

"You have come to look for me, Vulcan, and I thank you for this care. I shall resurn to the house presently; you need give yourself no further trouble. Remember, old man, that the only hope that remains of either of us ever seeing Miss Grace again, is in living as Mr. Hardinge so often tells us all we ought to live."

"Wonnerful!" repeated old Vulcan, whose mind and feelings were in a happy condition to receive such a lesson. "Yes, sah, Masser Mile; she come to my shop to see 'e spark fly; I shall miss her like a darter."

This was a specimen of the feelings prevailed among the negroes, though the impression on most of the others was

This was a specimen of the feelings prevailed among the negroes, though the impression on most of the others was more lasting than that made on the blacksmith, whom I now dismissed, taking the path myself that led to the house. It was quite dark when I crossed the lawn. A figure was just visible in the shadows of the piazza, and I was on the point of turning in the direction of a side door, in order to avoid the meeting, when Lucy advanced eagerly to the edge of the steps to receive me.

"Oh! Miles—dear Miles, how happy I am to see you again!" the precious girl said, taking my hand with the warmth and frankness of a sister. "My father and myself have been very uneasy about you; my father, indeed, has walked toward the rectory, thinking you may have gone thither."

"I have been with you, and Grace, and your father; my good Lucy, ever since we parted. I am more myself now, however, and you need feel no further concern on my account. I thank you from the bottom of my heart for that which you have already felt, and will give you no further concern."

which you have already felt, and will give you no further concern."

The manner in which Lucy now burst into tears betrayed the intensity of the feelings that had been pent up in her bosom, and the relief she found in my assurances. She did not scruple, even, about leening on my shoulder, so long as the paroxysm lasted. As soon as able to command herself, however, she wiped her eyes, again took my hand with confiding affection, and looked anxiously toward me as she said, soothingly,

"We have met with a great loss, Miles; one that even time cannot repair. Neither of us can ever find another to fill the place that Grace has occupied. Our lives cannot be lived over again;

we cannot return to childhood; feel as children; love as children; live as chilchildren; love as children; live as children; and grow up together, as it might be, with one heart, with the same views. the same wishes, the same opinion; I hope it is not presuming on too great a resemblance to the departed angel, if I add, the same principle."

"No Lucy; the past, for us, is gone forever. Clawbonny will never again be the Clawbonny it was."

There was a pause, during which I fancied Lucy was struggling to repress some fresh burst of emotion.

"Yet, Miles," she presently resumed, we could not ask to have her recalled from that bliss which we have so much reason to believe she is even now enjoying.

"I thank you, cousin. The blood and mame of Wallingford are very near and we could not ask to have her recalled from that bliss which we have so much reason to believe she is even now enjoying. In a short time Grace will be to you and me a lovely and grateful image of goodness, and virtue, and affection; and we shall have a saddened, perhaps, but a deep-felt pleasure in remembering how much we enjoyed of her affection, and how closely she was united to us both in life."

"I thank you, cousin. The blood and name of Wallingford are very near and clawbonny has always seemed a sort of home."

"The dear creature who now lies thank to now lies and under its roof, cousin John, so considered you; and you may be pleased to know that she wished me to leave this property in my will the last time I went osea, as of the direct line, a Wallingford are very near and was a lways seemed a sort of home."

how closely she was united to us both in life."

"That will be indeed a link between us two, Lucy, that I trust may withstand all the changes and withering selfishness of the world!"

"I hope it may, Miles," Lucy answered in a low voice, and, as I fancled at the moment, with an embarrassment that I did not fail to attribute to the consciousness she felt of Andrew Drewett's claims on all such intimate association of feeling. "We, who have known each other from children, can scarcely want causes for continuing to esteem and to regard each other with affection."

Lucy now appeared to think she might bonny. In that particular she preferred your claims to her own."

"Ay, this agrees with all I ever heard of the angel," answered John Wallingford, dashing a tear from his eyes, a circumstance that gave one a favorable opinion of his heart. "Of course you refused, and left the property to herself, who had a better right to it."

"I did, sir; though she threatened to transfer it to you, the moment it became hers."

"A threat she would have found difficult to execute, as I certainly would have refused to receive it. We are half savages, no doubt, out west of the

each other with affection."

Lucy now appeared to think she might leave me to myself, and she led the way into the house. I did not see her again until Mr. Hardinge caused the whole household to be assembled at evening prayers. The meeting of the family that night was solemn and mournful. For myself, I fancied that the spirit of Grace was hovering around us; more than once did I fancy that I heard her sweet voice mingling in the petitions, or leading the service, as was her practice on those occasions when our good guardian could not attend. I observed all the negroes looking at me with solicitude, like those who recognized my right to feel the blow the deepest. It was a touching evidence of respectful

interest that each man bowed to me reverently, and each woman courtesied, as he or she left the room. As for Chloe, sobe nearly choked her, the poor girl having refused to quit the body of her mistrees except for that short moment. I thought Lucy would have remained with her father and myself for a few minutes, but the necessity of removing this poor heart-stricken creature, who really felt as if the death of her young mistress was a loss of part of her own existence.

really set as if the death of ner young mistress was a loss of part of her own existence.

I have already dwelt on the circumstances attending the death of Grace longer than I intended, and shall now cease to harass my own feelings, or to distress those of my readers, by unnecessarily enlarging on more of the details. The next three or four days produced the jusual calm; and though it was literally years ere Lucy and myself ceased altogether to weep for her loss we both obtained the self-command that was necessary for the discharge of our ordinary duties. Grace, it will be remembered, died of a Sunday, about the usual hour, for dinner. Agreeably, to the custom of the country, in which there is assually a little too much of an indecent haste in disposing of the dead, owing in some degree to climate, however, the funeral would have taken place on Wednesday, and that would have been delaying twenty-four hours longer than might have been granted in most cases; but Mr. Hardinge, who gave all the directions, had named Thursday noon as the hour for the interment. We had few relatives to expect; most of those who would have been likely to attend, had circumstances admitted of it, living in distant places that rendered it inconvenient, and indeed scarcely possible.

I passed most of the intervening time in my study, reading and indulging in

sible.

I passed most of the intervening time in my study, reading and indulging in such contemplations as naturally suggest themselves to the mourner. Lucy, dear girl, had written to me two or three short notes, saking my wishes on various points, among other things when I wished to pay a last visit to the body. My answer to this question when I wished to pay a last visit to the body. My answer to this question brought her to my room with some little surprise of manner; for she had been so much with Grace, living and dead, as to think it strange one who had loved her so well while living should not desire to take a final look at the beautiful remains. I explained my feelings on this head, and Lucy seemed struck with them.

them.

"I am not sure you will not have decided wisely, Miles," she said, "the ploture being one too precious to destroy. You will be gratified in knowing however, that Grace resembles an angel quite as much in death as she did in life; all who have seen her being struck with the air of peaceful tranquility her features now present."

"Bless you, bless you, Lucy, this is all-sufficient. I did wish for some such assurance, and am now content."

all-sunctiont. I did wish for some such assurance, and am now content."

"Several of your family are now in the house, Miles, in readiness to attend the funeral. A stranger has just arrived who seems to have some such desire, too, though his face is unknown to all at the place; he has asked to see you with an earnestness that my father tearce knows how to refuse."

"Let him come here, then, Lucy, I

"Let him come here, then, Lucy. I can only suppose it to be some of the many persons Grace has served; her short life was all activity in that particular.";
Lucy's face did not corroborate that

Lucy's face did not corroborate that notion; but she withdrew to let my decision be known. In a few minntes a large, hard-featured, but not ill-looking man approaching fifty, entered my room walked up to him with tears in his eyes. squeezed my hand warmly, and then seated himself | without ceremony. He was attired like a thriving countryman, was attred like a thriving countryman, though his language, accent, and manner denoted one superior to the ordinary run of those with whom he was otherwise associated in externals. I had to look at him a second itime ere I could recognize Jack Wallingford, my father's bachelor cousin, the western land-holder.

"A threat she would have found dim-cult to execute, as I certainly would have refused to receive it. We are half savages, no doubt, out west of the bridge; but our lands are beginning to tell in the markets, and we count al-ready some rich men among us."

This was said with a self-satisfied

endeavor to keep up more intercourse with him than I have hitherto done. It is as we begin to find ourselves alone in the world, Lucy, that we first feel the necessity of counting blood and kin, and of looking around us for support."

"A threat she would have found difficult to execute, as I certainly would have refused to receive it. We are last savages, no doubt, out west of the ridge; but our lands are beginning to sell in the markets, and we count already some rich men among us."

This was said with a self-satisfied manner, that my cousin was a little too upt to assume when property became he subject of conversation. I had cocasion several times that day, even, to remark that he attached a high value to mouey; though, at the same time, it truck me that most of his notions were ust and honorable. He quite worked lis way in my favor, however, by the sepect he manifested for Clawbonty.

The same hers."

"A threat she would have found difficult as love, seldom leaves us just or reasonable.

Endeavor to keep up more intercourse with him than I have hitherto done. It is as we begin to find ourselves alone in the world, Lucy, that we first feel the necessity of counting blood and kin, and of looking around us for support."

"Alone you are not, Miles, and never can be while I and my dear father live. We are certainly nearer to you than ever and be waited in the world, Lucy, that we first feel the not looking around us for support."

"Alone you are not, Miles, and never can be while I and my dear father live. We are certainly nearer to you than ever and be while I and my dear father live. We are certainly nearer to you than ever and be while I and my dear father live. We are certainly nearer to you than of looking around us for support."

"Alone you are not, Miles, and never can be while I and my dear father live. We are certainly nearer to you than the world, Lucy, that we first feel the not looking around us for support."

"Alone you are not, Miles, and never can be while I and my dear father live. We are certainl ready some rich men among us."

This was said with a self-satisfied manner, that my cousin was a little too apt to assume when property became the subject of conversation. I had occasion several times that day, even, to remark that he attached a high value to mouey; though, at the same time, it struck me that most of his notions were just and honorable. He quite worked his way in my favor, however, by the respect he manifested for Clawbonny, and all that belonged to it. So deep was this veneration, that I began to think of the necessity of making a new

will, in order to bequeeth him the place in the event of my dying without heirs, as I now imagined must sooner or later occur. As Lucy was not likely to be my wife, no one else, I fancied, ever should be. I had nearer relations than Jack Wallingford, some of whom were then in the house; sousine-german by both father and mother; but they were not of the direct line; and I knew that Miles the First would have made this disposition of the place, could he have foreseen events, and had the law isllowed it. Then Grace had wished such an arrangement, and I had a sad happiness in executing all the known wishes of my sister.

of my sister.

The funeral did not occur until the day after the arrival of John Wallingford, who accidentally heard of the death that had occurred in the family, and came uninvited to attend the observation as here been restricted. and came uninvited to attend the obsequies, as have been mentioned. I passed most of the evening in the company of this relative, with whom I became so much pleased as to request he would walk with me next day as second nearest of kin. This arrangement, as I had reason to know in the end, gave grave offence to several who stood one degree nearer in blood to the deceased, though not of her name. Thus are we constituted!—we will quarrel over a grave even, a moment that should lay open eternity to our view, with all its immense consequences and accompaniments, in order to vindicate feelings and passions that can only interest us, as it might be, for a day. Fortunately I knew nothing of the offence that was taken at the time, nor did I see any of my kinsmen but John Wallingford that evening; his presence in my room

such mat ers.

I rose on the following morning at a late hour, and with a heaviness at the heart that was natural to the occasion. heart that was natural to the occasion. It was a lovely aummer's day, but all in and around Clawbonny wore the air of a Sunday. The procession was to form at 10 o'clock, and as I cast my eyes from the window, I could see the negroes moving about on the lawns, and in the lanes, attired in their best, but wearing no holiday faces. It seemed to me to be a species of unnatural Sabbath, possessing all its solemnity, its holy stillness, its breathing calm, but wanting in that solacing spirit of peace which is so apt to be imparted to the day of rest in the country, most particularly at that season of the year. Several of the neighbors who did not belong to Clawbonny were beginning to appear; and I bonny were beginning to appear; and I felt the necessity of dressing in order to be in readiness for what was to follow.

or library from the time my sister died, and had seen no one since my return to the house, the servants excepted, besides my guardian, Lucy, and John Wallingford. The last had taken a light supper with me the previous night, but he was then breakfasting with the rest of the guests in the family eating-room, Mr. Hardinge doing the honors of the house.

As for myself, I found my own little table prepared with its coffee and light meal, as I had ordered before retring. It had two cups, however, and a second plate had been laid in addition to my own. I pointed to this arrangement, and demanded of the old white-headed house servant, who was in waiting, what it meant.

what it meant.

"Miss Lucy, sah; she say she mean
to breakfast wid Masser Mile, dis nornin', sah.

mornin', sah.

Even the accents of this negro were solemn and sad as he made this familiar explanation, like those of a man who was conscious of having reached an hour and an occasion that called for peculiar awe. I bade him let Miss Lucy know that I was in the study.

"Ah, Masser Mile," added the old man, with tears in his eyes, as he left the room, "Miss Lucy 'e only young missus now, sah!"

missus now, sah !"

missus now, sah!"
In a few minutes Lucy joined me. She was in deep black, of course, and that may have added to the appearance of paleness, but no one could be deceived in the manner in which the dear girl "I see by your look, cousin Miles, that you only half remember me," my visitor remarked; "I deeply regret that I am obliged to renew our acquainthat I am obliged to renew our acquainth in the manner in which the dear girl of that I am obliged to renew our acquaintation on so melancholy an occasion."

"There are so few of us left, Mr. Walingford, ithat this kindness will be doubly appreciated," I answered. "If I did not give orders to have you apprised of the loss we have all sustained, it is because your residence is so far from Clawbonny as to render it improbable you could have received the intelligence in time to attend the solemn ceremony that remains to be performed. I did intend to write to you, when a little ibetter fitted to perform such a duty."

"I thank you, cousin. The blood and dear to me, and Clawbonny has always seemed a sort of home."

"The dear creature who now lies dead under its roof, cousin John, so considered you; and you may be pleased to know that she wished me to leave this property in my will the last time I went to sea, as of the direct line, a Wallingford, as his property in my will the last time I went to sea, as of the direct line, a Wallingford, dashing a tear from his eyes, a circumstance that gave one a favorable opinion of his heart. "Of course you refused, and left the property to herself, who had a better right."

In the manner in which the dear girl of admourned and wept since we parted. In the suburded expression of her face gave it a peculiar sweetness, and in apple of the absence of color. I thought, the suburded expression of her face gave it a peculiar sweetness, and in apple of the absence of color. I thought, the suburded expression of her face gave it a peculiar sweetness, and in apple of the absence of color. I thought, the suburded expression of her face gave it a peculiar sweetness, and in apple of the absence of color. I thought, the suburded expression of her face gave it a peculiar sweetness, and in apple of the absence of color. I thought, the suburded expression of her face gave it a peculiar sweetness, and in apple of the absence of color. I thought, the suburded expression of her face gave it a peculiar sweetness, and in apple of the absen

We knew the last sed offices were to be performed, and had braced curselves to the discharge of this melancholy duty. It was not customary with the females of purely New York families of the class of the Hardinges, to be present at the performance of the funeral rites; but Lucy told me she intended to be in the little church, and to share in as much of the religious offices as were performed within the building. In a population as mixed as ours had become, it is not easy to say what is and what is not a national or state usage, on such an occasion; but I knew this was going further than was usual for one of Lucy's habits and opinions, and I expressed a little surprise at her determination.

"Were it any other funeral, I would not be present, Miles," she said, the tremor of her voice sensibly increasing; "but I cannot divest myself of the ides that the spirit of Grace will be hovering near; that the presence of her more than sister will be acceptable. Whatever the providence of God may have ordered for the dear departed, I know it will be grateful to myself to join in the prayers of the Church—besides, I am not altogether without the womanly feeling of wishing to watch over the form of Grace while it remains above ground. And now, Miles, brother, friend, Grace's brother, or by whatever endearing term I may address you," added Lucy, rising, coming to my side of the table, and taking my hand, "I have one thing to say that I alone can say, for it would never suggest itself as necessary to my dear father."

I looked earnestly at Lucy's sweet countenance, and saw it was full of concern—I had almost said of alarm.

"I believe I understand you, Lucy," I answered, though a sensation at the throat nearly choked me; "Rupert is here?"

I answered, though a sensation at the throat nearly choked me; "Rupert is

ere ?"
"He is, Miles ; I implore you to remember what would be the wishes of her who is now a saint in heaven—what her entreaties, her tears would implore of you, had not God placed a barrier

"I understand you, Lucy," was the husky reply; "I do remember all you wish, though that recollection is un-necessary. I would rather not see him; but never can I forget that he is your

but never can I forget that he is your brother!"

"You will see as little of him as possible, Miles—biess you, bless you, for this forbearance!"

I felt Lucy's hasty but warm kiss on my forchead as she quitted the room. It seemed to me a seal of a compact between us that was for too sacred ever to allow me to dream of violating it.

I pass over the details of the funeral procession. This last was ordered as is usual in the country, the friends following the body in vehicles or on horseback, according to circumstances. John Wallingford went with me agreeably to my own arrangement, and the rest took their places in the order of consanguinity and age. I did not see Rupert in the procession at all, though I saw little besides the hearse that bore the body of my only sister. When we reached the churchyard, the blacks of my family pressed forward to bear the coffin into the building. Mr. Hardinge met us there, and then commenced those beautiful and solemn rites which seldom fail to touch the hardest heart. The rector of St. Michael's had the great excellence of reading all the offices of the church as if he felt them; and, on this occasion. of St. Michael's had the great excellence of reading all the offices of the church as if he felt them; and, on this occasion, the deepest feelings of the heart seemed to be thrown into his accents. I wondered how he could get on; but Mr. Hardinge felt himself a servant of the altar, standing in his Master's house and ready to submit to his will. Under such circumstances, it was not a trifle that ready to submit to his will. Under such circumstances, it was not a trifle that could unman him. The spirit of the divine communicated itself to me. I did not shed a tear during the whole of the ceremony, but felt myself sustained by the thoughts and holy hopes that ceremony was adapted to inspire. I believe Lucy, who sat in a far corner of the church, was sustained in a similar manner; for I heard her low sweet voice mingling in the responses. Lip service! Let those who would substitute their own crude impulses for the sublime rites of our liturgy, making ill-digested forms of our liturgy, making ill-digested forms the supplanter of a ritual carefully and

of our liturgy, making ill-digested forms the supplanter of a ritual carefully and devoutly prepared, listen to one of their own semi-conversational addresses to the Almighty over a grave, and then hearken to these venerable rites, and learn humility. Such men never approach sublimity, or the sacred character that should be impressed on a funeral ceremony, except when they borrow a fragment here and there from the very ritual they affect to condemn. In their eagerness to dissent, they have been guilty of the weakness of dissenting, so far as forms are concerned, from some of the loftiest, most comprehensive, most consolatory, and most instructive passages of the inspired book!

It was a terrible moment when the first clod of the valley fell on my sister's coffin. God sustained me under the shock! I neither groaned nor wept. When Mr. Hardinge returned the customary thanks to those who had assembled to assist me "In burying my dead out of my sight," I had even sufficient fortitude to bow to the little crowd, and to walk steadily away. It is true that John Wallingford very kindly took my arm to sustain me, but I was not conscious of wanting any support. I heard the sobs of the blacks as they crowded around the grave, which the men among them insisted on filling with their own hands, as if !" Miss Grace" could only rest with their administration to her wants; and I was told not one of them left the spot until the place had resumed all the appearance of freshness and verdure which it possessed before the spade had been applied. The same roses, removed with care, were restored to their former beds; and ed before the spade had been applied. The same roses, removed with care, were restored to their former beds; and it would not have been easy for a strenger to discover that a new-made grave lay by the side of those of the late Captain Miles Wallingford and his much-respected widow. Still it was known to all in that vicinity, and many a pilgrimage was made to the spot within the next fortnight, the young maidens of the adjoining farms in particular coming to visit the grave of ticular coming to visit the grave of Grace Wallingford, the "Lily of Claw-bonny," as she had once been styled. TO BE CONTINUED

Sadness destroys the disposition, makes it unsociable, discontented, paralyzes one's affections, obscures one's talents.

PROTESTANTISM IN IRELAND

TS PRESENT POSITION—LECTURE BY REV. JOHN GWYNN, S. J.

CONTINUED FROM LAST WEEK

For many a long year English and Protestant meant the same thing as do Irish and Catholic in London even today. As every English sentinel challenged every shadow, thinking it to be a soldier of The O'Neill, and as his later comrades saw in every bush one of Sarsfield's troopers, or a rebel of '98, or in more recent times a Fenian, so every Irish Protestant clergyman emulated in the spiritual world the zeal of the Cromwellian trooper and the Williamite soldier.

He scrutinised every word and doctrine, and with lanterns examined every nook and cranny of his church and its furniture to detect any shadow of a Croas, or trace of Holy Water, or ray of bleased candle, or any token of Popish practices, thinking the soldier in vain kept out the rebel Irish if he did not seal up the windows and close up the chinks of his church doors against the Catholic atmosphere which was hanging outside the hills and valleys around.

In the arena of life in the rush and turmoil of battle, men do not make distinctions and split hairs as they do in the lecture roum or University hall. So as a body the Irish Protestant Church felt rather than knew that Protestantism and England's power were like temperature and the thermometer, they rose and fell together.

In our time, and, indeed, for the past hundred years, one phrase expressed all I have been saying—the Protestant

In our time, and, indeed, for the past hundred years, one phrase expressed all I have been saying—the Protestant Ascendancy.

I quoted the title of a pamphlet published over a century ago by the Protestant Bishop of Cloyne. In the preface the Bishop states that "the business of this little Tract is to prove that the Protestant Church is so constraint."

ness of this little Tract is to prove that
the Protestant Church is so essentially
incorporated with the State that the
subversion of one must necessarily overthrow the other." Further on he says:
—"In this Kingdom of Ireland many
peculiar circumstances render the
support of the Established Church more
essentially interesting to the landed
gentlemen, the Protestant Government,
and the British Empire."

Again he says:—"I need not tell the
Protestant preprietor of land that the
security of his title depends very much,
if not entirely, on the Protestant Ascendancy, or that the preservation of
that Ascendancy depends entirely on
an indissoluble connection between the
sister kingdoms. But let him consult
his own reason how these great points
are to be secured. Is it by increasing
the influence of Popery? The idea is
revolting to compensate." the influence of Popery? The idea is

But to understanding the Protestant Ascendancy it is not necessary to go back to musty pamphlet of a hundred

years ago. We can see it in that page of our We can see it in that page of our bistory which lies open before us and which we ourselves are writing. There are Catholics to-day who go down on theirs knees, I veritably believe, every morning and thank Providence that they are allowed to look on the same sun, and breathe the same sir, and move in the control of the control of the control of the catholical as Pertestants. Not in the breathe the same air, and move in the social circle as Protestants. Nor is this confined to one class. Speak in any public assembly to-day in Ireland, describe any national movement, memtion any of its leaders, and state he was a Protestant, and it will be greeted with thunders of applause. But mention that every one of Sarsfield's troopers were Catholics, that Sarsfield himself was drummed out of the British army were Catholics, that Sarafield himself was drummed out of the British army because he would not become a Protestant, that 99 per cent. of the rank and fille who carried pikes in '98, and were Fenians in '48 and '66 were Catholics, and your remark will be received in dead silence.

The cicatrices made by the chains of a slave wear off your slowly.

The cleatrices made by the chains of a slave wear of very slowly.

That, then, to my mind is one of the main causes of the very Protestant character of the Protestant Church in Ireland. It has come down to our days well preserved, kept pure and staunch by any inpute power but by a kind well preserved, kept pure and staunch not by any innate power, but by a kind of moral plaster accurate to say plaster of Paris, or, perhaps, it would be more accurate to say plaster of London, or plaster of Dublin.

In our days that plaster is being gradually removed, and with inevitable result as we shall see presently.

WHY THERE WAS NO OXFORD MOVEMENT IN IRELAND

When we ask the question, why was there nothing in the life of Protestantism in Ireland to correspond to the Oxford movement in England, the true answer gives another cause of the very definite Protestant character of the Protestant Church here in later days. Briefly the answer is that the circumstances which gave rise to that movements. stances which gave rise to that move-ment in England had no counterpart in Ireland.

For the past fifty years there has been in the English Protestant Church a general increasing feeling that it was time, now that the formularies of the Reformers were accepted and established as true, to ask why they were accepted as true. It was felt that it was not a very logical position to accept them as true merely because they were vouched for by an Act of Parliament.

vouched for by an Act of Parliament.

This general state of theological tension only required a favourable set of circumstances to formulate itself into a theory. It required an intellectual centre, where there was a stir and movement of thought, and men fitted by their training and natural abilities to face deep and subtle questions. This was supplied by Oxford University, and

A Secret

With complexion like the rose 'mid the snows,
(Due to CAMPANA'S ITALIAN
BALM, we suppose),
She is perfect, say the beaux, from her
bonnet to her toes.
There's "the secret" then for those with

Just a little of CAMPANA'S ITAL-IAN BALM well rubbed into a perfectly clean skin. 25c. at all first class drug-gists.

E. G. West & Co., Wholesale Drug-gists. 80 George St., Toronto,

such men as Newman, Manning, Keble, Pusey, Allies, and others.

Very soon the object of the various Church parties was not so much to make their views aquare with the Thirty-nine Articles and the various formularies of the Reformation, but rather to make these latter square with their doctrines.

Now, there was nothing of all this in the Irish Protestantism. There was no school of the theological thought, for the simple reason that there was no school, there was no theology, and, worst of all, there was no theology, and, worst of sil, there was no thought.

Even though Trinity were capable of playing the part of Oxford, which it was not, there was no general atmosphere of theological thinking. Before you can get an electric spark the air must be charged with electricity.

Irish Protestantism rested satisfied with the answer to the question—What are the doctrines and formularies of the first Reformers? all the while that English Protestantism was uneasily putting itself the more fundamental question—Why do I believe in them? Irish Protestantism was in the position, and is so still, of a man who has learnt question—Why do I believe in them?
Irish Protestantism was in the position, and is so still, of a man who has learnt an auction bill by heart. English Protestantism wants to know why there

was an auction at all.

The complete absence of theological thought, and, indeed, of any religious intellectual stir in the Irish Protestant Church is mode widnet. consideration of the four branches or sections into which the sister English Church, as Irish Protestants love to call it, but which the English sister does not at all relish—poor relations you know!—is divided—the Ritualist Party the High Church, the Low Church, and the Broad Church.

LOW CHURCH—THE TYPE OF IRISH PROTESTANTISM

Now, the Low Church contains the

Now, the Low Church contains the "petite bourgeoisie."

As a body it is uneducated. Its religion is the good old British Constitution and the Bible, which the members accept as facts, behind which, as they put it, "there aint no getting."* The bluff Yorkshire squire belongs to it who sits in his pew on Sunday because his father did so before him, and wonders when the parson will finish.

This type of Protestantism, this religious mind known as Low Church, is precisely the type to which I rish Protestantism belongs. This intellectual plebelanism is so keenly felt that young fellows coming up to the University of Oxford and Cambridge have been known to declare themselves Rituslists and

to declare themselves Ritualists and Roman Catholics to pass off as intel-lectuals, though their good people down the country were as Low Church as could be.

ABSENCE OF THEOLOGICAL TRAINING OF

This low religious intellectual level of Irish Protestantism and its result, its intense Protestant character, is due, as I have said, to historical causes and to the totally inadequate theological training of the Irish Protestant clergy.

It is no wonder that the question of the inadequacy of the Trinity Divinity School is coming home to the Protestant authorities.

At the last Dublin Synod a res As the last Dublin Synod a resolution was proposed and adopted that a committee be appointed to inquire into the extent and character of the instruction imparted to students in the Divinity School.

The Protestant note is apparent even in this endeavour to remedy what is the cause of its Protestantism. It appears the character of the instruction is objected to because the one text-book on the Prayer Book is written by a Rev. Mr.Frere, a Superior of a Community of Monks at Mirfield, who uses Mass vestments, altar lights, prays to the Blessed Virgin, and altogether is a very untrust-worthy misguided person.

The Dean of St Patrick absolved him,

pronouncing him a strong anti-Papist and a loyal member of the Church of England. I wonder would he regard

— *The question of where the Bible was got—that is, the formation of the Canon—or how that which is called the Bible is known to be the Word of God whilst sorely trying the English Protestant Church is utterly ignored by the Irish Protestant Church They do not seem to be aware of the existence of the difficulty. The philosophy of "where ignorance the difficulty. The philosophy of "where ignorance is bliss 'tis foily to be wise" seems to be fully grasped by them. When giving some years ago, a series of lectures entitled "Why! am a Catholic" a Protestan correspondent asked me did I not think that (a Tim iii 16)—"all Scriptures inspired of God is profitable"—proved the inspiration of the Bible. It is questions like that which reveals the before-the-flood intellectual standing of Irish Protestantism.

A Marvel of Healing

Salt Rheum of Ten Years' Standing Healed as if by Magic

Hands Cracked so Could Not Work--Cures Effected by Dr. Chase's Ointment

It does not take long for Dr. Chase's Cintment to prove its magic healing power. A single night is often suffici-ent to produce the most startling re-

Internal treatment for skin diseases is nearly always disappointing. By applying Dr. Chase's Ointment to the diseased parts relief is obtained almost immediately, and gradually the sores heal up and disappear. Here are two letters which will interest you:—

Mrs. Chas. Gilbert, Haystack, Placeutia Bay, Nid., writes:—"I was a sufferer from Salt Rheum for ten years, and had about despaired of ever being cured, so many treatments had failed. Reading of the wonderful cures effected by Dr. Chase's Ointment, I commenced using it, and was entirely cured by eight boxes. I want to express my gratitude for Dr. Chase's Ointment, and to recommend it to all sufferers."

Mr. Stanley Merrill, Delaware, Ont., writes:—"For years I was troubled with my hands cracking, often becoming so sore that I could hardly do any work. I got some of Dr. Chase's Ointment, and happily find that one or two applications of same to the affected parts make them well. I have had no trouble since using the ointment for sore hands."

Dr. Chase's Ointment, 60c. a box, at all dealers, or Edmanson, Bates & Co., Limited, Toronto.

m as a leyal member of the Church of eland if he obtained a curacy here in ablin, used Mass vestments, and had Ireland if he obtained a curacy Dublin, used Mass vestments, lights and bells and other al

The curiously unscientific, untheo-logical tone of the Irish Protestant Caurch does not astonish one who knows the deficient professional training the Irish Protestant clergy get in their

MAYNOOTH-TRINITY DIVINITY SCHOOL. CONTRAST

Compare the technical training given to a young candidate for 'Orders in Trinity College with that which a young Catholic Curate has gone through when he leaves Maynooth.

In two years the Candidate for Protestant Orders may complete his theological course. During those two years he attends lectures on various Scripture texts, Church History, various works such as Paley's Evidences, Liddon's Lectures.*

such as Paley's Evidences, Liddon's Lectures.*

A systematic course of theology he does not get, for the simple reason there is no systematic course of Protestant theology. Each week he attends three Divinity Lectures, and as there are seven weeks in each of the three terms, this makes a total of 63 lectures per year. During this course he may live in lodgings in the city, give what time he lists to study and relaxation. His ascetical and moral training he gets as best he may. He fuifils all justice by satisfying his Professor that he is a habitual communicant—a not very stringent condition. Of course he has plenty of opportunities of acquiring at afternoon tea parties and other social functions whatever culture may be needed for his after life.

The young Catholic curate, before being allowed to enter on Divinity studies, has, first of all, to give two entire years to a course of Philosophy. Then he begins his four years of Divinity proper. During these four years he attends on an average twenty lectures a week.

In other words, the young aspirant to

week.

In other words, the young aspirant to the priesthood in Maynooth attends as many lectures in one week as the candi-date for Orders in Trinity does in one

At the end of his Divinity course the At the end of his Divinity course the young Protestant divine has attended some one hundred and twenty-six professional lectures in all. The young Catholic curate will, at the end of his training have attended at the very least some six hundred.

Add to this that the young Maynooth student is obliged to give on an even

Add to this that the young Maynooth student is obliged to give on an average four or five hours a day to private study in the silence of his own room. He lives under the same roof as his professors, whom he can consult at any moment, and with whom he may discuss difficult points. Subtle aspects of doctrine and dry points of dispute leave the musty tomes of the great theologians, such as St. Thomas, De Lugo, Suarez, and others, and are hammered out and live again in discussions and debates carried on out in the country walks or in the recreation ground.

in the recreation ground.

With the natural acumen and keen

With the natural acumen and keen intellect which even our enemies tell us Providence has been lavish with when dealing with an Irish youth, at the end of six years of such training a man is turned out who can, at least, think.

Is it to be wondered at that the average Catholic priest in Ireland can afford to smile good humouredly at the theological efforts of the bishops and clergy of the Irish Protestant Church to which now and again the country is treated?

Some advantages he has had to forego, it is true, in his Maynooth training. The young Levite has not had the advantage of attending afternoon teaparties, and pleasant tennis parties and "At Homes." He has had to forgo whatever ascetical or moral training might be had from going to the Galety, or Trivoli, or Empire, or Theatre Royal. might be had from going to the Galety, or Trivoli, or Empire, or Theatre Royal. Of these and others his Protestant confrere is at liberty to take full advantage. Instead, each year, after certain intervals, and at attated times, he has had retreats and days of recollection, during which he meditates on the attentional truth considers well the sacredeternal truth, considers went as associated in the lessen his calling, and asks God to lessen his unworthliness for the hely office, and to make him less weak to

office, and to make him less weak to bear its fearful responsibilities.

Each morning he assists at the Holy Sacrifice. He has had every day a definite time allotted for meditation, vocal prayer, spiritual reading. There are spiritual directors, members of a religious body, who live in the College, to whom he may address himself on any difficulty or troubles which must inevitably arise at such a time.

difficulty/or troubles which must inevitably arise at such a time.

No wonder again that Professor Huxley, having studied and gone into the details of the training given at Maynooth declared that he then understood what he often had noticed, that the members of his own clergy compared with the Catholic clergy were what militiamen were to the trained veterans of Napoleon's Old Guard.

This prepares me and lessens, the shock
—I can use no other word—caused by
the amazing ignorance shown by clerical representatives of Protestantism in cal representatives of Protestal their recent public utterances.

SPECIMEN OF IRISH PROTESTANT THEOLO-GICAL LEARNING

I doubt if it be possible to crowd into such a small space a greater number of so intricately woven errors of every kind, theological, logical, his torical, than Dr. Crozier, the then Protestant Bishop of Down and Connor, managed to put into the discourse he profiered to a Belfast audience some weeks ago. Every phrase simply swarmed with mistakes. It was a work of genius in its own way. It would give ample matter for a second lecture merely to state them. I doubt if it be possible to crowd into

them.
Will you allow me to quote two of
them—two of the least glaring, but I
select them as the least technical.
"The 'Ne Temere' decree,' he says, "was
based upon the discovery for the first
time at the Council of Trent that
marriage was a Sacrament." Then he
continues—"The whole editice of the continues—"The whole ealine of the Roman doctrine was founded on a mis-translation of the Dousy version of the

——During these two years the Candidate for Orders may also pursue his Arts Course. Whether as a fact he pursues his Arts Course during his Divinity Course, or his Divinity Course during his Arts Course, depends on the individual student. One can easily imagine the remnants of study time

Surely Dr. Crosier ought to have known that the Donay Bible was trans-lated twenty years after the definition of the Council of Trent. He might as well have said that the whole edifice of the Magna Charta was built on the result of the General Election of 1910.

result of the General Election of 1910.

Further, Dr. Crosier stated—"Before the Council of Trent, marriage had been a ceremony not requiring the intervention of a priest at all, and therefore it could not have been a Sacrament."

Now either the learned prelate does not know how to write English, or those words mean that a ceremony at which there is not the intervention of a priest is no Sacrament.

is no Secrament.

In case Dr. Crosier wishes to know if this is true, let him ask some Catholic child in one of our poor alum schools who is seing prepared for Confirmation. If he had done so he would not have species as he said.

If he had done so he would not have spoken as he did.*

I have read only two criticisms of Dr. Crozier's words—one in a Protestant journal, the other in a Catholic magazine. I must say they are rather sharp, but still just criticisms. "I can scarcely believe," says Dr. Crozier's Catholic critic, "that the Bishop himself was deceived by his own reasoning, though he thought it sufficiently convincing for the Protestants of Belfast. . . . His audience, too, seemed quite satisfied with the information given them, recognizing neither absurdity nor self-contradiction in the statements made to them."

The criticism of a member of his own The criticism of a member of his own communion is sharper and was intended to be sharp. This critic says:
—"It is with feelings of peculiar shame that we read the outpourings of the Right Reverend Prelate. . . . We are filled with shame on hearing of this rubbish poured from the lips of a Bishop of our Communion into the greedy ears of Belfast groundlings. . . . Poor Ireland!"

I do not see the point of the phrase,

I do not see the point of the phrase,
"Poor Ireland!" I would have underthood "Poor Irish Protestantism!" or
"Poor Belfast!"

"rubbish" by his co-religionist, Dr. Crozier was made Primate of the Protestant Church of Ireland.

PRESBYTERIAN AND LAY PROTESTANT

THEOLOGIANS At the same meeting the Moderater of the General Assembly of the Presbyterian Church, the Rev. John H. Murphy D. D., informed the audience that the Church of Rome "declares that a marriage celebrated years ago was valid up to a certain date, but now has become null and void," and the Rev. John H. Murphy is a Doctor of Divinity!

All this is the direct outcome of that want of serious the clogical training so painfully evident in an examination of be system itself.

If these things happen in the green wood, what may we not expect when nembers of the Protestant laity make

incursions into the region of The I shall refer to just one such raid.

I shall refer to just one such raid.

The Right Hon. J. H. Campbell, K. C., at the last protesting act of his Church, wishing to be more Protestant, and, I presume, more orthodox, than his Bishops and clergy, said he would protest against any Church legislation "which sought to override the law of the land."

The guiding star, then, the last norm of Mr. Campbell's religious life, is the

The guiding star, then, the last norm of Mr. Campbell's religious life, is the law of the land. If to-morrow, by some strange revolution, dancing dervishes controlled the laws of the land, Mr. Campbell, as a law-abiding citizen, would be seen in the flowing robes of that body, at sunset or sunrise, in College Green or in the Hall of the Four Courts, when and wherever the law decided, executing that graceful dance the "Pas de Dervish," for the edification of his fellow-citizens. Any one seeking to prevent him would be seeking to override the laws of the land.

All the martyrs, all the patriots, who

All the martyrs, all the patriots, who ever lived and died, Mr. Campbell would regard as wicked—as endeavoring to override the law of the land.

According to the law of the land Jesuits are outlaws. It is a pity; for perhaps Mr. Campbell has the same noble, patriotic sentiments as the Vicar of Bray expressed by him so beautifully-

"And I had been a Jesuit But for the Revolution."

However, no one knows what recruit the future may bring to the Jesuit Order if Mr. Campbell allows his law-abiding propensities to influence him so far as to wait as the Vicar of Bray did

" Until the times do alter."

" And Popery comes in fashion.

SUMMING UP Thus I ascribe the pronounced Pro-testant character of the Irish Protestant Church to the fact, which was not so much its fault as its misfortune, that no stream of Catholic sentiment was ever in it as there was from the beginning in the Church of England.

in it as there was from the beginning in the Church of England.

—*Inmylecture I make two statements—(i) that Dr. Crozier asserted a priest was necessary for the conferring of a Sacrament (a) that if he had consulted a Catholic child in one of our slum schools preparing for Confirmation, the latter would have told the Protestant Primate that such an assertion was false. With an endeavor, worthy of a better cause, to draw the fire off his Primate, a Protestant clergyman, a Canon and, I think, a Doctor of Divinity, tilts at these two assertions with the lance of, I use his own words. "most of the Protestant children preparing for that rise (Confirmation) know more about the Bible than almost any Roman Catholic Priest." Supposing the worthy Canon believed this, and supposing it were true, what follows? Does it follow that Dr. Crozier did not assert "that a creemony not requiring the intervention of a priest was no Sacrament" or that no Catholic child of a slum school could inform the Protestant Primate that he was signorant of Catholic doctrine since any lay man or woman may confer Baptism?

If this learned Doctor of Divinity were taking part in a theological disputation in Maynooth or any other Catholic theological school and met my two-fold assertion with such a statement, I wonder would he understand the amused look that would hover on the faces of the students. Of course, no one would dream of discussing with him the truth of falsehood of his statement no more than they would if he affirmed, that the moon was made of green cheese, or, that Queen Anne was dead. It might be whispered to him that the amusement was caused, not by the truth or falsehood of his assertion, but by his shockingly naive ignoratio elenchi, and some kindly disposed student might explain to him afterwards, what that meant, or refer him to some elementary book or logic. Whilst another, desirous of extraneous information, might ask him what became of those erudite Protestant children. They evidently book or logic. Whilst another, desirous of

Then that Protestantism in Ireland was always identified with the Protestant Ascendancy, and so studiously guarded against everything Cathelic as being Irish; and, lastiy, to the complete absence of any stir or movement in its world of theological thought, which in its turn is due to the defective training of the Protestant clergy and to the consequent obscurantism which permeates the entire religious thinking life of their Church.

Church.

I have met elergymen of the Protestant Church of Ireland who regarded Salmon's "Infallibility of the Church "as a theological work; just as I have met men who regard Bovril's advertisements as works of art.

I have said nothing of the constitution of the Irish Protestant Church. Yet it has its interest.

At the Disestablishment it took on a Presbyterian tone or hue which is becoming more pronounced every day.

The General Synod is its highest authority.*

GO TEACH ALL NATIONS." HOW IRISE PROTESTANTS INTERPRET IT

In that Synod the vastly prevailing element is the lay element. It consists of the Archbishops and Bishops, two-hundred and eight clergymen, and four-hundred and sixteen laymen. If voting is by representation, the laity have evidently an enormous majority of votes. If voting takes place by orders, then an adverse lay vote blocks legislat on or doctrinal definition of any kind.

The Charter of the Church of Christ.

doctrinal definition of any kind.

The Charter of the Church of Christ of old ran:—"Go, teach all nations"; but the Charter of the Protestant Church in Ireland is:—"Go and be taught by one nation." Twenty-eight Bishops, 1,500 clergy, and 500,000 laymen make up the Protestant Church in Ireland; but if we call clergymen that portion of a Church which teaches, and laymen the members who are taught, then the constitution of this Church is a half million clergymen and one thousand five hun-

clergymen and one thousand five hun-dred la, men.

I have sympathy with an Irish Pro-testant clergyman who, after serious study of ancient Church history and of study of ancient Church history and of the Fathers, and, perhaps, after much earnest prayer, desires to introduce some view or ritual he has made up his mind to have been held in the beginning of Christ's Church. He finds all his efforts rendered vain, not by the teaching and ruling of an authority, which he can believe comes from Christ, but by the adverse vote of some excellent Irish Protestant laymen from the North of Ireland, or, indeed, from the South, who may be very good judges of the best method for fattening cattle, or for the raising of a good crop of turnips, but whose mental calibre and intellectual training would not fit them, for example, to help Dr. Crozier to understand that when the Church defines a doctrine she does not discover it then for the first time no more than when Dr. Crozier example, time no more than when Dr. Crozier expressly states he has a toothache, does he discover it then for the first time.

he discover it then for the first time.

Hence we find the Protestant laity in Ireland come to Church with their Bible and Prayer Book as with a tape measure to test everything, from the doctrine of the sermon down to the length of the parson's gown, the church furniture, and the number of lights used. It is not the gentleman in the pulpit who preaches to the gentleman in the pew, but the gentleman in the pew who tells the gentleman in the pulpit what to preach.

Some few months ago I entered a Protestant Church in the North of Ireland; the verger, in answer to my surprise that

the verger, in answer to my surprise that there was no cross, nor lights, nor any religious emblem, said such things were against the plain sense of Scripture. When I asked him what would be done if the presiding elergyman thought other wise and did put up a cross. "Oh!" he answered, "if he tried any of those capers on here we would soon put a stop to them."

I have little time to discuss one very interesting aspect of the present state of Protestantism.

THE FUTURE OF PROTESTANTISM IN that present state? What do the years that lie before us hold in store for that

large body of our countrymen who are bound to us by so many ties of friend-ship, kinship and of work done for Ire-What will be the future of its Protest antism? It is strong yet in Ireland, though there is very distinct writing on

In England, Protestantism, for all practical purposes is dead. It has been unable to stand the fretting against the contact with modern thought. I chanced to meet with some of the American delegates to the Pan-Religious Congress held last year in Berlin. They told me that in America the day of Protestantism was over. "Now," they said, "it is either Roman Catholicism or Christian Rationalism." I need not say that Christian Rationalism very soon becomes Rationalism without the Christian. In England, Protestantism, for al

Some few numbers back I read in the Some few numbers back I read in the official organ of the Irish Protestant Church an article gloating over the trials through which the Catholic Church is passing in Italy, Spain and Portugal. So does a drowning man drag down with him everything he can clutch. In these countries it is either Catholicism or Atheletic Rationalism. The antagonism between good and evil will always work itself out to that in the end, but no one ever dreams of Protest-

It is not easy to express briefly, as I must do, my views of the future of Pro-

must do, my views of the tauther of tro-testantism.

No thought is being brought home to us more insistingly by modern science, especially by what is true in the great Theory of Evolution, than the close re-lation there is between Truth and Life," the full significance of Christ's words— "I am the Truth and the Life," is being borne in on us more fully every day with the progress of thought.

In this strange world of ours every-

In this strenge world of ours everything moves. Whether the old Greek philosopher saw the full meaning of his philosophic axiom—Penta rei—all things flow—or not, it is true.

"When I say authority I am speaking of the General Synod as a Catholic would speak of an Œcumenical Council. The Protestant view seems to be that there is no authority in the Protestant Church, at least in the Irish Protestant Church. (See Afterword).

THE MOVEMENT OF THE LIVING

The movement of life, the movement of what is true is the movement of what is false is the movement of death. What is true lives, grows, adapts itself to its surroundings, not mechanically, but in virtus of its organism. Consequently, in the midst of all this diversity it never loses its individuality. Its structure, its plan, the idea realised in it ever remains the same. It takes up what is outside, examines it, tests it, and then makes it its own or drives it forth. Let any part become infected, it never ceases till it expels the poison, but all the while it remains itself.

Now such has been the life of the Catholic Church.

THE MOVEMENT OF THE DEAD What is not true moves, but with the movement peculiar to the dead. A false system, like a false or unnatural species, when treed from artificial surroundings at once shows a two-fold tendency, a tendency to return to the natural type of

For the last three hundred years Irish Protestantism has been in, so to say, spirits of wine, embalmed and wrapped in the swathing cloths of a Protestant Ascendancy. These are being taken off and already the two-fold tendency to and already the two-fold tendency to return to the original type and to fall entirely to pieces is revealing itself.

entirely to pieces is revealing itself.

We see already, very faintly, of course,
a dawning of Oatholicism.* We see it
in the feverish anxiety, at least, on the
part of some Irish Protestants, to be
called Catholics *; we see it in the
Catholic rites and practices which
are filtering in slowly, but surely, not
only in some Dublin churches, but in the
country and in Protestant Ulster, and
we see it in the Divinity School of Trinity College, where the tone is so Rituality College, where the tone is so Ritualistic as to excite the attention and even alarm of their more Protestant Church-

alarm of their more Protestant Churchmen.

Then there is the other tendency which has made itself so noticeable of late years, the tendency towards Presbyterianism, Non Sacerdotalism, and what in England would be called the tenets of Protestant Liberalism and of the Broad Church Party.

At the late Protestant Synod the Presbyterian Moderator was introduced, and spoke of union with his Protestant brethren. The Protestant Archbishop of Dublin replied in a friendly fashlon, and said of course there were difficulties in the way, but the proposals would be considered. The whole scene reminded one very much of a nervous young man one very much of a nervous young man asking for the hand of the maiden of his choice, and being told his proposals would receive serious consideration.

would receive serious consideration.

The idea was encouraged that Presbyterian ministers should be invited to preach to Protestant congregations in Protestants churches, and the compliment returned by the Presbyterians.

One Bishop in the North of Ireland has distinctly recommended his clergy to adopt "the interchange of pulpits," as

I do not refer to this now as a course that seems supremely absurd to us Cath-olics, as, indeed, it does to some Pro-

One, writing to the Church of Ireland One, writing to the Church of Ireland Gazette, deprecates the so-called union. Preabyterians, he argues, maintain two Orders; Protestants insist on three, and any one who would reconcile these two doctrines, he suggests, the sooner he becomes a Jesuit the better. Well, I have been a Jesuit now for twenty-five years, and I do not think that step would make his task easier.

years, and I do not think that step would make his task easier.

I refer to those events as indicative of that other tendency of Protestantism in Ireland towards breaking up into its elemental parts. Presbyterianism, Congregationalism, Individualism, religious Liberalism, Rationalism, are the resting stages to the final stage of Agnosticism. In other countries the transition is made at once from Catholicism to Agnosticism. Here it takes place gradually, but none the less surely.

THE FUTURE OF PROTESTANTISM IN Ally, but none the less surely.

What future do we see mirrored in the Protestant Church in Ireland, which is just revealing itself, broaden quickly? Will the two little streamlets to Catholicism and

to Agnosticism soon become rivers, as they are in England? It is hard to tell. Much will depend on the religious in-tellectual advancement of Protestants in Ireland, and especially on the efficient theological and historical attainments of

INTELLECTUAL ADVANCE-THE ONLY HOPE THE FATAL DANGER OF IRISH PROTESTANTISM

Protestantism has one thing, and one thing only, to fear from Home Rule in Ireland. It is if the Parliament in College Green were to give a large money grant to the Divinity School of Trinity College, and insist it should be expended in raising the standard of theological learning there so as to make it in some way approach that of Maynooth College.

way approach that of Maynooth College.

If that were done, with the quick parts
Providence has been so generous with,
in dealing with us Irish, and with the
removal of all those prejudices which
kept Catholic and Protestant apart in
the past more effectively than the
Boyne, a half a century, in my opinion,
would suffice to open up a new chapter
of Irish history in the writing of which
Irish Protestantism would have no part.

When the time comes there will be

When that time comes there will be one Catholic Church, owning as its visible head the Vicar of Christ, ready then, as it is to-day, to receive back as a mother those who should have been her "Presiding at the Church of England Conference last October the Protestant Bishop of Down regarded the fact that now "the Orange bandsmen on the 12th of July silence the flute and drum whilst marching past the Roman (?) Hospital," where are the sick and dying, as "a tendency to a friendly union with Catholicism." I would regard such a fact as one of the first signs that the Orangemen of the North were leaving the night of barbarism and at last giving some hope of being civilized.

last giving some hope of being civilized.

—"In reference to the ciaim put forward by some Protestants to the title Catholic, a correspondence took place in the columns of some Dublin newspaper after my lecture. Various references were made to the historical use of the title "Catholic." The fundamental reason why we Catholics do not give and may not give the title Catholic to Protestants is this:—We are bound to believe that the one sole true Church founded by Christ is our Church. That is our belief, which we are bound to hold as long as we are members of that Church. A Catholic is a member of the one sole true Church founded by Christ. Therefore we are not free to give that title to any one outside our Church as long as we mean by Catholic what I have stated. If a Protestant chooses to call himself a Catholic he is free to do just as a Frenchman is free lanee, but that cell himself and Englishman or or the other. There was only for a Protestant to lay a just claim to the title Catholic, and that is by becoming one.

children, but, through no fault of their own, were not; for whom she will have a very tender regard as being the chil-dren of those who in the past died for Faith and by their martyr blood made holy the hills of Ireland.

THE DEEPER KNOWLEDGE

It is good while since a great Catho

"A little knowledge is a dangerous thing,
Drink deep or touch not the Pierian spring."

but the maxim is exemplified every day in the modern time. James Russell Lowell once said that to read a classic is like reading a commentary in the morning paper, and certainly some of Pope's aphoristic verses form a striking commentary on current events.

All this has a distinct application with regard to a sermon presched by a

All this has a distinct application with regard to a sermon preached by a distinguished English clergyman who came to this country heralded by sensational newspaper accounts, that in spite of his affiliation with an evangelistic communion he made short shift of the arguments for the divinity of Christ and, indeed, for all the superhuman and supernatural things that are related of him. The crowded congregation attended his first sermon in New York apparently in order to hear, as they hoped, that Christianity was largely an illusion due to the ease with which men make myths around favorite characters in hisque to the ease with which men make myths around favorite characters in history, though the human side of religion might still be maintained as a sort of bureau of good works. It is curious how Protestants have changed in this matter, and as we have often pointed out in these columns after having nexted. in these columns, after having parted from the Mother Church because of the belief that faith was all important and belief that tath was all important and works of little import—Luther declared St. James' gospel a gospel of straw—that they should now have veered round with the facility of the weather vanes on their churches to the declaration that

good works, social service, was the only touchstone of religion.

The New York congregation, though we suppose we should rather say audi-ence, for most of them did not congreence, for most of them did not congregate with any sense of religious duty, but solely from curiosity, which flocked to hear Kev. Reginald Campbell, pastor of the City Temple, London, in the Fifth Avenue Baptist Church, better known perhaps as Mr. Rockefeller's Church were rather rudely surprised in Church were rather rudely surprised in their expectations of attacks on Christ's Divinity. As reported in the New York papers, Dr. Campbell has evidently had a serious and beneficent change of heart. Above all, very evidently he has been studying more deeply than before, he has been drinking deeper at the Pierian spring and his knowledge is much less dangerous for himself and his hearers than in the olden time. Among other things, he said:

hearers than in the olden time. Among other things, he said:
"Everything which the Christian Church has declared throughout the ages concerning the Divine character of Jesus is absolutely true. He claimed to come from God. He did come from God. Jesus possessed the consciousness of God which no other earthly being was able to share at that time. He was able to share at that time. He thought of himself as in some unique sense the Saviour and Judge of the

sense the Saviour and Judge of the human race. I would make no radical distinction between the two."

German criticism is supposed to have disposed of many of the claims with regard to Christ and His apostles and immediate disciples. There has, however, been a marvelous reaction in German higher criticism in recent years. Twenty years ago they professed not to believe that Luke, the physician, was the author of the third gospel and that the same man surely did not write the third gospel and the Acts. Now however, they are teaching just as in the long ago and St. Luke has come into his own. Harnack's book on St. Luke is a complete recontration for his German colleagues. Rev. Dr. Campbell says:

"The German criticism which startled

"The German criticism which startled the Christianity of two generations ago with the cry 'Back to Jesus' expected to find in Jesus a mere religious teacher who laid no claim to superhuman attri butes and did not understand His own redemptive power.

redemptive power.

"The newer criticism of the Christian gospel has found in Jesus of Nazareth a being quite different from the Christ of liberal Protestant Christianity. In some respects this is startling. A distinguished band of scholars, mostly German has done more than it set out to do, or even wanted to do. They have been looking for one kind of Jesus, and they have found another. They sought the Jesus of liberal Protestantism, and they have found a Jesus much more nearly approximating the Christ of the Cathoapproximating the Christ of the Catho

lie Church."

We wonder how that congregation liked that !—Buffalo Catholic Union and

ANGLICAN "PAULIST"

Having copied the Benedictines, the Jesuits, the Franciscans and other religious families of the Catholic Church, Episcopalians now have a society of clergymen modeled on Paulist lines. We read in the January number of The We read in the January number of The American Catholic (Anglican,) that "St. Andrew's house (Brooklyn.) will be used as a residence for the psrochial clergy, who will live in community under a modification of the Augustinian rule for canons regular, and are bound together in a congregation that is known as "The Congregation of the Missionary priests of St. Paul."

The services at St. Paul's are of great

Missionary priests of St. Paul."

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belief and customs are clearly and forcibly answered. The attendance is the largest of any place of worship in the vicinity and great interest is manifested. The results are not un-like those of a perpetual mission."

Wait until your dread has really come to pass. Perhaps you have been worried and troubled for nothing. Be assured that the Lord will send with the cross the strength necessary to carry it.

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LETTERS OF RECOMMENDATION Apostolic Delegation.
Ottawa, June 13th, 1905.

Mr. Thomas Coffey
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 imbused with a strong
Catholic spin spin since and standard streamously defends. Catholic
principles and rights, and stands firmly by the teachings and authority interests of the country. Following these list has done a great deal of good for
the welfar of religion and country, and it will do
more animore, as its wholesome influence reaches
more Catholic homes. I therefore, earnestly recome
mend it to Catholic families. With my blessing on
your work, and best wishes for its continued success.

Yours very sincerely in Christ,

Donatus, Archbishop of Ephesus.

Apostolic Delegate

Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey
Dear Sir: For some time past I have read your
Dear Sir: For some time past I have read your
estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published
Its matter and form are both good; and a truly
Catholic spirit pervades the whole. Therefore, with
pleasure, I can recommend it to the faithful. Bless
ing you and wishing you success, believe me to re

LONDON, SATURDAY, FEBRUARY 3, 1912

MAX AITKEN ON HOME RULE

The fond hopes of the Irish race that Home Rule for Ireland was fast reaching realization, have been cruelly dashed to the ground. Wednesday's Canadian papers had the following cable from

London, January 16-Sir Max Aitken, London, January 10—SIF Max Aitken, addressing his constituents, said that in Canada there was trouble enough with Provincial Home Rule. The system caused difficulties and disagreements from one end of the Dominion to the other coving to the fact that the from one end of the Dominion to the other, owing to the fact that provincial authority was exercised from time to time in contravention of the central Government. Canadians, Sir Max said, would rejoice if the Unioniats here succeeded in preventing Irish Home Rule.

It is true that in the past Beacons field and Salisbury, Balfour and Chamberlain, opposed the grant of Home Rule to Ireland. But despite their powerful opposition, Home Rulers hoped on and worked on, and managed to advance the cause with amazing success. To be now told that they cannot have the support of Sir Max Aitken is disappointing, and to learn that they must expect to have the opposition of so famous a statesman must bring them all to the verge

But seriously, is it not time to ask ourselves a few questions, and with such limited knowledge as we have to answer

Who in the first place is Sir Max, and secondly, why are his views published in our papers? From all we can learn he is a young New Brunswicker who, not many years ago, managed a billiard room or bowling alley in the city of Calgary, and later by means of certain corporame, it is said, a mi lionaire. His methods of getting rich in a quick way are said to be the subject of an interesting pamphlet recently published by the venerable Sir Sandford Fleming. At any rate, his wealth enabled him to secure a seat in the British House of Commons, and rumor has it that it was no hindrance to his getting a title. These, however, are incidents that we may pass by.

What we do wish to point out is the ignorance displayed by the young man in the speech of which we have a brief We may assume that by "prosincial home rule" he means the federal system, under which the provinces have control over provincial matters. That system was established after mature consideration by the ablest men that Canada has produced. After long de-bate, it was submitted to the British Parliament and passed into law. It has not produced much trouble; questions of dispute as to the jurisdiction of the Dominion and Provincial parliaments over certain subjects inevitably arose, as they arise between individuals; sometimes the Dominion was right, and som times the Provinces; but in every case the disputed points were submitted to the courts and settled by the judges. There had to be a division of jurisdiction, but no intelligent man would pretend that there has been any such trouble as would make the system a failure. Sir Max, when he talks on this question, talks at random and without knowing the facts of the case.

He speaks of the provincial authority acting in contravention of the central government. Again, he speaks without knowledge. If the province acts within the limits of its constitutional rights. where is the contravention? If it goes beyond them, and no province would do so wittingly, the courts can soon put the matter straight.

When Sir Max says Canadians would rejoice if the Unionists succeeded in preventing Home Rule, he has to be nded that he has no mandate to eak for Canadians. He never occuled, he never was elected to, any public position, by the votes of Cana lians, and if he ever tries the intere ing experiment of appealing to Cana dians for their votes, he will soon lear what Canadians think of him. The Parliament of Canada passed resolut in favor of Home Rule, and these resolu tions had the support of the ablest and best men on both sides of the speaker. Surely they were as competent to judge the views of the Canadian people on this question as is the gosling Knight who is playing politics in a kindergarten fashion, and whose declarations on public questions excite the derision

the well-informed. The press agency which persistently circulates all this advertising matter with a view of building up a political reputation for this politician is, without knowing it, doing him a disservice A little more reticence and a little more serious study of the rudiments of political history is what he is most in

TO THE HONORABLE SENATOR JAFFRAY. President of the Globe Printing Co., we send our heartiest congratulations on the attainment of his eightieth birth day. He is one of the grand old men of the Canadian press. In its early days, for well over a generation, the Globe was living from hand to mouth, but during the past thirty years, since Senator Jaffray assumed control, having brought to bear upon the management a splendid business capacity, the Globe now takes rank as one of the most successful financial concerns in the country. Indee we may say that it is almost entirely owing to the Senator's prudent captainey that this satisfactory result has been brought about. We hope many years will yet be given him as the guiding hand in one of Canada's greatest newspaper enterprises.

THE DAILY SENSATION A press report was sent from Montreal

Toronto, on the 26th, to the effect that the Ne Temere marriage decree will be withdrawn in the near future. Furthernore, it was laid down that there was substantial foundation for the report. As might be expected, next day then was considerable scurrying about of reporters seeking interviews. Mgr Stagni, the Papal Delegate, we are told, eclined to be interviewed, but his sec retary gave the assurance that if there was anything in the rumor it was quite unknown to the highest Catholic ecclesistical authority in Canada. The Archpishop of Montreal has made declaration that the report is entirely and absolutely false and His Grace was astonished that anyone should have sent it out. Many other prominent ecclesisatics were inter viewed with like result. In all kindness we desire to say to some of our conten poraries that no inconsiderable portion of the public are becoming utterly disgusted with their methods. There are papers in our Dominion that are entire ly reliable and are conducted upon the very highest principles, but there are others who fain would copy the style of the yellow press of the great American the yellow press of the great American others who fain would copy the style of cities—gross, unreliable, screeching and vulgar. We have in mind a few Toronto the exclusive jurisdiction of the Proditors who are notable for conducting their papers another way. With them it would seem that everything were lawful that serves to bring in the pennies. But what gives rise to these rumors? we will be asked. Bless you, dear reader, it is the simplest thing in the world to account for it. A little fellow behind a fountain pen in some newspaper office, finding the sensation market dull and heavy bethought him that it would be a good thing for filling up purposes to make declaration that the Ne Temere decree was to be withdrawn. Then the following day could be devoted to interviewing prominent Catholic dignitaries in regard to the matter. So you see the sub-editor relieved the market by producing a sensation which had a fortyeight hours' life. And when the readers have forgotten all about this matter then there will be something else.

AND NOW we have the Lutherans making declaration of their hostility to the Ne Temere decree. At the little village of Tavistock, in the province of Ontario, gathered these Lutheran pastors of Canada, Missouri, Ohio, etc. Not one word of argument will we hold with these people, for the reason that they appear to be men endowed with a most striking invincible ignorance. Those who have read the Hansard re port of the debate in the House of Commons on Mr. Lancaster's bill and then perused the declaration made by the followers of the impure monk who broke his vows, and whose "Table Talk would be denied a place in His Majesty's mail bags, must reach the con clusion that these gentlemen passed judgment upon a matter of which they were entirely ignorant.

A FIFLD DAY IN THE HOUSE OF COMMONS

y of last week was lay in the Canadian House of Co Mr. Lancaster, the member for Line and Nisgara, introduced a bill favoring the enactment of a Dominion law regarding the solemnization of marriage. The purport of the bill was to deal a blow at the Ne Temere decree and prevent its application, especially in the Province of Quebec. The greatest legal ninds in Canada have declared that the law regarding the solemnisation of marriage belongs entirely to the provinces but it seems that the provinces have no rights which Mr. Lancaster is bound to respect when he desires to take an excursion into the regions of bigotry. He is but the cuckoo of the Orange lodges. Mr. Lancaster is a man of grotesqu peculiarities and on this and many other questions he is wont to give voice o hunder to wild schemes which rest on and—unadorned by even a particle of common sense. Mr. Lancaster, the ember for Lincoln and Niagara, fancies he is a "Tribune" and that his name will go down in history alongside that of Gladstone. In selecting the members of his cabinet Mr. Borden no doubt took measure of the member for Lincoln and Niagara and found him sadly below the cabinet standard. Hence the chagrin and trace-kicking.

The Right Hon. R. L. Borden, Prime Minister, moved a resolution to the effect that the whole matter be referred to the Privy Council. We take from the Globe report the following synopsis of the speeches made by the Premier, Sir Wilfrid Laurier and the Minister of

Premier Burden rose in silence. He agreed with the importance of the subject under consideration. Everyone knew that under the laws of Canada the decrees of any Church could not over-ride the civil law. If the decrees of the ride the civil law. If the decrees of the Church had any effect it must be by reason of the laws of the Province giving effect to them. Mr. Borden took as an illustration of the effect of Mr. Lancaster's bill a suppositious British Columbia case. "If," said the premier, "in the Province of British Columbia as law were passed that a person of European descent and a Japanees or a Hindu should be married with certain formalities before a certain official, that mar-riage, if performed before some other official in contravention of the law of the Province, would be valid under this statute passed by the Parliament of Canada. That, as I understand, is the object and intention of the bill which my honorable friend has placed before the House."

"That is what I mean, so far as re-ligion is concerned. It does not deal with differences of nationality. I am

speaking only of religious differences,"
exclaimed Mr. Lancaster.

The Premier retorted that he was
dealing with the constitutional aspect
of the case. Mr. Lancaster's bill would confer just as full power to override the statute of British Columbia in that regard as would the legislation he sug-gested. The same might apply to the marriage of a white and a colored person. The Premier then read the following carefully prepared state-

"By the Canadian constitution, as Act, section 92, sub-section 26, the clusive legislative authority of the Parliament of Canada extends to and includes marriage and divorce. The con-stitution declares, however stitution declares, however, in section 92, sub section 12, of the same act, that in each province the legislature may exclusively make laws in relation to the solemnization of marriage in the Province under the language just quoted. The result has been expressed by the Judicial Committee of the Privy Council in these words: Solemnization of among the classes of subjects under section 92, and no one can doubt, notsection 92, and no one can doubt, not-withstanding the general language of section 91, that this subject is still with-in the exclusive authority of Legisla-tures of the Provinces.

"It has also been held by the

" It has also been held by the Privy Council that a Provincial Legislature has authority as plenary and as ample within the limits described by section 92 as the Imperial Parliament in the plenitude of its power possessed or could bestow. Within these limits of subject and area the Provincial Legislature is supreme and its jurisdiction exclusive.

clusive.

"The formalities prescribed by a Provincial Legislature as necessary to constitute a valid marriage come undoubtedly within the meaning of the word solemnization." It thus appears that with respect to those formalities the jurisdiction of the Provincial Legisla-

jurisdiction of the Provincial Legislatures is exclusive.

"The opinion of the late Minister of Justice, Sir Allen Aylesworth, the opinion of the present Minister of Justice and the opinion of the Deputy Minister of Justice, Mr. Newcombe, K. C., are to the effect that legislation such as that now proposed is not within the legislative competence of this Parliament. To the same effect is the opinion of an eminent lawyer of the Ontario Bar, whose opinion upon the case submitted I will lay upon the table for the information of the House.

"On the other hand, the hon, member who has introduced this bill is himself a

who has introduced this bill is himself a lawyer of eminence and great experi-ence, and he is strongly of opinion that ence, and he is strongly or opinion this bill is within the competence of Parliament. Other lawyers who are members of this House entertain the same view. While I do not share that

same view. While I do not share that opinion. I am bound to respect it."
Sir Wilfrid Laurier said it was not well for outsiders to interfere in family quarrels, and therefore he had hesitated up to this time to speak upon this question, over which so much difference had arisen between the Government and

including that relating to many of were introduced by the Kings of into the laws of the government American colonia riage, were introduced by the kings of there into the law of the government of their American colonies. In this way they came to the Province of Quebec, where they had been in force for three hundred years. As he understood the Ne Temere decree, it provided that to be valid the marriage must be celebrated by the parish priest of the parties. The purpose was to prevent clandestine magriages, and he was sure that everyone, whether Protestant or Catholic, would agree that the prevention of clandestine marriages was whee. It would be well to free the discussion of this question from prejudice, and simply would be well to free the discussion of this question from prejudice, and simply look at it from the point of view of common Canadian citizenship. There was an impression that the Ne Temere decree was intended to override the authority of the King and Parliament. As a Roman Catholic he protested against such interpretation. As a Roman Catholic he protested against such interpretation. There was no such intent, and the Ne Temere decree did not go beyond setting down rules binding upon the conscience of Catholics. It was chosen to give civil

effect to its provisions or otherwise.

Mr. Maclean—But will the Right
Hon. gentleman say the decree does not
affect the rights of parties in a mixed

marriage?
Sir Wilfrid—No. If a Catholic in the Sir Wilfrid—No. If a Catholic in the Province of Ontario marries according to the provisions of the civil law of the Province, even though it be contrary to the Ne Temere decree, he is legally married and his children are legitimate, but the Catholic who marries contrary to the provisions of the decree may be penalized by his Church. But as I understand it, it does not go beyond the conscience of Catholics. It has been understood in the Province of Quebec that the civil authorities have given that the civil authorities have give Quebec affect the subject is now in question before the courts. I, for my part cannot support the bill because its provisions seem to be absolutely illustrated. provisions seem to be absolutely illogi-cal. Sir Wilfrid said that a mar-riage celebrated in a Province was valid or not rolls.

valid or not valid, accord to the law of that Province. If aim were to amend the constitution, that was another matter, but that the law of Provinces should be overridden by the law of the Federal Parliament could not be conducive to proper administration.

"If the Province is wrong," said Sir "If the Province is wrong," said Sir Wilfrid, "let us go to the Province and try to make it right. Sir Wilfrid said that the matter was now before the courts of Quebeo, and judgment will be delivered at no distant date. It was probable that this definite case would be referred to all the judicial tribunals and a final authoritative decision secured a final authoritative decision secured upon it. This, in his opinion, what a better way to handle the matter than to refer to it in the confusing and merely academic way proposed by the Premier. To dispose of the Lancaster bill sizeply by moving the adjournment of the debate, as suggested by Mr. Borden was not at all the proper or creditable manner of dealing with such an important question.

Mr. Doherty said that he had all respect for the member for Lincoln, and while he desired to treat his arguments seriously, he could not agree with his point of view and must oppose the Lanpoint of view and must oppose the Lan-caster bill. The Minister of Justice was in accord with the view held by two of his predecessors, Hon. Edward Blake and Sir Allen Aylesworth, to the effect that the Provincial Legislatures had

To Mr. Carvell the Minister of Jus tice said the Ne Temere decree in no detrimental way affected the civil law of Quebec or of any other Province. he admitted, however, that the decree prohibited the marriage of Protestant and Catholic, except where the cere-mony was performed by a priest, but this related solely to the ecclesiastical tribunal.

Mr. Lancaster's motion was defeated on division by a vote of 87 to 61

A CONTEMPORARY tells us that the revival of the old-fashioned market basket and a trip to the market itself is suggested as a remedy for the high cost of living, by the President of the American Manufacturers' Association. The old fashioned market-basket, it appears te us, is of little use nowadays because the old fashioned market has been taken away from us by the Big Interests, the get-rich-quick people. What the old fashioned market-basket people found in the old days on the market is now in the cold storage. The Captains of Industry have coralled most of the people's food. placed it in storage, and regulate the prices. That is the whole story. And what are we going to do about it?

THE BLUE LAW PEOPLE Toboggan-sliding on Sunday in Tor onto presently holds the floor with the Ministerial Association. These good people—very good people in their own estimation - have a weakness for the notoriety given by printers' ink. Scarcely a day passes that they are not placed on record as advocates of this or that change in our civic life. Some young people in the Queen's City have taken into their heads to have a little recreation on Sundays. They procured toboggans, climbed up a hill and slid down. That is all. There cannot be a more innocent recreation. The people are taken away from their daily grind of labor and this exercise sends the blood coursing through their veins and gives them reason to believe that life is after all worth living. But the Evangelica Alliance will not have it so. Although it is, as a rule, foreign to their nature yet there is a bit of humor about thei action. They would have the tobogganing stopped because it necessitates labor on the part of the constables to watch

edings. What a dark horison rould be ours if the Ministerial Associ ation occupied seats in the House of Commons to the right of the speaker Now that the discussion of the Ne Temere decree has been worn threadbare it is a God-send to these unco guid people to have something else to fall back upon. With some the preaching of the gospel is a matter of minor im portance. Meddling in the business of other people is a vocation which they seem to take very kindly to. Their bill of fare is a varied one - total prohib ition of the liquor traffic, the use of obacco, sabbath desecration, politicsall these are taken up in regular order, but when they, like unto children, tire of these playthings, the ever new and ever acceptable "Romish aggression iscussed. How long the people of Toronto will endure this continu offensive meddling in matters temporal on the part of their spiritual guides re mains to be seen. Oftentimes we pit our good neighbors of the sects. That they are "preacher ridden" the daily press gives abundant evidence.

THE ORANGE CONSPIRACY Conditions in Ireland give us much evidence that Orangeism spells injustice and oppression, intolerance and bigotry. wherever and whenever occasion may rise that will show it in its true colors. it will not have Home Rule for Ireland cause this cabal desires to continue governing the country upon Orange principles. One of England's greatest tatesmen, Mr. Winston Spencer Churchhill, and Mr. John E. Redmond, leader of the Nationalist party, desire to go to Belfast to explain to the people the object of the new Home Rule bill. The Orangemen, led by Sir Edward Carson, have made declaration that they will use force to prevent any meeting held for this purpose. Here we have Orangeism in its true colors—civil and religious liberty in theory, but in practise their taunch enemies. What the outcome will be we will know in a few days. The action of the Orangemen will be an object lesson to the people of England They will now realize to the fullest that the opposition to local self-governmen has been carried on by a set of political desperadoes of high and low degree who are the enemies of all that Englishmen hold most dear in the government of the Empire. In the last few weeks the Orangemen have, by their insane hatred of their Catholic neighbors. given sufficient proof that they and they only, a minority of one of Ireland's provinces, are the one class who are unfit for self-government. We hope the Catholic people in this emergency will not be a party to riotous p When the Orange fraternity proceed to play rough house in the city of Belfast the sight of the bayonets of the con stabulary and the soldiers will give then a change of heart and convince them that their best course after all is to behave like civilized beings.

> THE ORANGE ORDER III In previous articles we have endeav

oured to show that Orangeism is un-

emocratic, intolerant, lawless, ignornt. and immoral. Another of their shibboleths is loyalty. Let us see how far and to what they are loval. Says a "Ulster seems to have only one claim to phy." "Taken as a whole," he wrote, this virtue, and that is on every occa sion that Parliament proposes some reform for Ireland it threatens to rebel against the Crown." Lovalty in the minds of the vast majority of the brethren simply means a generous waving of Union Jacks and the playing of the Protestant Boys." Possibly one in a hundred would tell you that being loyal meant supporting the king and the established law. But that is not loyalty in the true sense. Loyalty is the ffectionate support given to a person to a party, or to a principle. We are loyal to what we believe to be good, seful and just. Lovalty to what is injust and injurious is not a virtue—in- time. As preacher and controverdeed blind support given to a person or a party in their wrong doing is most edge of patristic literature was mischievous, as it increases their power for evil. Orangeism is loyal because it quite unique. His pre-eminence as an stands by the king and constitution in Ireland, whereas Nationalism is disloyal freely conceded by his contemporaries. because it is against the constitution as this constitution is unjust. The Orangeman is for the maintenance of the legislative union between Great Britain and Ireland because it gives him the loaves and fishes and leaves his Catholic fellow-countryman to starve. Thus it coincides exactly with his idea of equality. That he is loyal, not to the constitution but to his pocket, is clearly evidenced from history. Every time that a proposal was made to so alter the constitution as to give the Catholic Irishman a crumb of the loaf, Orangeism was up in arms against the crown and government. So long as it paid to be loyal, well and good, but if the cash was not forthcoming the constitution, like the

Pope, could go to Jericho. But when the Orange orators spout about loyalty do they forget that the Orangemen of Ulster were the bitter-

land, a dissinated scoundrel whose only claim to the throne appears to have quite familiar, has long been acknowlbeen that he was the Grand Master of the Order. Coming down to later times these same loval Orangemen threatened to kick Queen Victoria's crown into the Boyne if the Protestant Church was dis-established in Ireland, and in our own day Edward VII. was solemnly warned that his throne would shake to its foundations if he allowed his niece to marry that arch - Papist, the King of Spain. It was only the other day the cable brought us the news that Sir Edward Carson, leader of the Ulster Orangemen, had arrangements completed for starting a government of his own in Ulster in the event of Home Rule becoming law. Truly the brethren are strangely loyal! The truth is they have not grasped the fundamental idea of loyalty. A man should be loyal to his better self and to his country before he starts being loyal to an indistinct idea, such as the British Empire. The Canadian who is disloyal to the Dominion is in a poor way to be loyal to the Empire. A man's country is a practical, real thing. He lives there, was born there, he will raise his family and earn his bread there. What claim has a vague, distant idea such as the British Empire on the loyalty of any of us compared to the claims of our country. If we were forced to choose between our country and the Empire would we hesitate about the choice? But the Orangeman professes lip-loyalty to the Empire, the flag, and the throne, rather than to such an insignificant thing as the country in which he has to live his life. He is disloyal to his country, Patriotism and loyalty should, in any well-ordered State, mean the same thing. Irish Nationalists are patriotic

to. The Orangeman loathes the very word patriotism. If flag waving and drum-beating b loyalty then the Orangeman is loyalty personified. But that he is loyal, not to the flag but to the sweets of office the incidents recorded above prove conclusively. And when the flag was n danger it was not the men of the odges, but the Catholic peasants of Tipperary and Galway, that shed their od in its defence. COLUMBA

without being loval because, since Ire-

land is not under a proper form of gov-

ernment, they have nothing to be loval

NOTES AND COMMENTS MR. WILFRED WARD'S long-expected

Life of Cardinal Newman" was published in England by Longmans on January 22nd. It should be an epochmaking book. Mr. Ward, first by the Life of his father in the two volume William George Ward and the Oxford Movement" and 'William George Ward and the Catholic Revival," and later by his "Life of Cardinal Wiseman," won for himself a high place among biographers. The late R. H. Hutton of the London Spectator (no mean judge assuredly) termed "Ward and the Catholic Revival" "an almost or altogether ideal biograbetter one, if ever quite so good." It is go unrebuked in pulpit and press. improbable, therefore, that with so inspiring a subject as Newman, Mr. Ward has fallen below the level of his previous

CARDINAL NEWMAN easily ranks with the greatest names of the nineteenth century. His long life of close upon ninety years was almost equally divided between Protestantism and the Catholic Church. Whether as Anglican rector and tutor or as Catholic priest his was probably a wider influence than that of any other man of sialist he had few equals. His knowlin its range and penetration authority on University questions was We are justified from his somewhat at present established, believing that meagre output as a poet in assuming that had he chosen to cultivate the nuse more freely he would have attained the first rank. The "Dream of Gerontius" alone bears this out, and who has not felt the sweetly subtle in- and in the very middle of it will turn fluence of "Lead, kindly Light," and other poetic flowers of devotion? But it is as a father of souls and a guide to seekers after God that, in the end, is Newman's highest title to remembrance. And it is this quality which, through his personal intercourse with men. and his correspondence, may be expected to stand out conspicuously in Mr. Ward's biography. We shall have occasion to refer to it again.

An interesting discussion has arisen in Scotland over the portraiture of Mary Queen of Scots. Mr. Andrew Lang, whose researches into Marian est opponents of the union when first history give him some title to speak faith of his fathers?

roposed in the Irish Parliament? And with authority, has expressed the opinwhat manner have they read hision that "Mary's one good portrait is that owned by Lord Leven and Meltory if they never learned that in the last years of the reign of George IV ville." Father Henry G. Graham writes to the Edinburgh Scotsman to ascerta the Orangemen of the North of Ireland were largely engaged in a revolutionary plot to exclude from the throne
William IV. the rightful successor, and
substitute for him the Duke of CumberAberdeenshire. This portrait, with whose romantic history Mr. Lang is edged by the best authorities as a true. authentic and faithful likeness. Lionel Cust, for example, whose "Notes on the says : "In Scotland, with the exception of the 'Morton' portrait at Dalmahoy and the memorial portrait at Blairs College, a holocaust might be made of the various portraits purporting to represent Queen Mary without the loss of any valuable asset bearing on this question." And, referring further to the Blairs' portrait he says : "It is to Elizabeth Curle that we owe the last painted portrait of Mary Stuart which can be accepted as an authentic likeness." Father Graham's query is put, not, as he says, as a critic but as an inquirer, and Mr. Lang's reply will therefore be eagerly looked for by those interested in the subject.

> THE DEATH occurred two months ago (intelligence of which has just reached us) of a Canadian nun in far-off India. Mother Mary of the Nativity, Superior of the Convent of Jesus and Mary Mussoorie, after a life of zealous devotion to the work of her Order, passed to her reward on 22nd November. was born 1st November, 1861, at Beauwas educated in the Convent of Jesus and Mary, Levis, and entered the Congregation at Sillery, in 1880. She made r profession in 1882 and shortly afterwards was sent to the United States. where her health broke down and necessitated a change to France. She remained for a year in the Mother House at Lyons, then was sent to Switzerland. and back again to America, after an absence of five years. In 1904 Sister Mary was transferred to India and became Superior at once of the Convent at Mussoorie. Here she continued her arduous devotion to the work of her calling, distinguishing herself greatly by her administrative ability, particularly in raising the house from ruins after the disastrous earthquake of 1905. Then, after a painful illness borne with fortitude and resignation, the end came. and her remains were laid to rest in the Convent cemetery. R. I. P.

THE DEPLORABLE spectacle furnished by a Toronto Methodist minister in uttering a gross and unprovoked libel upon the Society of Jesus, and then when brought to book and set right in the matter of information, refusing to retract the vile imputation, is one to bring joy to the enemies of religion everywhere. The act is as cowardly as it is dishonest, and should have some effect of another sort upon the minds of the better class of his co-religionists We should be sorry to think that such acts meet with the approval of any considerable portion of them. Despite appearances, we do not believe that it does. It is a reflection, nevertheless, upon Protestants as a whole et of The fact that it does go unrebuked may well cause Cathelics to ask if in the estimation of the average Protestant the moral code is not binding where Catholics are to be assailed. The whole affair is a curious commentary upon the Protestant notion of relig-

FROM TIME to time we are regaled with a dissertation from some vagabond upon the threadbare topic "Why I left the Church of Rome." It is usually a Methodist or a Baptist pulpit that is made the vehicle such racy narratives, and they are always conceived in a vein of palpable mendacity. Does it never occur to Protestants that a very damaging case could be made out against their clergy under the text "Why I could not become a Protestant?" And it could be done simply by dwelling upon the unscrupulous character of their assaults upon the Church and upon Catholic doctrine. These men will preach a series of sermons upon the Ten Commandments sside to hear false witness against their Catholic neighbors; to slander their clergy; to mock at their consecrated virgins, and to misrepresent their Church's teachings-all while upon the subject of the Ten Commandments. All of which opens out a wide vein of thought. The subject is not a pleasant one and we have no temptation to pursue it here. But it does not require a very vivid imagination to conjure up the reply which any ordinarily well-instructed Catholic could make to his Protestant assailant along this line. For instance, to what extent is C. O. Johnston a temptation to a Catholic to forsake the to the present hopeful prospect of the ensotment of a Home Rule measure for Ireland—perhaps also for the sister

eashore gasing out upon the waters hence her hope appears. Along the nore lie numerous dismantled hulks or en wrecks typifying the destruction of past attempts to free her from her chains. The wrecks bear the dates 1593, 1641, 1798, 1803, 1848 and 1865 years ever memorable in the Irish struggle for self-government, and at-tuned to sorrowful strains in the minstrelay of a people's aspirations. The year I593 marks the first great struggle and the hopes that perished with the overthrow of Hugh O'Neil, Earl of Tyrone. The insurrection organized by this selfless patriot, and maintained for a season so gallantly by Red Hugh O'Donnell and other Ulster chieftains came to an untimely end through famine and pestilence. Red Hugh perished through the treachery of Carew, President of Munster, and O'Neil, forced to leave Ireland, died some years later at

THE RISING of 1641, organized among the exiles in the several contin armies, was again directed by an O'Neil, General Owen Roe, who after the victory of Red Benburg became the idol of his countrymen. The hopes of Erin then rose high, but the death of Owen Roe O'Neil, as he was marching to meet Cromwell, deprived the cause of its most capable leader and led to its collapse and to the subsequent atrocities of the bloody Cromwell. Thus another shipwreck when almost within sight of the port of Ireland's nationhood.

Or 1798 and of the men who "rose in dark and evil days to right their native land" who can speak without exhaltation and without cears! Its mention calls up a host of mous names, Protestants, most of them. who by their high courage and unequivocal patriotism put to shame the Unionist agitators who would now, were it in their power, once more wreck a Tone and Lord Edward Fitzgerald must ever be spoken of with honor by Irish men. They dreamed a dream in which they saw their country free. Their hopes were high and their spirit unshable, but unarmed and untrained as their followers were, they had no chance against disciplined troops, and their cause went down in bloodshed. So, once more a wreck lay stranded upon the shores of Erin.

FOLLOWING CLOSE up the insurrection of '98 came the ill-starred affair of 1803, organized along the lines of Rory to evident failure from the start. It is glorious in Irish annals mainly because of its gallant young leader, Robert to suffer for the cause upon the scaffold. His youth, his courage, his generosity, his high-minded nature, and his eloquence have alike endeared him to his countrymen, and when Erin's Hope is at length realized no name will stand higher in the role of her patriots than that of Robert Emmet. Meanwhile 1803 is stamped upon another sunken wreck upon the coast of Ireland.

THE MOVEMENT of 1848 was of a different kind. Inaugurated by the Young Ireland Party with a galaxy of brilliant names-John Mitchell, Smith O'Brien, Gavan Duffy, D'Arcy McGee, Thomas Davis-names that will live in the literature of Ireland as well as in her patrotic halls. The genesis of the rising was the fiery eloquence of Mitchell, maddened by the callousness of the government during the years of famine and pestilence. The only armed clash was the skirmish with the police in Tipperary, resulting in the capture and transportation of Smith O'Brien to the convict gangs of Van Dieman's Land, where he joined John Mitchell. The other leaders, including our own D'Arcy McGee, escaped to America and the wreck was left behind.

OF THE AFFAIR of 1865, it is not neces sary to more than make mention here, since it is yet within the recollection of many. But it left snother shattered hulk upon the shore, and is besides (to

the side of England, but that her his step in the conversion of Gladstone and precipitated the removal of one great grievance—it led to the discatablishment of the Anglican church in Ireland, and Erin still looks out upon the waters for

SHE GAZES out upon the waves, the uncrowned queen, but this time her hopes, ough not entirely unclouded, look for resilization. A ship again nears the shore. It is manned by faithful sons who have brought her through many storms within sight of the haven. Rough seas, however, still lie before her. The Unionist wreckers of Belfast would de stroy her if they could, and turn back The haven is in sight but the pilot has still work to do. Shall the dream of the nist—the waking dream—be realized? That, says an Irish writer, the future alone can tell.

THE IMMORTALITY OF THE SOUL"

SERMON PREACHED BY CAR-DINAL GIBBONS

Cardinal Gibbons preached at the High Mass in the Cathedral on a recent Sunday, to a large congregation, previous to his annual New Year's reception. His topic was "The Immortality of the Soul."

The Mass was celebrated by Rev. W. Carroll Milholland, of St. Mary's Seminary, who was an altar boy for many years at the Cathedral. The music was the same as at the Mass in honor of the Cardinal's double jubilee, October 15. It was sung by the Cathedral choir, under the direction of Mr. Frederick Furst, and the seminary choir, under the direction of Rev. Leo P. Manzetti.

Frederick Furst, and the seminary choir, under the direction of Rev. Leo P. Manzetti.

The Cardinal said in part:

"There is only one being that is absolutely immortal. One alone that is everlasting, that had no beginning and will have no end, and that being is God. 'In the beginning, O Lord,' says the psalmist, 'Thou didst found the earth, and the heavens are the works of Thy hands. They shall perish, but Thou remainest, and all of them shall grow old like a garment; and as a vesture Thou shalt change them, and they shall be changed. But Thou art always the self-same, and Thy years shall not fail.' 'I am Alpha and Omega, the beginning and the end, saith the Lord God, Who is, and Who was, and Who is to come, the Almighty.'

"Go back in spirit to the twilight of time. Contemplate the early dawn of

time. Contemplate the early dawn of creation, before the earth assumed its present form, when all was chaos. Even then God was in the fullness of life, and the spirit of God moved over the waters. Look forward through the vista of ages to come, when the heavens and the earth shall have passed away. Even then God will live. He will sur-

STRANGE CONTRAST FOUND IN MAN

"Let us now look at man. What a strange contrast is presented by his physical and spiritual nature. What a mysterious compound of corruption and incorruption, of ignom ny and glory, of weakness and strength, of matter and mind! He has a body that must be nourished twice or thrice a day, else it will grow faint and languid. He is subject to infirmities and sickness and disease, and it must finally yield to the inevitable law of death. What are you but a vapor that rises and melts away, a shadow that suddenly vanishes? A hundred years ago you had no existence. A hundred years hence you will probably be forgotten.

"Contemplate now the spiritual side of your being. In the midst of a mortal " Let us now look at man. What a

your being. In the midst of a mortal to the midst of this perishable mass you have an imperishable spirit. Within this frail, tottering temple there is a light which will always burn and never he artinguished.

light which will always burn and never be extinguished.

"As to the past, you are finite; as to the future, you are infinite in duration. As to the past, you are a creature of yesterday; as to the future, you are everlasting. When this house of clay shall have crumbled to dust, when this earth shall have ceased to be inhabited, when the sun shall grow dim with years and the stars shall fade away, even then your soul will live and move and have its being. It will think, remember and love, for God breathed into you a living spirit, and that spirit, like Himself, is clothed with immortality.

"The more I reflect on man's immor-

spirit, and that spirit, like Himself, is clothed with immortality.

"The more I reflect on man's immortality, the more profoundly I am impressed with a sense not only of his dignity, but still more of his dread responsibility; for he is destined for a life of eternal happiness or of eternal misery, and his destiny is in a measure in his own hands. 'What a man soweth, that he can be call he reap. For he who soweth own hands. What is man soweth, that also shall he reap. For he who soweth in the flesh, of the fle h also shall reap corruption; but he who soweth in the spirit, of the spirit shall reap everlasting life."

"There are chiefly four classes of persons to whom our Lord holds ou' the promise of everlasting recompense.

"First, He gives this assurance to those who have succeeded in leading a blameless life or who have sincerely atoned for their transgressions by a life atoned for their transgressions by a life of sincere repentance. In the Gospel our Saviour says: 'Blessed are the clean of heart, for they shall see God.' And the psalmist says: 'Who shall ascend into the mountain of the Lord, or who shall stand in His holy place? The innocent in hands and the clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbor.' The young man in the Gospel put this question to our Redeemer: hulk upon the shore, and is besides (to change the metaphor) a milestone in Ireland's misfortunes. But it had met with a measure of success in that it had brought English statesmen at length to see that not only was Ireland a thorn in

"Is it not in your power to keep your heart from being perverted? Can you not keep your lips from being defiled? Can you not observe God with clean hande? Can you not observe the commandments as well (as the young man mentioned in the Gospel? You have certainly more helps at your disposal than he possessed.

THE PATH OF REPENTANCE

"But most of you will say to me: "The way of righteousness we have not known. We have defiled our soul by sin." Well, be it so. If you cannot enter heaven by the path of innocence, thank God, you can enter it by the path of repentance. If you cannot go before your Maker clothed in the white garment of sinlessness, you can appear before Him in the purple robe of penance. If you are unworthy of imitating our blessed Saviour and His Immaculate Mother, thank God, you can keep company with David, the royal prophet; with Peter and with Magdalen.
"Have you not, my brethren, an un-

Magdalen.

"Have you not, my brethren, an unclouded belief in your risen Lord, and do you not esteem it an honor and a privilege, as well as a sacred duty to, profess that faith whenever the circumstances require it? Under this head, then, you have reason to hope, for if a grateful country rewards its champions surely a bountiful God will not fail to recompense His faithful confessors when their confession is associated with good deads.

"Another class of Christians to whom Christ promises eternal blies are they who are instrumental in guiding others in the path of righteouness: "They who instruct others unto justice shall shine like, stars for all eternity.' It is true, indeed, that you have no mission to preach the Gospel, like God's anointed priests, but as parents and guardians have you not a mission to instruct those of your own household? 'If any man,' says the apostle, 'hath not care of his own, and especially those of his household, he hath denied the faith, and is worse than an infidel.' Have you not a wider missionary field to enlighten others by the silent eloquence of your example? Does not our Lord say to each of you: 'Let your light so shine before men that they may see your good works and glorify your Father who is in heaven?' 'Having your conversation good among the Gentiles, that whereas they speak of you as evil doers, they may, by the good works which they see in you, glorify God in the day of visitation.' "Another class of Christians to whor

"But it is, my friends, especially to "But it is, my friends, especially to
those who exercise benevolence toward
suffering humanity that God promises
the reward of eternal life. It is a circumstance worthy of note that when
our Saviour refers to the dread day
when He shall appear in His majesty
to judge the living and the dead He
singles out the practice of compassion
to our suffering brethren as the virtue
that will secure for us an eternal recomthat will secure for us an eternal recompense: 'Come,' He will say, 'ye blesse that will secure for us an eternal recompense: "Come,' He will say, 'ye blessed
of my Father, possess the kingdom prepared for you from the beginning of the
world. For I was hungry and ye gave
Me to eat; I was thirsty and ye gave
Me to drink; I was a stranger and ye
took Me in; naked and ye clothed Me;
slek and ye visited Me. I was in
prison and ye visited Me. For as long
as ye did it to one of the least of these,
My brethren, ye did it to Me.'

"The fault with most of us is that we We live and act as if our existence closed with the grave. As Pascal says: The present time is everything to us, and eternity is nothing to us. Each one of us should bring this matter home to himself and say: 'I was destined to live forever.' This was the practical view that St. Paul took of the subject. What a clear, unclouded view he had of the illimitable expanse of eternity when he said: 'I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord, the just Judge, will render to me in that day, and not to me only, but to them also who love His coming.

"Let us deplore our exile from the

"Let us deplore our exile from the "Let us deplore our exile from the heavenly Jerusalem as deeply as the children of Israel lamented their exile from the earthly Zion: 'Upon the rivers of Babylon we sat and wept when we remembered Zion: and they exclaimed: 'If I forget thee, O Jerusalem, let my right hand be forgotten. Let my tongue cleave to the roof of my mouth if I do not remember thee, if I make not Jerusalem the beginning of my joy.'

my joy.'
"Let us feel that we are pilgrims that we 'have not here a lasting city, but we seek one which is to come.' Let us say with the apostle: 'We know that us say with the apostle: 'We know that if our earthly house of this tabernable (of the body) be destroyed, we have a building of God, a house not made with hands, everlasting in the heavens.' Above all, let us use this world as if we

Above all, let us use this world as if we used it not, believing that 'the fashion of this world passeth away.'

"Strive, then, for the goal with all the eagerness of an athlete. In the words of St. Paul: 'Forgetting the things that are behind and stretching forth to those that are before, press forward toward the mark, to the prize of the supernatural vocation of God in Christ Jesus.'"

The Richeson Case

We have offered no comments upon the case of Rev. Mr. Richeson of Cam-bridge, Mass., now in jail on a charge of murder. We feel that it has received bridge, Mass., now in jail on a charge of murder. We feel that it has received an undae amount of attention from the newspapers because of the fact that the accused man is, or was, a minister of a religious denomination; and, now that he has confessed his guilt, we are very glad that the sensation mongers of the press are deprived of a much-prized opportunity of deluging the public with filthy and sordid details, if such exist. The unscrupulousness of the press in its dealing with such cases is one of the great public crimes of the present day. In this case, the fact of the accused being a clergyman seems to have entered into the deliberate calculations of the sewer-acraping section of the press, with a view to creating a great public sensation, and a widespread scandal. To some extent they are balked of their prey; and those who value decency will rejoice at that.—Casket.

SEED OF DIVORCE

A short time ago Rev. W. P. Cantwell in an issue of The Monitor the San Francisco Catholic weekly; showed conclusively that "divorce in the Christian era came in with Protestantism"; and he fixed the responsibility for the rise and spread of this evil, which is now threatening the very foundation of society, upon Martin Luther, who allowed the Elector of Hesse to retain two wives suggesting at the same tima that he take the precaution of keeping the second one in secret. Hereupon the Rev. Dr. Edward Pfeiffer of the Columbus (O.) Theological Magazine took issue with Father Cantwell and in its columns protested that "there is no shadow of ground for charging Luther with lax principle in the matter of divorce and the sanctity of marriage. No church stands for the Biblical doctrines concerning marriage and divorce divorce and the sanctity of marriage. No church stands for the Biblical doctrines concerning marriage and divorce more clearly and squarely than does the Lutheran Church." But let us examine the truth of statements made in his defense. It is evident that in the case of Philip of Hesse, Luther did not sanction a divorce, but bigamy. And if it is too much to say that he sauctioned bigamy, he at least tolerated it on condition that the lilector keep it a secret. Now, in the na ne of common sense and all that is righteous and holy, is it not even worse to tolerate bigamy than divorce? Was it no crime for Luther to approve of the desecration of the unity and purity of the marriage bond by Philip of Hesse, and less a crime because in the Reformer's opinion it was not so bad as divorce? And if Luther requested the Elector to keep the matter a secret, was not this precaution a proof of moral cowardice added to the confession that bigamy is against the Christian law? What a prevarication, therefore, for the Rev. Dr. Edward Pfeiffer to say that Luther had no lax principles with regard to the sanctity of the marriage bond! Surely, if he could tolerate bigamy and keep a royal bigamist in the gard to the sanctity of the marriage bond! Surely, if he could tolerate bigamy and keep a royal bigamist in the communion of the Lutheran Church, what would have prevented him from extending the same privilege to a poly-gamist? The principle would have been the same and tolerance of one would have meant tolerance for the other.

As for Dr. Pfeiffer's claim that " no church stands for the Biblical doctrines concerning marriage and divorce more clearly and squarely than does the Lutheran church," that may go unchallenged if he speaks only of the Protestant churches with the understanding that they all represent a higher ideal than their protagonist, Martin Luther, did in championing the cause of the Elector of Hesse. But he would not dare to put the Catholic Church in this comparison, knowing as he does, that on Scriptural grounds she never in her history from the days of the Apostles up to the present time tolerated absolute divorce for any cause (whatever. Whenever she

erned. But Dr. Pfeiffer in his defense But Dr. Pfeiffer in his defense of Luther goes a step farther, and Father Cantwell's words: "It was the corrupt heart of a monk who had broken his vows, and married a mad nun who had broken hers," he interpolates by way of parenthesis the following: "Because they had come to the conviction that monastic vows were both against nature and contrary to the Word of God." That is about on a par with Luther's conviction that the Elector Philip should be allowed to retain two wives. It is not true that monastic wives. It is not true that monastic vows are against nature and contrary to the Word of God. Are the thousands of spinsters and bachelors in this world sinning against nature because they choose to remain unmarried? Is the widow or widower, because of their determination not to marry again, offending against nature's laws? If offending against nature's laws? It they are, then a law should be passed forcing them to enter the married state. There should be no getting away from it, if nature's law demands it. Neither is the life of single blessedness against the Word of God, and how Dr. Pfeiffer an assertion in defense of Luther's breaking his yows, is almost incredible, even on the supposition that he has the slightest acquaintance with the Scriptures. Christ counsels the unmarried state in these words: "And there are eunuchs, who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take it." (Matthew, 19c.) St. Paul says; "I would that all men were even as I myself," (I, Cor. 11), referring to the single life which he led. St. John Baptist, the precurser of Jesus Christ, was unmarried. Did he offend against the laws of nature? St. John the Divine, the beloved disciple, did not enter the married relation, was he therefore unatural? Instances from the Bible might be multiplied. So Luther and his consort had no sanction of either natural consort had no sanction of either natural or Scriptural law in breaking their vows. The word of God exacts the payment of vows. "Theu shalt pay vows," we read in Job. Other texts are: "And he did to her as he had vowed." (Judges, xi, 39); "If thou has vowed anything to God, defer not to pay it; for an unfaithful and foolish promise displeaseth Him; but whatever thou cast vowed, pay it. And it is much better not to vow, than after a vow not to perform the things promised." (Eccl. v. 3, 4.)

Dr. Pfeiffer continues in his defense of consort had no sanction of either natural

(Eccl. v. 3, 4.)
Dr. Pfeiffer continues in his defense of of Luther as follows:

"As early as 1520, in his treatise (the Babylonian Captivity') against the Romish sacraments, Luther had written:
'I so detest divorce that I prefer bigamy, but whether divorce is ever allowable or not I dare not say.' In a letter to Robert Barnes, who acted as go-between for the special messenger whom to Kobert Barnes, who acted as go-ne-tween for the special messenger whom King Henry had sent to Luther, dated September 3, 1531, Luther emphatically denied the legitimacy of divorce. Now-withstanding this rebuff, the King made withstanding this rebuil, the King made several other attempts to get Luther's approval, but with the same result. So strenuously was Luther opposed to divorce that, in exceptional and flag-rant cases of incontinence, as those of the King of England and the Landgrave of Hesse, he held that it would be a less-

King Henry, but there was nothing in evidence that the King of England was not encouraged by the lax attitude of the Reformer to Philip of Hess in his bigamous relation, to seek relief for himself from his own ecclesiastical court. To excuse Luther's attitude on the ground that he considered bigamy a lesser evil than divorce, would be like excusing a certain crime, because it is not so great as others in the category of crimes.

It still remains true, if without bias It still remains true, if without bias we examine into the history of Protestantism for the past three or four centuries, that she has been the prolific mother of divorces. The alleged Scriptural ground for divorce—infidelity—was only one of many other causes which in conjunction with state laws on the subject she recognized as sufficient for absolute divorces and fresh marriages. Now that the state is reaping what has been so recklessly sown, and statesmen as well as churchmen are looking for some effective remedy against the monstrous evil that is threatening the foundations of society, it would be well to look to the precept of Ohrist, ever enforced by the Catholic Church:

"What, therefore, God hath joined together, let no man put asunder."—Intermountain Catholic.

WITH WORKERS FOR BOYS IN THEIR TEENS

MAKE MEETINGS CHEERFUL

Clearly enough the paramountly important feature of our work, the religious meeting, is the very one that is the least congenial to juvenile nature. Hence the necessity of enriching the meeting with a tone of cheerfulness through which attendance will become less burdensome for the members generally and, for the better disposed of their number, really inviting. However, the sunny atmosphere now looked to does not spell merriment. That form of exhilaration, once excited in a boy audience, easily leaps beyond Clearly enough the paramountly in That form of exhilaration, once excited in a boy audience, easily leaps beyond bounds. Neither is the desired enlivenment a synonym for genial expansiveness on the part of the Director. True, the latter must be as immaculately free from peevishness as from polysyllabics but, even though wholly unmagnetic, he can abundantly brighten his gatherings by applying plain, business-like expedients.

by applying plain, business-like expedients.

Foremost amongst the means to be thus employed is the precaution of reducing the meetings in number—say to fifteen or twenty annually—until short-winded youthful perseverance can face them with a confident smile. Having made this reassuring start, let the Director shorten the work of each session by the rule that forty-five minutes are as many as his spiritual sons can pass in pious restraint without breaking the peace. Furthermore, the reverend guide should habitually forget himself to the extent of dropping into brief, eagerly welcomed hears to heart confidences regarding whatever material attractions are coming. At this point let us note that, while the feelings of the auditors are much warmed by the let us note that, while the feelings of the auditors are much warmed by the introduction of agreeable topics, a cor-responding dearth of enthusiasm will certainly result if the auditors are forced to sit through dismal chidings administered to delinquents in the duties of membership. Hence one gains, seemingly, by saying little before the common assembly concerning the chronseemingly, by saying little before the common assembly concerning the chronic ill of non-attendance. Usually, the most satisfactory treatment of that fault lies in idealing, through the mails, with none but the guilty individuals and their families.

Passing to a form of oral activity that cannot be diamensed with the results.

Passing to a form of oral activity that cannot be dispensed with, the regular instruction, we still find that control of the situation awaits the enterprising spiritual guide. He can now accomplish wonders in the right direction by so enriching his discourses with illustrative matter as to be followed with some interests and even perhaps with genuine terest and even, perhaps with genuine pleasure. Meanwhile, the setting of the session will gain immensely if the young participants be permitted to do a little singing. Indeed, it is difficult to explain how the person in charge can miss securing this feature, which, acting as a sort of transformer, converts a troublesome, not to say unmanageable, exuberance of boyish animal spirits into most desirable vocal help. Three selections, each limited to a couple of stanzas can easily be included in the evening service. Sacred song will then add its finish of cheer to a little program of exercises that may be arranged about as follows:

Hymn; announcements and

follows:

Hymn; announcements and general remarks; prayer, (e. g., the Litany of the Blessed Virgin); hymn, instruction, hymn, short closing prayer.

It is not to be imagined, however, that the foregeing expedients constitute the full measure of effort towards the creation of engaging meetings. Continuing, the Moderator should consult his purpose of carefully forestalling breaches of discipline; for by so doing he escapes an otherwise inevitable recourse to the remonstrances, threats and corrections which would inevitably fill proceedings with gloom. Apparently a leading component of the present connec of prevention is the plan of assigning each and every member to a fixed pew. This regulation guards against the disorderly overcrowding of favorite seats. Again, it separates and thereby disables the "gang," that energetic alliance which, as everybody admits, ought to receive close attention. United, the gang piles tirelessly and more or less uncontrollably the juvenile trade of mischiefmaking; dispersed it is shorn of industrial strength.

Insistence on the occupancy of fixed pews is of further value. It enables the clerical custodian of law and order to locate definitely incipient troublemakers so as to subject them to the tranquillzing influence of his kindly eye. And what is of chief moment, the proposed seating arrangement, by facilitating the quiet marking of attendance, removes a potent cause of upheaval. When boys are on hand in numbers

several other attempts to get Luther's approval, but with the same result. So strenuously was Luther opposed to divorce that, in exceptional and flagrant cases of incontinence, as those of the King of England and the Landgrave of Hesse, he held that it would be a lesser evil to take a second wife than to divorce the first."

All this shows that Luther did not approve of the divorce proposition of

It is hoped that such suggestions as the foregoing may strengthen the encouraging view that boy-saving endeavor, far from demanding rare magnetic gifts, is open to almost any zealous worker ready to meet difficulties with methods to suit. If many directors are busy scolding to death over-numerous, unduly prolonged, uninteresting meetings, it may be fairly held that the good men are as yet indifferent to considerations of the kind just offered. And, certainly, while these would-be promoters of the cause loudly attribute failure to their lack of personal charm for the young, other reverend brethren, every bit as unmagnetic as the first, are scoring splendid success through no higher gifts than leommenplace, practical mindfulness that, "boys will be boys."—George Quin, S. J. in America.

North American Life Assurance

From the report of the North American Life Assurance Company published elsewhere in this issue it will be seen that the new business secured represented over \$1,000,000 increase above that of the previous year. Altho not required under the Insurance Act until the year 1915, the company's reserve fund is now on a 3½ per cent. basis, while, at the same time dividends have been maintained to the shareholders and the net surplus has been increased to \$1,300,784,00. Another feature worthy of notice is the high-class reached by the assets, which have class reached by the assets, which have increased by nearly \$1,000,000, irrespective of the additional surplus of \$166, 575.72 in excess market value of bonds and stocks for which credit has not been taken. During the year covered by the report the policyholders received \$148,135.09 in profits, while the guarantors of the company were paid only \$6000. This affords satisfactory evidence that the company recognizes the preponderance of the policyholders interest and gives it full effect.

THE BIBLE ONLY

A review in the Church Times for December 15th, taking occasion of the publication of the History of the British and Foreign Bible Society, Vols. III., IV., and V., tells that aggressively Protestart organization aggressively and Foreign Bible Society, vols. In., IV., and V., tells that aggressively Protestant organization some plain truths, and subjects its spirit and system to some searching criticism Catholics need not be that the B. F. B. S. "rests itself on an unscriptural and precarious foundation," and that the process of mere Bible distribution, apart from a definite, creed "must imply neutrality between Christian faith and its denial," but it will be news to the most of us that "for the first fifty-four year of the existence of the Bible Society prayer was not permitted at its meetings, and that until 1850 it was found impossible to select a sufficiently neutral portion of Holy Scripture to read at the anniversary." We read further that the Society is "still not officially Christian," and that "its great centenary meeting in 1904 was presided over by an unconverted the street of this "its great centenary meeting in 1904 was presided over by an unconverted Jew." So much for the theory of this organization, but the reviewer goes on to show that "though the Society may not be officially Christian it is at least avowedly Protestant." It presupposes Protestant doctrine and ignores the need of authority for its canon. It assumes Papal prerogatives (as all these intolerant sects do) in condemning a French Bible Society for using "a version strongly marked by unsound doctrinal sentiments," and one in Holland for "adopting the Neologist Testament issued by the Synod of the Dutch Church." And in the end it has to confess the failure of its efforts, for the author of the History "records with sorrow the coincidence in many parts of Europe of [free Bible distribution] with the spread of infidelity and licentiousness, while the Protestant pastors of Bohemia, Switzerland, and elsewhere accepted the Scriptures as mere shells of exploded superstition and of worthless myth." The Church Times reviewer has little difficulty in pointing the moral. less myth." The Church Times reviewer has little difficulty in pointing the moral. The wonder is how the eyes of solibiists can be so held as not to see it also.

In another part of the same issue the Church Times has a note with which we are also in thorough; agreement. Speaking of a new edition of the Revised Yersion of the Bible, in which the text for the first

"We should have thought that with one consent the paragraphic division would be recognized as an indisputable merit. In our belief the division of the text of the Sacred Scriptures into verses has greatly tended to discourage the reading of it." Curiously enough, as a sort of set-off against this retrograde action of the Cambridge University Pree, the Press of Oxford University is about to issue an edition of the Vulgate New Testament based on the text of Wordsworth and White and arranged for the first time in paragraph form. We welcome this very heartily as a decided advance towards that readable, Bible, which is so real a need.—London Tablet.

Although it causes pain,—although the cross with its sharp edges presses on thy shoulders,—thy Jesus means it well with thee, He desires to lead thee

Prevision

[Charles L. O'Donnell in Ave Marie.]

I cannot tell what way the years will lead,
How hands may falter and how feet may bleed, With deep contentment I shall have or

I cannot tell

I do not know why the fleet early years Should shake me with surmise of future tears, Why golden suns should set in gloom

of fears, I do not know. I must not ask of winter winds that Across the ground where men sleep cold and dumb,

If I shall rest there well — of my last

home I must not ask. I shall not shrink, maybe I shall not dread, When time has slowed my step and bowed my head,
To go away; to join the cloistered dead
I shall not shrink.

I shall have hope, in spite of heavy shame Among God's pensioners to find my name, In Him who for the strayed and lost one came, I shall have hope.



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FIVE-MINUTE SERMON

SEPTUAGESIMA SUNDAY

LIFE'S PURPOSE

know you not that they that run indeed, but one relieveth the pri ou may obtain. (1. Cor. ix. 24.)

Birthere, know you not that they that run in the race, all run indeed, but one relievish the prize? Sun, that you may obtain. (i. Cor. iz. 42)

There is a great question, my dear brethren, that comes home some time or other to every man in the world who is not entirely taken up with the passing pleasures and fleeting interests of the moment; to every man, that is, who lives as a man, and not as a mere child. It is the most important and vital of all questions, and it will return often on us, put it away as much as we will. It is this: "What am I here for? What is the gaol to which it is tending? What is the gaol to which it is tending? What is the gaol to which it is tending? what end do I hope to obtain?"

Yes, we must look forward in this way sometimes, and we must try to find something in the future better worth having than what we have now, or our life, with its labors and fatigues, becomes a burden almost too great to be borne.

So one man proposes wealth, another knowledge and learning, another fame and honor as his object in life; or at least he looks forward to bringing up his children to whom he can leave his memory and his name, and who will carry on and complete the work he has begun.

But we Christians do not seek for an answer to this question. The answer is written plainly of sith in our souls; we may try to forget it or put something else in its place, but we shall find no other in which we can believe. The answer is written plainly of sith in our souls; we may fray in a terminal try to the street plainly of sith in our souls; we may fall in a tataining else in its place, but we shall find no other in which we can believe. The answer is more terminal to the probation for something better: that we live in order that it may be seen from our life whether we are worthy to share in an eternal life: that only beyond the grave can what the soul longs for be attained, and that we may fall in attaining it if we do not keep it steadily in view and work for it with all the strength we and work for it with a

So our life is a race, a struggle for an immense and unspeakable prize to come at its end; and a prize which will never be offered again if we do not secure it this time. If we fail in this life our failure can never be retrieved; nor will anything else ever be offered us to live for. For all eternity we shall see what we might have had, and shall be tortured with vain remorse; and nothing else will give us even a moment's peace. This eternity will be intolerable, even

This eternity will be intolerable, even were there no other pains in it; but on account of this alone we shall seek death for ever, and never find it.

And from this race, this struggle in which we are now entered, there is no escape. We cannot withdraw and have our name struck from the list of contestants. There is no half-way place which escape. We cannot withdraw and nave our name struck from the list of contestants. There is no half-way place which we can take between triumph and defeat. "Know you not," say St. Paul, "that all run in the race?" Yes, a power greater than ours has put us on the track, and is drawing us along it, whether we will or no. We cannot remain as we are, for He whose power has placed us here made us for Himself, and we cannot rest till we reat in Him.

Since, then, we have to run in the race; since we have to suffer, to labor, to pursue a happiness which we now have not; since we must do this even in spite of ourselves; since we cannot sit down and give up our place, what folly it is to run to no purpose, to turn

sit down and give up our place, what folly it is to run to no purpose, to turn aside and try to forget the only possible reward for all our toil, the only thing that can make the life which we must live worth living! Let St. Paul's words on this Sunday sink into our minds; and since we have to run in this race on which everything depends, let us not trifle and lose its precious moments, but so run that we may obtain.

THE MORAL TRAINING OF CHILDREN

In the October Pastoral (writes the Bishop of Newport in his Advent Letter) it was proposed to continue on a future occasion the subject of the Moral Trainoccasion the subject of the Moral Training of Children. Accordingly we now proceed to treat of that Self-repression, or Self-denial, which is so essential in life, and which is rarely acquired unless men and women have been accustomed to it from their childhood.

Self-repression is necessary by the passions of human nature, which every one of us inherits at his birth. Our Self-repression is necessary by the passions of human nature, which every one of us inherits at his birth. Our natural tendencies to pride, sensuality, sloth, temper, and other kinds of self-gratification are called passions. In themselves the passions are not sin, or sinful. They only become sinful when the human will deliberately indulges them, yields to them, or puts occasions in their way. Luther and Calvin taught that human nature and its passions were, formslly and essentially, sinful. This dootrine, which widely infects Protestantism at the present day, leads naturally to the idea that a man cannot help his sins; that it is no use to strive against one's nature, seeing that you cannot get rid of it, and that if you only trust in Christ it does not matter much how you indulge yourself, provided you do not come into collision with human law or with your neighbors. The Catholic teaching is that the passions are one thing and the will another; and that whatever a man may feel, there is never any sin except so far as the will consents; whatever temptations may trouble his senses or his intelligence, moral guilt only begins when the rational human will freely yields to them, either in act or in desire.

Hence every Christian has a two-fold duty with regard to the sinful propensities of nature, namely, resistance and mastery. He must resist—and when his passions rise up against a grave precept of Almighty God he must resist under pain of moral sin. But he must go further; he must strive to obtain such a mastery over his passions that not only may the danger of mortal sin be far removed, but that even in lesser conflicts and in the ordinary occasions of life he may be able to rule them, and may keep himself entirely faithful to the grace of His Heavenly Father.

It must be further remarked that the

His Heavenly Father.

It must be further remarked that the passions, being seated in the bodily na

HEAVY DRINKER CURED

A man who has been released from the awful cravings of drink, and whose first thought is to help others, shows the spiris of true brotherhood and phil-anthropy. Read his letter:

ture of man, may be made stronger and more violent by induigence, and, on the other hand, may be weakened and even exterminated by systematic repression. We not unfrequently meet with men and women who have so indulged themselves in pride, covetousness, sensuality and spiritual sloth, that they seem to be unable, when temptation offers, to help giving way. They will sometimes tell you that this is so. They must not, however, be believed, for they can always pray, at the very least, and so obtain the grace they require. On the other hand, the saints, and men and women who lead a spiritual life, are found to have so diminished by self-discipline, and God's grace, the violence of their natural propensities that they seem to be almost exempt from the weaknesses of human nature. But such persons are very rare. We have no despotic power over our passions. They are independent of the rational will. They are the natural result of original sin, are excited by the presence of their objects, and follow laws of their own. All that we can do is to manage them, by turning their own nature and their own laws against themselves, as when one weakens the force of a metablic own laws against themselves, as when one weakens the force of a metallic spring by keeping it under constant

Children, as there is no need to say, Children, as there is no need to say, develop passions long before the age of fourteen. Until they attain the age of responsibility and the use of reason, there can be no sin in their acts of self-indulgence or in their display of passion—although those who have the care of them cannot begin too early to teach them self-command and self-restraint. them cannot begin too early to teach them self-command and self-restraint. As for boys and girls over seven it is quite possible for them, by deliberate pride, disobedience, sensuality, contempt, anger and sloth, to become guilty of grave sin. The task of those who are responsible for the training of children, therefore, is to watch their evil propensities, and to give them all the help they can in resisting them and in mastering them. To fail in this duty is to expose the child to spiritual destruction.

First of all, then, there are numbers of children ruined by foolish indulgence on the part of their parents and others. This is a marked characteristic of the This is a marked characteristic of the present day, and is perhaps a reaction from the undue severity of two or three generations ago. It shows itself in unnecessary and excessive pampering, caressing, excusing and admiring. Certainly a child ought, as far as possible, to be kept contented and happy. An atmosphere of severity, repression and hardship prevents a child's nature from expanding as it should do, and leaves it stunted and distorted. But it should never be lost sight of that children are naturally valu, exacting, prone to envy, forward and lazy. Great discretion is, therefore, needed in praising or noticing them, in giving them what they clamour for, in regulating both the kind and the amount of their food, and in giving them their liberty. It is much easier for a parent to give them all they easier for a parent to give them all they want and to let them do as they like. That is the way in which children are spoilt at the present day. And this hurtful indulgence of children does not always come from the wish to save trouble. It come from the wish to save trouble. It sometimes springs from a genuine affection for one's children, and a pride in them. Such love and gratification are entirely praiseworthy. But they should not be foolishly displayed. The dearest and the most charming children are the most easily spoilt; and many a parent is visited in after years by the results of foolish indulgence, and has to lament the foolish indulgence, and has to lament the day when he allowed the bad seeds of vice and dissipation to take root un-checked in the soul of his beloved child.

by their passion and excitement neutralise entirely their moral influences. Others, again, never cease from haraseing the child with queralous complaints and petty scolding, until at length the child ceases to care or notice. Correction should be considered, measured, and adapted to time and circumstance. Once made, the parent should see that it is attended to. Punishment, if neediul, should inevitably follow. There cannot be a doubt that, with children, the conviction, arising from experience, of the certainty of punishment is a powerful atimulus to the invaluable habit of self-restraint. But punishment more than any form of correction, needs to be wise, considerate and strictly moderate. For there is always the danger that punishment will stir up the child's rebellious passions, and harden it in wrong doing, instead of moving it to good resolutions. This danger is always greatest when he who punishes is seen to be angry and unjust. There is much parental punishment that is merely parental (temper. Such 'punishment works infinite harm, and is the cause of the moral ruin of multitudes of children. For the rest, the "repressive" training of children is chiefly concerned with the virtues of Humility, Obedience, Patience and Frugality.

THE VIRTUES

We have already seen what is the THE VIRTUES

We have already seen what is the meaning of Humility, and how necessary it is for a follower of Jesus Christ to re-

meaning of Humility, and how necessary it is for a follower of Jesus Christ to repress that troublesome and unquenchable "self" which puts itself even in the place of God. It is not necessary to lecture children on the nature of Humility. They best learn what it is at the feet of their Heavenly Father. But there is no more effective way of putting Humility into practice, and of weakening the dangerous impulses of "self" than the exercise of Obedience. By Obedience the child learns the habit of repressing self-will, and of conforming its natural wilfulness to law and authority. One of the most distinguishing features of our modern civilization is the prevalence of independence and self-assertion. The gospel of Our Lord Jesus Christ requires men to obey both divine law and human law; both God's commandments and the authority of those who have on earth the right to command. The gospel teaches that such obedience should be a real obedience of the heart, grounded on Christian humility and on the genuine wish to obey. It is not too much to say that, at the present day, Obedience is practically a dead virtue. Such outward submission as there is—such as cannot be helped if civilised and social life is to go on—is as there is—such as cannot be helped if civilised and social life is to go on—is accorded without any love of that humil-ity and obedience which Jesus Christ has taught, but rather with distaste and has taught, but rather with distaste and mental resistance, grudgingly and sparingly. Young men and young women are accustomed to question everything and to criticise everything. This propensity is anti-Christian, and is perilous to eternal salvation. It can only be counteracted by Christian training in the practice of obedience and by Christian, instruction in its spirit. What is required of parents is the reasonable and consistent exercise of authority. Children should be made to do what is right, just and becoming. Caprice, Children should be made to do what is right, just and becoming. Caprice, selfashness and despotism on the part of parents are as bad for the child as for the parents themselves. Children obey readily enough if they are treated kindly and reasonably, and they soon acquire the valuable habit of obedience.

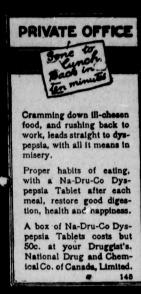
repressed. "S lowing off" is innocent enough; but it contains the germ of deenough; but it contains the germ of deliberate pride. A wise parent will,
therefore, keep the child out of occasions and temptations, and will inculcate the necessity and the value
of good and spiritual intention in
all that is done or said. When the
child has to endure failure, reproof or
ridicule—a thing which most children
feel keenly—it should be kindly encouraged to turn to the holy will of God,
to accept the humiliation, and to offer it
up in union with the humiliations which
Jesus accepted for our sake. And in a
word, all pride or vanity, in talents, be
longings or achievements, in looks or in
dress, should be counteracted by turning the child's heart to the God Who
gives all these things, to Whom alone

dress, should be counteracted by turning the child's heart to the God Who gives all these things, to Whom alone belongs glory and praise. Vanity in a child may be a small matter—and it would be a mistake to treat it as if it were serious. But as the powers develop and strengthen, it becomes more deliberate in act and more rooted as a habit. It must not, therefore, be permitted to have its own way.

The exercase of Patience represses the evil passion of anger, teaches the habit of Christian resignation, and acoustoms the child to govern its own desires. Anger, in children, is really very often a frenzy, a short madness. It is generally more a physical transport than a sin. But if uncorrected and unchecked it becomes dangerous, and is likely ty spoil the character and wreck the soul. From earliest infancy it the day when he allowed the bad seeds of vice and dissipation to take root unchecked in the soul of his beloved child.

CORRECTION

Not only are parents bound to abstain from spoiling their children, but they are bound also to correct them. That is to say, when a child outwardly shows vanity, disobedience, greediness or temper, the father or mother should administer a reproof, and if necessary, should punish. By this, a child is both instructed in its moral duty—a matter which is more necessary than many people think — and impelled to take pains to repress bad propensities. But it is just on the point of correction that so many parents do harm rather than good. Correction, to be of any use, should be both reasonable and opportune. But many parents correct in anger and temper; they say the wrong thing, and



FRUGALITY

Further, it is of great importance that children should be trained to Frugality. Nothing spoils the character more irretrievably than the unchecked habit of self-indulgence. We have only to look at the world we live in to see that men and women in these days worship ease and luxury, caress their bodies and their minds, and show irritation at everything that pricks or inconveniences them. This anti-Caristian disposition is not confined to the rich or the well-to-do. The masses of our fellow-countrymen who obtain their livelihood by the work of their hands are quite as much bent upon self-gratification. Their idea of pleasure may be coarser and their enjoyments less refined, but they are none the less determined to enjoy themselves, and thereby quite as much degraded and spoiled in all spiritual respects. The Christian ideal is, a sober, restrained and hard life; a life that is lived principally for the immortal soul and next for the mind and heart; a life in which the body is taught to use food, drink and recreation not for their own sake, but only as means to the carrying out of those higher regularity, temperance, and an abhorrence of a soft life. It must be taught to live by reason and not by impulse; to live by reason and not by impulse; to act on religious principle and not to be the slave of appetite; to despise luxury; to mortify itself in eating and drinking; sad, in a word, to take the side of the Cross of Christ without hesitation or regret. No man who does not in a gentiline sense take up the Cross can be called a follower of our Lord and Saviour. Why are not children explicitly told of this law and gently encounaged to live by it? Unless they are told they do not realise it. They hear, as they grow up, the words of Christ tit; it he more so, as the practice of their elders seems so utterly unaffected by either Gospel or prayer-book. What is wanted is that those responsible for children should translate the Gospel to hild they command themselves can hardly, for mere shame, pressit upon their children. And that is in reality one of the reasons why the Cross is so little preached to the child; and it is also a reason why so many parents have to dread the fate of those who give "scandal to little ones" (S. Matthew xvili. 6). The fault is not on the part of the child. The child, with all its natural propensities to evil, is seldom wanting in a certain ingenuous sincerity and generosity. Let the ideal be put and religious feeling—above all, when the kindly priest can be derived to the child, with all its natural propensities to evil.

USE ABSORBINE JR. FOR IT

before it, and there will never be much difficulty in its being taken up. But when boys and girls grow up to adolescence without having caught a glimpse of the great law of the Cross, how can it be expected that we shall have a Christian generation?

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**Proper the boly will of God, Who wishes to use all pain to draw us nearer to Himself, and should be reminded of the Passion and Cross of Jesus Christ. Who has suffering and to do the Passion and Cross of Jesus Christ. Who has suffering and to make them preclous for the gaining of Heaven. Children must also be taught to be patient when they want anything. Such impulses are often mere greedines, and will probably disappear as years go on. But it is a good moral lesson for them to be sanderste in desire, to express them selves calmly and with consideration for others, and to put up with disappointment in a Christian spirit. All these lessons, inculcated with prudence and in the right season, go to form the true Christian of the years to come.

PRUGALITY

Further, it is of great importance and interest of the children are bound, in virtue of their didners are bound in virtue of their duty, they should avail themselves of such help as they can get from priesta, teachers, secraments and school. It is the result of the result with a supply the sand proportune correction, nothing else can supply that design of young child entirely to others, and or overworked—but this duty does not require either learning or leisure, but of the result of the parents should make use of certain external assistance. In the first of the parents should make use of certain external assistan the priest may be, and however efficient the instruction given in school, it is really the parent's responsibility, and there should be no mistake about this. As long as the sacraments are treated as a department of school work, we shall have the children giving them up as soon as they leave the school. It cannot be denied that it is better that children should be marched in companies to confession and Communion by their good and solicitous teachers than that they should never approach at all. But it would be far more to be wished that the sacraments should be a part of the family life. All parents who are worthy to have children should be anxious, by example and pious words, to impress

by example and pious words, to impress upon them how necessary is God's holy grace to keep them good, and how ready and anxious is our Lord Jesus Christ to give them His grace in order to over-In concluding these words, let it be repeated that a parent in order to make moral training effectual must guard his child from any training or any influence that is evil. It must be kept from bad companions and bad books. This, it would seem, could best be done by keeping children, when not at school, as much as possible under the mother's own eye. Parents plead that their children have no where to play except the streets. There is much truth in this, But, all the same, the life of the streets makes moral training almost impossible, and that for two reasons; first, because children learn so much evil there, and, secondly, because these young frequenters of the streets become as it were, strangers to their own families, and acquire a wild and irresponsible temperament which fits them for PROTECTION AGAINST EVIL right, just and becoming. Caprice, selfishness and despotism on the part of parents are as bad for the child as for the parents themselves. Children obey readily enough if they are treated kindly and reasonably, and they soon acquire the valuable habit of obedience. If, at the same time, the father or mother in tuture years will throw all its weight on the side of the Kingdom of God.

Children are not naturally rebellious, but submissive, and a sensible father or mother should have little difficulty in forming them to the habit of Obedience. But there are other impulses in which the germs of pride exist and which must be carefully watched. As has been already said, they are vain and conceited, and these evil propensities should be repressed. "S lowing off" is innocent into a true follower of Jesus Christ, it must be habituated to moderation, regularity, temperance, and an abhorrence of a soft life. It must be taught good work is enhanced by the presence of a soft life.

Catholic, just like the Greek Catholic, differing only in language and a few minor points of doctrine. The Catholic version of the Bible is used in the services, belief in the Blessed Virgin is held, the cross and religious pictures adorn the church, and the minister wears

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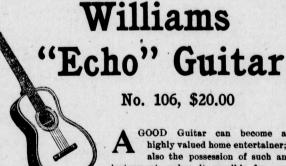
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CHATS WITH YOUNG MEN

DR. BROWNSON TO YOUNG MEN

DR. BROWNSON TO YOUNG MEN
Men will never succeed in ameliorating their earthly condition till they learn to live for heaven alone, till they see all things in the light of God as their Supreme Good, and seek to modify them only at the bidding of divine charity.
You, young men, even some of you who call yourselves Catholics, forget this. You have suffered yourselves to be seduced by the tempter.

Protestantism and infidelity have no power over you when they attack directly your Church or her dogmas; there you are on your guard and are firm; but you have not been equally on your guard against their indirect attacks, their attacks, through your social affections and sentiments, your love of political liberty, intensified by long ages of Protestant misrule and oppression in the countries of your birth or descent—and your desire of worldly prosperity and social position. Through these the tempter assails you; through these he whispers to you honeyed words, makes you sweet promises, and excites brilliant hopes, only to undermine your faith, toentangle you in his snares, to drag you down to heli—to hell both here and hereafter. Here is your danger; here is your weak side. You listen with the open hearts of generous youth, with the confidence of unsuspecting innocence, to the soft words of the betrayer as to an angel of light.

You are caught, you are led on from step to step, till you find yourselves from the home of your fathers, far from the affectionate embrace of your mother, in arms against your Church, false to all your yows to God, false to yourselves, a grief to all good men and angels, and a

your vows to God, false to yourselves, a grief to all good men and angels, and a joy only to the enemies of religion, who, while accepting the trason, despise the

The very devils despise those that are able to seduce, and so do their children and servants, infidels, heretics and

schismatics.

Nay, my young friends, if you would be free and noble, and honored even, listen never to the siren voice of the charmer. The entrance of the career into which he would seduce you may he bright and flowery, but its progress grows darker and rougher at every step, till it finally ends abruptly in the darkness of eternal despair.

I know that career which you are tempted to believe, opens into life. I entered it as innocent and as full of hope as yourselves, and, as I fondly trusted, with motives pure and holy. Alas, how was I deceived !

I lost my innocence, my virtue, everything that a man could hold dear and sacred, found myself the companion of

thing that a man could note dear and secred, found myself the companion of scoffers and blasphemers, a chief among the revilers of God's truth and God's law, and have gained only a stock of bitter experience, and a source of con-

tinual regret.
Fear God, my young friends, and keep
His commandments, for this is the whole
of a man. Be true to God, and He will or a man. Be true to God, and He will never abandon you; serve Him as He commands, with promptitude and fidel-ity, and fear nothing for your earthly prosperity, or for the spread and main-tenance of liberty. ce of liberty.

GOOD MANNERS

A high standard of decorous manners is essential to the success of every young man, and the earlier in life that he understands and appreciate this the

he understands and appreciate this the better for his prospects.

At the time of adolescence, when he has ceased to be a child but not yet has reached the stature of manhood, he feels out of place with children and equally so with mature men. Bold and sometimes insolent in ways that are not for his welfare, he is shy and timid in matters of ceremony, which he considers a sign of effeminacy. He is so anxious to be regarded as manly that he is ready to repudiate the gentle courtesies of real

should deign to attempt one, it is a travesty. It frequently happens that he prefers to stand as a support to the rear walls of the auditorium, or even in the vestibule, because he dreads to go down the aisle to some pew further from the exit than he has previously dared to venture. It would be far more to his credit if he should accompany his mother or his sister to a pew as near the altar as possible, and thus show the proper kind of courage.

After entrance into the pew young.

After entrance into the pew young men should at once kneel upright and say one or more real prayers of adoration of the presence in the Blessed Sacrament. They should pay no attended to the real in the same or the adoration of the presence in the same or the Sacrament. They should pay no attention to other men in the same or the adjacent pews, but should realize the purpose of their own presence in church. It often happens that young men bring their rosary of their prayer book to church, and are too cowardly to use them publicly. Other men near them are equally timid, and might or might not quietly ridicule the one who tenert

are equally timid, and might or might not quietly ridicule the one who tempted to act like a real Christian. So, through youthful fear, unduly impressed by the bad example of others, many young men acquire habits of irreverence or insufficient devotion in church. One should always carry his beads, and should recite them at least once every day, and Sunday at Mass should not be the exception. Never forget your prayer book; it contains most admirable suggestions for you and attention to its contents will keep before your mind the reason for your presence in caurch. If your prayer-book has become too familiar to you get another one. Have several of them and then you will always find one when you are in a rush to avoid being late for Mass. In church whether you are sitting, In church whether you are sitting, kneeling or standing your posture should always be reverential.

kneeling or standing your posture should always be reverential.

There are two especially exasperating nuisances, those who come late and those who rush out before the services are concluded. In most churches there are several Masses. No matter how early these may be, some people rush out before the end of Mass, and no matter how late the Mass is some others never get to church in time.

It is hard to find words strong enough to condemn people who unnecessarily are guilty of such intolerable conduct of either kind. Any man young or old, who regards attendance at divine

worship as of sufficient importance to require his presence should have enough respect for the congregation, for the long-suffering priests and above all for the Biessed Secrement not to outrage every sentiment of decency and of devetion by calpable tardiness or by scandalously hasty exit.

People of sincere and sturdy Catholic faith, joined with the refinement of religious courtesy, are never guilty of such bolaterous or offensive conduct. Their example should be the guidance of young men. It is impossible to have too much dignity of the proper kind in God's Church, in which every Ostholic should be a model of courageous, devout nobility.—The Pilot.

HIGH IDEALS

HIGH IDEALS

A famous artist said he would never allow himself to look at an inferior drawing or painting, to do anything that was low or demoralizing, lest familiarity with it should taint his own ideal and thus be communicated to his brush. There is everything in holding a high ideal of your work. Hold the idea of excellence constantly in your mind for whatever model the mind holds, the life copies. What we think, that we become. Never allow yourself for an instant to harbor the thought of deficiency or inferiority.

enoy or inferiority.

Reach to the highest, cling to it.

Take no chances with anything that is
inferior. Whatever your vocation, let
quality be your life-slogan.

OUR BOYS AND GIRLS

THE HARM DONE

"Yes, I know I am a regular spitâre, when my temper runs away with me, but I stay angry only a moment, so there's no harm done."

That was the argument advanced the other day by a girl who thinks she is privileged to fly into a passion at the slightest provocation.

No harm done? Ah, she little realizes how those outbursts of temper

No harm done? Ah, she little realizes how those outbursts of temper wound all about her, and how unlovely they render her, or she would never thus express herself. But if she does not soon see the folly of acting the "spitfre" and curb that temper of hers, the result may be so serious that instead of saying indifferently, I'm made that way, and can't help it! she may be brought to realize that her temper has left her the legscy of a lifelong sorrow.

has left her the legacy of a lifelong sorrow.

Going through a city hospital, recently, I saw a patient whose condition
sent a pang to my heart. The door of
the room where she was lying stood
open, and I was about to enter—not out
of curiosity, but as a "hospital visitor"
for the month—but at the sight of the
closed eyes, the face drawn with pain,
and the little wasted hands working
convulsively, I passed on.

"What a sad case!" said the nurse
her in the hall.

When I replied that I knew nothing
of it, she enlisted my sympathies by
telling how the little sufferer came to
be '-ing on that cot instead of being
the happy, healthy child she had been
a few weeks before.

It was all the result of an uncurbed
temper, the outcome of an uplifted foot,

It was all the result of an uncurbed temper, the outcome of an uplifted foot, and a kick—not from a dumb animal not responsible for its acts, but from a boy, who at a slight provocation had kicked his schoolmate, the act resulting in a diseased bone. No wonder that wan face was drawn with pain.

Just think of it! That innocent child not only endures untold suffering, but she must go through life a cripple, just because a boy let his temper master him.

I listened to the sad story, and then with deepened interest in the little

that you can curb your temper, instead of being controlled by it, if you ask Jesus to help you.

BROTHERLY LOVE

Such a pretty little sight as I saw recently. The little boy who lives across the way and his little sister were riding up and down the sidewalk on their velocipedes. There is a rough place where two sidewalks join. The little boy was shead. Having crossed this place, instead of merely calling out a warning to his little sister or more boylike, whizzing on quite unheeding, he brought his steed to a standstill, gravely dismounted and guided his sister's velocipede across the unevenness with all the pede across the unevenness with all the grave and gentle courtesy of a youthful

grave and gentle courtesy of a youthful Sir Walter Raleigh.
There is nothing pleases me more than to see a grown-up brother and sister who are truly friends as these two will probably be.
It seems to me that either stands well recommended for matrimony by such a friendship.
The girl whose little brother finds her good company, amusing and game, her husband will surely find a good comrade.

comrade.

The big brother who is thoughtful and considerate of his little sister, when actuated by that greater impulse, sex love, is apt to come mighty near being a model husband.

a model husband.
One of my correspondents asked me
to write on this subject of the beauty of
brother and sister friendship.
"I have in mind," he said, "a young

"I have in mind," he said, "a young man (twenty-six) of clean habits and good morals, who is devoted to his little sister (nineteen,) spending his earniags upon her as freely—or more so—as he does upon other girls. When absent from her he writes always as often as twice a week. They have all their interests, private and otherwise, in common and are mutually helpful, one to the other. It is a pleasure to see them together."

and consideration and chivalry toward his little sister and the girl to take the same kind of interest in her big brother's sfairs as she does in her other boy friend's activities; but the perpetuation of friendship rests with the children themselves, of course.

I know there is a tang of unpleasant truth in the old saying, "God gave us our relatives. Thank God we can choose our friends," but truly it seems to me as if people might find more friends among their relatives than they usually do.

How is it with you?

Are you missing any opportunities in this direction.—Ruth Cameron. A BOY HERO

this direction.—Ruth Cameron.

A BOY HERO

During the South African war, ten years ago, the Boers—a mere handful of farmers arrayed against the power of a great empire—astonished the world by the dauntiess courage, which rendered one of those patriotic home defenders equal to four of the dispirited English invaders. The very children were heroes, as the following story, told by a British officer, will serve to show:

"I was asked," said Major Seely, "to get some volunteers and try to capture a commandant at a place some twenty miles away. I got the men readily, and we set out. It was a rather desperate enterprise, but we got there all right. I can see the little place yet, the valley and the farmhouse, and I can hear the clatter of the horses' hoofs. The Boer general had got away, but where had he gone? It was even a question of a general catching us, and not we catching the general. We rode down to the farmhouse, and there we saw a good-looking Boer boy and some yeomen. I asked the boy if the commandant had been there, and he said in Dutch, taken by surprise: 'Yes.' 'Where has he gone?' I said, and the boy became suspicious. He answered: 'I will not say.'

"I decided to do a thing for which I hope I may be forgiven, because my men's lives were in danger. I threatened the boy with death if he would not disclose the whereabouts of the general. He still refused, and I put him against a wall and said I would have him shot. At the same time I whispered to myjmen: "For heaven's sake, don't shoot! The boy still refused, although I could see he believed I was going to have him shot. I ordered the men to 'Aim.' Every rife was leveled at the boy.

"'Now,' I said, 'before I give the word, which way has the general gone?"

"I remember the look in the boy's face—a look such as I have never seen but once. He was transfigured before me. Something greater almost than anything human shone from his eyes. He threw back his head and said in Dutch: 'I will not say,.' There was nothing for it but to shake hands with the boy and go

Dutch: 'I will not say.' There was nothing for it but to shake hands with the boy and go away.—Intermountain Catholic.

THE PRIEST'S VESTMENTS

All boys and girls who do not know All boys and girls who do not know the names of the vestments which the priest weers at Mass, and the special significance that each one has, should commit this to memory: There are six vestments worn by the priest celebrating Mass.

1. The Amice is a white lines veil,

1. The Amice is a white linen veil, which the priest puts over his bead and shoulders. It represents the veil with which the Jews covered the face

of Jeans when they struck Him.

2. The Alb is a long white linen garment which reaches to the feet of the priest. It represents the white robe that Herod in mockery put upon

of the priestly office, and is used in many ceremonies and blessings.

6. The Chasuble, or outer vestment, covers the body of the celebrant, and represents the garment with which Christ was clothed in Pilate's court. The large cross upon the Chasuble reminds us of the cross placed upon Christ's shoulders. At solemn Mass the deacon and subdeacon wear vestments called Dalmatics, which resemble the Chasuble worn by the celebrant of the Mass.

the Mass. JACK THE KNIGHT

"Can't do it. It's against orders. I'm a Knight of the Cross," said one

I'm a Knight of the Cross," said one newaboy to another.

"Yes, you look like a Knight!" was the mocking reply.

"I am, though, all the same," and Jack straightened himself and looked steadily into Jim's eyes. "Jesus is my Captain, and I'm going to do everything on the square after this, 'cause He says so."

so."
"That won't last long," said Jim.
"Just wait till you're in bad luck and awful hungry, and you'll hook something fast enough."
"No; my Captain says, 'Don't steal,' and I won't. What I can't earn I'll go without, and if I'm likely to steal any time, I'll just call to Him. He's always watchin' to see if any of His soldiers need help, and He's ready with it as soon as they sak for it. He'll help me to do anything He's told me to do."
Wise Jack! He had learned the Wise Jack! He had learned the secret of a happy, useful Christian life.

Ex-Protestant Ministers Study for Priesthood

During the past three weeks Rome has been so entirely absorbed by matters pertaining to the new cardinals that Romen letters have spoken of little else. And yet many things there were which could not be omitted without regret. One of these is the ordination to the Order of Deaconahip of the five elegrythe other. It is a pleasure to see them together."

I also know of one or two such friendships, and I certainly agree with my friend that they are most pleasant to contemplate.

I only wish there were more of them.

Mothers can help inaugurate such good feeling between brother and sister by teaching the boy to show courtesy

Rome. To the list must be added that of Rev. Mr. Steele, of Ulster, who served as chaplain for twenty-three years to the leader of the Orange party in that bigoted part of Ireland.

All these gentlemen, the first five of whom are graduates of Cambridge Universy, sacrificed great worldly interests on being converted to the True Fold. Probably within twelve months they may be ordained priests, in which event it is their purpose to return to England to labor for the return of that country to its old allegiance.

the Blessed Virgin, her obedience and her humility. As the Immsoulate Mother of God she was not subject to the Mosaic law of purification after childbirth, which contemplated a state of original sin and guilt inherited from Adam, and yet most willingly did she boorve every detail of the Jewish law, just as she had done some weeks previous in the circumcision of our Lord.

Moreover, the Child whom she brought into the world was the Creator and Lord of the universe, yet she humbles herself to ransom him as if he were a slave.

The Mosaic law as laid down in the 12th chapter of Leviticus prescribed that women after childbirth should be regarded as legally unclean, and should not enter the temple until after the ceremony of their purification, a period fixed forty days after the birth of a male childjand eighty,days after the birth of a female. Then the mother was to go to the temple at Jerusalem, and there offer to the priest a lamb as a holocaust and a pigeon or a dove for sin. In the case of poor persons such as the Blessed Virgin and St. Joseph, the offering of a lamb was not enjoined, but another dove was substituted. Then after the signal visitation of God, when all the first born of the Egyptians were killed in one night, and all the first born of the Egyptians were killed in one night, and all the first born of the Egyptians were killed in one night, and all the first born of the Egyptians were killed in one night, and all the first born of the Egyptians were killed in one night, and all the first born of the Egyptians were killed in one night, and all the first born of the Egyptians were killed in one night, and all the first born of the Egyptians were killed in one night, and all the first born of the Egyptians were killed in one night, and all the first born of the Egyptians were killed in one night, and all the first born of the Egyptians were killed in one night, and all the first born of the Egyptians were killed in one night, and all the first born of the Egyptians were killed in one night, and all t was substituted. Then after the signal visitation of God, when all the first born of the Egyptiana were killed in one night, and all the first born of the Israelities saved, the law required in remembrance of this fact that the first born boy in each family belonged to God and should be redeemed by the payment of a few pieces of money to the priests in the temple. Out of their great poverty the Blessed Virgin and St. Joseph generously gave this offering. But, trying as was this journey to Jerusalem, it was also full of joy to the Blessed Virgin, who carried the Saviour of the World in her arms; for it brought forth the spontaneous acknowledgment of Christ as the promised Messiah, by the aged priest Simeon who had known her in the days of her childhood in the temple. Holding the child Jesus in his arms, he cried out: "Now dost thou dismiss thy servant, O Lord, according to Thy word, in peace, because my eyes

dismiss thy servant, O Lord, according to Thy word, in peace, because my eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples, a light to the revelation of the Gentiles."

This description of Christ as the light of the Gentiles so much in harmony with the glorious preface of St. John's gospel, where he speaks of the word made flesh as "That was the true light which enlighted the very man that cometh into the world," gives meaning to that liturgical ceremony, the blessing of the candles—the lights used in the church,—for which reason the feast is more popularly known as Candlemas Day. With the coming of the gospel, this Mosaic law of which reason the feast is more popularly known as Candlemas Day. With the coming of the gospel, this Mossic law of purification lost its binding force, but the Church has provided a similar ceremony, known as churching, and this rite, intended primarily as an act of gratitude to God while not of positive command under pain of sin, should not be thoughthesely diarregarded. In this coremony Just think of it! That innocent could not only endures untold suffering, but she must go through life a cripple, so with mature men. Bold and sometimes insolent in ways that are not for his welfare, he is shy and timid in matters of ceremony, which he considers a sign of effeminacy. He is so anxious to be regarded as manly that he is ready to be regarded as manly that he is ready to be regarded as manly that he is ready to be regarded as manly that he is ready to be regarded as manly that he is ready to be regarded as manly that he is ready to be regarded as manly that he is ready to be regarded as manly that he is ready to be regarded as manly that he is ready to be regarded as manly that he is ready to be regarded as manly that he is ready to add the refinement.

This disposition is particularly apparent in his behavior in the church. He is very apt to be late at Mass, to all it is a tool and hear what I heard. If you ever feel inclined to say, "I have a dreadful temper, but I'm soon over life, so there's no harm done," think of the I had you can curb your temper, instead the suffering, but she must go through life a cripple, our Lord.

3. The Cincture, or Girdle, is the cords with which Orist was bound. The Maniple, worn on the left around the waist to hold up the Alb. It represents the chains put upon our Lord.

4. The Maniple, worn on the left around the waist to hold up the Alb. It represents the chains put upon our Lord.

5. The Stole is a narrow band which handserchief with which Orist was bound.

5. The stole is a narrow band which handserchief with which our lord, and also the handkerchief with which Orist was bound.

5. The stole is a narrow band which hands the chains put upon our beneficially apparent in his behavior in the church.

6. The Maniple, worn on the left around the waist to hold up the Alb. It represents the chains put upon our beneficially apparent in his behavior in the church.

7. The stole is a narrow band which handserchief with which Orist was bound.

8. The Cincture, or Girdle, is tenanced by the Church. From year to year, so it seems to the pastor there is, an inexplicable discrepency between the number of infants baptized in this church and the mothers who participate in the ceremony of churching. Out of the 101 children baptized at the font last year, it is probable that not more is than half of the mothers of these infants came back to the altar rail to give thanks. Can it be that they are ignorant of the meaning of this ceremony, or so ungrateful that they are to be compared to the lepers of whom our Lord complained that only one out of ten returned to give thanks for so signal a favor. At all events Christian mothers turned to give thanks for so signal a favor. At all events Christian mothers should keep before their minds the high ideal of the Blessed Virgin, and imitate her obedience even to a law that is not of strict obligation, by repairing to God's church, there to thank Him for His blessings and to implore His continued protection over their children as well as themselves.—The Angustinian.

ST. BLAISE

well as themselves.—The Augustinian

Saturday February 3, is the feast of St. Blaise, and Catholics, generally avail themselves of the opportunity ask the intercession of the saint to preserve them from afflictions of the throat. The

intercession of the saint to preserve them from afflictions of the throat. The custom of having the throat blessed on the Feast of St. Blaise is an old one, but it is likely that but few, even of the saint's clients, know anything about him, or the origin of the custom of blessing throats in his honor.

Alban Butler, in his "Lives of the Saints," tells us that St. Blaise lived in Armenia, towards the close of the third century; and in the earlier part of the practice of his profession God revealed to him the utter emptiness of this life and its transient pleasures, inspiring him with the resolution to devote his remaining years to the pursuit of sanctity and the salvation of souls. In the course of time he was made a bishop, and won the affection of his people by his shining virtues and the many miracles he performed in behalf of the ill.

Persecutions of the Christians being renewed around him, he was finally apprehended and conducted to prison. On his way there he was besought by a poor mother to save her only child, who was at death's door with throat

trouble. The saint could not refuse. He offered up prayers to God, and the mother, returning home, found her child well. Since that time it has been customary to invoke his intercession in similar ailments, which are usually thereby cured.

Shortly after this occurrence the holy bishop, after suffering many cruel torments, died at the hands of his executioners, and is honored by the Church as a martyr, his feast being celebrated February 3.

to labor for the return of that country to its old allegiance.

THE FEAST OF THE PURIFICATION

This feast observed by the Church today reveals to us two great virtues of the Blessed Virgin, her obedience and her humility. As the Immaculate Mother of God she was not subject to the Mosaic law of purification after childbirth, which contemplated a state of original sin and guilt inherited from Adam, and yet most willingly did she

GENERAL INTENTION FOR of the creative act, made our exclusive FEBRUARY

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

HORROR OF SIN

An unfailing test of a man's real An unfailing test of a man's real attitude towards religion is his view of sin. He who has a constant horror of sin is in a fair way to become a saint. The worlding who affects not to know what sin is and the philosoper who denies its existence are both making straight for the place where they shall receive the everlasting wages of sin.

A favorite theme with the sensational novelist or play-wright is the innocent girl who discovers too late that the man she has wedded is, not the amiable companion she had dreamed of, but a

companion she had dreamed of, but horrible monster. After the gruesom horrible monster. After the gruesome revelation, so intolerable becomes the thought of being bound to him for life that she does not hesitate to break God'a commandment in order to escape fromher earthly prison. In peint of fact she merely exchanges a temporary for an eternal dungeon, and the blameless endurance of another's sin for the perpetration of on her own part. But her case has seized upon the imagination of the modern world, blinding it to the inexorable justice of God, stifling the voice of calm reason which proclaims that the cocasional hardships of a universal law cannot outweigh the world-wide blessings of that law, still less militate in favor of its abrogation. So the modern world denies the permanence of on of on her own part. But ner is a seized upon the imagination of modern world, blinding it to the increase of calm reason which proclaims at the occasional hardships of a univerlate the world wide assings of that law, still less militate favor of its abrogation. So the odern world denies the permanence of the marriage tie and opens upon manne marriage tie and opens upon manner marriage tie and op modern world denies the permanence of the marriage tie and opens upon mankind the slucegates of legalized and ever increasing lust. This torrent of iniquity—let loose at the Reformation, organized by the French Revolution, fostered by universal suffrage, which in large agglomerations of men tends to become the government of the learned and the virtuous by the ignorant and for the ignorant and the victous—sweeps away not only all the time-honored exclusively Hebraic and Christian horror of sin but the very notion of sin.

otion of sin.

Now, as it is almost a definition of the true Catholic that he professes the un-changeableness of truth as against the unreasonable and foundationless theory that the unthinking and immoral major-ity of mankind can alter objective truth at will; it behooves us to examine our-selves as to this horror of sin which is an exclusive characteristic of the is an exclusive characteristic of the true religion, whether we consider it in its gradual development under the old Hebrew convenant or its marvellous diffusion under the New. It was real horror of sin that impelled Joseph to expose himself to the hatred of his brothers by accusing them to his father "of a most wicked crime," and that later on brought to his pure lips those beautiful words: "How can I do this wicked thing and sin against my God?" It was genuine horror of ain that nerved Eleazar to choose rather a most glorious death than a hateful life" and go forward voluntarily to martyrdom (2 Mach., vi, 19). It was the same motive that made the mother of the Machabees and her seven sons die in awful torments that made the mother of the Machabees and her seven sons die in awful torments rather than defile their souls with sin. Horror of heathen sin is writ large in the history of Christian martyrs, who might generally have saved their lives by some word or deed which they alone knew to be sinful. Horror of sins committed by professing Christians still peoples cloisters and other religious communities and thus paves the way for high perfection.

high perfection.

Next to the knowledge of God there is nothing so important as a realization of the heinousness of sin. That is the unavowed reason why the enemies of Christianity, inspired as they are by satan, the arch-enemy of the human race, who is father of lies, strive to per-





suade their fellow men that there is no such thing as sin. They know that this such thing as sin. They know that this false first principle, once accepted, leads logically to the denial of God. St. Augustine is supremely right when he couples the knowledge of God with the knowledge of ourselves: noverim Te, noverim me." If we have any honest and sincere self-knowledge, we are aware that sin is the only thing we can claim as utterly and absolutely our own. All else we have received from Him. Sin only have we, by a sort of imitation of the creative act, made our exclusive Horror of sin, being a supernatural

Horror of sin, being a supernatural gift, can, generally speaking, be obtained only by prayer and meditation. The exceeding wickedness of sin is one of those matters that depend entirely on the light of faith. This light grows by prayerful reflection upon the infinite purity of our loving Creator. Without this it is impossible for the merely natural man to understand, however faintly, the peculiar horror which there is in a creation falling away from its Creator. Nothing else in the apparently limitless field of human knowledge is parallel to this. Nothing else supplies us with principles and standards for forming a judgment. From a purely human point of view we do not at all understand what it is to create, and we understand but very imperfectly what it is to be created. So we must needs turn to God Himself and beg Him earnestly, with our whole heart, to teach us, by secret supernatural enlightenment, the unfathomable love which was His by secret supernatural enlightenment, the unfathomable love which was His motive in creating, and the consequent sacredness and intimacy of the tie that should bind the creature to the Creator.

Of course, in order to a full realiza-tion of what sin means, we may help ourselves with considerations based solely on reason, apart from the revela-tions of the faith. Assuming as an axiom that any sincere person can ac-quire a natural knowledge of God, we cannot help seeing that lying, robbery, but natural contempt and natured of wrongdoing does not sink deeply enough into the soul to be compared to that horror of sin which the Holy Father proposes to us this month as the object of our united prayer. Horror means more our united prayer. Horror means more than contempt or hatred, for it magnifies contempt into loathing and hatred into shuddering avoidance. Nothing but a supernatural evil can fully justify the sense of horror in a well balanced mind. Unforgiven sin is the only supernatural therefore the only eternally real evil in therefore the only eternally real evil in this world, the only thing that can ex-cite habitual horror in a Christian. All other so-called evils, such as bodily and mental pain, disease and death, nay, even sin itself, when forgiven, may be turned into occasions of merit, and are continually earning heaven for those who bear these ills for the love of God.

continually earning heaven for those who bear these ills for the love of God.

This amounts to saying that, if we wish to realize in ourselves a true horror of sin, we must take God's view of it. He is infinitely just, though His judgments are often inscrutable to us and must be accepted with adoring trust. For one sin, doubtless a most grievous one owing to the mighty penetration and self-poise of angelic minds, but still only one sin, He condemned Lucifer and his wilful followers, to an everlasting hell, created for their punishment. For the one sin of our first parents He condemned them and all posterity to death and to all the woes that precede that dread pasage into eternity. "In a certain sense, every lost soul and spirit in hell is lost for one mortal sin — that sin whereby for the last time that spirit went out of sanctifying grace and never afterwards recovered it." The lifelong sacrifice and bitter Passion of a Godman was not deemed too high a price to pay for the "blotting out the handwriting". was not deemed too high a price to pay for the "blotting out the handwriting of the decree that was against us." How horrible, then, must be the reality of

Interest, and the sin such that we may be able to instill that salutary feeling into others and thus help to the spread of sanctifying grace throughout the world. Let our habit
organization or institution with the prestige of the Catholic church. There is no need to publish your Catholicity on the housetops, but do not be a "spineless" Catholic.—True Voice.

Remember that the grandest success in life is achieved by him who does God's will, for that is what each and every one of us is here for our supreme aim and glory.

ual, inward, heartfelt cry be: "Wash me yet more from my iniquity and cleanse me from my sin." LEWIS DRUMMOND, S. J.

THE LESSON OF CONVERSION STORIES.

It is not every Catholic that has had the happiness to help a convert into the Church but that every Catholic may some day be the means under God of a non-Catholic accepting the true faith is evident from recitals by converts of the influences brought to bear on them on their road to Rome, says the editor of St. Peter's Net.

The smallest things sometimes turn the hearts of men and women towards the Church. A learned jurist in Washington became a convert through hearing sung the preface at a High Mass in one of the city's churches; another gentleman in the same city became so indignant and disgusted at the unmerited abuse heaped upon the Church of his wife by a Presbyterian minister that he selzed his hat, left the church, and some time afterward entered the Church. A young lawyer in Ohio was converted by a discussion between an over zealous Protestant and a Catholic in a railway train; a candidate for the Protestant ministry in Baltimore, bought by mistake a Catholic book at a second-hand book store, and through its instrumentality became a Catholic; a priest, accompanied by a seminarian, on a missionary journey in Indiana, sought lodgings for a night at a house in which a woman lay dying, praying God to enlighten her as to the true religion in the midst of so many conflicting sects, and before morning she died in peace of soul a member of the true faith. One of our best known American priests was in his boyhood converted by reading a scrap fron a Catholic paper, picked up from some waste paper; the faith that came to the village of Newton, N. C., by a doctor reading a sermon of Archbishop Hughes in a newspaper that came w apped around some goods, and who not only himself became a Catholic but was the means of converting the entire village.

A list of this nature might be continued indefinitely. Among any collection of conversion stories we are sure to note that many of the converts were brought into the Church either directly or indirectly through the influence of some

that many of the converts were brought into the Church either directly or indirectly through the influence of some Catholic. Sometimes an intelligent answer to an inquiry concerning a Catholic doctrine will start the searcher on

olic doctrine will start the searcher on an investigation that is certain to lead him into the Church. Again, the lending of a Catholic book to a Protestant may be the means of presenting the truth to him.

The lesson of all conversion stories is, that the Catholic laity should be well versed in the doctrines of their faith, so that they will be ever ready to give to the honest inquirer a clear statement of the reasons for their belief. "Being ready always to satisfy everyone that asketh you a reason of that hope which is in you," is good advice from the prince of the apostles.

SOURCE OF CONVERTS

MANY ENTER CHURCH ON LEAV-ING PROTESTANT SEMINARY

The conversion of Rev. James Small, adds one more to the many recruits the Protestant Episcopal seminary at Nashotah, Wisconsin, has given to Rome. It may be interesting if we recall the names of a few of these writes Scannell O'Neill in the Catholic Columbian. So far as the writer has been able to learn the following converts were at one time connected with that institution. William Markoe, the venerable con-vert of White Bear Lake, Minn., is al-

vert of White Bear Lake, Minn., is almost the only member of the little band who sat at the feet of James Lloyd Breck. He was a clergyman for some years before making his submission.

Other early converts were: John Robinson, later rector of the Catholic Church of the Holy Name, Chicopee, Mass.; Father McCurry, of the diocese of Albany, and one other gentleman whose

versity of Notre Dame, was another early convert.

Two fathers of the Society of Jesus, Father John Robertson, S. J., and Father William B. Huson, S. J., were also graduates of this seminary.

Then, our friend, J. A. M. Richey, later rector of the Church of the Good Shepherd, Qnincy, graduated there, and is now, we are glad to say, studying for Holy Orders in Kenrick Seminary, St. Louis.

Father Stephen Wilson, of the diocess.

Father Stephen Wilson, of the diocese Father Stephen Wilson, of the diocese of Cleveland; Father William Hayward, Fathers Hawkes and Bourne, all three of the archdiocese of Philadelphia; Father William Parke, of the diocese of Dallas. Father Sigourney Fsy, late "William Adams" Professor of Theology there (though not a graduate); Benjamin Musser, of the Franciscans, Frederick James of the Society of the Atonement, George S. Goldsherry, are others connected with Nashotah who have found peace in the Church of the have found peace in the Church of the Living God.

Ashamed of Our Religion

Ashamed of Our Religion

From time to time we find persons who make a foolish attempt to conceal their religion. This happened more frequently among Catholics than among non-Catholics, especially among a certain type of Catholics. Now why should they act thus? They are mere hypocrites who instead of gaining any good end bring down upon themselves the odium of Catholic and non-Catholic alike. The man who is afraid to be known as a Oatholic courts the odium he dreads. If a Catholic be ashamed of his religion he can scarcely expect non-Catholics to respect either it or him. Besides, there is to-day in the world no organization or institution with the prestige of the Catholic church. There is no need to publish your Catholicity on the housetose, but it considered.

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NAIVE FRANCISCANS IN INDIA

Editor of CATHOLIC RECORD,—May I beg you to kindly allow me, for the love of God, to write this letter on behalf of our Telugu boys? I beg this favor with the fullest approbation of our beloved Archbishop. Our Franciscan brotherhood at Bellary, a community of native Indian religious, was started some years ago, to supply the greatly felt want of institutions where Telugu Catholic boys might be lodged and cared for and given a good Christian education, and where pagan boys also might be instructed for baptism. St. John's Institution for our Telugu caste boys, conducted by us in the Monastery, is the only one of its kind in an area of 41,000 square miles, with a Telugu native Catholic population of 22,000, in the midst of some 6,000,000 pagans. In its humble way it serves also as a sort of preparatory seminary. It is our chief source from which to obtain religious subjects for our Monastery. It further serves as a catechumenate. The strength of the Institution at present is 82 boys — more than double what it was three years ago. There are a good many willing and anxious to come; but, alsai there is no room for more. The boys are, of necessity, still using a part of the Monastery proper. We earnestly appeal to the generosity of the readers of the CATHOLIC RECORD to kindly help us to find the funds necessary to buy an old house or to build the new quarters litor of CATHOLIC RECORD,-May

us to find the funds necessary to buy an old house or to build the new quarters that are absolutely needed for the proper accommodation of the lads. Benethat are absolutely needed for the proper accommodation of the lads. Benefactors will share in the merit of imparting a religious education to our fellow Catholics of leading promising youths to the steps of the altar, of conferring great spiritual and temporal good on the coming generations of Telugus in India, and of spreading our holy faith in this pagan country. God will surely bless all those who contribute even but a little to this great work. Besides special holy Masses and novenas on certain occasions, prayers for benefactors are daily said in our community chapel. Contributions, be they ever so small, will be most thankfully accepted and acknowledged. They may be forwarded either through His Grace the Most Reverend Archbishop J. Aelen, Madras, India, or through any branch of the Society for the Propaga-J. Aeleu, Madras, India, or through any branch of the Society for the Propagation of the Faith—462 Madison Avenue, New York city; 627 Lexington Avenue, New York city; 41 Maiden Street, Boston, Mass., or to the undersigned Brother Superior of the Franciscan Monastery, Bellary, Madras, India.

Br. J. Anthony, O. S. F. Superior.

HIS GRACE THE ARCHBISHOP'S RECOM-

MENDATION

I hope and pray, that this appeal will meet with a liberal response; for the future of the Catholic Church amongst the Telugu speaking races of this land depends upon the success which St. John's Bcy's Institution may have.

†J. Aelen, Archbishop of Madras.

MIDNIGHT MASS IN THE NORTH

Athabaska Landing, Jan. 12, 1912 Athabaska Landing, Jan. 12, 1912
Editor CATHOLIC RECORD,—No doubt
many of your readers have heard
by this time of Athabaska Landing in this remote part of Canada. The
way the non-Catholics and faithful for a
radius of thirty miles flocked to midnight Mass in St. Gabriel Church here was truly edifying. There was not even standing room in the aisles, and the gallery was crowded. It is one more illustration that the old Church is forever an attraction for all, even when the ceather is several degrees below zero, s it was here Christmas eve. It was pleasant sight to see the many Indian

added muon to the Desuty of the Sand-tuary for the occasion, and showed the kind attention of the Sisters of Provi-dence. The crib could not represent the Infant Jesus in a stable more natural, and many were the Indian mothers and papoose who came to see

It takes an Indian mother, not only by nature but by the light of Catholic faith, to be proud of her baby and to travel many miles, sitting on a bet of straw herself in a big sleigh to attend midnight Mass. Truly this Indian mother under Christian guidance and right influence becomes one of admira-

right influence becomes one of admiration.

For hours before midnight Mass
Father Demarais had his church well
heated by hot air from a fuvnace in the
basement of St. Gabriel. The illumination of this modest size edifice, situated
on the slope of a hill and overlooking
the village, was visible for many miles
as the half-breeds and Iudians and
others began to arrive from far and
near. Many of them had come the day
before in order to be better prepared to
celebrate the glorious feast by going to
confession. This spectacle of bright
lights through the Church window from
afar off was very much to the Indians as
a Light of Hope.

It is the first time in the history of
Athabaska Ltanding when so many non-

It is the first time in the history of Athabaska Ltanding when so many non-Catholics attended divine service, especially at midnight Mass. Before another Christmas returns, the modest edifice of St. Gabriel will certainly have to be twice its present size. A good feature of the service was that nearly every Catholic of the parish received Holy Communion. It was enough to gladden the pastor's heart. This priest, by the way, is certainly held in high respect by every man, woman and child of this village, and he deserves it.

The sermon preached in English by Father Demarais at this midnight Mass is one that will be remembered by every body present for many years. He

DR. A. W. CHASE'S 25C.

is sent direct to the diseased parts by the
Improved Blower. Heals the ulcers,
clears the air passages, stops droppings in the throat and permanently cures Catarrh and Hay Fever.
26c. a box i blower free. Accept no
substitutes. All dealers or Edmanson,
antes & Co., Limited, Teronto.

SANO

The new discovery will positively remove il Stones, Kidney Stones, Gravel in the dder and will effect a complete cure. It i dissolve and remove stones without n, and there is no necessity for an opera- in the future, as Sanoi will cure in every too matter how long standing the disease.

Sanol is a preparation of herbs and exacts from plants, and contains no poisonous gredients. Its use, therefore, cannot possibly harm either the Stomach or the Intes-

The Sanel Manufacturing Co. 977 Main St., Winnipeg, Man

handled his subject, namely "Charity and True Love" in such a masterful way and with such broad-minded views that and with such broad-minded views that the non-Catholics were as much sur-prised as edified. Many were the words of praise made by the welcomed visitors outside the True [Fold. He held his large audience spell bound for over half an hour and a pin could have been heard drop on the floor (outside the many infants' chorus) so intessely practical, sound, logical and interesting was his sermon and so fitting to a mixed congre-gation.

Among the things he said was that, Among the things he said was that, "sometimes in our earthly lives we are apt to receive lights on religious subjects with God's grace that we never expected to realize before. In order to follow the footsteps of the Divine Infant follow the footsteps of the Divine Infant it was absolutely necessary for every one of us, and no one excepted, to practice charity and love towards one another. Without this we fail." Again, he said: 'No matter what denomination you are a member of we should have the same charity and brotherly love towards one another because we are all one common family. The same glories that were sung nearly two thousand years ago over the Christ Child on the humble bed of straw in a stable at Bethlehem are being sung to day over the known world." R. D.

MAY CATHOLICS READ THE BIBLE?

CARRY A NEW TESTAMENT IN YOUR POCKET

From the Missionary

Recently at the Shrine of the Sacred Heart, the Reverend Joseph McGee, pastor, a new apostolate was started, which seemed to leap from the very beginning into a great success. There is growing among the Catholic people a great love for the Holy Scriptures—not that it did not always evits, but it had that it did not always exist, but it had that it did not always exist, but it had few opportunities to manifest itself, and Father McGee made a very striking test of this love. He suggested to his people the appropriateness of everyone not only possessing a handy copy of the New Testament, but carrying it with them constantly, and as the opportunity of a short moment of solitude offers in business life, or elegable to reading a tunity of a short moment of solitude offers in business life or elsewhere, reading a chapter. The publication of the Wilderman edition of the Gospels, with its wonderfully beautiful typography, and is exquisite bindings, and its very reasonable price, made this proposition of Father McGee's very timely. With the suggestion there seemed to go an rather Mouse's very timely. With the suggestion there seemed to go an inspiration, because numbers of the people were taken by it, and immediate-ly began to adopt it. It is not an unusual

prayer and devout reading.

One can see in the growth of this movement many spiritual advantages. Constant reading of the Scriptures familiarizes one with the words of Our Lord. There was no biography ever written that is more attractive, nor is there any doctrine more elevating than is found in the Divine Word.

And when we some to look reader.

in the Divine Word.

And when we come to look, we find that this practice is very highly commended by the Holy see. Leo XIII. in order to encourage the constant reading of the Scriptures, granted to all the faithful who devoutly read them for at least a quarter of an hour every day an indulgence of three hundred days.

Our Holy Father Plus X. recently addressed the members of the St. Jerome

TORTURED BY BILIOUSNESS

AND TERRIBLE SICK HEADACHES

Both Completely Cured by "Fruit-a-tives"

DRESDEN, Ont. July 17th, 19re.

"I was a dreadful sufferer for many years from Sick Headaches and Biliousness, or Torpid Liver. I tried many remedies and physicians, but nothing seemed to do me any good. I finally used "Fruit-a-tives" and after the first box, I was so much better that I continued using these fruit tablets and they have entirely cured me.

"I certainly can recommend "Fruit-a-tives" to anyone who suffers from Headaches, Biliousness or Stomach Trouble." Mrs. ISAAC VANSICKLE.

Thousands of people have had the same experience as Mrs. VanSickle. They have tried doctors and taken all sorts of medicine, only to find that "Fruit-a-tives" is the one and only remedy that actually cures these troubles.

remedy that actually cures these troubles.

"Fruit-a-tives" is the only medicine in the world made of fruit juices, and is the greatest Liver Cure ever discovered. It acts directly on Liver, Kidneys and Skin—sweetens the stomach and purifies the blood.

50c. a box, 6 for \$2.50, or trial size, 25c. At all dealers or from Fruit-a-tives Limited, Ottawa.

Sure Cure for Thrush

Association in the following words—words that should encourage every Catholic to read the Scriptures:

"Gisdly do I give my blessing, and that with both hands and a full heart, for I do not doubt that this work will produce the richest fruit and is already blessed by God. The more we read the Gospel, the stronger our faith becomes. The Gospels are writings that are valuable for everybody and under all circumstances. I have lived among the common people and know what they want, and what pleases them. Tell them the simplest Bible stories, and you will have the most attentive listeners, and effect blessed results. Your purpose is to spread the Gospels; you are doing a noble work. Some people think that the peasants with their plain everyday way of thinking would not profit by the reading of the Scriptures. This is incorrect. The average peasant is a shrewder thinker than we may suspect and knows how to draw the correct lessons from the Scriptures, often even better than many of the preachers. But it is not only the common people and the lower classes who will profit by the reading of the Scriptures. No matter how many prayer books and books of devotion there may be, none is better than the Gospels. This is an unsurpassed book of devotion, the true bread of life. I grant an especial blessing to all who preach the Gospel, who read and hear it whether on Sunday or a week day. I bestow my blessing on all the members of the St. Jerome Society and all who co-operate in the sacred work of spreading the Gospels."

CAPITAL LIFE ASSURANCE COMPANY

An event of importance to Ottawa took p ace on the 11th of January when the organization of The Capital Life Assurance Company was completed and the government issued a license to the

company.

The head office of the company is situated at 115 Sparks street, Ottawa. ated at 115 Sparks street, Ottawa.

The company commences operations under very bright auspices, having a strong organization and list of stockholders, and already there is an amount of business awaiting it sufficient to ensure a successful commencement and first year's experience. The directorate offthe company is as follows: J. J. Seltz, president; M. J. O Brien, Dr. N. A. Dussault, vice-presidents; George P. Brophy, W. H. McAuliffe, C. A. McCool, L. N. Poulin, J. A. McMillan, M. P., A. E. Corrigan.

E. Corrigan.

Mr. A. E. Corrigan, the managing director, is well-known in Canadian insurance circles, and is certain to prove a progressive and forceful head. The company are very fortunate in securing the services of Mr. M. D. Grant, F. I. A., F. A. S., as secretary and actuary. Mr. Grant was formerly actuary of the

Orant was formerly actuary of the Dominion government.

Those cognizant of the success which has attended the organization of the company, and the strong support of which it is assured now and in the future, are confident that it will establish a record in the field of life insur-

KNIGHTS OF COLUMBUS

On Wednesday evening of last week complimentary address was tendered Brother Hessian of London Council on the eve of his departure for Kingston. About one hundred brother Knights were present. The chair was occupied by Grand Knight MacDonagh and the weather is several degrees below zero, as it was here Christmas eve. It was a pleasant sight to see the many Indian mothers and half-breeds, with babies in their arms, who had come from long distances to see the Babe of Bethlehem and the Crib of the Infant Jesus. For is it not faith and faith alone that brings these people together from long distances in the cold; just as it was faith alone that brought the Oblates of Mary Immaculate to the North.

The magnificent flowers on the altar added much to the beauty of the sanchurary for the occasion, and showed the kind attention of the Sisters of Provision of the Sisters of Provision in the cold; is a six was faith alone that brought the Oblates of Mary Immaculate to the North.

The magnificent flowers on the altar added much to the beauty of the sanchurary for the occasion, and showed the kind attention of the Sisters of Provision in the cold; is was faith alone that brought the Oblates of Mary Immaculate to the North.

The magnificent flowers on the saltar added much to the beauty of the sanchurary for the occasion, and showed the kind attention of the Sisters of Provision in their arms, who had come from long distances to see the Babe of Bethlehem and the seemed to go an inspiration, because numbers of the speakers on the occasion were Rev. Father MacGoe's very timely. With the suggestion there seemed to go an inspiration, because numbers of the speakers on the occasion were Rev. Father MacGoe's very timely. With the suggestion there seemed to go an inspiration, because numbers of the speakers on the occasion content unusual this not into the the sum distances in the crib for the devout layman to all point of the New Testament just as he to the North search of the New Testament just as he to the North search of the New Testament just as he to the North search of the New Testament just as he to the North search of the New Testament just as he to the North search of the New Testament just as he to the North search of the Sisters of the Crib, Fither Laurendeau, Sena cess of the order from its inception in this leity. In his new home we doubt not, he will, as in London, make hosts of friends. Our brother Knights in the East will find in him a gentleman who will be a valuable asset to their council.

Shakespeare

Shakespeare

Last week Mr. Sidney Woollett, of Boston, gave a course of readings from Shakespeare's works, at the Academy of the Sacred Heart, this city. Selections were made from some of the very best productions of the great dramatist. On Friday evening His Lordship the Bishop of London presided. There we're also present Rev. Fathers Tobin, Laurendeau and Rooney. The study hall was well filled by the pupils and a number of the laity of the city. Mr. Woollett has a very marked dramatic instinct, and during his recitation of some of the most striking passages in "Much Ado About Nothing" and "Julius Cæsar," reminded us forcibly of the work of some of the famous dramatic actors on the continent. Not only were his lectures of great interest for the moment, but they will likewise have an educational influence. Entertainments of this description, make the pupils acquainted with the very best and noblest thoughts of the great thinkers, and prove to be a valuable asset to them during their life time. The study of literature holds high place in the academies of the Sacred Heart the world over. the world over.

My Prayer

Ah! Not the praise of men, but one kind thought Within a child's pure heart;
Not pleasant paths, but rough ways even wrought;
The martyr grace to part
With all that keeps my spirit earthward bent:

One sacramental tear gifts abused, grace squande time mis-spent; Of staining sin the fear;

Be this my prayer, for this, dear Lord, I plead;
Keep for the earthly sweet;
e'en though I should falter, do
Thou lead
Me to Thy Sacred Feet.

-Rev. D. A. CASEY ("COLUMBA")

Exyptian Liniment

Mr. J. L. Boyes, secretary of the
Napanee Driving Park Association has
had a good deal of experience with
thrush on horses' feet, and has tried
various remedies. He writes:

"I have cured bad cases of diseased
feet or thrush on horses with Egyptian
Liniment with two or three applications,
after calomel, sait, coal oil, etc., had
completely tailed to do the work. I consider it a waste of time to use anything
but Egyptian Liniment for thrush."

Such an emphatic statement from an
experienced horseman speaks volumes
for Douglas' Egyptian Liniment. Another man who has found it most effective is Mr. John Garrison, Norven, Ont.
He says:—

He says:—

"One of my horses had thrush so bad that his feet became offensive, and the neighbors advised me to shoot him. Before doing so I decided to try Egyptian Liniment, and in a short time my horse's feet were as sound as ever."

Twenty-five cents at all Druggists. Free sample on request. Bouglas & Co., Napanee, Ont.

A subscriber wishes to return heart-felt gratitude for favors received from the Sacred Heart through our Blessed Lady, St. Joseph, St. Anne and St. Anthony.

A subscriber wishes to return thanks to the Holy Souls and St. Anne for tem-poral favor received through their iu-

A subscriber wishes to return thanks through the CATHOLIC RECORD for favors received through prayers to the Holy Name.

A subscriber wishes to return thanks for favors received through the intercession of St. Joseph, St. Anthony and a promise to assist the poor.

KERWIN—In Ingersoil, Ont., Jan. 23rd, 1912, Mrs. Jo eph Kerwin, aged eighty-five years. May her soul rest in peace!

"THE IMPOSSIBLE VAGARIES OF SOCIALISM

Prince Rupert, B. C., Jan. 2, 1912.
Mr. R. Lamour, Stratford, Ont.
Dear Sir,—I saw in the CATHOLIC BECORD some time ago that you wrote a book against Socialism. The RECORD spoke very favourably of your book so I wrote to them to find your address and the price, which I enclose for a copy. I think a notice in the CATHOLIC RECORD

I think a notice in the CATHOLIC RECORD would be a help to you to sell your book.

DAN MCNEIL.

544 9th ave, Prince Rupert
The book referred to in the above letter is the 'Impossible Vagaries of Socialism; Its Fallacies and Illusions," which can be procured by addressing the author and publisher, R. Larmour, Stratford, Ontario. Price 50 cents.

1735 3

Lining the Ditches (By J. M. G., in the Dublin Freen

(A regulation has been in force in Ulster whereby the full penalty of 40s. for using Party expressions did not apply if the offense was committed over a mile from the boundary of a town.)

I am a loyal Orangeman, of Lodge known as One Hundred, Hundred,
The law and constitution I most firmally will maintain.
The good King William gave us, in the days when

canon thundered
Full freedom from brass money, wooden shoes, and
Papal bane.
This right I am upholding, and with arms to line the
ditches
We will muster many thousands—with the rebels we can cope.

When in my cart home-going I count the money in

my breeches—
iOh, wake me when a mile out, for I want to curse
the Pope!" We went to fight the Dutchmen, and De Wet hard swore to capture; The Yeomen brave of Ulster, long-famed for doughty The reomen lave of deeds,
Went with the troops of England, and our hearts beat high with rapture.
But the Dutchmen took our shooters and our clothing for their needs!
It was not like burning chapels or the hanging of

a peasant—
In '98 in Munster we were quick to give the rope,
As our forebears were ready so we stand at the

The armed hosts of Ulster with their hands their brows are shading.

They are watching for the advent of the dawn of Home Rule's day.

When the fiercest party passions will give vent to lawless rading.

And the soldiers of Britannia will stand awe-struck and a they.

And the soldiers of Britannia will stand awe-struck and at bay.

But hark! a rumbling echo in the darkness, sounding nearer,
Fills my loyal heart with gladness, with confidence and hope,

"Halt! who goes there?"—the challenge of a friend, or someone dearer—

"Wife, are we a mile out, for I want to curse the Pope!"

The Na-Dru-Co. Almanae for 1912

The Na-Dru-Co. Almanae for 1912 A good almanae is ever welcome. The annual number of the Na-Dru-Co. Almanae, the 1912 Edition, now out, is if anything more interesting and more useful than its two predecessors.

Besides the usual solar and lunar tables and dates of eclipses, the Na-Dru Co. Almanae gives much information which it would be difficult to find elsewhere. Examples of this are the Map of Altitudes, Time Tables of the world, Figures on Area, Population, Exports and Imports, Records of Canadian Premiers' Governors-General, etc.

Nearly all leading Druggists have copies of the Na Dru-Co. Almanae for their customers, or it may be had by writing the National Drug & Chemical Co., of Canada, Limited, Montreal.

ACETYLENE More Light For Your Money

Acetylene, the softest, whitest, most agreeable light known, actually costs less than light from coal oil lamps! A lamp giving 24 candle power, burns a gallon (20c. worth) of coal oil in 20 hours. That's a cent an hour.

A 24 candle power Acetylene light burns ½ cubic foot of Acetylene per hour, costing just half a cent.

A cetylene is a bigger improvement over lamps than they are over the old-time candle.

they are over the old-time candle.

There are no lamps to clean, no chimneysto break, no oil to pour, no dirty wicks to trim, none of the nuisances you have had to put up with, and many advantages you have never enjoyed.

We'll be glad to tell you just what it costs to put in and run an Acetylene lighting system, and how to go about it. Write us.

ACETYLENE CONSTRUCTION CO., LIMITED 604 POWER BLDG., MONTREAL. Cor. McTavish and 6th Sts., Brandon, Man. 422 Richards St., Vancouver,

One of the most Charming Pianos the the NEW SCALE WILLIAMS SMALL GRAND. It is becoming more popular every day. The tone is sweet and sympathetic and appeals at once to people with a refined musical taste.

It is built on the same lines (only in miniature form) as our famous Concert Grand, which is used by nearly all the great artists who tour Canada, and, as one of them said, "is the biggest little piano I They Are Made Right

ninated by an enthusiasm for the "New Scale Williams" ideals and standards to the same degree as are the men who guide their efforts.

because the workmen who build these beautiful Pianos constitute the most skillful organization of piano-makers in Canada, and they are

Write us to-day for prices particulars as regards both our uprights and grands uprights and grands

Plano CO., L

The WILLIAMS PIANO CO., Limited

TEACHERS WANTED WANTED, QUALIFIED TEACHER FOR THE
R. C. Separate school, Oakville. Salary \$375.
with advance. Apply to L. V. Cote, Sec. Treas.,
Oakville, Ont.

WANTED A QUALIFIED TEACHER FOR R. C. school, No. 11, Hay. Salary \$400. Apply O. Bissonnette, Sec. Treas., St. Joseph P. O., Huron 1737-1 HOUSEKEEPERS WANTED

WANTED ASSISTAN'I HOUSEKEEPER FOR Priest in a city parish. Good home, good wages. Apply Box 31, CATHOLIC RECORD Office, London, Ont. 1734-tf

WANTED-A first-class Housekeeper for one priest, Excellent home in town. No boarders; good wages. Apply Box A, Catholic Record Office, Lon-don, Ont. GOOD SAMARITAN HOSPITAL, SUFFERN, N.Y.

AMATEUR THEATRICALS BAZAAR, FISH POND, PARTY FAVORS, masks, tramp beard, noses, whiskers, amateur theatrical make-up materials, a full line. Write to-day for particulars and samples, Norman Peel,

C. M. B. A. Branch No 4, London Meets on the 2nd and 4th Thursday of every mount at eight o'clock, at their Rooms, St. Peter's Parish Hall Richmond street. P. H. RANAHAN, President JAMES S. McDougall Secretary.

NORTH AMERICAN LIFE

REPORT FOR 1911

the Company was held at its Home Office in Toronto on Thursday, Jan. 25, 1912, when the report of the business of the year ended Dec. 31st, 1911, was

Cash Income

The Cash Income during the year from premiums, interest, etc., was \$2,-295,176.98, showing a large increase over the previous year.

Payments to Policy-Holders

The amount paid on Policy-holders' Account was \$988,313.49, of which sum \$148,135.09 was for surplus or dividends. The relative imp rtance of the policy-holders' interest is at once apparent, considering that the sum of \$6000 only was paid to Guarantors. Holders of Deferred Dividend Policies received \$501,309.96. This item including Policies are received. \$501,399.96. This item, including Reserve and Surplus, shows an increasing serve and Surpus, shows an increasing amount from year to year. It is an incident of the Company's growth and progress, and affords ample evidence that the business is being conducted for the benefit of the policy-holders.

The Assets increased in 1911 by \$924,334.25, and now amount to \$12,313,-107.57. The Bonds and Stocks owned by the Company are carried as hereo-fore, at their cost price, altho the mar-ket value was \$168,575.72 in excess thereof, for which credit has not been

Net Surplus

After making provision for all liabilities and further strengthening the reserves, the Net Surplus was increased to \$1,300,784.00. This shows a handsome increase over the surplus of last year, and at once establishes the unexcelled financial condition of the Company.

Insurances Increased

The policies issued during the year, together with those revived, amounted to the sum of \$6,129,426, being an increase of \$1,019.367 over that of the previous year. The total business in force amounts to \$45,849,515.

L. GOLDMAN, J. L. BLAIKIE, Managing Director. Presiden

Ne Temere

House has reproduced in pamphlet form the splendid deliverance on the Temere decree of Walter Mills, Esq., K. C., member of the Anglican Synod of Huron. The paper was read at the annual meeting of that body which took place at Stratford on the 15th of June, 1911. It is an exhaustive and unanswerable legal argument in favor of the Ne Temere decree promulgated by His Holiness the Pope. Single copies 10 cts; per dozen 50 cts; 100, \$3.00; special rates for larger quantities. Address CATHOLIC RECORD Office, London Canada.

TELEPHONE 2445 578 KING ST. **Church Organs**

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THE CATHOLIC RECORD Publishing

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JOHN HALLAM . Toronto

WITH NOTES, MAPS and PLANS

BY The Rev. Canon Alfred Weber

405 YCNGE ST.

Translated from the French according to the English authorized version

F. CANONICUS KELLEHER, Censor deputatus a R R.D.D. J.-B. Cahill Episcopo Portûs Muthensis.

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Tornaci, die 24a Julii 1903. V. CANTINEAU.

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HAVE YOU A HOLY NAME **SOCIETY IN YOUR PARISH?**

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